

Arkansas Methodist

Serving One Hu

"The World is My F

— John Wesley

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

VOL. LXVII

LITTLE ROCK, ARKANSAS, AUGUST 12, 1948

NO. 32

Beer Does Not "Belong" In Grocery Stores

DESPITE all of the compromising promises the supporters of the liquor business made in the drive to repeal the eighteenth amendment the liquor traffic came back in the worst form it has ever assumed in America. Restaurants, drug stores, hotels, filling stations, ball parks and other places of business and amusement, in many instances, have become agents for the liquor business.

Now we hear some of the chain grocery stores in Greater Little Rock declaring that beer is a food hence should be sold in their stores, along with the foods necessary for life. Such an attitude and such a practice, if carried through, is a brazen insult to the great body of sober-minded citizens who are now customers of these grocery stores. Such an insult should not go unchallenged.

Fortunately, there are a number of grocery stores in Greater Little Rock, both privately owned and chain stores, that have indicated that they will not stock beer in their stores. We can buy all of the groceries we need without spending a dime with companies that have so little regard for the sentiments and habits of a great body of their customers. "As for me and my house" that is exactly what we expect to do.

The sober-minded citizenship had as well wake up to the fact that profit is the only thing that really matters with people who are willing to sell liquors. Many things sacred to Christian people have no meaning to a large number of liquor dealers. Homes, churches, little children are secondary to the greed for the easy gain the liquor business offers. In the absence of vigorous protests liquor sales will slop over in all directions.

Is It Patriotism Or Politics?

THE citizenship of America is about as badly confused today as it has been in the history of our nation. This is not the first time our nation has faced critical days. There have been times when great dangers seemed more eminent than at the present time. Usually, however, the issues have been clearer than at the present and the course to be followed plainer than now appears.

Because the leaders of our national government in both of our major parties have given themselves so completely to the game of politics the average man of America can only make an unsatisfactorily guess as to whether even the major moves of our political leaders are born of patriotism or party politics.

Without question the present situation is progressively weakening confidence in national government at a time when faith in government is absolutely essential to the future of our American way of life. We talk of the cost of national elections in terms of dollars. The cost of victory in dollars is fabulously high. By now we should know that any political victory won by tactics that weaken public confidence in the sincerely and integrity of our national leaders is a victory won at a cost America cannot afford to pay.

It is tragically sinful to make the fortunes and the future of the millions of citizens of our nation pawns in a game for temporary political advantages. If America survives in the world of today, it will be in spite of such dangerous tactics, rather than because of them.

You Can Help Your Preacher Preach

MEMBERS of a congregation can be of real service to their pastor and materially help him as a preacher WITH SYMPATHETIC, CONSTRUCTIVE SUGGESTIONS AND COUNSEL.

The objective of a conscientious preacher is to be spiritually helpful to his people. In general he must attempt to reach that goal in his own way, following his own judgment and conscience. In matters where moral issues are involved he has no choice but to follow his conscience if he is to maintain his self-respect and continue to have confidence in his own sincerity.

Nevertheless, there are many times in the work of directing the program of a church when decisions must be made regarding policies, plans and methods of procedure. In matters of this character the pastor should be and us-



ually is anxious to have constructive suggestions and sympathetic counsel as to the proper course to follow.

Of course no preacher appreciates members who assume the attitude of "boss" and try to impose their will and judgment on the pastor in charge. Neither does a pastor want members of his congregation to assume the role of self-appointed critics and fault-finders who feel that they must regularly keep him informed about the best way things should NOT be done.

Fortunately, between these two extremes, which do not often exist, there does lie that great body of better-balanced, more practical people who, after all, really make the wheels of the church go round. It is from this group that the pastor will receive helpful co-operation.

Since the work of his charge is the full-time business of a pastor, he would naturally have time to give it more thought than any one person of his congregation and should have a better understanding of the general situation in his charge than any one of his members. Hence it might follow that he would be justified in having more confidence in his own judgment than in that of any one member of his congregation.

It does not necessarily follow that his judgement and decisions are safer and more nearly correct than the composite judgement of the group of more dependable members of his charge. Hence we believe that this group can help the preacher preach by giving sympathetic, constructive suggestions and counsel.

The Election Is Over

FOR all practical purposes the results of the recent Democratic primaries have decided who Arkansas' state and county officials will be for the next two years. The recent political campaigns on the county and state level have in many instances been vigorous and closely contested. But now the election is over and the will of the majority of Arkansas voters prevails.

While the Arkansas Methodist does not deal with personalities in politics but rather with political principles as related to Christian character, its editors have no hesitancy in saying that every elected official has the right to expect cooperation and help from the whole electorate. Furthermore, every citizen has the right to expect the best in the way of administration and good government from those who have been chosen as public officials.

Youth Activities Week

THERE was a time when the high point of spiritual interest during the calendar year of the local church for adults, youth and children was the annual revival services of ten days, two weeks, possibly longer. During this season of spiritual feasting and ingathering special services were held, in addition to the featured day and night preaching services, for the adults, youth and children. These special age group services were designed to quicken one's spiritual faith, increase one's loyalty to the church and stimulate personal work among the unchurched and lost.

With the passing of time different techniques have been developed in the field of evangelism which have largely supplanted, in many churches, the pattern of evangelism of a generation ago. As these new methods were developed and put into practice church leaders pointed out that the greatest weakness in these new techniques lay in the loss of the week or two weeks in which children, young people and adults, already within the fold, received spiritual refreshment and encouragement. Many people were being won to Christ and the Church in their homes and were making public their profession of faith in the regular services of the church, or on Easter Sunday, Mother's Day, etc. But what of the age groups already in the church who formerly received a week or two weeks of intensified spiritual stimulation?

The Vacation Bible School program has now been developed to a point where its work is far more helpful and constructive to the children of the church than were the children's services of another day which were held in connection with the annual revival. This program has now for several years been receiving special emphasis by children's workers and a great work is being done by conference and local church workers in this field.

Another significant development of recent years is the program of Youth Activities Week, which purposes to do for the youth of the local church what the Vacation Bible School has been doing for the children. About ten years ago the Youth Caravan Program was begun by the General Board of Education, which program provided for the sending of specially trained teams of youth into local church for a period of a week in each church. This program, successful from the start, and still under promotion, has been the means of encouraging local churches to organize and conduct their own "Youth Activities Week." Very often successful youth workers are invited from other churches to assist local leadership in promoting this week

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THE LIVING CHRIST



By BISHOP PAUL N. GARBER

Resident Bishop, Geneva Area, Geneva, Switzerland

(The following sermon was preached by Bishop Paul N. Garber on the Methodist Hour broadcast, Sunday, June 27th. The Methodist Hour originated in Atlanta, Ga., and was broadcast as a public service feature on sustained time by an independent network of sixty-five stations).

MY message this morning is about the Living Christ. I am not referring only to a historical Christ who lived nineteen hundred years ago, but to a Savior who lives with us today. In the twenty-fourth chapter of the Gospel according to St. Luke we have the thrilling account of the walk which Jesus made with two of the early disciples on the road to Emmaus. Those disciples did not know that they were talking to Jesus and they told Him of their sadness over the death of their Savior. According to the Scripture, Jesus walked and talked with them and even went into their home and ate with them and then, before leaving, He revealed himself to them. And verse thirty-two of the Gospel says: "And they said one to another, did not our hearts burn within us while He talked with us by the way and opened to us the Scriptures?"

Now my point is that this same living Saviour can walk and talk with us and can cause our hearts to burn within us just as He did with the two disciples on the road to Emmaus nineteen years ago.

Four years ago I might have talked about the historical Jesus, but during the past four years I have lived with people who in hours, days and years of sorrow and suffering have been sustained by the living Christ just like those two disciples were inspired by the living Saviour on the road to Emmaus. For four years I have had the privilege of living in close contact with our faithful Methodists in the Geneva Area. This Geneva Area comprises our Methodist work in eleven nations of Central and Southern Europe and North Africa. Nine of these eleven nations were involved in the recent war. As a result of the war and the Nazi occupation of many of these countries our Methodists in the Geneva Area have suffered horrible things. Many were put into jails and concentration camps, while others were forced into slave labor. For example, when I held the first annual conference in Poland after the war I called the roll of the preachers, and six of the first seven preachers to report had either been in a concentration camp, in prison or had been a slave laborer. I shall also never forget how at the first annual conference of Czechoslovakia Methodism after the war the entire conference stood in silent tribute while each pastor read the long lists of Methodist laymen who had died as martyrs during the occupation period.

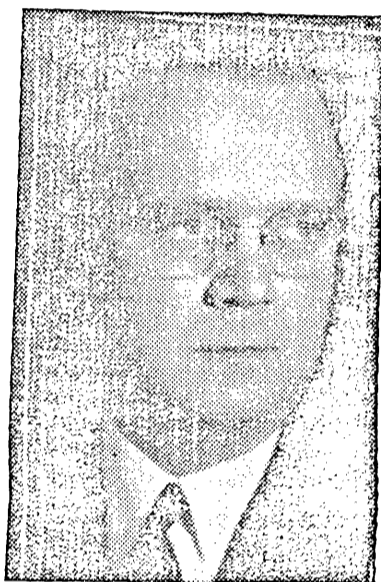
I do not give these statements based upon hearsay but upon personal observation. I saw the horrible Dachau Concentration Camp shortly after it was liberated. Later I was (1) at the Auschwitz Concentration Camp, where four million civilians had been put to death. I have often stood in the Ghetto in Warsaw, Poland, which, in an area several acres in size, every house had been demolished, and I knew that under that rubble there were still thousands of bodies of our Jewish brethren. I have indeed lived with suffering people.

But over against that horrible picture is a beautiful picture. The thrilling thing in my contact with these people has been my discovery of how a living Saviour was with these people during their suffering. I found the living Saviour in (2) the lives of our persecuted Methodists. My message this morning is, therefore, simply the story of some of these Methodists who during the past long years of suffering have experienced the love, the power and the comfort of our living Saviour.

Last June I went to Pozman, Poland, to dedicate our new Methodist Church in a city which had been sixty per cent destroyed during the Nazi occupation. To my surprise, we had nearly two thousand people at the dedication. After the dedication I was the guest of a large group of the laymen at a luncheon.

To my right at the table was (3) a charming Polish lady, who said to me: "My husband and I are the only members left of our two large families. All other members were murdered during the occupation." That started the entire group telling about their suffering during the war, and there were only two of us in that large group, an American consul and myself, who had not personally suffered horrible things during the war period. And yet these same people had, within two years after the war, repaired an old bomb-damaged building and I had dedicated it as a new Methodist church that morning.

What did these people have that made it possible to endure those long years of suffering? Many have given me the same answer, namely, that Christ lived with them during those dark days. A Bible means much to our Polish Methodists. They have a custom of having the bishop



BISHOP PAUL N. GARBER

autograph Bibles in Poland and I have placed my signature in many of their Bibles. Very often the laymen will say to me: "Bishop, that Bible is very precious to me. It was my only book while I was in the Auschwitz Concentration Camp."

I have found the spirit of the living Christ in the most difficult parts of the Geneva Area. On my first visit to Yugoslavia I went out to Sister Bertha Kettenback. We have no pastor there, so Sister Bertha is not only the deaconess, but also the pastor and, in addition, she has charge of our Home for Aged Women. There she was living all alone in that very rough territory without the protection of a man. That evening the members came and gave stories of violence and fear in that section. I became alarmed over the safety of the good deaconess. So before I left Novi Vrbos I said to her: "Sister Bertha, I doubt if it is safe for you to be here alone without protection. If you desire it, I will be happy to transfer you to Switzerland or to some other safer place in the Geneva Area." I shall never forget her noble reply: She said: "I do not think it is safe here, but I feel that God has called me to this needy section, and if I left you have no person to send in my place."

And then she added: "After all, I lived here during the difficult war years, but was never really alone, for my Saviour lived with me, and I have faith to believe that He will continue to live with me and care for me despite these present hard circumstances." Sister Bertha is still at Novi Vrbos, and can really tell her members about a living Christ for she can give personal examples from her own life of the truth of the words of our Savior, "I will never leave you nor forsake you."

I turn now to another country, namely Bulgaria. My interpreter in Bulgaria is one of our pastors, Reverend Gavril Tzvetanoff. He is a fine preacher and had a good education. Today, in addition to his religious duties, he is

also teaching in the University of Sofia so as to have a living salary for his family. Brother Tzvetanoff suffered much during the war. He was friendly to the Allies, and as a result was placed in a concentration camp, where he suffered horrible things. He told me how he was forced to work eighteen hours a day and have only bread and potatoes to eat. He would become so exhausted that he could scarcely walk to and from his work and was therefore often severely punished. He became very ill, but he dared not report for medical treatment, because all sick people in the camp were immediately killed. He gave me such graphic accounts that I said: "Brother Tzvetanoff, how did you live through all that suffering?" He replied: "Bishop, it is hard to understand and perhaps harder to explain, but I never lost contact with my Savior during all that time. He lived with me in a mystical way that gave strength when other people about gave up hope." And today, in far-away Bulgaria, Brother Tzvetanoff tells his people about the living Saviour, and he can testify from his own experience that Jesus walks today with people in concentration camps just as he walked with the disciples on the road to Emmaus more than nineteen hundred years ago.

Let us take another example: The Hungarian Methodists suffered horrible things during the war period. They lived through both a Nazi and a Russian occupation. Many of our church buildings were destroyed. I held the Annual Conference in Budapest last November in a bomb-damaged church. My table was placed over a hole in the floor made by a splinter from a bomb. Our superintendent, Brother Tessenyi, explained that they had no funds to repair the floor and also added that the hole was a continual reminder of how God had saved so many Hungarian Methodists during the war. Our Hungarian Methodists are so poor that they did not have funds with which to heat the church during the sessions of the Annual Conference. We met in a cold church and snow was flying outside. At the first recess, I said to Brother Tessenyi: "Why is it so cold in the church? Why not heat the church?" He replied: "We have no fuel and we have no funds with which to buy fuel." I said: "I will give you the money to get fuel for the church." He replied: "Bishop, if you really have any money for fuel, just give it to me to be used later, for it will be much colder here in Budapest in December, January and February than in November." So for four days in severe cold weather we held our Annual Conference in that cold church. It was the first time I ever presided at an Annual Conference wearing an overcoat. Before me were poorly clad and under-nourished Methodist preachers and laymen. The highest salary in Hungarian Methodism is \$56 per month, and only one preacher, the superintendent, receives that amount. We have eight preachers whose salaries are \$13 per month.

But our Hungarian Methodists still smile and dream dreams of the day when we will have a great Methodist Church in Hungary. They tell me how the Saviour never forsook them during the dark days of the war. This faith in a Living Christ is found among the Hungarian Methodist laymen. They came to the Annual Conference wearing shabby suits, but these laymen had a spirit of Christian optimism. We do not have enough preachers to supply all our churches in Hungary. One day in the Annual Conference a layman arose and said to me: "I am sure that you will be unable to send us a preacher this year, so instead send us a bicycle and we laymen will ride the bicycle to the churches on the circuit and hold the services." Yes, the Living Christ walks today with our preachers and laymen on the plains of Hungary just as He did nineteen hundred years ago with the two disciples on the road to Emmaus.

If time permitted, I could continue with other illustrations from the war-torn European countries. There is, however, no doubt in my mind that there is a Living Christ, for I have seen the Living Christ in the lives of our suffering Methodists in the Geneva Area. I have been with people who know that a Saviour lives

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THE DEVOTIONAL PAGE

REV. H. O. BOLIN, Editor

MARKS OF A CHRISTIAN

Ye may put a difference betwixt you and reprobates, if we have these marks: If ye prize Christ and His truth so as ye will sell all and buy Him, and suffer for it. If the love of Christ keepeth you back from sinning more than the law or fear of Hell. If ye be humble, and deny your own will, wit, credit, ease, honor; the world and the vanity and glory of it.

Your profession must not be barren and void of good works. Ye must in all things aim at God's honor; ye must eat, drink, sleep, buy, sell, sit, stand, speak, pray, read and hear, the Word with a heart purpose that God may be honored.

Ye must show yourself an enemy to sin, and reprove the works of darkness, such as drunkenness, swearing and lying, albeit the company should hate you for so doing. Keep in mind the truth of God that ye heard me teach, and have nothing to do with the corruptions and new guises entered into the house of God. Make conscience of your calling, in covenants, in buying and selling.

Acquaint yourself with daily praying; commit all your ways and actions to God, by prayer, supplication and thanksgiving. And count not much of being mocked; for Christ Jesus was mocked before you.—Gospel Banner

THE A B C'S OF LIQUOR

- A—Arms more villains,
 - B—Breaks more laws,
 - C—Corrupts more morals,
 - D—Destroys more homes,
 - E—Engulfs more fortunes,
 - F—Fills more jails,
 - G—Grows more gray hairs,
 - H—Harrows more hearts,
 - I—Incites more crimes,
 - J—Jeopardizes more lives,
 - K—Kindles more strife,
 - L—Lacerates more feelings,
 - M—Maims more bodies,
 - N—Nails down more coffins,
 - O—Opens more graves,
 - P—Pains more mothers,
 - Q—Quenches more songs,
 - R—Raises more sobs,
 - S—Sells more virtue,
 - T—Tells more lies,
 - U—Undermines more youths,
 - V—Veils more windows,
 - W—Wrecks more men,
 - X—X-cites more passions,
 - Y—Yields more disgrace,
 - Z—Zeroes more hopes,
- than any other enemy of mankind.

—Gospel Banner

TEN MILLIONS PLANNED FOR CHURCH BUILDING IN CLEVELAND

Cleveland—(RNS)—Church building here will total more than \$10,000,000 in 1948, it was indicated in a survey of projects now under way by Protestants, Catholics and Jews.

Largest single project, totaling more than \$2,500,000, is St. John's Cathedral Square. Apart from the cathedral, the building program will include St. John's College, library and a building housing the diocesan offices.

Methodists plan to spend \$1,500,000 on five church structures.

DIVINE AND HUMAN FELLOWSHIP

*"To talk with God no breath is lost,
Talk on!
To walk with God no strength is lost,
Walk on!
To wait no God no time is lost,
Wait on!
To grind the axe no time is lost,
Grind on!
The work is quicker, better done,
Not needing half the strength laid on,
Work on!
Little is much if God is in it,
Man's busiest day—not worth God's minute,
Much is little everywhere,
If God the labor does share;
So work with God, and nothing's lost,
Who waits on Him, does best and most."*

—Anonymous Selected.

The Sin Of Neglect

Neglect is one of the most prevalent sins of the human family. The shores of life's ocean are littered with wrecks occasioned by neglect. A person neglects his health and loses it. Parents neglect their children and they grow up to become a liability to the home and to the community rather than an asset. Men neglect their business and go broke. Farmers neglect their crops and gather but a meager harvest.

The most tragic consequence of neglect is that which has to do with religion. Multiplied thousands of people are convinced that it is right and wise to give themselves to God and the higher things of life, but they have fallen into the habit of putting the matter off. Most of them will never get around to doing anything about it, others will wait for some crisis hour before they act.

So long as one can truly repent—even though he may have long neglected, this all important matter of salvation—he will find God's pardoning mercy. One can wait, however, until it becomes too late for him to experience some of the finest blessings that religion has to offer.

After all, the chief object of Christianity is not getting people home to heaven, as important as that is. It is rather building Christlike character, and it takes a lifetime to do that. Many feel that the task is so great that the period of life on earth is not sufficient length for its accomplishment. Let that be as it may, all will agree that the time here on earth is very short for the reaching of such a goal. Surely no one can imagine that a person can neglect religion until he is extremely old or is on his death bed and at that late hour build a Christian character. Like the thief on the cross, he may accept Christ and go home to heaven, but he will be there minus a strong Christian character. There is a big difference between salvation as an experience which makes one a babe in Christ and the completed product of salvation which issues in Christlike character. A person may have an experience in a moment, but it takes long years to build a true Christian character.

Let no one imagine that he can

give all of his life to sin and then repent when he is extremely old or on his death bed and then be as well off throughout eternity as he would have been had he spent his whole life building Christian character. Even though the process of character building continues beyond the grave—and the writer thinks it does—the one who neglects his religion is still at a disadvantage. No doubt, this earth with its diseases, its heart-aches, its temptations, its sorrows, its problems and its disappointments is the best place in the universe for the building of righteous character. God has us here in his great university of hard-knocks, and every knock is calculated to prod us on to greater Christian perfection. The person who neglects his religion until extremely old or on his death bed receives these knocks but in his case, since he is not in harmonious contact with God, they do not issue in Christian character. There is a sense in which he flunks in God's great school. If he truly repents, even at the last moment he will be saved, but as Paul tells us it will be as by fire, his works will be burned and he will suffer a great loss. So it is very obvious, that a person can wait until it is too late to derive the greatest benefits from religion.

Then, a person can wait until it is too late to receive the greatest joy that religion has to offer. At least, a great portion of Christian joy comes as a result of duty done—the rendering of unselfish service to others in the name of Christ. The writer once knew an old lady in her eighties, she was on her death bed. She kept insisting that she had to get well. On being asked, why, she insisted she had not done her duty down through the years. She had not been loyal to the church. She had not visited the sick, fed the hungry, read the Bible and prayed and comforted the bereaved. She wanted to get well so that she might do the work of a life time after she was past eighty. She didn't get well. She was greatly fearful of her standing before God. In spite of her feeling about this matter, the writer hopes she was saved. She was a nominal church member like so many are now. Through her neg-

PERSONALITY

What tells most of all is the personality of the preacher. This is one of the prime elements in preaching. The effect of a sermon depends, first of all, on what is said, and next, on how it is said; but hardly less on who says it. There are men, says Emerson, who are heard to the ends of the earth though they speak in a whisper. We are so constituted that what we hear depends very much for its effect on how we are disposed toward him who speaks.

lect of placing her whole life, including her time, her talents, her training, her physical strength, her mental powers and her material possessions in the hands of God to be used for the good of others she missed the great joy that Christianity brings to the surrendered life.

The person who puts off the accepting of Christ until some crisis hour has waited until it is too late for building up the spiritual reserve which gives strength for the meeting of that very hour. Here is a person who has come to the end of the way. It is a crisis hour for him. In his anxiety he turns to Christ. He gets some consolation from this belated turn, but he sorely needs the faith and the spiritual strength that can come only from a lifetime spent in contact with Christ.

A beautiful story is told of a farmer who received the nickname, "The Pair". He formed the habit of practicing the presence of Christ. When he walked down the road he left the smoother side for his Companion. If he ate at a hotel or restaurant, he always bought two meals carefully seeing that his Companion had the better plate. He never touched his Companion's food but when he paid for the meals he always left instructions that it be given to the first poor person who came that way. His friends noted that when he appeared to be alone he was always in conversation with his companion. The time finally came for his passing and he requested that the best chair in the house be provided for his Companion. He reached out his own right hand and with his faith took hold of the hand of his Companion. With a smile on his face and in company with Christ, he boldly marched out into eternity. Early in life he had given his heart to Christ. The Lord was so real to him that he came to be called "The Pair". We may smile at some of the things he did, but we will have to admit that through his long life of faith he derived the greatest benefits that religion has to offer, and also rendered the greatest service.—H. O. B.

"READ THE BIBLE" MOVEMENT GROWS IN JAPAN

Tokyo—(RNS)—About 120 city and student YMCA groups are currently meeting in Japan to study the Bible, according to K. Nagamatsu, who serves as director of a YMCA "Read-the-Bible" movement which got under way 15 months ago.

Nagamatsu said many of the groups hold their meetings in factories during lunch hours.

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

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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
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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

A COUPLE STALWART LAYMEN

During my junior year in Hendrix College I was president of the College Y. M. C. A. The Woman's Auxiliary, made up of the good women of our church in Conway, always sent at least three members to what was then known as the Southern Students' Summer Conference. Twice during my stay in the institution I had that honor and privilege. The Conference was held primarily in the interest of foreign missions.

At the time of which I speak, the meeting was held in Knoxville, Tennessee, on the University campus. It was truly a great occasion and was the turning point in the life of many a student of that generation. To those conferences many distinguished speakers came. The two I remember best were Dr. Robert E. Speer, a Presbyterian, and Dr. John R. Mott, a Methodist. Both of these men were consecrated laymen and were connected in various ways with the Board of Missions of their respective churches.

This particular Conference was held just fifty years ago. Both of these men were then in their prime. I saw Dr. Speer while I was pastor at Boston Avenue Church, in Tulsa in the late thirties. I have seen and heard Dr. Mott on several occasions since I first met him. Dr. Speer passed away last November, highly regarded by his denomination and the world at large.

In this week's Methodist there is a notice that Dr. Mott will deliver a series of lectures at Randolph-Macon College, in Ashland, Virginia, Feb. 18-20. What a wonderful life he has lived, and what a great service he has rendered his church, especially the Missionary Department! He must be an old man by this time, but he is remarkably well preserved and is still going strong. I am sure he must miss his longtime co-laborer, Dr. Speer.

Only eternity can tell the influence for good these two consecrated leaders had on the lives of the college students of their generation. They were wholly committed to God and His work.

TESTIMONIAL TO MRS. J. D. BRAGG

A testimonial dinner was tended to Mrs. J. D. Bragg, president of the Woman's Society of Christian Service, by the staff of the Board of Missions and Church Extension, and the executive committees of the Board's divisions, on June 14, at Christ Methodist Church, New York City. Mrs. Bragg will attend the sessions of the World Council of Churches in Amsterdam,

NEWS AND NOTES ABOUT FACTS AND FOLKS

REV. AND MRS. K. K. CARITHERS are assisting Rev. Edward Hohenbeck in a revival meeting this week at Redfield, Pine Bluff District, where Brother Hohenbeck is pastor.

REV. HAROLD D. SADLER, Little Rock Conference evangelist, was the preacher in a series of services held recently at Whitehall on the Good Faith-Whitehall charge where Rev. K. K. Carithers is pastor.

REV. GARLAND C. TAYLOR, pastor of the Methodist Church, Morrilton, is assisting this week Rev. George W. Martin in a revival meeting at Vilonia, Conway District, where Brother Martin is pastor.

REV. E. L. DIFFEE writes that in July he was appointed the pastor of the Dalark charge in the Arkadelphia District, succeeding Rev. S. B. Bryant who recently removed to Bells, Texas. Brother Diffie had been the pastor on the Friendship charge, Arkadelphia District since November, 1945.

WALTER WORKMAN, son of Dr. and Mrs. J. M. Workman, North Little Rock, who was stricken recently with polio is reported to be improved. He is setting up now and his medical attendants are greatly encouraged about the prospects of his recovery. His address is Levi Memorial Hospital, Hot Springs, Arkansas.

PLANS are being completed for a "Youth Activities Week" for the Intermediates, Seniors, and Older Youth of the Booneville Methodist Church, September 1-2-3. Rev. R. E. L. Bearden, Goddard Memorial Church, Fort Smith will be the inspirational speaker for the program. Rev. I. L. Claud is the pastor.

REV. R. A. TEETER, pastor of The Methodist Church of Fordyce, announces that the P. W. Dedman property located directly across the street from the Fordyce Methodist Church has been purchased by the church and the pastor's family will occupy it as soon as it has been reconditioned.

REV. KERMIT VAN ZANT, pastor at Huntsville, writes: "On July 11 we had our first service in our new Sanctuary at Huntsville. This service marked the beginning of a successful revival which was held in this church. The pastor preached at the opening service and Rev. J. T. Byrd, pastor at Siloam Springs, did the preaching for the revival."

REV. HAL H. PINNELL, pastor of the Warren Methodist Church writes: "Please announce that on Sunday, August 29th, the First Methodist Church, Warren, Arkansas, will observe a day of Celebration and Ground Breaking ceremony. Bishop Paul E. Martin will preach at 10:45 and will conduct the Ground Breaking ceremony at 2:30 p. m. assisted by the District Superintendent, T. T. McNeal, and former pastors of this church."

REV. H. M. SANFORD, pastor of the Methodist Church at Joiner, will be transferred to Hauma Heights Methodist Church, Hauma, Louisiana, New Orleans District, September 1. Brother Sanford's work will be in the French Mission work in connection with the McDonnell School there. Brother Sanford will teach in the school and will be the pastor of three French churches nearby. The work requires a pastor with a knowledge of the French language. Brother Sanford has been pastor at Joiner since October, 1946.

Holland, this summer, and will retire from the Society's presidency in December.

Mrs. H. E. Woolever presided at the dinner. Tributes were paid by Dr. Earl R. Brown for the Council of Secretaries of the Board, by Bishop W. W. Peale for the Council of Bishops, and by Mrs. David D. Jones for the Woman's Society. Miss Junaita Brown read letters and telegrams that had been received from all parts of the Church commending Mrs. Bragg's service through eight years. A travelling bag was presented to Mrs. Bragg by the Society's staff, and she responded to the tributes.

REV. H. A. F. AULT, pastor at Princeton, writes: "The Ben Few Camp meeting near Princeton will begin on Friday, August 20th at 8:00 p. m. and run through the balance of August. The preacher will be Rev. Earl Walker of Durant, Oklahoma, a District Superintendent in Oklahoma, for several years a member of the Little Rock Annual Conference. The Rev. Charles Van Horn from Fountain Hill Charge will be the singer. On the fourth Sunday after of Durant, Oklahoma, a District Superintendent of the Arkadelphia District, Rev. Robert Moore, will help in the administration of The Lord's Supper. On the fifth Sunday at 3:00 p. m. the Rev. F. A. Buddin, pastor of the First Methodist Church in Hot Springs, will bring the Evangelistic message. We invite all who will to attend our Camp meeting."

GREATEST STORY EVER TOLD ON AIR AGAIN SEPTEMBER 12

"The Greatest Story Ever Told," the radio program sponsored by the Goodyear Tire & Rubber Company as a public service program, will be back on the air again beginning Sunday, September 12, after a brief summer vacation. As before, the program will be aired over the American Broadcasting Company network, at 6:30 p. m., Eastern Daylight Saving Time.

The resumption of the program follows the first brief break in its continuity since it started in January, 1947. The marvelous reception which the program received when it was first put on the air convinced the sponsor that it should be carried on through the summer period. After such an unbroken period of effort, however, it was felt that a brief vacation for writers, directors, and cast was necessary this summer.

As before, the program will continue to dramatize the teachings of Christ. The production will continue on the same large scale, with the symphony orchestra and full voice choir to add the background music.

The policy of not using any commercial announcements on the program will also be continued, since the purpose of the Goodyear Tire & Rubber Company in presenting it is to make it a public service offering. Only the mention of the sponsor's name, as required by Federal Communications Commission ruling, will be used.

Much of the success of the program can be attributed to the whole-hearted support of church and educational groups in this country. Announcements about the program from pulpits has added a tremendous listening audience to it. Listening to the program in class groups, and making it part of Sunday School discussion and study, has likewise helped tremendously.

The net result of all this extra effort on the part of interested church people was to point up renewed interest in religion, and more attention to religious training, and religious programs, on the part of the general public. With continued effort toward this goal, we can look forward to even greater interest than before.

Recordings of some of the programs, suitable for public address systems and for use in school, church, and other educational groups, are still available. They can be secured by writing the Recording Division, American Broadcasting Company, 30 Rockefeller Plaza, N. Y.

YOUTH ACTIVITIES WEEK

(Continued from Page 1)

of spiritual inspiration for the youth of the church.

If the church does not provide an adequate program to meet the spiritual, social and recreational needs of its youth, the young people will turn to other activities and organizations. They will not stand idly by waiting for their church to work out an adequate program. Churches and youth leaders who have a Youth Activity Week for their young people report that such a program has met with good response. These leaders are to be commended for their foresight and planning. Many other churches will find in a Youth Activities Week a means of strengthening their youth program.

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.)

It is very interesting and not without its deep significance that one very rarely sees a Roman Catholic church which bears the name of St. Paul. For this fact there is a perfectly logical explanation. The great Apostle was a Protestant in principle.

On his way up from Jerusalem to Damascus with a commission to destroy the infant congregation of Christians in that city, Paul was interrupted by a religious experience which changed his life. As a result of the spiritual transformation through which he passed that day, he became the most creative leader in the first-century Christian church, and in the process he produced approximately one third of our New Testament.

It is extremely important to note that Paul's Christian experience came about entirely without the assistance of any third party. He saw a vision, he heard a voice, and he made a commitment in a personal encounter with Christ in which no other person shared even the slightest detail. His conversion consisted of an intimate transaction between himself and Jesus only.

The fact that Paul owed no spiritual obligation to any other Christian had the effect of casting his whole ministry in that mold. From the day when he met Jesus alone on the Damascus road to the day when he was executed by Rome, he clung steadfastly to the convictions that Jesus had opened up a direct route between God and the individual which no man, no rite, or no institution could block. Because he had thus entered into fellowship with God without the assistance of a third party, he believed that any other person enjoyed the same right.

Throughout his entire career as a missionary and evangelist Paul applied but one test to any believer, regardless whether he was a Jew or a Gentile: "Does he possess the spirit?" (I Cor. 2:2). If his life and conduct bore evidence that he had come into possession of the Holy Spirit, then Paul welcomed him as one of the fellowship. Around this principle he waged his bitterest battle with the Jerusalem church.

The Jews of Jesus' day had a gospel which they preached to all the world. That gospel declared that the world could be saved, but that the Jewish nation was to be the agent through which salvation would come. No hope of any kind was offered to persons outside Jewry. Though membership in the Jewish nation was offered to all men on relatively generous terms, it was, nevertheless, strictly required. According to Jewish theology of the first Christian century, salvation was limited to those who were or who became members of the Jewish state.

The Jerusalem Christian church was composed of Jews who believed that Jesus had come with a message to the Jewish state. They also believed that he stood ready to confer his blessings on other than Jews, but only on the condition that they should, first of all, become Jews by submitting to certain rites and ceremonies. Christianity was to them a movement inside Judaism. They too, like Paul, believed that possession of the spirit was the mark of the Christian, but unlike Paul they could not believe that any but sons of Abraham (by blood or adoption) could achieve it.

The Antioch church, of which Paul was a member and a leader, made an amazing discovery. Gentiles to whom the Christian Gospel was preached accepted Christ and gave indisputable evidence of the fact that they had come into possession of the spirit. Paul saw the miracle happen under his very eyes as the result of his own preaching. As a consequence, he turned Gentiles to Christian discipleship.

The Jerusalem church, however, was unprepared for such a radical turn of affairs. The thought that a Gentile could become a Christian without first becoming a Jew was

utterly abhorrent to the "mother church." They therefore sent deputies to inform Paul's converts that they were not really Christians, that their possession of the spirit was not enough. They must also submit to the rites and become Jews.

Against this demand Paul set himself with every power at his command, and one of his first epistles (Galatians) was written to assure his cohorts that they need not submit to the Jerusalem requirements.

It was in connection with this principle that Paul broke with Peter. It was one of the Jewish beliefs, stoutly maintained by the Jerusalem church, that no good Jew could eat alongside a Gentile without becoming ceremonially unclean and therefore outside the pale. When Peter refused to eat with the Gentile converts in obedience to the Jewish rule, Paul rebuked him openly (Gal. 2:11).

The principle that every person has direct access to God and that his salvation is independent of any institution like the church is of the very essence of Protestantism. It is true of course,



DR. ROY L. SMITH

that the church can assist the individual in his search for God; but it is also true, according to Protestant belief, that the church enjoys no monopoly on God, who dispenses his blessing independent of all human restrictions.

The same issue Paul fought out on another front when he defended his status as an apostle. The disturbers from Jerusalem who had undertaken to impose the Jewish rites upon the Gentiles also undertook to undermine Paul's authority and influence by declaring that he was not an apostle at all because he had not been one of the original twelve disciples. Again the great evangelist appealed to his experience on the Damascus road and declared that no man had more surely experienced contact with Jesus than he had and that no man was more certainly commissioned to preach than he.

All this Paul summed up in his use of the phrase, "the just shall live by faith." (Rom. 1:17), the sentence which brought peace to the soul of Martin Luther and which the German monk built up into the doctrine of "the priesthood of all believers."

Protestants and the Virgin Mary

Very little exact information concerning Jesus' immediate family is available to modern Christians. Of tradition there is plenty, but of verifiable facts there are very few.

Joseph, the head of the household, was known as "the carpenter," and the original Greek of the New Testament suggests that he occupied a post in Nazareth (a town of about 8,000 population) roughly corresponding to that of a commissioner of public works. He does not figure in any way, however in the New Testament following the occasion when Jesus was presented in the Temple at the age of twelve.

There was at least four younger brothers

(Matt. 13:55) and some sisters, but concerning them we know nothing beyond the fact that James became the head of the Jerusalem church sometime after Jesus' death. With the exception of this one, none of the family was ever counted among his disciples, and on at least one occasion they seem to have suspected him of being a little demented.

Mary, the mother of Jesus, appears in the New Testament story infrequently but no word of hers on any subject is recorded following the episode of the wedding at Cana when she urged the servants to follow Jesus' advice. She was one of three women who sobbed out their agony at the foot of his cross on Calvary, and Jesus made at least temporary provision for her by asking "the beloved disciple" to take her home with him and care for her.

On the basis of these few facts, Protestants honor and revere their Savior's mother and accord her the highest possible place among women. One whom God could have chosen to be the actual mother of Jesus must have been a person of superb character, profound piety, and unimpeachable morals.

Protestants find it impossible, however, to worship the Virgin Mary, or even to seem to accord to her any of the honors due to deity. Moreover, because they believe that any human being has the complete right to approach God on any subject or with any sincere pleas for help and forgiveness without being under the necessity of soliciting the aid of a third party, they do not find it necessary or helpful to pray to the Virgin or to plead with her to make intercession with her Son in their behalf.

Jesus Christ, according to Protestant belief, is the Lord of life for all men and the Savior of all sinners. His love for humanity is so great, so inclusive, and so undeviating that no third party can prevent him from providing mercy for the penitent, nor can any such outsider persuade him to show greater mercy than his own love for us prompts him to do.

One plain man put it in homely language, but in so doing he expressed the fundamental belief of Protestantism in this regard. Said he: "When I call on Jesus for help, his love leaps to my assistance and gets him started long before the Virgin Mary or any saint could ever begin to move in my behalf."

The first-century Christian church never worshipped Mary in any way, nor did it offer her prayers concerning any subject. This practice, so common among Catholics, was never heard of until sometime toward the close of the fourth century, when it was reported that certain women in the region of Thrace were doing so. They had been converted to Christianity from paganism and the religion in which they had been reared had worshipped the "Great Mother." When they broke with their ancestral faith and became Christians, they began to adore the Virgin Mary, but they were almost immediately branded as heretics by the rest of the Christian church.

Little by little, however, the Roman Catholic church began to exalt the mother of Jesus. At first it was said that she remained a virgin throughout her natural life, and this in spite of the plain testimony of the New Testament concerning Jesus' brothers and sisters (Matt. 13:55). By the middle of the seventh century there were those who were teaching that she had entered into heaven by a miraculous route, as a consequence of which the "Feast of the Assumption" was fixed in the calendar of the church. When others taught that the Virgin herself had been immaculately conceived, several Popes repudiated the doctrine.

In 1884, however, the Pope stated that no Christian could hope to be saved who did not believe that Mary had been free from original sin even from the moment of her conception, and this, too, in spite of the fact that earlier Popes, presumably equally infallible had denounced this doctrine as being almost, if not quite, heretical.

It is a natural and understandable trait of humanity to look with awe upon the Creator, so majestic in power and so mightily in wisdom

(Continued on Page 9)



THE CHILDREN'S PAGE

ANNIE WINBURNE, Editor



IN STORYLAND

THE HOOP RACE

Doris was setting on the fence looking down at her doll carriage where Rosalind's head was peeping from the covers.

"It's too bad; it's too bad!" and Doris shook her head. "I don't see how you can go to the garden party without a party dress."

Suddenly she heard three hoo-hoos, and looking down the road, she saw three playmates. They were laughing gayly and rolling their hoops.

"All ready for the party this afternoon?" they asked.

Doris shook her head, "No," she said.

"What is the matter?"

"Something very strange has happened. I was sewing some little blue ribbons on Rosalind's party dress here in the yard when mother called me. I put down my sewing and ran into the house. When I came back the dress had disappeared."

"Oh!" they exclaimed.

"My Linda doll has two party dresses," said Elsie. "Rosalind may have her choice."

Doris looked at her doll carriage and thought how disappointed Rosalind would be if she didn't go to the party. "Thank you," she said at last, but she had to choke back a sob, for she had counted on Rosalind's wearing the new dress.

"Now, come," pleaded Elsie, "Get your hoop, for we are to have a race. And to make it more exciting we are going to take different paths from the starting point back to the finish at my house. Mother has some new cookies and cold milk waiting for us. Don't you think that will be fun?"

"But you forgot the best part of it," said Barbara. "Each of us is to take something back that has attracted her on the way. It may be an apple or a flower or anything."

"Yes, and the one that brings back the best thing gets a gingerbread man," added Elsie.

Doris ran for her hoop. "There's no use sulking about Rosalind's dress," she said to herself; and when she joined her little friends, her face was as pleasant and as smiling as it could be.

"Now all get in line," ordered Elsie. "You take the path that leads over the brook, Janie; you, Barbara, go down the mill road; and you, Doris, go in the direction of the sawmill. I shall go this way," and she pointed.

"Now—ready—go!"

Laughing and waving at one another, they separated.

It was pleasant to Doris to hear her hoop humming over the path. There were many pretty things to notice—the trees with branches bent so low that she could easily have picked their leaves, pretty flowers that nodded gayly, and sparkling stones. Doris couldn't decide just what she wanted to take back.

Whir-r-r, whir-r-r, went the hoop; tap, tap, went the hoopstick. O what fun, and how fast Doris went! Up a hill, down a hill; then she came to the road that led near the sawmill.

She slowed down a little because there was a cart ahead filled with brush and small trees.

The cart came to a standstill; so did Doris.

She had found nothing to take back from the race. Then she glanced at the cart. She stared, for there in one of the little trees was her prize. She picked it up and started on her way again.

Whir-r-r, whir-r, tap, tap the hoop and Doris hurried on to Elsie's house.

The three other little girls had arrived and were waiting for her. "Hurry, hurry!" they said. "We are going to have cookies now and then show our prizes," said Elsie.

Doris threw down her hoop and danced about. She hugged each little girl in turn. "Oh, oh, I can't wait! I must show you mine right now," and she held up a little white dress with blue ribbons.

"Why, Doris!" they exclaimed.

"It is Rosalind's party dress," and Doris told the others where she had found it. "I remember now that the cart turned in at the gate just as my mother called me, and some of the branches must have picked up the dress."

How they all laughed! Then they agreed that Doris had rightfully won the gingerbread man. It was the best prize found in the hoop race because it made everybody happy. — Mary A. Bowers, in Youth's Companion.

A great leader never sets himself above his followers except in carrying responsibility.—Jules Ormont quoted in Chain Gang.



THE WALK

*like to walk with him.
And then he says, "Run get you cap,
your coat and mittens, Jim."
We start along the city street, at
first we walk quite slow,
But after while my daddy's legs
with mine don't seem to go.
He looks just like a giant man,
the kind I used to see
In my old ragged story book my
mother read to me.
I like to go out walking and I like
the things we see,
Sometimes my daddy asks me if I'd*

JUST FOR FUN

After church one Sunday, the Mrs. asked her husband, "Did you notice the chinchilla coat on the lady in front of us in church, today?"

"Er-no. Afraid I was dozing," came the apologetic reply.

"Huh," the Mrs. snorted. "A lot of good the service did you!"—Woodmen of the World Magazine, hm, Woodmen of the World Life Ins Co.

"Have you ever driven a car?" the lady applicant for a license was asked.

"One hundred and 20 thousand miles," put in her husband, "and never had a hand on the wheel."—Sterling Sparks, hm, Sterling Grinding Wheel Div.

Little boy in woodshed: "Father, did grandpa spank you when you were a little boy?"

Father with paddle: "Yes, son."

Little boy: "And did great-grandpa spank grandpa when he was a little boy?"

Father: "Yes, son."

Little boy: "And did great-great-grandpa spank great-grandpa?"

Father: "Yes."

Little Boy: "Well, don't you think with my help you could overcome this inherited rowdyism?"—Cap-per's Wkly.

Berry Kroeger, narrator of "The Big Story," said that a timid friend of his had just returned from a hunting expedition through darkest

IN THE WORLD OF BOYS AND GIRLS

AUNT MANDY'S LETTER

Aunt Mandy came toiling up the stairs. She always answered the postman's ring, though there seldom was a letter for her. "There's only one, but it's for me!" she exclaimed happily. "It's from Callista Adams down in Florida."

Bertha, her niece, was counting the laundry: "Six, seven, eight—I'm busy just now, Aunt Mandy."

Aunt Mandy turned away and went silently to her own room. There the joy returned to her face. The letter was so interesting. It told about the Reeds' little boy who had been bitten by a rattler. They had such a time saving him. And it told how Calista—

Aunt Mandy looked up eagerly as her niece's steps sounded in the hall. "Bertha, Calista says that the orange crop is the finest in ten years. She's been able to pay off everything on her bungalow. And the Reed's little boy, the one who was bitten by the rattler—here, I'll read it—"

But Bertha interrupted her, "I'm afraid I can't stop to hear it, Aunt Mandy. I have the marketing to do."

Aunt Mandy's shadowed. She did so want to tell some one about that rattler. Maybe at dinner—she pictured the whole family eagerly listening to her.

When the dinner hour came she began during the first pause: "I had a letter from Callista Adams today. She's the one who lives down in Florida. She told about a little boy—"

Julie's gay voice interrupted her: "How nice, Aunt Mandy! Ethel, they have the most gorgeous sport silks at Hooper's. I'm wild to have one."

Aunt Mandy waited. Presently she tried again, looking at Henry: "Calista says they've had the finest orange crop in ten years, and they—"

"Why, that's fine, Aunt Mandy!" Henry replied heartily. "Bertha, whom do you suppose I met today? Tom Hall."

After dinner Aunt Mandy went slowly back to her room. There was a dull pain in her heart. A letter was only half a letter if you couldn't share it with some one.

She looked up eagerly. A brown-eyed girl was smiling at her from the doorway, and a gay voice was calling, "Am I invited in?"

"Margie Brant!" Aunt Mandy cried eagerly. "I've just got a letter from Callista Adams down in Florida—"

"I want to hear every word of it," Margie responded—Youth's Companion.

Africa.

"Every morning," revealed his friend, "I used to go out hunting tigers with a club."

"I imagine you were frightened," observed Groeger.

"Oh, no not at all. You see there were 50 members in the club."—Milwaukee Journal.



From Edinburg 1910 To Amsterdam 1948



By DR. JOHN R. MOTT

Dr. John R. Mott is one of the five Chairmen of the Provisional Committee of the World Council of Churches.

THE World Missionary Conference, held in Edinburgh in 1910, marks the beginning of one of the most important advances in the recent centuries of the drawing together of the Christian communions of the world. There had been other notable world gatherings of the world missionary forces, such as the one held in New York in 1854, in connection with the visit of Alexander Duff to America, the conference in Liverpool in 1860, the one in London in 1878, and the more significant one also in London in 1900, attended by nearly 2,000 Christian workers from all over the world. There had also been occasional significant gatherings of the World's Evangelical Alliance and the series of international conferences of the Young Men's Christian Association.

The great and representative assembly held in Edinburgh in the year 1910, however, was in a class by itself. In number of delegates and in wide geographical representation, this conference holds the leading position. More important still was its scope and the thoroughness of the preparatory processes. For the first time the membership was confined to officially appointed delegates from recognized organizations determined on a principle of proportion. Closely associated with the basis of membership was the determination of the character of the conference. The earlier conferences had been chiefly great demonstrations fitted to inform educate and impress. It was felt, however, that the time had now come for a more earnest study of the world-wide Christian enterprise, and, that, without neglecting the popular demonstrational uses of such a gathering, the first aim should be to make the conference as far as possible a consultative assembly.

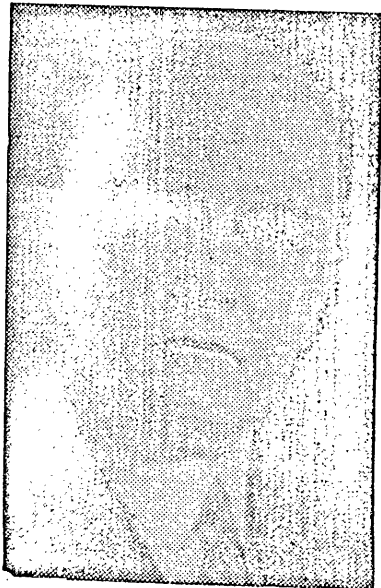
The decisions as to the constitution and character of the conference involved a new line of preparation. What was now in view was no longer a local demonstration but in reality an international school of study and counsel. To this end an international committee was appointed which, two years in advance of the conference, held a preparatory consultation of several days' duration. Eight subjects were selected for inquiry and study by representative commissions which reported to the conference. It was agreed that each commission consist of twenty members and that the chairman of each commission should guide its procedure and have the final decision on all questions which might arise. The membership of each commission was divided into two parts, one for the Christian forces of each side of the Atlantic. The personnel of each commission was made up of the outstanding leaders with reference to the subject under investigation.

The Edinburgh Conference performed but one legislative act and that was highly significant, namely the creation of what was known as the Continuation Committee, which at the end of the First World War evolved into what has become known as the International Missionary Council. Another notable development, traceable to the Edinburgh assembly and its outreach, was the evolution of two significant movements—one known as the Committee on Life and Work of the Churches, which held a great conference at Stockholm in 1925; and the other the World Conference on Faith and Order (Doctrine and Policy) of the Churches, which held its first conference in Lausanne, Switzerland, in 1927.

These two gatherings were attended by very representative and influential bodies of leaders of the various Protestant Communions. There were present also representatives of nearly all of the Eastern Orthodox Churches. Each of these two bodies brought together a large, widely representative and influential representation of leaders of the various Christian communions. Each of these gatherings proved to be truly creative, calling into being new agencies and issuing in fruitful and important processes of research and means of united, constructive action on the part of the Christian communions concerned. The wide ramification of the initia-

tives and forward-looking measures of united Christian action were most impressive. In sharing these we are not unmindful of many an initiative traceable to these gatherings which, through lack of leadership and adequate financial backing, fell short of realizing the original plans and expectations.

Notwithstanding the inevitable reactions in the period following the First World War, these two consultations abounded in fresh ecumenical visions and truly creative energy. We have in mind not only such vital initiatives as the Stockholm and Lausanne meetings, but also the even greater and more creative gatherings of the World Missionary Council held on the Mount of Olives at Jerusalem in 1928, and at Tambaram, Madras, India, in 1938-39. It would be difficult to overstate the marvelous unifying power of the fellowship and sharing on the part



DR. JOHN R. MOTT

of the many leaders of the Older and Younger Churches at these truly creative gatherings.

During this remarkable decade there took place a number of unofficial group meetings with leaders and members of the so-called Faith and Order, and Life and Work groups of the Churches, also joint conferences of the Older and Younger Churches. It was my priceless privilege to be a member of several of these informal conferences, and I recall vividly these intimate, unhurried consultations. These groups meetings led up to the ever memorable gathering at Westfield College in London in 1937, attended by nearly one hundred representatives of the Faith and Order and the Life and Work Movements, also by representatives of the Older and Younger Churches. Archbishop Temple, as a rule presided throughout these gatherings. This in turn, led up to the two historic gatherings—the one on Life and Work of the Churches at Oxford University in July, 1937, followed by the one on Faith and Order (Doctrine and Policy) of the Churches at Edinburgh in August, 1937. Each of these never-to-be-forgotten conferences were attended by over 300 leaders, lay and clerical, of the Protestant communion the world over, and also by members of Eastern Orthodox Churches, and with some members of the Church of Rome as listeners.

These two conferences at Oxford and Edinburgh led to a practically unanimous conclusion to establish a World Council of Churches. Each of these bodies appointed seven members and seven alternates to a Committee of Fourteen. Then followed a brief meeting in London, of the members appointed at Oxford and Edinburgh, where it was decided to come together the following year, 1938, at Utrecht, Holland, together with counsellors from various Churches which had decided to organize a World Council of Churches, and also representatives of various ecumenical Christian movements, such as the International Missionary Council, the World's Student Christian Federation, the Young Men's Christian Association, the Young Women's Christian Association, and certain denominational alliances. This representative body spent

the days at Utrecht in drafting a suggested Constitution for the proposed World Council of Churches. The hope and plan had been to bring the World Council into being within a year or two following the Utrecht meeting.

Very important and necessary meetings of the Committee of Fourteen and of various groups followed, but the oncoming of the Second World War inevitably deferred the official launching of the World Council. In the years that then elapsed, 1938 to 1946, many sectional meetings took place (the North American group alone, in this period, held upwards of twenty meetings, and the groups of British and Continental members, likewise, kept in close touch in frequent consultations). In the last two years meetings of the Provisional Committee have been in Geneva and in Buck Hill Falls, Pennsylvania.

In the ten years which have elapsed since the Utrecht meeting, although this period has included the terrible and literally world-wide convulsion of the Second World War, and the like tragic post-war period, wonderful and almost unbelievable progress has been made toward the realization of the high purpose of the creation of the World Council of Churches. In this impossibly difficult and fateful period, over 130 different Protestant and Eastern Orthodox Churches have, after thorough consideration, voted in their ecclesiastical bodies to enter the proposed World Council of Churches. This number includes all but two or three of the largest Protestant communions in the world, practically all Anglican Churches, a number of Eastern Orthodox Churches, and many churches of Asia, Africa, Latin America and the Pacific island world. It should be emphasized that this remarkable development is due to the far-sighted planning and diligent action of the officers of the Provisional Committee and the effective cooperation of various necessary groups of members of the Provisional Committee and of the Administrative Committee.

Equally remarkable have been the constructive services rendered by the Provisional Committee and its Executive officers in the impossible time of world-wide upheaval in launching and conducting constructive programs of relief and reconstruction. It would be difficult to overstate the wide range and value of the Christlike ministry on behalf of the millions of refugees and displaced multitudes in Europe and also of prisoners of war. Appreciative reference should also be made to the far reaching importance of the Study Department of the World Council and of the other constructive services in preparation for the Assembly at Amsterdam next autumn for the actual launching of the World Council.

One of the most reassuring facts is that even in the pathway of the unparalleled upheavals and suffering of the past decade, there has been such an unequalled overcoming of divisive forces and such a drawing together of the Christians of many names. The World Council of Churches in no sense seeks to dominate or control the Churches but to serve them and to bring their distinctive and united contributions and influence to bear upon the unsolved problems of the present fateful hour. The Amsterdam Assembly will concern itself with the major issues confronting the Churches and with the working out of the most effective organization, cladership and financial policy.

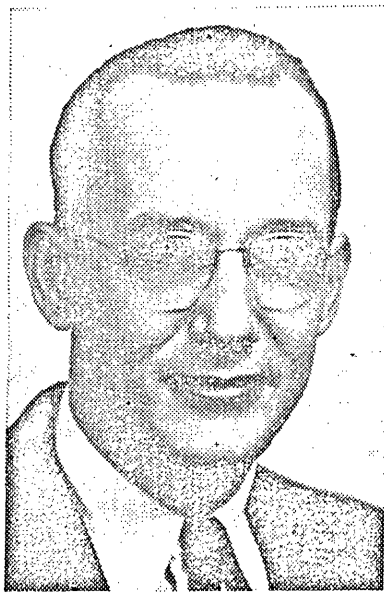
It is highly desirable that those responsible for the selection and appointment of the regular or voting delegates of each of the constituent Churches, which have voted to join the World Council, give this vital matter their best attention to the end that most highly qualified men and women be appointed for the carrying through to a successful issue of this most important work of Christian statesmanship in the modern centuries of the life of the Church.

The millstones of the human mind go round and round; if they have nothing to grind, they must themselves be ground. What is nervous prostration but the wearing out of the two millstones with no grist between? Fill your mind with good things.—In Ex.

Warren To Have New Church Building

By REV. HAL H. PINNELL

The building committee of the First Methodist Church, Warren, Arkansas, composed of Louis Wilson Ederington, Chairman; Carl Hollis, Vice Chairman; James Cuthbertson, Secretary; Dr. M. T. Crow, Mrs. Louis Ederington, P. E. Garrison, V. V. Godwin, V. B. Harris, Fred Holt, Hugh Moseley, Mrs. DuVal L. Purkins, J. E. Stewart, and



REV. HAL H. PINNELL

the pastor, Hal H. Pinnell, in session Thursday, July 22, voted unanimously to let the contract, immediately, for the new church building.

The plans call for a brick building in Gothic Architecture, finished in dark red brick, trimmed in white stone. It is estimated that the building will cost approximately \$150,000.00.

The beautiful and imposing structure, with its attractive and spacious entrance over which appears a large pointed-arch, art-glass window, will face north on Church street, creating a "T" formation with the present Wesley Hall building.

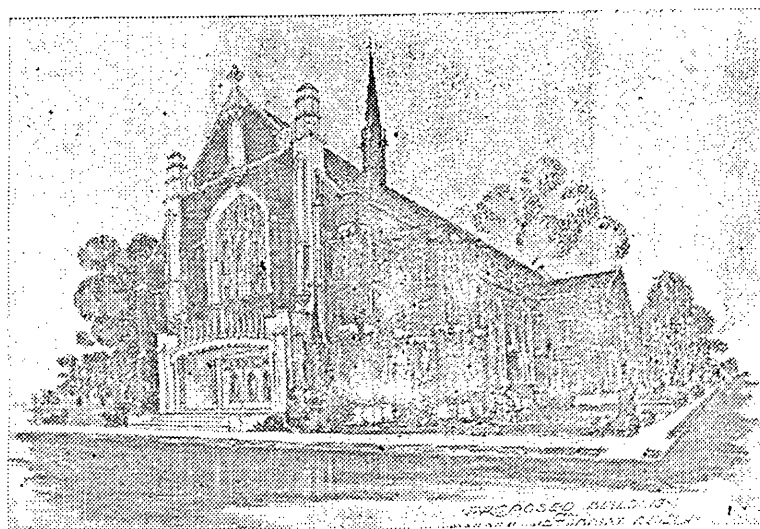
Taking only three steps from the ground, one enters the foyer after passing through the large front doors and is on the main auditorium floor. The foyer is flanked on each side by lounge rooms for ladies and for men; the ladies' on the left and the men's on the right. These rooms are arranged so as to open into the main auditorium, providing additional seating room in case of necessity. The lounge rooms are winged by extensions in which are the stairways leading to the balcony. With this arrangement, inside space is conserved and reinforcement for the walls is provided.

Passing through the foyer, one enters the main auditorium, with a seating capacity of 400. Immediately upon entering the auditorium, the center aisle gives welcome and convenience to an unobstructed view of the whole interior arrangement. Side aisles are arranged to accommodate the ushers in seating church attendants and the collectors in receiving the offering. The auditorium will be endowed with a worshipful atmosphere created by three large, pointed-arch, art-glass windows on each side.

The altar rail is backed by the mounted pulpit platform. Directly behind the pulpit appears the organ console, flanked by a graduated

choir-loft for 25 voices. To the right, facing the pulpit and in an extended wing, is the choir and chapel room. In addition to being used for choir rehearsals, this room will be used for mid-week services and for small church weddings. A passage-way back of the choirloft leads from the choir and chapel room to the pastor's study on the opposite side of the church. From this passage, the choir enters the choirloft from the rear without being observed by, or attracting the attention of, worshipers before it takes its place of service. Through this passage, direct communication between the minister and the choir may also be had without undue notice to others. To the left, facing the pulpit in an extended wing, is the pastor's study and the secretary's office, with convenient entrance from the parsonage which adjoins the church plant on the East side.

The second floor plan calls for



ARCHITECTURAL DRAWING OF METHODIST CHURCH, WARREN

a balcony with a seating capacity of 126 making a total seating capacity of approximately 526 when lounge rooms on the first floor are opened into the main auditorium. The large window, seen from the front, forms an artistic background for the balcony, affording adequate light and emitting a scintillating effect for worship in this part of the sanctuary. The balcony ranges over the area included in the foyer and loungerooms, extending inward only to the inside edge of each.

Two additional rooms are over the pastor's study and secretary's office and the choir and chapel room, which may be used for class rooms. Adjoining these rooms, from inside, space has been provided for the installation of the organ unit.

There is to be a basement in the south end of the building extending northward to the edge of the pulpit platform for the housing of heating and cooling units and other necessary equipment. The building will be equipped with a modern cooling system.

Special attention is called to the fact that all available space has been utilized, with scarcely a foot being wasted.

The Warren Methodist Church was organized about the year 1840. The early sessions were held in the county's first log courthouse. On October 10, 1855, Mr. James Nolan deed a lot to Charles S. Seay, trustee of the Methodist Church. On this property a log structure was

built, but proved inadequate and, in 1858, the congregation moved again to the courthouse for its services, July 25, 1866. Mr. John Harvis and wife deeded a lot to the Methodist Church located west of the courthouse where, at present, the Coker Hotel stands. This building served as a meeting place for Methodist and Presbyterian and was used until 1882. November 2, 1882, W. H. Wheeler and John T. Ederington and their wives, deeded one and one-half acres of ground "As a place of residence for the use and occupancy of the preachers of the Methodist Episcopal Church, South, who may, from time to time, be appointed in said place." A frame structure was built on this property and served the congregation until the year 1905 when a new brick structure was built. This building served the congregation until November 23, 1942 when fire completely destroyed it.

For a number of years after the

inspire the present and the future to even greater achievements. This history is not complete without the recognition of the men and women of the congregations throughout the years who have earnestly and unselfishly served their Christ and their church. The list of these men and women would be too great to include in this article, but the memory of them is a challenge to those of us who carry forward in this great enterprise and we give grateful thanks to Almighty God for each and every one.

The Reverend Hal H. Pinnell was appointed to this church November, 1946. During his pastorate, over \$70,000 has been raised on the building fund. June 13, 1948, a Building Fund Rally Day was observed and with that service, a campaign was started to complete the drive for funds sufficient to build the new church. This campaign has been successful and actual construction of the building will begin on or before September the first.

The present pastor in grateful acknowledgement recognizes that all his efforts toward completion of this enterprise would have been in vain without the foundation work done by the Rev. E. D. Galloway and the Reverend Dan R. Robinson. The Reverend E. D. Galloway was pastor of this church when the fire destroyed the former building. He immediately set to work to raise the money for a new church and, during his pastorate, did the major work on the plans for the new building. The Reverend Dan R. Robinson was appointed to this church in November, 1944 and during his pastorate, the work toward the new building moved forward successfully.

MINNEAPOLIS HAS CHURCH BUILDING BOOM

Minneapolis, Minn.—(RNS)—This city is seeing a church building boom that is expected to reach a three-year total of approximately \$3,000,000 by the end of 1948.

Permits filed this year with the city building inspector's office already total \$1,286,000, while the combined figure for 1946 and 1947 adds up to \$1,374,000.

Approximately 30 new church buildings are in the planning or construction stage in Minneapolis and suburbs, or have been completed recently.

Among the largest is Mt. Olivet Lutheran church, being constructed at a cost of \$600,000. Sanctuary and two chapels of the gothic style stone building will seat 1,300 people. Pastor is the Rev. Reuben K. Youngdahl, brother of Minnesota's governor, Luther W. Youngdahl.

ENGLISH BIBLE COLLEGE GETS ANONYMOUS \$400,000 GIFT

London.—(RNS)—Swansea's Bible College has been promised an anonymous gift of 100,000 pounds (\$400,000) on the occasion of its 25th anniversary, which will be celebrated during the first week of August.

Officials said the money will go to help establish Bible colleges in Palestine, India, and Ethiopia.

Methodist Church was organized in Warren it was served by circuit riders as a preaching appointment. Soon after the civil war the first Sunday School was organized by Mrs. William VanValkenburg. In 1873 Mrs. H. D. McKinnon, Miss Emma Van Valkenburg, Mrs. Price Mrs. Koonce met in the home of Mrs. Jennie Bradley and, in this meeting, organized the first Foreign Missionary Society in the Southern Methodist Church.

The Rev. Mr. W. P. Whaley was pastor in charge in 1906 when the church was built that later burned. A Sunday School annex, Wesley Hall, was built in 1924 while the Rev. J. D. Baker, was pastor. Three sessions of the Little Rock Annual Conference have been held at this place; in the years 1906, 1926, 1939.

Some of the preachers who have served are: Charles S. Seay, Mr. Blakely, two Winfields, John M. Bradley, John Carr, R. P. Wilson, J. J. Jenkins, Mr. Riggins, H. D. McKinnon, A. Turrentine, John R. Sanders, J. W. Pinnell, Mr. Biggs, J. M. Hawley, R. A. McClintock, W. P. Evans, W. C. Watson, E. R. Steele, W. A. Steele, W. C. Hilliard, A. M. Shaw, W. P. Whaley, R. W. McKay, T. O. Owens, J. D. Baker, E. C. Rule, A. W. Waddill, J. W. Mann, L. E. N. Hundley, E. D. Galloway, and Dan R. Robinson.

The Warren Methodist Church has served this community for over 100 years. It has written a history in the annals of the church that will



The Lord Made Them Joyful



By REV. ALVIN C. MURRAY, Gentry, Ark.

(This sermon was preached July 18 at the first service in the newly erected Memorial Building of the Methodist Church of Gentry by the pastor.)

When the armies of Babylon swept over the city of Jerusalem and the land of Judah, the city was destroyed and the land ravished. To break the back of the country and prevent any future trouble from the Hebrews, the King of Babylon, Nebuchadnezzar, carried the larger part of the population to his own country as captives. There in a strange land they were demoralized and longed greatly for their homes and especially for the House of God. So intense was their longing that they would cry, "How can we sing the Lord's songs in a strange land?"

The prophet Ezekiel arose to the challenge of the day and preached of the living God who could be with His people even in the heathen land of Babylon. But more than that, he pointed to a future day when the Hebrews would return to Jerusalem and rebuild the Temple and the city and honor God with a house of worship. Solomon's Temple was destroyed, but a new House of God would bring glory again to God and His people.

Some years after the captivity, Cyrus, King of Persia, gave the people of Judah permission to return to Jerusalem to build again the House of God. How they rejoiced! They had been a people without a church, a flock without a fold. Immediately they rushed to organize a group to go back, forty-two thousand in all Ezra tells us. "We are going back to build the House of God!" they sang. They were destitute and slaves, but God's House was of first importance to them.

Of First Importance

God's House did come first with them. We find that upon arriving in Jerusalem they first erected the altar and worshipped and then, before even building their own homes, they started the foundation for the temple under the leadership of Zerubbabel and Joshua. The interests of God's House and of His work were primary. "God's House comes first with us!" they cried.

At the risk of emphasizing the obvious, let me bring attention to an important tenet in this great building program. They were concerned that the work of building the Temple be accomplished first, because they knew that not one of them would want to build their home unless there was a House of God. They knew that the sacredness of the building, the power and influence of the Church and the need of God's work to be done had precedence over all their own affairs.

They couldn't just sit back and think of the old Temple that Solomon had built, they had to go forward to greater work in the present. In building this sanctuary we have had to set our faces to the future rather than to the past. We could look at the old building with all of its associations and memories, but we

knew it was inadequate and that God needed a new house for our Church. It was a great task to turn our backs on it, but God's House must come first. Someone once asked Henry Ford what was the hardest decision he ever made. He replied, "To tear down a perfectly good small factory and build a larger one." But it was only thus that progress came and that he was able to go on to success.

When my own home church burned down I could not help but being thankful for one thing, that an inadequate, unsafe building was removed as a barrier and that a finer, more efficient building could replace it. I hated the unhappiness and sense of loss that those I loved suffered in its loss, but I rejoiced that they



REV. ALVIN C. MURRAY

could now go forward. We did not have to lose our building here; I am thankful that you had the vision to see the need of a new house of God and that you would move forward to accomplish it through seeing the need, and not through necessity of the moment.

Opposition Encountered

But then, as could be expected, the people of Judah encountered opposition, "Then the people of the land weakened the hands of the people of Judah, and troubled them in building." (Ezra 4:4) Opposition made it seem that they couldn't go on, it caused them to slack up in their work and finally caused a cessation of activity for awhile. The opposition seemed almost too great to overcome, hindrances were so discouraging that they didn't seem able to continue.

They discovered, however, that opposition and barriers are not bad things, but are often welded into the foundation of a great success. The opposition was overcome and they went back to work with a greater will than ever before. They didn't allow opposition to deter them or cause them to waver from their ultimate cause.

Needless to say we have discovered in the building of this building, from the beginning of negotiations for purchase of it from the Government last August until this day, that barriers and hindrances are only part of the game that makes the victory taste sweet. When we had this building torn down and stacked all around

the lot and scattered in storage places all over town, we didn't see how it could ever be put together. But we only lost one piece, and we found that the other day in one of our storage places. Our hands were weakened at times, but they were never stayed.

The Will To Work

Nehemiah, after the completion of the Temple and the City Walls, looked back upon all that had been accomplished and summed the reason for it all in these immortal words, "The people had a will to work!" Regardless of the cost in suffering and materials, they had the will to work and to get the job done. They lived in hovels, they went without necessities, they sacrificed; they had a will to work.

"The will" is what it takes. Nights when the Board of Stewards was in session until midnight, days when committees planned and worked, hours of prayer and labour are all rooted in "Our people had the will to work."

But "the will" is what each one of us needs to go on to the completion of this job. If every person had the will to tithe (the will is all that is needed, for all people can) this building would be paid out in a year's time! We must have the will to work until complete victory is won.

"The will to work" must include work now to utilize these buildings, to organize and to plan that they might become the most useful instruments in God's Hands. We must work to use these buildings effectively and to win people to fill them. Out of the building of what we know as Zerubbabel's Temple (this temple they came back from Babylon to rebuild) came a great spiritual upsurge. Let us have the will to say that we shall not rest upon the laurels of the past, but that we shall labour for the victory of the future. As Dr George Truett said, "Hats off to the past, coats off to the future."

I call upon you to pray daily for this work. Pray for the officers who will lead, for the committees who will organize and for me as your pastor. We must intelligently organize and we must fervently win people, who will take a place in these excellently equipped places.

The Joy Of Accomplishment

How akin to our feelings are those expressed by Ezra for the Judahites when he exclaimed, "For the Lord had made them joyful . . . to strengthen their hands in the work of the House of God." (6:22) God has made us joyful. Joyfully proud, yet humbly joyful when we realize that this building is a responsibility. This building, which once held worshipping soldiers (where they are today we can't tell) has a sacred plaque in the vestibule. The words of the plaque must be the dedication of our hearts, and it is a joyful dedication: "To the glory of God and in honor of the dead of World War II."

Let it strengthen our hands in the work of the house of God.

WHY I AM A PROTESTANT

(Continued from Page 5)

that he has been able to make the heavens and earth, and to form man in his own image with all the capacities which humanity obviously possesses. Just as plain men hesitate to approach other men who happen for the moment to be clothed with power, so a sinner conscious of his guilt hesitates to walk boldly into the presence of a holy and righteous God and present his plea for forgiveness. Almost instinctively he looks about for some favored third party who can be persuaded to go into the presence of God in his behalf.

When the Roman Catholic church protests the charge that it is teaching its people to pray to the Virgin as though she were God, it is technically correct. No papal decree, or council utterance, has ever assigned to Mary the status of deity. But in encouraging its people to pray to the Virgin as though she had a favored status with Jesus which gave her the right to

THE LIVING CHRIST

(Continued from Page 2)

with them not only in days of happiness and prosperity, but also in hours of suffering.

Because of their contact with a Living Christ, the Geneva Area Methodists are different from people who do not know the Living Christ or who have forsaken the Living Christ. I refer especially to their spirit of forgiveness of their former enemies and oppressors. Let Me give you a few examples:

We admitted on trial into the Czechoslovakia Annual Conference in 1946 a young man

use favors for men and women, Protestants believe Catholicism is perverting the simple fact of the all-embracing mercy and love of God revealed on Calvary.

For the inspiring character of Mary, a Protestant is thankful. For the sufficiency of Christ he is grateful. He can ask for no more.

who had been for four years in a Nazi slave labor camp. He told me about his suffering and how that he had lost four of the best years of his life and four years of his education. He took off his coat and shirt and showed me the marks on his body where the guards had beaten him while he was in the slave labor camp. He said to me, "I really suffered and I know who did it to me. I have the names and addresses of the men who made me suffer." And I thought the next statement would be: "And some day I will repay them." Instead, he said, "I suppose those same people are now suffering. I cannot go to them, but you travel much through Europe. I want to give you the names and addresses of these men, if you ever locate them I want you to do something for them in my name, because I am not going through life with a spirit of hate." I walked away from that young Czechoslovak pastor feeling that I had been in contact with a person who knew the meaning of Christian

(Continued on Page 16)

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

Youth Worker in Helena District

Miss Sue Osment of Jonesboro, a student in Hendrix College, is completing five weeks of work in the following centers: Elaine, La-Grange, Lexa, Clarendon, Earle, Blackfish Lake, Wesley's Chapel, Forrest City and Wynne.

She is conducting informal meetings with young people and their adult workers in an effort to improve the quality of work being done in the youth program.

Earlier in the summer Miss Osment spent three weeks in the Paragould District and one week in the Jonesboro District. She is to give some additional time in the Jonesboro District during this month.

Vacation Church School Reports

Vacation church school reports continue to come to our office. We have received to date 115 reports. These are from the districts as follows:

| | |
|-----------------------|-----|
| Batesville District | 8 |
| Conway District | 15 |
| Fayetteville District | 22 |
| Fort Smith District | 18 |
| Helena District | 16 |
| Jonesboro District | 15 |
| Paragould District | 7 |
| Searcy District | 14 |
| Total | 115 |

Many schools have been held, but not yet reported. Report blanks have been requested from some of these schools. Should you need report blanks for your school please let us know and we will be glad to send them.

It is important that we have a report on each school. These reports are needed for us to make report to the General Board and to make our annual report.

Rally Day

The church schools of the North Arkansas Conference were asked to observe Church School Day last spring, Sunday, April 18, being designated as the day. That was the time to present the church school program to the church and to give the church an opportunity to make an offering for the district and Conference programs of Christian education. Many of our church schools carried out this program and splendid offerings have been sent to our office.

Rally Day is to be observed the first Sunday in October for the purpose of rallying the people for the beginning of the new church school year. This should be a climax for the Christian Week emphasis. No offering is to be taken for the district and Conference programs of Christian education, if a church has already observed Church School Day. Churches that have not observed Church School Day could use Rally Day as an opportunity for their people to make a contribution to the district and conference programs of Christian education.

The program for Rally Day is "These Hands United", Elsie Miller Butt. These programs may be secured from our office at a cost of not more than 50 cents per dozen. Churches that have not used the

BRITISH METHODISTS CONTINUE SUNDAY SCHOOL GAIN

Bristol, England—(RNS)—For the fourth successive year, British Methodist Sunday schools have reported an increase in membership.

The Rev. J. K. Whitehead, secretary of the Methodist youth department, told the annual meeting of the Church here that Sunday school gained 25,714 pupils in 1947-48. Total increase for the past four years was placed at about 60,000.

Church School Day program, "Search Ye the Scriptures", Dorothy LaCroix Hill, might be interested in using that program, which would be appropriate. We can provide those programs without cost to the local church.

It is not too early to begin making plans for Christian Education Week to be climaxed by Rally Day. Christian Education Week is to be observed the week of September 26-October 3.

We will be able to send out at an early date copies of suggestions for the observance of Christian Education Week.

Election of Leaders For New Church School Year

Leadership for your church school for the new church school year, beginning October 3, should be selected at an early date. The future of any church school depends upon the kind of leadership directing the school. Too great care cannot be exercised in the selection of this leadership.

This leadership should be selected now in order to give these persons time to make plans for the beginning of the new church school year.

Your board of education and workers' council should be meeting at an early date in order to not only complete the staff of workers but to make adequate plans for the closing of the old church school year and the beginning of the new year. We are now completing the Crusade for Christ program and making our plans for the new emphasis through the four-year program on "The Advance for Christ and His Church". The church schools are to play a large part in the emphasis on "Our Faith", "Our Church", "Our Ministry" and "Our Mission".

We must have trained leaders to guide our groups in the church school as they think along the lines of emphasis being made from year to year in this new program.

You will want to make plans within your local group for providing the training necessary to help your workers in their preparation for the task before us.

Call upon your Conference Board of Education office for whatever help that office can provide.

Let us make "The Advance for Christ and His Church" a real advance by building a greater program of Christian Education in the local church.

Life can only be understood backwards; but it must be lived forwards. —Soren Kierkegaard.

Once again religion must come to rescue the world from barbarism and destruction. —Governor Lehman

CHRISTIAN EDUCATION WEEK

September 26—October 3rd

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

This year the major emphasis in the Methodist church during Christian Education Week will be placed upon "Better Through Knowing". The program of visitation, with special reaching more to the school teachers and new pupils, is a most important item for the observance of Christian Education Week.

Other activities for 1948 observance of Christian Education Week are: service for officers in interdenominational churches in a speaker as "The I Teaching in honoring the enrolled in result of the church school tendance; and problems which mon; "at h gestions sent family worst a church fell ilies.

An appropriate Christian Education observance day, October 1, for the observance of the occasion, by Elsie Miller Butt, distributed Publishing House.

Other materials on Christian Education for 1948 (available from the Division of Christian Education, Broadway, New York) include articles for Service for Officers in Interdenominational Churches, by Alleen Meek, and leaflets for Teachers, by Dorothy LaCroix Hill, and "Visitation", by Pryor Reed Cruce.

VACATION SCHOOL REPORTS—LITTLE ROCK CONFERENCE

Arkadelphia District: First Church, Hot Springs; Carthage; First Church, Arkadelphia; Fountain Lake; Pullman Heights, Hot Springs.

Camden District: Jackson St., Magnolia; McNeil, First Church, Camden, Fairview, Pleasant Grove, Strong, Thorton & Temperance Hill Vantage Memorial; Junction City, Hampton, Mill No. 4, Waldo, Fordyce, Harmony Grove, Parker's Chapel; First Church, El Dorado, Rushing Memorial, Childester; Mill No. 2—Norphlet.

Monticello Dist: Ingalls—Hermitage—Watson—Eudora—McGhee.

Little Rock District: Bauxite, Zion, Carlisle, Des Arc, Hickory Plains, Keo, Asbury, First Church, Little Rock, Highland, Mt. Pleasant, Bethel, Hazen, Chenault, Mt. Tabor, 28th St., St. Marks, Mabelvale, Gyer Springs, England.

Pine Bluff District: Good Faith, Whitehall; De Witt, First Church, Stuttgart, St. Charles, Grady, Grand Ave., Stuttgart, Rison, Sheridan, Pine Bluff Arsenal-Carr Memorial, Pine Bluff.

Prescott District: Mineral Springs, Elight, Fores, Liberty Hill, Umre, Dierks, Men's Chapel, Nashville, Spring, Fulton, Union, McCaskill, Wood, Prescott.

Texarkana District: Harmony Grove, Fe Memorial, Lewisville, Shdown, lo, Locksburg, Bell-combined, DeQueen.

Many V on Schools have not been reported. Will you check that your school has

—Mrs. W. F. Bates

3 CHAOS: WHICH?

is always but one moved from Utopia on , or from utter chaos on ll depends on whether ion is trained for Utopia. Some day we shall ously the task of education to wage peace taken the task of teaching to wage war, and then m of shared good will, l.

en we may encourage our o unite in doing all that to help our own children e others to build life at its Christian Education Week, ber 26 to October 3, is an ime for us to dedicate our- to the advancement of the world through the religious of our children. —Bishop Brashares, Des Moines

ork in China and in Puer- he two areas chosen for mission study by child- year, in the Group Graded in January and in the two s for additional sessions. The s are Friends in China, by e Lula Cooper; and Wei-Li- -Hui, the Methodist Church in a, by Dorothy LaCroix Hill. e of the folders is 50 cents a en. Order from the Methodist ublishing House, serving your ter- ory.—Division of the Local Church

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

MRS. SUE M. WAYLAND, Editor

CUBA ADVANCES ALONG LINES

John O. Gross

Cuba is one of nearest mission fields. It lies about an hour by air from Miami, Florida. Its population of 4,200,000 is set in a Latin culture—a culture inherited from Spain. Twenty-seven per cent of its population is Negro; 16 per cent, Spanish; 4 per cent alien, such as Chinese, Koreans, Jamaicans, etc., and 53 per cent, Creoles. What per cent of the population is literate is subject to many interpretations, but it seems generally agreed that at least more than one-half can be so classified.

The economic life of Cuba is dominated by American capital. Eighty-five per cent of its industry is controlled from America, and as far as the United States is concerned, it has invested in only one other country as large an amount in industries. On the whole, Cuba's economy is built around sugar and tobacco. One-fourth of the world's sugar comes from Cuba, and 1,250,000 Cubans are directly dependent upon sugar production.

The Methodist Church entered Cuba in 1898; in fact, the first Methodist missionary entered on the last day of 1898 as Spanish rule was brought to a close. Bishop Warren Candler, who directed the movements of the church in those first days, wisely and strategically selected the places where the church was to plant its work. Therefore, he planted the Methodist Church in the capitals of the provinces so the work could move from Cuba's important cities. In downtown Havana on an important and commanding corner, he secured a site where the present building was erected. It contains sanctuaries for American and Spanish-speaking congregations and is the headquarters for the Methodist Church in Cuba. The same is also true of the Methodist Church in Matanzas, Cienfuegos, Camaguey, Santa Clara, and Santiago. The Methodist Church in Matanzas was the first evangelical church to be erected in Cuba.

The church was also most fortunate in the selection of the missionaries for its pioneer work. Several of these have had periods of service that extend almost from the inception of the Christian work in Cuba to the present time. Few other persons have seen the maturity of their efforts like these pioneers.

The evangelical church of Cuba today enrolls only about 35,000, and of this number the Methodist Church claims 6,000. However, the constituents of the evangelical group number much larger than the actual membership, perhaps four times as great. There are approximately 50 missionaries working as ministers, teachers, school executives, nurses, and social workers reported by all evangelical denominations in Cuba and about one-half of these are in the Methodist Church.

There are 25 Cuban pastors who work under the jurisdiction of the Cuban Annual Conference, with Bishop Costen J. Harrell, Bishop in charge. These men look after the welfare of 60 churches and, in addition, run Sunday Schools and maintain preaching points where

A MAN NAMED WESLEY PASSED THIS WAY

*I saw, where Cornwall's readlands made
The wide Atlantic's iron brink,
The sneering wrath of one who said:
"Hark, Sirrah! Tell me why no drink
Is sold through all this country side,
With churches filled by night and day."
The smiling peasant straight replied:
"A man named Wesley passed this way."
I looked far down the lurid past,
And saw the creeds, in conflicts dire;
The chronicles of the centuries vast
Were streaked with blood, and seared with fire,
But lo; these foremen saw the glow
Of Love's great dawn, and felt the sway
Of Christ the Lord, for all men know
"A man named Wesley passed this way."
I gazed toward heaven, in vision clear,
And watched the angel tall who waits
To welcome those whom God draws near
That city with the twelve white gates.
I spake to him, "What strong soul led
To Jesus' cross this bright array?"
His smile broke glorious as he said:
"A man named Wesley passed this way."*

there are not fully organized churches.

At the recent session of the Cuban Conference the writer found it entering enthusiastically into the Crusade for Christ program. Its stewardship work, under the leadership of Reverend Miguel Soto, has been recognized as one of the best developed in the church. Its religious education program, directed by the Executive Secretary, Reverend Luis Diaz de Arc, a recent graduate of Scarritt, is beginning to take form and promises to be highly effective. It has a diversified ministry ranging from aggressive evangelistic work in the neglected rural areas to cultured educational work among the influential families in Havana. Its Sunday Schools and preaching places touch the lives of some of the poorest people in Cuba. Children without educational opportunity have been taught to read and write in our Methodist schools. The Woman's Division of Christian Service at several mission centers is doing some splendid work among the neglected rural people. Many people received medical attention at clinics established at Holguin, Pinar del Rio, Mayari, and Jovellanos.

The program to help the underprivileged is being augmented by a new school, the "Agricultural and Industrial School" at Preston. It was made possible by a large gift of land from the United Fruit Company. It has about 30 boys enrolled. These spend their mornings studying and their afternoons working on the farm. Another dormitory will be added to make the enrolling of girls for courses in homemaking. It is hoped that this school will give to the young people the skills for growing fruits and vegetables and caring for their humble homes. This type of education, it is confidently believed, will be the beginning of a move from seasonal agriculture to a round-the-year life.

On the opposite side of the educational pattern, the church works with the students at the University

of Havana. It has for several years worked with the students, but now it plans to enlarge the scope of its work by locating near the campus a \$250,000 center. It will include buildings for a church, minister's home, and students' hotel. The Methodists in Havana under the leadership of Reverend Irving L. Smith, pastor of the American congregation, challenged by Bishop Harrell who promises to raise enough to match their gifts by \$3 for each one they secure, have collected \$20,000 toward the first institution of the project, which will be the church. This new property will enhance the church's opportunity for service in the strategic university center of Cuba.

The influence of Scarritt College is deeply felt in the life of Cuban Methodism. A policy of having a representative leader from the Cuban Conference in Scarritt operated for a number of years and as a result several men received advance training at Scarritt. The directors of all the schools related to the Woman's Division of Christian Service: Buena Vista, Havana; Colegio Irene Toland, Matanzas, and Colegio Eliza Bowman, Cienfuegos. Candler and Central, Havana; Colegio Pinson, Camaguey, and the previously mentioned Agricultural and Industrial School at Preston are supported by the Board of Missions. These schools have property valued at \$850,000 and an annual operating budget of \$400,000, 2,100 students enrolled, and 134 teachers on the instructional staffs. These schools are almost entirely self-supporting. The fact that they are indicates something of the need in Cuba for high-grade educational institutions.

The church in Cuba has developed some religious educational work of its own in connection with parochial education that may have a wide influence upon its constituency and present some significant patterns for educational endeavors elsewhere.

That our Methodist work in Cuba is ultimately associated with the

W. S. C. S. ANNUAL SCHOOL OF MISSIONS

The third Annual School of Missions held by the North Arkansas Missions and Little Rock Conference Societies of Christian Service closed at noon Friday of the past week. Representatives from the districts in both conferences attended and took credit courses of the M. E. M. on "America's Geographical Frontiers" and a course on "The Bible and Human Rights".

The Woman's Division of Christian Service with headquarters in New York City was represented by Miss Ruby Van Hooser who taught one of the courses and our fields of missionary work was represented by Miss Mary McSwain, Brazil, Miss Arlene McKimmey, Mexico and Miss Mary Mitchell who leaves soon for China.

The Reverend James Workman, North Little Rock, brought the noon day devotions using as a background for his discussion, "The Christian Outlook" by Latourette.

The group enjoyed the privilege of having Miss Margaret Marshall present an evening of "Visual Aids" and saw the second of the moving pictures by the Protestant Film Association.

Mrs. E. D. Galloway, president of the Little Rock Conference, spoke to the women of plans for the changes in the program of work in the local societies, district and conference. Dates for the Fall Educational Seminars were set, and Mrs. Goodloe of Jonesboro and Mrs. Jensen, Stuttgart presented plans for the day's work.

Mrs. DeYal from Mexico City was a guest of the School while she visited her daughter who is a student at Hendrix College.

Musical numbers were given each day by members of the Hendrix School of music.—Reporter

MORO ORGANIZES A NEW SOCIETY

The Woman's Society of Christian Service of the Moro Church was organized July 29th., by Mrs. W. W. Warrington, wife of the pastor.

The officers for the new society are as follows: President, Mrs. R. L. Hartley; Vice-president, Mrs. Harry Bunch; Secretary, Mrs. Eugene Waldrigs; Recording Secretary, Mrs. G. D. Andrews; Reporter, Mrs. Charley Bowman.

The installation service which followed was very inspiring, led by the pastor, Rev. W. W. Warrington. The benediction was pronounced by a visiting minister, Rev. David Crouch of Lexa.

Immediately following the benediction the ladies of Moro surprised Rev. Warrington with a birthday party.—Reporter.

evangelical view of Christianity is reflected in an incident that happened at the Eliza Bowman school on January 5, the day before "King's Day" in Cuba when gifts are brought to the children. A small boy asked the "King" to bring him a Bible, and the father of the child went directly to our school for it. Cuba does not guess at what these institutions stand for. They know!



CURRENT NEWS IN ARKANSAS METHODISM

METHODIST HOSPITAL AND BATH HOUSE REPORT FOR JULY

During July we served more patients than any previous month in our history. We admitted 178 patients (nine more than January of this year). They spent a total of 1,329 days in the hospital. Our average daily census was 42.9 persons, or a percentage of 80.9 for the month. Twenty babies were born and 69 operations were performed. Our bath house administered 936 treatments.

Our auditors tell us that we moved out of the "red" in the first six months of the year. Their figures report that we made a profit of \$805.19 for the six months. However, during this time we did "free or part-free" service to the amount of \$3,102.98. In addition we have rendered about \$4,000 of "Golden Cross" service since last Conference.

We are still short on "room" and facilities, but confidently hope for better things for the future. Our architect has made preliminary drawings of the expansion of our Bath House department as approved by the federal government. It provides for four tubs—two regular and two special Hubbard tubs for treatment of invalid patients—in addition to our present installation of eight regular tubs. Also pro-

vision is made for a pool of the hot waters. The government has given us until June 1949 to complete these installations.

During July the superintendent preached to the following congregations: Eudora, July 4; Primrose, July 18; Crossett, 9:30 a. m.; Hamburg, 11:00 a. m.; and Glenwood, 8 p. m., July 25. Also participated in the "corner stone laying" of the Church at Mt. Ida, July 20.

The Kate-Steele Builders Class of Pine Bluff sent a gift in memory of Mrs. Floyd Heath; Mrs. Hamp Williams of Hot Springs sent a gift in memory of Jack Cook whose body was returned from Europe; Mrs. Cleo Machen of Portland sent a gift in memory of Guy Allen Lindsey, Jr.

R. E. SIMPSON, Superintendent

FT. SMITH LAYMEN HOLD RETREAT

On August 11th the Ft. Smith District Laymen held a Laymen's Retreat on Mt. Magazine. This Retreat was for the purpose of getting acquainted with the Laymen's program for the new quadrennium and making plans for the district.

Dr. Matt Ellis was in charge of the Retreat, with the general plan more on the line of discussion with questions and answers by the Lay-

GEYER SPRINGS YOUNG PEOPLE MEET

The Sub-District young people met at Geyer Springs, Monday night July 23rd., for the regular monthly meeting. There were about 150 present. Primrose had the largest attendance with Geyer Springs running 2nd. The WSCS ladies served sandwiches and cookies.

We have started beautifying our church grounds. The pastor, Rev. Clyde Parsons has called for a work night at least one night a week and the response has been good and much has been accomplished.

Chairs have been purchased for part of the rooms in the children's department. Brother Parsons gathered up scrap iron and sold it, the

men rather than long speeches.

Rev. Cecil R. Culver, District Superintendent, discussed the new General and Jurisdictional Conference plans for the quadrennium.

Leland Hunt, of Ft. Smith, lead the discussion on the plan of the Ft. Smith District Laymen. "Boots" Lynch of Ft. Smith had charge of the recreation. Dinner was served at the Mt. Magazine Lodge, where the Retreat was held. —A. P. McKeithen, Layleader, Ft. Smith District.

money to be used for this purpose. The Fellowship class gave a donation of \$18.00 on the chairs, and then Mr. Charley McCardell and Mr. and Mrs. L. J. Miller finished paying for them. The church is truly grateful for this fine work and the ones who have made it possible.

Mr. L. J. Miller had six young negro men to sing for us a few Sundays ago. It was something that was really worth hearing.

Despite the hot weather and vacation time our attendance and interest keeps growing. Brother Parsons and the people are working hard to reach our goals we have set for ourselves.—Mrs. Roy Huffstutlar.

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

Nothing is treasure unless it serves a use directly. Unsmelled perfume is not perfume—it is something one sees with his eyes and yet it does not exist.—Edward Coursin, Judy's.

Human Nature: That which makes you swear at the pedestrian when you are driving, and at the driver when you are a pedestrian.—Kana-wha (Ia.) Reporter.



Gentry Methodists Have Memorial Building



Sunday, July 18th, marked the date of the first service in the newly erected Memorial Building of the Methodist Church of Gentry. The building has been designated by the congregation for use as a sanctuary of worship and has been

Camp site, moving the material to Gentry, reerection on a foundation and redecorating and painting. Estimated value of the building is \$24,000 but it was purchased and completed, with all additions, for about \$8,500. \$5,000 of this was se-

set space. White asbestos shingles have been put on the outside of the building instead of the pine drop siding and a complete redecoration job done within, including the building of a choir loft and altar. A combination heating plant and cooling system has been authorized at a value of \$600 and will be installed within two weeks.

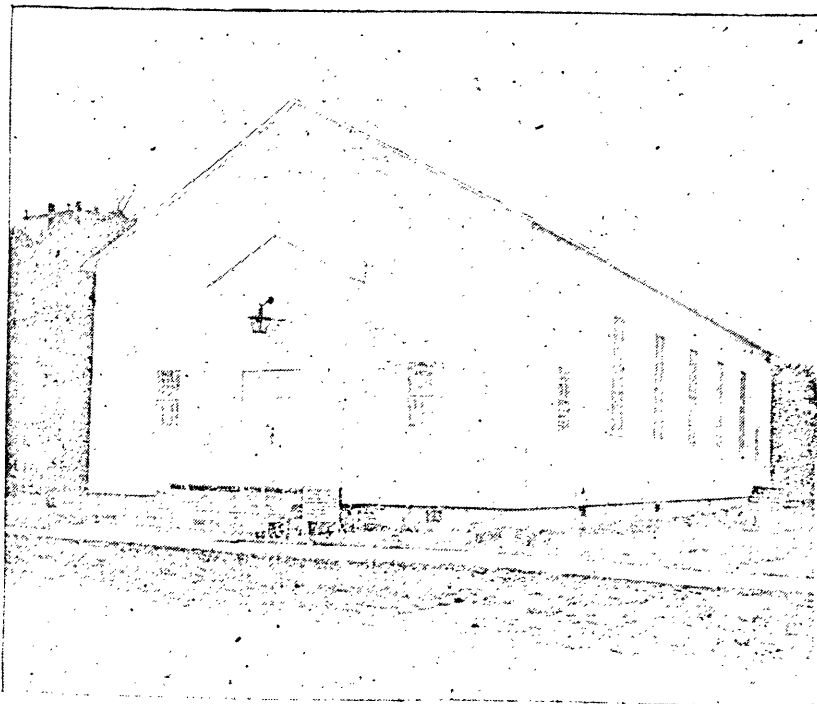
A bronze plaque has been placed in the vestibule by the W. S. C. S. inscribed:

The Memorial Building
To the Glory of God
and

In Honor of the Dead
of World War II
Erected 1948

The old church building is being turned into an educational building, with partitions and arrangements being made for Sunday School, fellowship and other social purposes.

An open house was held for the congregation and the people of the city July 13th and a large group inspected the premises and enjoyed the refreshments furnished by the Elizabeth Wasson class of the Sunday School.—Alvin C. Murrey, pastor



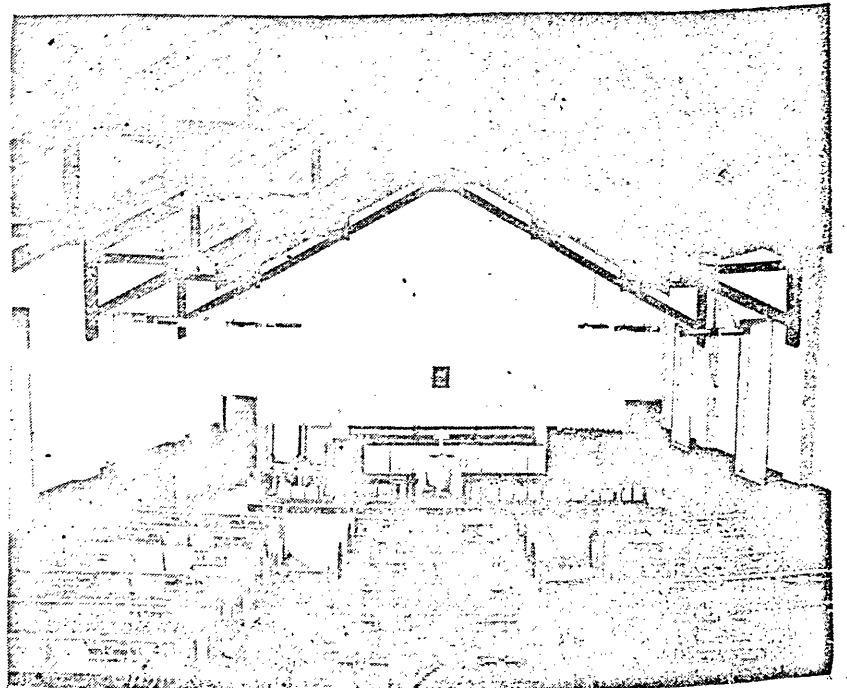
METHODIST MEMORIAL BUILDING

arranged for that use.

The building was formerly an Army Chapel at Camp Crowder, Mo., and was purchased from the government by the Gentry Congregation. Work entailed was the dismantling of the building on the

cured in a church loan, the remainder in cash.

Appointments of the building include a sanctuary that will seat 225, a pastor's study, a secretary's office, two class-rooms, a balcony, room for a restroom and ample clo-



INTERIOR METHODIST MEMORIAL BUILDING

ARKANSAS STUDENTS INVITED TO ENTER NATION'S BIGGEST SEARCH FOR COLLEGE MATERIAL

This month, the nation's most comprehensive search for unusual ability among high school students gets under way. For the fifth consecutive year, boys and girls from Arkansas' 615 secondary schools will be given an opportunity to take part in the 1949 Pepsi-Cola Scholarship program and try for the 119 Four-Year College Scholarships and 600 College Entrance Prizes, totaling \$350,000, which will be awarded to seniors throughout the country who show marked promise of leadership.

Thirteen Arkansas winners of the Four-Year College Scholarship, which are financed by the Pepsi-Cola Company, are already attending college this fall, and now the Pepsi-Cola Scholarship Board is looking for at least three more. A total of 1,574 boys and girls from 291 Arkansas schools have taken part in the past four programs and they have won 75 scholarship awards.

The 1949 selection will begin this month when elections are held among high school senior classes all over the country to choose candidates for the preliminary examination which the contestants must take. The finalists chosen on the basis of the first test will be announced in December, and they will take a final test in January. From the scores made on this second examination, the winners will be selected and their names announced in March.

Winners of the Four-Year College Scholarship will receive full college tuition, \$25 a month, and traveling expenses for four years. Runners-up will be awarded College Entrance Prizes worth \$50 when the winners enter college in the fall of 1949; and those students who rank among the top ten per cent of the contestants in the country will receive Certificates of Distinguished Performance.

Any high school senior who wants to try for one of these awards can

WHITE RIVER M. Y. F. SUB-DISTRICT MEETS

Monday night July 28, the White River M. Y. F. Sub-District met at Yellville. A very inspirational worship program was had, conducted by the Yellville M. Y. F. The theme for this program was "Youth—Christ—World".

After the worship program, the president called the meeting to order. After the regular business a report of the nominating committee was made and accepted. The new officers the coming year are: Jannell Kirkwood, Yellville, president; Ben Love, Mountain Home, vice-president; Joan Dillard, Calico Rock, secretary; Roger McDavid, Cotter, treasurer; Wilma Thomas, Mountain Home, recreation chairman; Montina Gilliland, Calico Rock, community service; Winnie Francie, Cotter, worship chairman.

An officer's retreat for the new and old officers of the sub-district is going to be held August 14 and 15, at Buffalo State Park near Yellville. The program for the coming year will be planned at this retreat.

After the business meeting, recreation was had, led by Sammy Blankenship and Patty Sandstead of Yellville.

The meeting was adjourned until it's next meeting August 23 which will be a picnic on White River, at Cotter.

Nell Dean Bruner, Sec.

PEACE

Peace must be established by transforming man from the interior, and not by erecting external structure. The source of all wars, the source of all evil, lies in us. No outside protection will be efficient if the enemy cowering at the bottom of our hearts is authorized to live.—Lecomte DJu Nuoy, Human Destiny. (Longmans)

see his or her principal who has been sent complete information about the program.

NEWS FROM GILLETT CHURCH

The Gillett Church has increased the pastor's salary by \$300.00 since last November, and has made extensive improvements at the parsonage. Plumbing has been worked over to the extent of several hundred dollars worth of work, and the interior has been painted and renovated throughout, including sanding and varnishing the floors. Total improvements run over \$800.00, and more are planned. A drive for building a new church, started last year, is being continued.

Credit for the improvements goes to all the people of the church, but especially to Mayor James C. Place, chairman of the Board, and Mrs. E. E. Gregory, energetic leader of the parsonage committee.

There has been quite an epidemic of virus pneumonia in this town for several months, the pastor's baby daughter and a number of other children and adults having been in the hospitals in Little Rock.

Summer has brought a slump in Sunday School attendance, but the average for the year has been unusually good.—Jeff P. Paul, Pastor.

FORMAL OPENING OF 5th STREET METHODIST CHURCH, FT. SMITH

The Congregation has been enjoying the use of the new church building for three months to date. It is a lovely building 37 feet wide by 18 feet long. It has Pastor's study, Sunday School rooms, a convenient vestibule, balcony, lovely and worshipful sanctuary, fellowship hall, kitchen, nursery, rest rooms and beautiful lighting. All floors are hardwood and it has a gray asbestos siding.

The public is invited to come to a service and open house on the afternoon of August 15th from 2:30 to 4:30. All former Pastors and the Ministers in Fort Smith, who with their congregations have helped to make this building possible are invited to be present.—Rev. Bates Sturdy, Pastor.

CHRISTIAN SCHOOLS

Should church-related schools supply be content to give education and technical training to young people in a pleasant atmosphere, with no challenge or Christian enlistment program regarding the employment of life? We believe that Christian education should be Christian. And our New Testament teaches us that to be Christian is to be under obligation to support and promote in the spread of the gospel to the ends of the earth. There ought to be an end to the idea which seems to prevail that, because a young man understands that his vocation is to be a doctor or an engineer, he per se has little or no religious obligations.

It challenges educators to find the method of keeping fresh and appealing the high challenge of Christ upon all departments of youth.—Watchman-Examiner.

CHRISTIAN SWORN IN AS FIRST PRESIDENT OF KOREAN REPUBLIC

Seoul, Korea—(RNS)—Dr. Syngman Rhee, a Christian for 50 years, was sworn in as the first president of the Republic of Korea here.

President Rhee took the oath of office before the capitol declaring, "I vow before God and my fellow countrymen to carry out my responsibilities to the limit of my ability and strength."

OVER NINE MILLION SCRIPTURES DISTRIBUTED LAST YEAR

New York—(RNS)—During 1947 a total of 9,310,439 copies of the Scriptures written in 167 languages were circulated, according to a report made public here by the American Bible Society.

Calls for Scriptures in the U. S. accounted for 4,020,683 copies of the total, the report said.

Widening of its circulation of Scriptures among the blind was also reported by the Society.

A Tribute To Mrs. W. C. Lewis

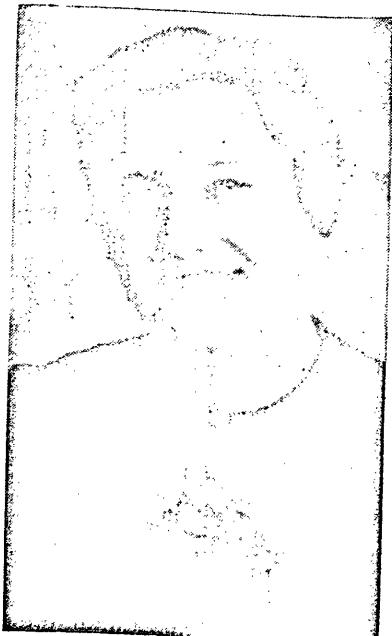
By REV. LESTER O. LEE

Georgia Esther, daughter of Mr. and Mrs. Wm. Calvin Cone, was born near Snyder, Ashley County, Arkansas, June 8th, 1889 and passed to her eternal reward on June 18th, 1948 at her home in Ozan, Arkansas. Funeral services were conducted by her pastor, the writer, assisted by Rev. Van Harrell, Superintendent of the Prescott District, in the Ozan Methodist Church at 10 A. M. Sunday, June 20th with burial in the cemetery at Snyder.

She is survived by her husband, pastor of the historic Washington Circuit, and a son, Eugene Lewis of Little Rock. Another son, Evan died in infancy, and Lois, the only daughter, died in Oregon Christmas week, 1945.

To the casual observer the early life of Mrs. Lewis was not unusual but as the years unfolded and the bud began to open into a flower, it became increasingly evident that she was destined to be known for her outstanding Christian service even far beyond the corridors of

her Christ and his Church, it was not surprising that she attended



the Quarterly Conferences. At the Second Quarterly Conference of the Circuit, held at Norris Springs near Fountain Hill, W. C. Lewis came as a candidate for License to Exhort. Miss Georgia came as one of the Officials of the Conference. At the conclusion of the Church's proceedings they met for the first time and in the fall of that year, September 12, 1906, were united in marriage.

By her nature and her spirit Mrs. Lewis was admirably adapted to the Methodist itineracy. She itinerated with her pastor husband gracefully and energetically. To her each day was an adventure. Day by day she sought out the sick, the sorrowful, the discouraged; she brought flowers, words of comfort and encouragement. The funeral director said at the grave that by the time he had arrived at a home where death had come Mrs. Lewis was already there with her flowers and at the funeral services no one handled the flowers.

notice people and see their need. Her husband said of her "she lived like Mary and Martha and died like Dorcas." Mrs. Lewis remarked just shortly before her transition in answer to her belief about the life beyond "To me, immortality is not a problem but a faith to be determined and declared."

No Methodist pastor could expect a better helpmate; no child a better Mother; and no friend a more sincere counsellor.

On Sunday, June 20th, late in the afternoon as the shadows of the approaching night were steadily lengthening across the pine bordered memorial park her body was tenderly laid to rest in the sod of her nativity. There, as a child and a young lady, she dreamed of useful and great things to come. At the end of the day, having grown to full stature and after arduously laboring for forty-two years as a Methodist preacher's wife, she came home to await the call of the

BENNETT SUCCEEDS MORELOCK AS EXECUTIVE SECRETARY OF BOARD OF LAY ACTIVITIES

CHICAGO—Chilton G. Bennett of Des Moines, Iowa, who for the past year has served as one of the associate secretaries of the General Board of Lay Activities of the Methodist Church, was elected executive



DR. GEORGE L. MORELOCK

secretary at the annual meeting held here in the Congress Hotel July 29-30. He succeeds Dr. George L. Morelock, who retired after 26 years of consecrated leadership in men's work of the church at large and was made executive secretary emeritus.

The new 44-year old executive is a native of Cincinnati, Ohio, and served as a structural engineer for 17 years in all parts of the United States and in South and Central America and Mexico. He was executive vice-president of Drake University in Des Moines for four years before beginning his work with the Board of Lay Activities. A lifelong member of the Methodist Church, he at one time seriously contemplated entering the ministry. He has spoken widely both in and out of this country, addressing approximately one million men at the request of the War Department during the war. Gifted with a dynamic personality and forcefulness as a speaker, Mr. Bennett has devoted the past few months almost entirely to an intensive program of speaking and cultivating men's work throughout the Church.

One of the never-to-be-forgotten hours of the two-day meeting was the testimonial luncheon tendered the retiring executive secretary. Ray H. Nichols of Vernon, Texas, was re-elected president of the Board, presented a substantial check to Dr. Morelock on behalf of board members and conference lay leaders. Sincere tributes were spoken by Thomas B. Clay, Buffalo, N. Y., C. M. Dannelly, Montgomery, Ala., and Dr. Charles A. Robbins of Tacoma, Washington. Dr. Morelock responded appropriately.

Another highlight of the session was the report of Dr. D. Stewart Patterson of Washington, D. C., on his recent trip to the Orient. Declaring that "for too long a time missions has been left to the women," he gave an impassioned address, emphasizing the fact that the fate of the West lies in the East. He said that China, where "the collision between communism and Christianity is a real thing," holds the key to the situation. An immediate action prompted by Dr. Patterson's talk was a voluntary offering taken by the men for the work of Dr. George Ouang, Chinese physician whose heroic life-saving

LOOKING AT RELIGION

By DON MOORE



ministry had been dramatically depicted.

Dr. Patterson was re-elected vice-president of the board. Other officers are: Recording Secretary—Dr. Charles A. Robbins, Tacoma, Washington; Treasurer—W. Rolfe Brown, Chicago; Assistant Treasurer—Henry V. Loeppert, Chicago.

Members of the Executive Committee, in addition to President Nichols and the other officers, are: the Rev. J. E. Brower, Greensboro, N. C.; Elmer Jolly, Peoria, Ill.; and J. G. Houston, New Albany, Miss.

One of the first duties of the new executive secretary was to nominate his associate secretaries, who were elected as follows: W. Rolfe Brown, E. Lamont Geissinger, Shelby E. Southard and James H. Touchstone. E. Dow Bancroft was renamed associate secretary, emeritus.

The board was especially fortunate in having four of the new bishops present at the sessions to share in planning for the new quadrennium. They were: Bishop Dawson, Topeka, Kansas, who convened the meeting; Bishop Marvin A. Franklin, Jackson, Miss.; Bishop

CYPRUS SCIENTISTS BACK CHRISTIAN FAITH

Athens—(RNS)—Two hundred scientists, intellectuals and artists on the island of Cyprus have issued a statement asserting their belief that "Christianity is the only source of moral freedom" and hailing the Christian faith as "indispensable."

"Salvation from catastrophe is certain," the statement added, "if we return with a steady faith to the moral values."

WANTS TERM

"PROTESTANT" DROPPED

Springfield, Mass.—(RNS)—Dr. William E. McCormack, pastor of First Congregational church here, feels the term "Protestant" should be dropped and the word "Evangelical" substituted.

"A great number of Christians," he said, "are not protesting anything, but are affirming a faith that they most surely possess."

Glenn R. Phillips, Denver, Colorado; and Bishop Marshall R. Reed, Detroit.

ASSOCIATE DIRECTOR OF METHODIST INFORMATION CHOSEN

NEW YORK CITY—The Rev. Arthur West has been elected to the newly-created position of associate director of the Commission on Public Information of the Methodist Church, according to an announcement made by the Rev. Dr. Ralph



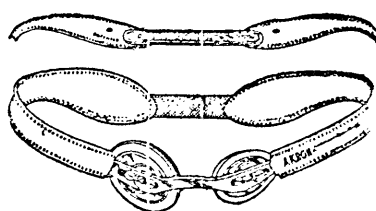
REV ARTHUR WEST

Stoody, executive secretary and director.

Chosen for the position because of an unusual combination of several years experience in journalism as well as in the pastoral ministry, Mr. West will be located in enlarged quarters of Methodist Information in the Methodist Building at 740 Rush Street, Chicago.

He was elected by the Commission this spring and was on temporary duty with Methodist Information in the General Conference

(Continued on Page 15)



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ASSOCIATE DIRECTOR OF METHODIST INFORMATION CHOSEN

(Continued from Page 14)

press room in Boston. He then returned to Bangor, Maine to complete his four-year pastorate at Grace Methodist Church. Mr. West took over his new responsibilities on the last of May. Following a brief period in the New York office and a tour of duty covering most of the Jurisdictional Conferences, he will take up his duties at the Chicago office about August 1.

A native of Missouri, Mr. West began his journalistic work with three years as reporter on midwestern papers. Later he was for two years full-time religious editor of the Providence (R. I.) Journal and Evening Bulletin. During his Bangor pastorate he was church editor of the Bangor Daily News and served as publicity director for the Crusade for Christ in the Boston Area. He was also correspondent for the Christian Advocate, Zions Herald and Religious News Service and edited the Maine Ministers' Bulletin for the State Council of Churches. He has contributed articles to a number of other religious periodicals.

Mr. West received the A. B. degree with honors from Baker University in 1931. He also holds the Master of Arts and Bachelor of Sacred Theology degrees from Boston University.

In Boston he was national winner of an essay contest sponsored by the Methodist Board of Education among divinity students on "Why I am Entering the Ministry".

He began his ministry in the Missouri Conference, of which he was a member for eight years, and served for a similar period in the New England Southern Conference before coming to Maine.

Mrs. West is the former Vera Spreckelmeyer of Sedalia, Missouri. The Wests have two sons, Paul and David.

Methodist Information, the name by which the Commission on Public Information of The Methodist Church is known, was created in 1940 by the General Conference "to gather news of public interest concerning Methodist activities and opinion and disseminate it through the secular press, the radio and other legitimate media of public information." Members of the nine-man commission are nominated by the Council of Bishops from among persons whose experience in journalism, advertising, radio, business or the church particularly qualifies them for this service.

One test of bigness is in doing little things in a big way.—Christian Union Herald.



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BIBLE SOCIETY OF BRAZIL FORMED

New York—(RNS)—More than 3,000 persons attended a ceremony in the First Baptist church of Rio De Janeiro which inaugurated the Bible Society of Brazil, it was announced here by the American Bible Society.

The new group was said to be the culmination of more than 110

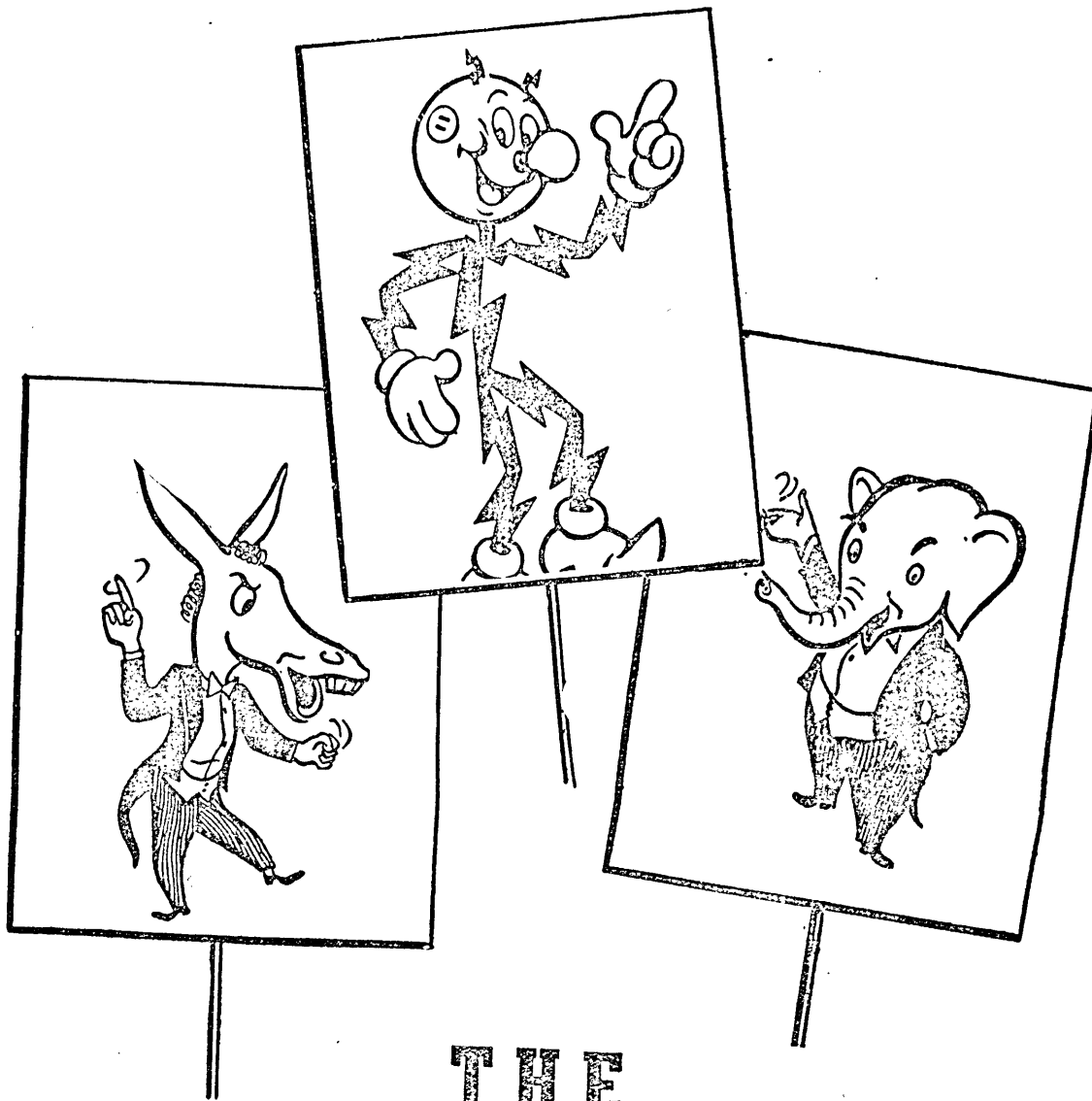
years of Bible work by both the American and British Societies in Brazil.

The Rev. Egmont Machado Krische of the Episcopal Church of Brazil, was elected secretary of the Society.

A wrong-doer is often a man who has left something undone, not always he who has done something.—Fraternal Monitor.

FRENCH PROTESTANTS SPONSOR RETREAT HOUSE

Paris—(RNS)—A Protestant retreat house at Pomeyrol, in sun-drenched Provence, originally founded in 1929 and laid waste during World War II, is once again busily breaking down the barriers of spiritual isolation among French Protestants.



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The Sunday School Lesson

By DR. O. E. GODDARD



DORCAS, A WOMAN OF GOOD WORKS.

LESSON FOR AUGUST 22, 1948

SCRIPTURE TEXT: Acts 9:36-42; Matthew 25:31-46.

GOLDEN TEXT: As you did it unto the least of these my brethren, you did it to me. Matthew 25:40.

LESSON FOR AUGUST 22, 1948

Dorcas was called Tabitha in the Aramaic language. Aramaic was a kind of colloquial spoken by the Hebrews. But Greek was spoken and written by both Greeks and Hebrews.

A Woman The Subject Today

Among the unheralded characters of the Bible there were women as well as men. I do not know how much commendation these friends gave Dorcas while she was living. The record shows that there were great lamentations at her death. It was touching to see these women whom she had made garments for, exhibiting these clothes and saying, "She made these for me." Thousands of women are living and dying today who never get adequate commendation while they live, but when death comes, praises, flowers, tears galore are in evidence. While our loved ones can see the flowers and enjoy the fragrance, that is the time for expressions of our appreciation of them. Let us begin today to tell our loved ones of our love and appreciation of them.

Dorcas Raised To Life

Modern thought has soft-pedalled the supernatural. By some, miracles are discounted. We have magnified the natural and minified the supernatural. We need both. We have both. What we call natural law is God's ordinary way of doing business, God is in the shining of the sun, the falling of the rain, the growth of the flower as He is in what we call the miraculous.

The supernatural is God's extraordinary method. Raising Dorcas

from the dead was no more divine than creating Dorcas to live, breathe, assimilate food, and carry on in the routine of life. O, God, open our eyes that we may see thee in the ordinary routine of life.

Why Not More Divine Healings?

Jesus was in constant contact with the blind, the lame, the halt, the palsied, the leporous, but He healed comparatively few. Why? Because people live so much more in the realm of the material than they do in the realm of the spiritual, that a healed body attracts more attention than a soul saved. Had Jesus not been sparing with his physical healings, this part of his ministry would have overshadowed and obscured his spiritual ministry. Jesus was perfectly poised, well-balanced, sane. He came to minister to all man's needs, temporal, spiritual, for all time and eternity.

Joppa.

I am writing this lesson, May 22. Jaiffa, the modern Joppa, is of intense interest to the whole world today. By the time this gets to the reader, the situation in Palestine may have cleared. When I was in Joppa, a quarter of a century ago, Joppa was just an ordinary port. But I thought of Dorcas, Peter and the rest who are in our lesson today.

Good Works and Salvation

It cannot be repeated too often that we are saved by grace through faith. (Ephesians 2:8). We find "good works" referred to thirty-four times in the Bible. Paul used it eighteen times. Salvation by grace, through faith must be verified, vin-

dicated, proven by good works. Faith without works is dead, being alone." I want to insert what the Master said or recorded in Matthew 25:32-48.

Before him will be gathered all nations, and he will separate them one from another as a shepherd separates the sheep from the goats, and he will place the sheep at his right hand, but the goats at the left. The king will say to those at his right hand, "Come, O blessed of my Father, inherit the kingdom prepared for you from the foundation of the world; for I was hungry and you gave me food, I was thirsty and you gave me drink, I was a stranger and you welcomed me, I was naked and you clothed me, I was sick and you visited me, I was in prison and you came to me." Then the righteous will answer him, "Lord, when did we see thee hungry and feed thee, or thirsty and give thee drink? and when did we see thee a stranger and welcome thee, or naked and clothe thee? And the King will answer them, "Truly, I say to you, as you did it to one of the least of these my brethren, you did it to me." Then he will say to those at his left hand, "Depart from me, you cursed, into the eternal fire prepared for the devil and his angels; for I was hungry and you gave me no food, I was thirsty and you gave me no drink. I was a stranger and you did not welcome me, naked and you did not clothe me, sick and in prison and you did not visit me."

Then they also will answer, "Lord, when did we see thee hungry or thirsty or a stranger or naked or sick or in prison, and did not minister to thee?" Then he will answer them, Truly, I say to you, as you did it not to one of the least of these, you did it not to me." And they will go away into eternal punishment, but the righteous into eternal life."

I have used this quotation from the Revised Standard Version.

This ought to be alarming to inactive Christians. Being a member of the Church and living a circum-spect life is not guarantee of salvation. How are you treating God's poor? Just so, you are treating Christ. Do you have a contempt for low grade people? You cannot have

a contempt for people of low degree and have the Spirit of Christ. "If any man have not the spirit of Christ he is none of his." Are you living luxuriously while half the world is poorly clad, half fed, and miserably housed. If we are to hear "the well-done, good and faithful servant," we must be really concerned about all suffering disadvantaged people of the entire world.

My frequent urgings for larger interest and more generous sharing might seem amiss when you recount the number of clothes, gifts, and money thousands of us have been sharing with the people in the devastated, war-torn countries of the world, but since there is unheard of squalor and suffering never before experienced, we must not relax in our efforts to reach the last and least of all of God's needy children. Christ gave his all for you and me! Can we ever be like him in our living, our giving, and our unselfishness loving?

I have a clean soft bed on which to sleep,

I have a table set with gracious things.

How can I pray the Lord "my soul to keep,"

How can my heart lift up on joyous wings,

While there are those about me in the night

Who toss on filthy rags and cannot rest.

Who have no food, no raiment, and no light?

How can I sleep unless I do my best To ease and comfort them, and how can I

Be deemed a follower of the Christ until

I heed humanity's unbroken cry And move to feed the hungry, heal the ill?

God help me keep remembering—help me see

How great is my responsibility.

—Grace Noll Crowell.

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THE LIVING CHRIST

(Continued from Page 9)

forgiveness, and he knew it because he was in contact with a Living Saviour.

Then there is another young Czechoslovak pastor who demonstrates Christian forgiveness. His name is Lubos Loucky. Brother Loucky was a young preacher in Prague when the Gestapo were shooting civilians on the streets of Prague. He rushed out to rescue these people, and as a result the Gestapo shot him through the mouth and face. When I found him after the war, his face looked horrible. We have now secured artificial teeth for him, and have had skin grafted on his face, but as long as he lives he will carry those marks on his face and people will stare at him. Brother Loucky, however, does not talk about hate or about getting even with someone. No, he talks about evangelism, about winning souls for Christ in Czechoslovakia. He once said to me, "We cannot live in a spirit of hate. We must build a Christian brotherhood in Europe which will include our enemies as well as our Allies."

Another example of the Christian spirit of these Geneva Area Methodists is their attitude toward the persecuted Jews of Europe. I am so proud to be able to state that our Geneva Area Methodists did not fall victim to the anti-Semitism of Nazism, but instead became the protectors of the Jews even at the personal risk of imprisonment or loss of life. It was a Swiss Methodist layman, Charles Lutz, who, while

serving as a Swiss consul in Budapest during the war, really saved the lives of sixty thousand persecuted Jews. At our Polish Annual Conference of 1946 a Polish Jew came to the Conference and publicly thanked the Methodist Church for what the Polish Methodists had done in helping them during those long years of persecution when millions of Polish Jews were murdered by the Nazis. Our Geneva Area Methodists became the protectors of the persecuted Jews because they were in contact with a Living Saviour. Their religion was based upon a personal contact with a Living Christ and not upon a union of church and state.

And so I am not ashamed to come home and appeal to our American Methodists to support such kind of Christians and Methodists like I have lived with in the Geneva Area. If I ever have time I am going to write a book entitled, "I Have Lived With Wonderful People." I am grateful to God that during the past four years I have learned to know such noble people as I have found in the Geneva Area. Their names may sound strange, but I have learned to love the Najaders, the Thongers, the Vancuras, the Bartaks, the Siggs, the Oppligers, the Kosmider-skis, the Sebeles, the Ivanoffs, the Tessenyi, the Albrivias and the Aumentis. To me they represent people who in the twentieth century, have demonstrated in their own lives during a world crisis the power, the love, and the comfort of a Living Saviour.

And I would not close my sermon without

reminding all of us Americans that we are, indeed, fortunate people. We live in a land of freedom. There is no secret police that will watch Methodist preachers in America today like some of our Methodist brethren will be watched in certain parts of the world today. Many of our Geneva Area Methodists will be hungry on this Sunday. I doubt if a single Geneva Area Methodist in the war-torn countries will have a new suit or a new dress today. They will be fortunate if they can have old clothing from American relief packages. Then, too, we American Methodists can meet today in a spirit of optimism. Despite the international chaos, the future still seems bright for us Americans. We live in a land of prosperity. We are making plans for the education and future happiness of our children. But in the Geneva Area many of our members cannot make plans for the future. They live in fear of another war or the rise of new dictatorships.

And yet these suffering Geneva Area Methodists live on because they know the power, the love and the comfort of the Living Saviour. Should we not then, people who indeed are so fortunate and blessed, give thanks daily to God for all our blessings? Should we not give of our means to help our needy brethren who are in want? And should we not resolve that we will endeavor so to live that our Living Saviour can walk and talk with us just as He did with the disciples on the road to Emmaus nineteen hundred years ago?