

Arkansas Methodist

Serving One Hun-

"The World is My Pa-

thousand Methodists in Arkansas

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

VOL. LXVII

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NO. 33

The Hurt Of Religious Intolerance

WE recently read an article under the caption, "The Selfish Luxury of Denominationalism." In this article denominationalism was pictured as the great defeating handicap which protestantism faces. It is the opinion of this editor that the Protestant Church would be more powerful and effective for good if its people could be united in one great church with a well-rounded, militant program of evangelism and social and spiritual culture.

It is our belief, however, that its division into various denominations is not the deepest hurt protestantism has done to itself. Our greatest hurt and handicap comes from the spirit of intolerance Protestant denominations often exhibit toward each other.

The fact that people differ in their personal interpretation of Biblical truth, and the fact that they differ in their preferences for particular forms of church government and for the different forms and practices of worship and service found in different denominations need not discredit Christianity or handicap protestantism in building the kingdom. We find this difference in likes and dislikes and personal preferences in every other walk of life. Some prefer to live in town, some prefer the country; some like to live in large cities, others would never voluntarily choose the city as a home. It is this same difference of opinions that makes possible the success of the competing business interests all very much alike but with some varying differences. Men and women express their preferences for different clubs, political parties and styles and colors of dress.

One of the most common experiences of life is to find people with various tastes, judgment and preferences. The fact that we carry this same quality of life over into our religion is perfectly natural. The real hurt of it all begins when we exhibit a spirit of intolerance toward people who differ with us in religious views. We have the inherent right to make our own choices and express our own preferences in matters religious; we have no right to deny others the same privileges. Certainly we have no right to question their sincerity. No religious group has the right to assume that it alone has discovered the whole truth of God and that all others are in error. The curse of protestantism, as of catholicism, is the religious bigotry and intolerance often in evidence.

The Church Must Accept The Challenge

THE decision of some of our chain grocery stores in Arkansas to sell beer on the assumption that it is a "food," is a direct challenge to the church across the state.

Legally these stores have as much right to sell beer as any other business that caters to beer-drinking people. It is quite possible that most people who drink beer will have no objection to buying it at a grocery store. It is just as certain that there is a large group of church people who are disgusted, and nauseated on finding the grocery store in which they trade selling beer over the same counter where they buy bread and meat.

If such stores want to classify themselves as agencies for the liquor business they have a right to do so. Nevertheless, having done so, they should not expect Christian people to trade with them.

You Can Help Your Preacher Preach

YOU can help your preacher preach by GIVING HIM INFORMATION ABOUT THE SICK, THE NEW COMERS AND OTHERS NEEDING SPECIAL PASTORAL VISITATION. No pastor can meet the emergency needs of the membership and constituency of his church without the active cooperation of his people.

While serving as a pastor, more than once we learned of sickness in a home some days after the illness began. On making what seemed like a belated visit, and expressing surprise that our friend had been ill so long, like most pastors, we have felt the non-too-gentle rebuke of the patient who would tell us of the number of visits the doctor had already made.

Of course, in this comparison of the quick visit by the doctor with the later visit by the pastor, the patient and



family overlook the fact that the doctor came early as the result of a rush phone call or a quick personal call urging him to come at once. While members of the family personally take the responsibility of immediately notifying the doctor of the illness in the home, often they seem to expect the pastor in some mysterious, intuitive fashion to know of the illness and beat the doctor there. Friends of the family often take the same attitude without troubling themselves to find out whether or not the pastor knows of the illness.

Our pastors, almost without an exception, have a keen, sympathetic interest in members and friends of the church who are ill. They consider it a favor to them and a service to those who need their help when some one informs them about sickness in a home. In general, whether it be early or late, that is the usual way they learn about it.

Members of a congregation can make the ministry of their pastor much more meaningful and effective if they will pass on to him information about newcomers in the community. The earlier such people can be visited by the pastor the better. However, early visits by the pastor, in such cases, depends on the cooperation of his people in informing him about the situation.

It often happens that people inside and outside of the church in a great crisis of life, need badly the help spiritually that the pastor can give, but hesitate to call on him. Neighbors who know about it should notify the pastor and help open the way for a visit.

Ring Your Bell For Amsterdam

THE first World Assembly of the World Council of Churches will open its sessions Sunday, August 22, in Amsterdam, Holland. Representing many branches of Christendom and practically all of protestantism, the first World Assembly is a meeting of no little significance. The Amsterdam meeting represents the first attempt on the part of the World Council of Churches to bring together in one conference the various branches of the organized church in the world. This meeting has been long in the planning stage and has commanded the top leadership of various churches throughout the world.

Several weeks ago someone made the suggestion that on the opening day of the World Assembly, Sunday, August 22, an appropriate action for all local churches would be the ringing of their churches bells hourly on that day. Such action would serve to remind all Christians that world Christendom is in a great world gathering, worshipping, evaluating, and planning that Christ's kingdom may become a universal reality.

If And When

MANY of the states are now announcing registration dates for men 18 to 26 years of age for possible drafting under the peacetime draft legislation passed a few months ago by Congress and signed into law by the President of the United States. The definite date for the actual drafting has not as yet been announced but mid-November has been recently mentioned as the possible starting date—just after the final vote in the fall elections has been counted and the results announced. The draft legislation provides that if enough men are secured through ordinary channels of volunteering and procurement to meet approved congressional military quotas, then it will not be necessary to draft any men. The various branches of military service report that volunteering for service is much greater than had been anticipated but that it is hardly possible that quotas can be met without resorting to drafting measures. The draft measure stands on the statue books ready to be used if and when the time arises that volunteer methods fail to produce the number of men that our government feels necessary for national defense.

The Methodist Church continues to have a great responsibility for ministering to the spiritual welfare of men in the armed service of their country. We understand that at the present time our church has met her requirements as far as supplying chaplains is concerned, with a number of applications on file representing ministers who stand ready to help when needed. Through the Methodist Commission on Chaplains and the denomination's Committee on Camp Activities the Methodist Church as a great denomination is helping to supply chaplains with needed materials and assistance. These activities and support we give as a great church.

But of all the help that a serviceman gets, that which he receives from his home church, his local church, is the most appreciated. Letters from his home pastor, words of encouragement from friends, bulletins of the home church's worship services, news of what is happening among his friends, all these serve to keep fresh and alive the serviceman's connection with the home church, and to strengthen his own faith.

That we as a nation shall have a strong

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Why I Am A Protestant

By ROY L. SMITH, Editor of The Christian Advocate

Protestantism and Personal Judgement

ONE of the common charges against Protestantism is its divisions, in contrast to which the unity of Catholicism is cited. And if one is to accept no more evidence than is contained in the United States Census reports, the indictment might be considered valid. There are, according to official figures, no fewer than 250 regularly organized "denominations" among us, to say nothing of hundreds of independent congregations which acknowledge no denominational connections. "How can they all be right?" is the question asked by the critics.

The differences which separate Protestants are, in some instances, diverging interpretations of the Christian Gospel which cannot be reconciled. But for the most part there is no actual antagonism between the great major bodies. Rather, there is substantial agreement on such basics as have been discussed in this series of studies.

This weakness of Protestantism is, however, a product of its actual strength. Sectarianism, regrettable of course, is an outgrowth of a fundamental principle which can never be surrendered—the doctrine that all Christians have the right of equal access to the heart and mind of God, and the accompanying principle that all who are devout and godly may expect to receive guidance in their thought and conduct directly from God. This is what Martin Luther called "the priesthood of all believers."

Among the first-century Christians it was a fixed belief that God spoke directly to individuals, revealing his will and purposes. It was inevitable that such belief would give rise to violent controversies, and in some instances to downright fraud, but even at so great a risk the Christians continued to hold to the doctrine in the confidence that it would eventually lead them into all truth.

The experience of the early church in this regard is extremely instructive. The final judgments of God, as accepted by the councils, were not "infallible" communications entrusted to ecclesiastical officials, but the considered judgments of the entire church based on the co-operating minds and hearts of all believers.

It was the fixed belief of those first century Christians that God spoke directly to believers through the Holy Spirit. It was this confidence which made Peter so bold on the day of Pentecost. He believed he had a word directly from God; therefore men could not terrify him and this principle made Paul the leader he became.

When he bravely launched forth on his missionary campaigns among the Gentiles he watched an amazing thing happen. People who were in no way associated with Judaism began to exhibit all the characteristics of "Spirit-filled men" as soon as they accepted the spiritual leadership of Jesus. In other words, God seemed to bypass all the formalities in his bestowal of the Spirit.

Thus, very early in the history of the Christian movement the basic principle of Protestantism was attested. *The Holy Spirit revealed the mind and will of God to individuals quite independently of any ecclesiastical institution or organization.* The church, as such, had no power to confer divine powers upon men; neither did it have the power to prevent men from achieving those powers if God was minded to grant them.

Once this principle, that any Christian might expect to receive revelations directly from God, was established, its danger appeared almost immediately. Heretical sects arose in great variety, each one claiming the sanction of the Spirit. Some were really imposters, of course. Others were mistaken good men who were misled by facts and circumstances. Still others were devout men who had become profoundly convinced of half-truths.

This is also the price Protestantism must pay for the doctrine that all men have the right to know the mind of God and that they may expect light from him. If the principle is given time, however, it begins to appear that honest men with enlightened minds carry the day and God's will is done.

The very fact that man has been created in the image of God implies that he is capable of dealing directly with his creator. He is able to recognize the presence of the Divine, to understand at least part of that mind and purpose, and to ally his will with God's will in accomplishing certain designs in life. This doctrine also means that God is able to penetrate man's personality sufficiently to influence his judgments and persuade him to accept a righteous judgment. All this, of course, is with man's consent.

Protestants believe that the individual has not only the right to choose his own moral action, but also the responsibility for making his choices. He must exercise the right of private judgment even at the risk of making mistakes. Protestants further believe that in the process of choosing man develops personal character of a moral quality, and thus fulfills the purposes



DR. ROY L. SMITH

of God in creating him.

The Roman Catholic church holds a belief diametrically opposed to the Protestant principle of the supreme sanctity of the individual. It declares a profound confidence in the fact that man has been made in the image of God, but it denies him the right of individual judgment in spiritual matters. The church reserves the right to judge the morality or immorality of any act or attitude; and once it has passed judgment, the individual has but one choice to make—to obey or to disobey. If he disobeys, no matter how conscientiously, the church reserves the right and assumes the authority to admit him to or shut him off from all spiritual benefits. If he is to be restored to the "fellowship of believers," he must make his peace with the church; and this very frequently on the basis of a cash consideration.

Protestants believe that the individual must accept moral responsibility for his own acts, and that in doing so he may expect the guidance of the Holy Spirit. His responsibility for any mistakes, therefore, is to God and not to the church.

Protestants and Their Prayers

When we begin investigating the subject of prayer we are dealing with the very essence of religion. Deep within the souls of all mankind there seems to me something like an instinct which impels the individual to try to make God hear him.

Alongside this urge there is a vast fear of God. Perhaps it is the reverence in which we hold deity. Perhaps it is the sense of majesty with which we have invested the idea of God. Perhaps some sense of moral failure makes man fearful of approaching a holy and righteous God. Whatever the explanation, the fact remains: the finite mind of man stands in awe of the infinite mind of God, with the result that there is a hesitancy on the part of man even when he feels impelled to present his pleas to the Most High.

Down through the centuries the Roman

Catholic church has developed an elaborate philosophy of prayer designed to solve this problem. On the theory that the saintly have the approval of God, and as a consequence enjoy a favored status with him, Roman Catholics have been taught to solicit the aid of the godly when they pray. In the course of times this idea was expanded to include the prayers of the saintly dead who were members of the host of the redeemed and, presumably, in close company with Christ.

It is one of the fundamental teachings of Protestantism, however, that any penitent person has the full right to go directly into the presence of God with his prayers for forgiveness and recital of needs. No one, living or dead can go in unto God ahead of that one who is truly sorry for his misdoings and intends to lead a new life.

It is precisely at the point of prayer that Protestant theology undertakes to restore to men the sense of God's immediate interest and compassionate love. No penitent ever needs an escort other than his penitence when he approaches God.

Jesus told the story of the shepherd who went hunting for his lost sheep and continued all through the night until he found it. That, he said, was exactly as God would do in the case of a lost man. There is not so much as a hint that our heavenly Father would turn the search over to someone else, or that he would wait comfortably in heaven until some godly man brought him word as to the lost one's desperate plight and whereabouts.

The Master also told the story of a father who went running out to meet the returning prodigal. No one had come from the far country to intercede with the young man's parents. That was not necessary. The dear old man with the loving heart scanned the horizon from his house top day after day in the eager hope that he might discover some sign of the lad's return, and when he finally appeared the father was first to reach him.

The Protestant believes that it is the plain teaching of Jesus that the only credential any man needs when he sets out in search of God is a humble and a contrite heart.

When Protestants pray, therefore, they offer their petitions with a confidence that they have direct access to the heart of God, that he is their heavenly Father who is waiting up for them no matter how late they may be in coming back to his house. They turn to God assured by Jesus that it is not some servant who is waiting on the housetop for the first sign of the returning prodigal, but that it is actually God, our Father, himself.

Protestantism teaches that no man need hunt about for a favored soul, a departed saint, or other intermediary who might be persuaded to intercede with God in his behalf. Christ, according to Protestant belief, is our intercessor. *We need no other.*

The true Protestant, for instance, will join with the devout Roman Catholic in paying high tribute and sincere appreciation to Mary, the mother of Jesus, as "the most favored woman in all history." No Protestant, however, believes that any necessity exists for pleading with the mother of our Lord, or with any other person living or dead, that intercession be made with either God or Jesus in behalf of a man truly sorry for his misdeeds.

When Protestants pray, they regard it as an entirely personal and confidential spiritual transaction between God and man. If a confession of sin is to be sent up to the heart of God, the Protestant believes it can be forwarded directly, without being sent through the ear of a priest, pastor, friend, or counsellor.

If the Protestant is taunted with the charge that he lacks the spirit of reverence and that he is over bold in approaching directly the heart of God with the assistance of an intermediary, he can justify his temerity by citing the words of Jesus about the Father who hears in secret and presents his rewards openly. There can be no more sincere reverence than that which sets out fearlessly, confident of the love of God, and approaches God as a son would, rather than

(Continued on Page 4)

THE DEVOTIONAL PAGE

REV. H. O. BOLIN, Editor

SUNDAY SCHOOL

While the American Sunday School is no longer the "Christ-centered, Bible-taught" agency it once was, it remains an "integral part of the church" and deserves the support of every Christian family, speakers at the National Sunday School Association convention declared.

The association, an affiliate of the National Association of Evangelicals, cautioned parents against sending their children off to Sunday school while they themselves played a round of golf or "caught a few extra winks of sleep." It pictured the ideal situation as one in which parents accompanied their children to Sunday school and actively participated in its program and leadership.

Dr. Archer E. Anderson, president, told the convention that Sunday school offers the basic step in Christian teaching and thinking which often serves children through the balance of their lives.

Noting a sharp decline in Sunday school attendance in recent years, Dr. Anderson saw a connection between this trend and the rise in juvenile delinquency. "There are millions of children growing up without any religious training," he said.

Miss Henrietta C. Mears, editor of a Hollywood, California, religious publication and Sunday school teacher, said there would be no juvenile delinquency and "little need for juvenile courts," if Sunday schools were filled to capacity. She charged that modern schools trained youth to make a living but failed to instruct them "to live and lead." She urged Sunday schools to train young people for the type of leadership "required by the times."

A Recent Publication of Religious Adherents in various cities is startling. In Boston, 74 per cent are Catholics; in New Orleans, 66 per cent; in Providence, 57; Detroit, 46 per cent; St. Louis, 43 per cent; in Chicago, 41; Philadelphia, 29; New York City, 22.—Selected.

AFRICA

Challenge of Nigeria

Mr. O. D. Dilmshurst, writing of the situation at the Sudan United Mission's Training School at Gindiri, Negeria, says what is probably true of all African mission fields: "Christian witness in Northern Negeria is at the present facing a period of unparalleled opportunity . . . Things are progressing very rapidly. Men returning from the army are bringing with them new ideas, new ways of life, disbelief in old superstitions. Men are thirsting for knowledge, ancient traditions are falling into disrepute. There is a growing demand for education, and this is beginning to spread even into the most remote and primitive tribes. The imperative need is for teachers, more and more teachers, keen, consecrated and intelligent young men and women, who will be able to shepherd the questing multitudes of the coming generation, giving them the education they crave, at the same time pointing them to the Saviour. If we do not speedily rise to the occasion, we shall soon find that the Nigerian Government and

the Roman Catholics have the situation in hand, and our day of opportunity will be over."—Life of Faith.

ARE ALL THE CHILDREN IN?

*Are all the children in? The night is falling,
The storm-clouds gather in the threatening west;
The lowing cattle seek a friendly shelter;
The bird flies away to her nest;
The thunder crashes; wilder grows the tempest;
And darkness settles o'er the fearful din;
Come, shut the door and gather 'round the hearthstone.
Are all the children in?
Are all the children in? The night is falling;
When gilded sin doth walk about the streets,
For, "at the last it biteth like a serpent."
Poisoned are the stolen sweets.
Oh parents, guard the feet of inexperience,
Too prone to wander in the paths of sin;
Oh, shut the door of love against temptation;
Are all the children in?
Are all the children in? The night is falling,
The night of death is hastening on apace;
The Lord is calling, "Enter thou my chamber,
And tarry there a space."
And when He comes, the King in all His glory,
Who died the shameful death, our hearts to win,
Oh, may the gates of heaven shut about us,
With all the children in!—Selected.*

Arkansas Methodists Beware!

You may be a bit surprised to find this particular article on the Devotional Page of our paper. All of us realize that religious devotion consists largely in prayer, meditation, Bible study, etc., all of which is calculated to lead to communion and fellowship with God. Nothing is more important than conscious fellowship with God, but if occasionally we don't put feet and hands to our devotion it will amount to nothing and sometimes worse than nothing. We must never forget that "faith without works is dead, being alone."

The liquor interest of this nation is growing more selfish and greedy by the hour. Those who sell intoxicants know, as well as any one else, that in their traffic they are rendering no helpful service to their communities. Much harm comes from the sale and consumption of intoxicants, and no possible good can come from it. Those who deal in the stuff do so with but one purpose and that is the profit they get out of it. As to the fact that the sellers of intoxicants render no constructive service to their particular communities in this traffic, let us illustrate: a person buys and consumes an intoxicant. Under the influence of this evil he gets under the steering wheel of a car and runs over a child and kills him. Public sentiment says, "That is a terrible thing, who is to blame for it?" All will readily admit that the drinking driver is to blame, but is not the person who sold or gave him the intoxicant also to blame? He may get by the law and courts of the land, but if the writer knows anything about the justice of God he will never get by Him. The Psalmist raised the question, "Will not the Judge of all the earth do right?" The answer

is, "yes." The Apostle Paul spoke a great truth when he said, "Every-one shall give an account of himself to God."

The liquor interest is doing everything possible to break down all prejudice of people against the use of intoxicants. We now have beer sold by the case in some of the most popular grocery stores in the nation. If something isn't done to rebuke these stores, the custom will spread until we will reach the place that beer is sold along with foods and as a food. Do you think that picture is overdrawn? Let us give you, as an illustration, a thing that happened in the town of Stuttgart where the writer is pastor of one of the churches:

About a couple of months ago an article came out in our local paper saying that one of our grocery stores was going to sell beer by the case. The writer and the local manager of that store are very good friends. On learning of the plans of the store, he went to see the local manager. On arriving he found the district manager also present. He approached them about the matter informing them that a large number of the best people of the community would object to this procedure. He warned them they would lose more in legitimate trade by selling beer by the case than they would gain. He accused them of being selfish in stocking beer for the store was doing a large volume of business. For several months the local manager has received big bonus checks in addition to his salary because of this volume of business. The writer was informed that higher-ups determined the policy of this chain-store company. He wrote to both the state and national managers warning them of the consequences of their stocking beer and pleading with them not to do it. Five preachers of our community signed this letter. The following paragraph will give you some excerpts from the letter which we received from the national manager of this chain com-

pany. In the quotations we are leaving as blank, the particular name of this company for the simple reason that many grocery stores in other communities of the state are already following the lead of this company. We give you these quotations to show you the attitude of the national manager of this store company and to help you realize the added danger of selling intoxicants in food stores:

This national manager goes on to say, "—, of course, is in business mainly to bring foods to the homemakers of America. In doing this, we try to provide our customers with all the foods they want at the lowest possible prices. And there are a great many of these customers—most of them temperate people such as you, I'm sure—who think of beer as a food and who consume it as a food, at home, with their meals."—"These people want to make their purchases in the wholesome atmosphere of a grocery store, for home consumption, and they feel that it is—'s responsibility to provide such beverages for them in the same way that we make available other food items."—Then the national manager of this store company closes with this paragraph:

"You may be assured that it is our constant desire to remain a good, respectable citizen of each community we serve; to recognize the rights of all people to their own convictions; and to give honest, courteous, economical, and complete food service to our many loyal customers."

Christian people should be against the sale of intoxicants anywhere, but there is an added danger when they are sold in grocery stores. From the above quotations you will note that this national store manager contends that beer is a food and that his stores are selling it as such and that he is trying to make it a respectable transaction by selling it under the wholesome atmosphere of a grocery store, and as a food.

Space will not permit us to quote the best scientists on the subject, but any one who will take the time can get this information. The leading scientists of the nation say that the food value in beer is negligible and that the same value can be purchased in real foods at a mere fraction of what it can in beer. Then, too, they tell us that beer is intoxicating when it contains 2.75% alcohol. Arkansas "legal" beer is 5% alcohol. Thousands of people are annually led into alcoholism through the drinking of beer.

If the Christian people of Arkansas will refrain from trading at these stores until beer is removed, we will clean the stuff out in short order. Let's have some convictions and stay by them.—H. O. B.

LIFE

"Life for some folks is to sow wild oats during the week and then go to church on Sunday and pray for a crop failure."

Lord, thou has been our dwelling place in all generations. . . So teach us to number the days, that we may apply our hearts unto wisdom. —Psalm 90:1 and 12.

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A WEEKLY MESSAGE

By FORNEY HUTCHINSON

ARKANSAS IN OKLAHOMA

I appeared first in St. Luke's Church, Oklahoma City, in 1914 at the opening of the General Conference, of which I was a member. From the first I was profoundly impressed with the capital city and the state as a whole.

In June, 1918, when I was serving my first year as pastor of the First Methodist Church, Texarkana, Arkansas, Bishop Mouzon called me down to his hotel for a conference. Without hesitation he said, "I have come at the request of their church to appoint you pastor of St. Luke's Church, in Oklahoma City." I was surprised beyond measure and protested as vigorously as I thought a Methodist preacher should. He said, "The matter is all settled, and unless you positively refuse, I will announce the appointment when I get back to Oklahoma City." Of course, I had never learned to protest my appointment, but as a loyal Methodist preacher took what came. My last service in Texarkana was a union Thanksgiving service November, 1918.

I arrived in Oklahoma City in time to fill my new pulpit on the first Sunday in December. That day and that appointment I will never forget. I was especially impressed with the contributions in the way of Christian men and women Arkansas had already made, a number of whom were waiting to receive me upon my arrival. I followed Dr. Frank Barrett, who also came from Arkansas.

As I entered the church on that never-to-be-forgotten Sunday morning, I met in the vestibule and received a welcome from a Mr. Sparks, whom I knew as a member of the First Methodist Church, Pine Bluff, Arkansas. I had held a meeting in First Church and found Brother Sparks to be a very useful member. He was also chairman of the committee who extended a welcome at the door of St. Luke's Church. Having moved to Oklahoma City, he found there a place of service in the church, which he maintained for many years.

At the close of the service eight persons joined the church, seven from Konoka, Oklahoma, and a Mrs. Ballou, from Hunter Memorial Church, in Little Rock, Arkansas. I had been her pastor twice and had learned to know her well. She returned to Arkansas to make final arrangements for moving to Oklahoma, but passed away before time for her return.

On the night of my first Sunday I had the evening meal with W. N. Bragg and his lovely family. I had known Brother Bragg as a member of Asbury Church when I was pastor and

NEWS AND NOTES ABOUT FACTS AND FOLKS

JOE PIERCE, District Lay Leader of the Searcy District, was the guest speaker Sunday, August 8, at the McCrory Methodist Church.

REV. JESSE JOHNSON, pastor at McCrory, is evangelist in a series of services at the Clinton Methodist Church this week.

REV. CLEM BAKER, pastor at Portland-Parkdale, did the preaching in a revival meeting at Hermitage last week where Rev. Robert L. Riffin is pastor.

BISHOP PAUL E. MARTIN will preach at the First Methodist Church, Little Rock, Sunday morning, August 22, and at the Portland Methodist Church Sunday morning, August 29.

PRESIDENT PAUL F. DOUGLAS of The American University has been appointed by the editors of the Encyclopedia Americana to review and revise the sections on Charles Wesley, John Wesley, and the Samuel Wesleys.

HULEN B. WILLIAMS, son of Rev. and Mrs. E. B. Williams, Paragould, received his Ph. D. degree in chemistry from the Louisiana State University, August 6. Dr. Williams has been a member of the faculty of LSU while working on his degree. Rev. and Mrs. Williams were present at the exercises in Baton Rouge when the degree was conferred.

REV. J. M. HARRISON writes: "The membership of the Methodist Church in Holly Grove is deeply appreciative of the gift of three ceiling fans presented by Mr. and Mrs. G. L. Franks, in loving memory of a dear friend, Mrs. Ada Dial."

FUNERAL services were conducted recently at Sheridan for Mr. J. T. DuLaney, brother of Rev. A. H. DuLaney, pastor of Wesley Chapel Methodist Church, Conway. Mr. DuLaney had passed away at the home of a son, L. E. DuLaney, August 6.

DR. MATT ELLIS, president of Hendrix College, will be the speaker at a district meeting of laymen, pastors, and church leaders of the Batesville District to be held in Batesville on Friday, August 20. There will be a barbecue dinner at 6 p. m. at the White River stadium with the men's clubs of the Central Avenue Church and First Church as hosts. Cledece T. Jones of Batesville, district lay leader, will be in charge of the program.

WALTER WORKMAN, son of Dr. and Mrs. J. W. Workman of North Little Rock, who was recently stricken with polio, continues to improve. Unless further complications develop Walter will be taken to his home this next weekend from the Levi Memorial Hospital, Hot Springs, where he has been a patient several weeks. No paralysis has developed and unless there are unexpected developments no permanent injury is expected to result from his sickness.

THE PEARL MCCAIN WESLEYAN GUILD of the First Methodist Church of North Little Rock has bought and paid for an Underwood typewriter which has been used sufficiently to meet custom requirements for sending it to China. It will be sent to Soochow University and Rev. George Workman, missionary, as a gift from the Wesleyan Service Guild of the North Little Rock church. Miss Mary Mitchell of Conway who is to leave for China this month will include the typewriter in her baggage.

MISS MARY ELLEN SMITH has been secured as director of Christian Education for the

presiding elder in Little Rock. He is an official in St. Luke's Church today and is still my dear friend.

The inexperienced can never know how much one moving to Oklahoma was made to feel at home by meeting these Arkansas people. Arkansas has made many fine contributions to the capital city of Oklahoma and the entire state.

Methodist Church of Harrison to succeed Miss Wadene Foreman who is leaving to attend the University of Arkansas. Miss Smith comes from Ponca City, Oklahoma, where for two years she was director of Christian Education in the First Methodist Church. She is a graduate of Hendrix College and has had four years' experience as a public school teacher. Rev. E. J. Holifield is pastor at Harrison.

THE METHODIST CHURCH today has thirteen new bishops, elected within recent weeks, taking places left vacant by retirements, deaths through the past four years, and two newly created episcopal residences. The new bishops and the cities from which they will oversee the work of the churches are: Glenn Phillips, Denver; Gerald Kennedy, Portland, Ore.; Donald Tippet, San Francisco; Richard C. Raines, Indianapolis; Hazen G. Werner, Columbus; Marshall Reed, Detroit; H. Clifford Northcutt, Madison, Wis.; J. W. E. Bowen, Atlanta; Marvin A. Franklin, Jackson, Miss.; Roy H. Short, Jacksonville; John Wesley Lord, Boston; Lloyd C. Wicek, Pittsburgh; Dana Dawson, Topeka, Kan.

A number of Protestant and Catholic and Jewish organizations, some of them established within the past year or two, are now busy working with various American communities in finding homes and occupations for the Displaced Persons who are now entering the United States, and the numbers who will be coming even more rapidly in the immediate months ahead. Church World Service has placed some 2,200 persons in satisfactory American surroundings in recent months; these persons are coming with the assistance of Protestant and Orthodox Church bodies. Even larger numbers are being cared for in well-organized units of the Roman Catholic Church; and rabbis and other Jewish leaders are caring for their own people. Many of these people are skilled workmen and professional experts, and many others will go into the agricultural belt to help in farming the world's crops. American communities are said to be receiving them well.

IF AND WHEN

(Continued from Page 1)

defense militarily seems at the present time assured. Men will be secured either as volunteers or draftees. The church must continue to follow them with such a program of correspondence and spiritual assistance as it did during the recent war.

SUCCESS

Man cannot be satisfied with mere success. He is concerned with the terms upon which success comes to him. And very often the terms seem more important than the success.—Chas. A. Bennett, quoted in Forbes.

WHY I AM A PROTESTANT

(Continued from Page 2)

as a stranger or an alien.

No third party can persuade God to do anything more for us than the very thing he is anxious and determined to do for us at the first opportunity we provide for him. The God whom Jesus called "our Father" needs no urging or prompting. His mind has been made up by love, and he is limited only by our own obstinacy, ignorance, or indifference. Our assurance of God's favor, therefore, is not the fact that he will listen to a saint, but that he will listen to us!

When Protestants pray, it is not necessary for them to employ any other voice than their own; they need offer no saintliness of other souls to attract the attention of God; they are assured that they are heard not because of their holiness but because of their helplessness.

When Protestants pray, they do their own praying, confident that the Father who hears in secret will respect the privacy of their prayers and treat each soul with respect and with solicitous love.

51 MESSENGERS OF GOODWILL TO JAPAN

By W. W. REID

If it is true that "when the world goes mad, nothing is so much needed as centers of sanity", then the fifty-nine young men and women who sail this month from Los Angeles as missionaries from the United States to Japan have a task of "witnessing" for Christ and his cause such as has come to few such groups in modern history.

For they go, imbued with the spirit of Christian idealism, to render humble service to those who only a few short years ago were the enemies of our nation—a people we were ready to obliterate with bombs. Some of these young missionaries were in the armed forces that fought Japan; all are now eager to witness for Christ and to promote brotherhood and peace.

For two months these Christian volunteers—chosen from larger numbers who would go—have been in intensive training in the environs of New York—Riverdale-on-Hudson and Hackettstown, N. J. Of the 59 selected, 51 are sailing under the Board of Missions and Church Extension of the Methodist Church—46 to Japan, and 5 to Korea; six go to Japan under the Presbyterian Church, and two under the Evangelical-Reformed. All are college graduates, and most of them have some post-graduate studies. All are young, several celebrating their twenty-first birthdays while in the intensive training course. They are going to Japan and Korea for three years of service—funds for their work being furnished largely by individual local churches. This brief tenure is experimental and may set a new pattern in missionary recruitment which is generally for life service.

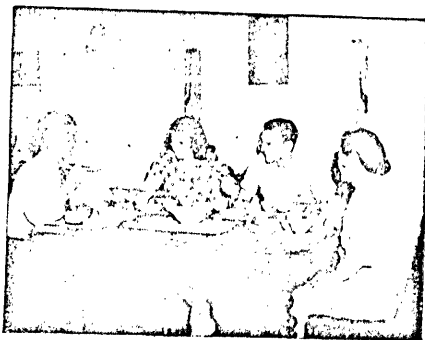
Seven of the missionary-teachers were GI's during the recent war and are anxious to build goodwill between the races. They are: Eliot R. Shimer, of Maywood, N. J.; Keith W. Johnson of Seattle, Wash.; William D. Porter of Berkeley, Cal.; Peyton L. Palmore III, of Hampton, Va.; who was born in Japan of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

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

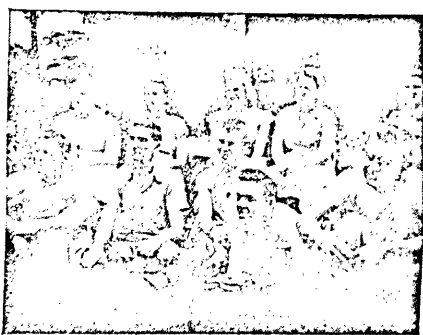
Those missionary-educators going to Korea will serve at girls' and boys' schools in Songo, South Korea; and at Iwa High School, Paiwai High School, Pai Chai High School, Chosen Christian College, and Iwa College for Girls, all in the capital city of Seoul. One specialist will serve with the Y.M.C.A. in Nagasaki, Japan, and another in social settlement work in Hiroshima.

"The Fellowship of Christian Reconstruction", as the project is named, has been under the leadership of Dr. Floyd Shacklock, of Drew University, a former missionary to Japan, and Mrs. Shacklock, a religious education specialist. Associated with them in the two-months training period has been a faculty of

specialists in English-teaching methods—most of these young people will teach English in Japanese schools and colleges—and others to orient their religious and educational approach to a different civilization. Teachers College, Columbia University, furnished three English-methods specialists: Dr. Aileen Kitchen, Prof. Samuel D. Wehr, and Prof. Virginia French. Other faculty members included: Dr. Lowell B. Hazzard, of Illinois Wesleyan,



They experiment in using chopsticks at the Japanese Methodist Church, New York City.



"They are interested."

"English Bible", Dr. Harold DeWolf, Boston University School of Theology, on "Spiritual Resources for Challenge Ideologies"; Dr. Matthew Spinka, Hartford Theological Seminary, on "The Challenge of Communism and the Christian Response"; Dr. and Mrs. Kris Jensen of Korea; Miss Rose Sugiyama, teacher of Japanese. A number of missionaries and mission board officers also spoke to the new missionaries or conducted special classes.

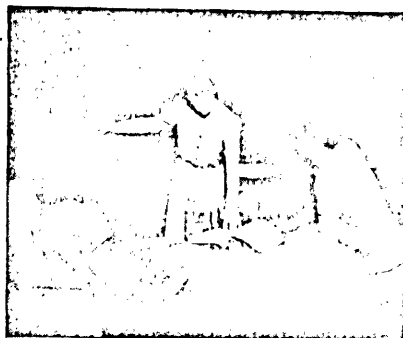
For each missionary-to-be there were four majors during the school period: Spiritual Resources; Methods of English Teaching; Culture, Customs and History of Japan (or Korea); and intensive study of the Japanese or Korea spoken language. In addition there were periods for worship, recreation, visual education, personal discussions with resource people, etc.

These young missionaries are going to Japan and Korea mainly to teach English and to engage in social settlement projects. But they are going, too, to share radiant Christian personalities with the Orient, to be witnesses for and of the best in the Christian church and in Christian civilization. They are pioneers of peace, of goodwill, of brotherhood. As Dr. Hazzard said to them in his parting message:

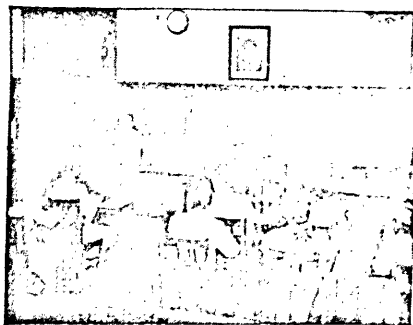
Some of you are going to be restless because you must teach English instead of engaging directly in Christian work. But that is your great good fortune. You have an-

swered a call to do something the Japanese greatly desire. Your teaching of English gives you a natural point of contact. You will spread your faith as Christianity has always been spread—by indirection. You will spread it by the contagion of your lives.

"In Japan you will be marked persons. Everybody will know that you are Christians, and everybody will be judging Christianity by you. If Christianity has become in your life a well of water, making you happy, helpful, disciplined, mature, radiant and self-forgetful persons, then people will be asking where you get this power, and your most effective evangelism will be done.



Dr. Kitchen teaches the teaching of language by methods developed by the U. S. Army.



Dr. Wehr teaching them to teach English.

And to spread the Christian spirit is the most effective thing you can do in the world.

"In Japan you will be in a country where the fury of war has done its worst. The unbridled passion of men loosed the bombs, and man-made destruction will surround you on every side. Then you come as countrymen of those who dropped the bombs; some of you returning to scenes you visited in another capacity. You come by no compulsion, except the compulsion of the spirit of Jesus. You come to bring love. You come to treat men of Japanese race as men and not as enemies."

The following are the 61 who are going to Japan and Korea through the Board of Missions and Church Extension of the Methodist Church.

Fred A. Cappuccino, of Scranton, Pa.; the Rev. Herbert R. Coston, Jr., of ecatur, Ga.; Wayne H. Cowan, of Baltimore, Md.; Lyman P. Taylor, of Russell, Pa.; the Rev. Lawrence A. Zellers, of Weatherford, Texas; Norman W. Parsons, of Springville, N. Y.; George W. Parrott, of Owatonna, Minn.; John A. Moss, of Albany, N. Y.; William M. Elder, of Little Rock, Ark.; John L. Riebhoff, of Burt, Iowa; Raymond P. Sims, of Marion, Ill.; Paul W. Yount, Jr., of Charlotte, N. C.;

Ronald Paine, of Columbus, Ohio; Robert Smith, of Morgantown, W. Va.; Shirley Lois Webb, of DelRuyter, N. Y.; Frances Irene Nix, of Amarillo, Texas; Phyllis Beatrice Walker, of Englewood, Kan.; Martha Jewell Thomas, of Arlington, Texas; Elizabeth Rebecca Tennant, of Portage, Wisc.; Ruth Myers Taylor, of Waynesboro, Ga.; Joanne K. Taylor, of Pattonburg, Mo.; Alice Melvina Southern, of Louisville, Ky.; Joann Grace Reynolds, of Indianapolis, Ind.; Margery Louise Mayer, of Toledo, Ohio; Martha E. Lewis, of Chillicothe, Ill.; Ann Hutchins, of Milledgeville, Ga.; Elizabeth Melson Howell, of Center Hill, Fla.; Muriel Elden Hayward, of Oakland, California; Doris Arzela Hartley, of Quincy, Calif.; Marion Edna Hanen, of Lincoln, Neb.; Sara Rebecca Giles, of Urbana, Ill.; Sarah Jewell Ellington, of Tacoma, Wash.; Elizabeth Jane Clarke, of Sparta, Wisc.; Milley Chapman, of Bloomington, Ind.; Constance Miriam Brittain, of Portland, Ore.; Alice E. Boyer, of Quentim, Pa.; Frances Rogers, of Barney, Ga.; Lela Ruth Evans, of Mackinaw, Ill.; Adiah Ruth Dent, of Montgomery, W. Va.; Marion Eleanor Bundy, of Saranac Lake, N. Y.; Nancy Jones, of Lynwood, Calif.; Mary E. Jones, of Odessa, N. Y.; Eliot R. Shimer, of Maywood, N. J.; Keith W. Johnson of Seattle, Wash.; William Dr. Porter of Berkeley, California; Peyton L. Palmore III, of Hampton, Va.; W. B. Swim of Baird, Texas; James W. Wilson of Hardy, Ark.; Leon K. Walters, Jr., of Columbus, Ohio; Morse T. Saito, of Chicago, Ill.

The Rev. Laton E. Holmstrom, of New York City, is being sent by the Board of Missions and Church Extension for a period of special service in Japan.

LIFE STORY MARY REED FILMED

"Mary Reed" a motion picture portraying the life of the renowned American missionary who spent 52 years in exile to minister to leprosy victims in northern India will be released this fall by the American Mission to Lepers, Incorporated. A two reel sound film in Kodachrome, it was produced for the American Mission to Lepers by Crusader Films under the direction of Alfred Franz Sturge. It is the life story of Mary Reed, born in Lowell, Ohio, in 1854, who served in India from 1884 to the time of her death in April, 1942, as a missionary of the Methodist Church, and whose heroism, like Father Damien's has been an inspiration to Americans of all denominations.

Hazel Keener plays the leading role. Two surviving sisters of the famous missionary, Mrs. Rena Ferguson and Mrs. Sadie Wickens witnessed the filming of a large portion of the motion picture. In scope the film covers Mary Reed's life, her girlhood in Crooked Tree, Ohio, up to the time of her founding of the Chandag Heights Leprosy Mission.

Widely known in this country, her birthday on December 4th is annually observed in many churches, and on at least one occasion, her 80th birthday, she won nationwide acclaim for her unusual service.

Chandag Heights is today, as the result of Mary Reed's work, a colony of 100 acres, with homes for

(Continued on Page 13)



THE CHILDREN'S PAGE

ANNIE WINBURNE, Editor



IN STORYLAND

WHY THE BROOK LAUGHED

Lydia Lion Roberts

"Let's rest here," said Aunt Anna, stopping beside a little brook that rippled and danced its way down hill.

"Oh, here's a big flat stone right on the edge of the water," cried Polly. "It is big enough to hold both Peter and me."

The twins squeezed together on the stone and looked around them. They were rather glad to sit down, for the day was warm and they had been walking in the woods for a long time.

"It is beautiful here," said Aunt Anna. "The branches of the big trees make a green roof over our heads. The sunshine can just peek through the leaves and sparkle on the waters of the brook."

"Isn't it quiet!" said Polly. "I feel as if I were in church."

"Let's be very still and perhaps we can hear what the brook is saying," said Aunt Anna with a smile.

For a few minutes the twins and their aunt were so still that a bird flew to a branch near them and began to sing.

"The brook sounds as if it were laughing," said Polly in such a surprised tone that Peter laughed too. "It says, 'Bubble, bubble, funny, funny, hahaha, hahaha.'"

"The brook says three different things," said Peter. "Up above us below us where the waterfall ends in it were singing softly to itself. Right near us where it rushes over the rocks in a little waterfall it bubbles and laughs the way Polly said. Down below us where the waterfall ends in a little pool it sounds like mother hushing the baby to sleep. It says, 'Hush, sh-sh, hush, sh-sh.'"

"Yes, you are right, Peter," said Aunt Anna, after she had listened carefully. "You have keen ears to hear all the different things the brook says."

"Look! There go some leaves sailing on the water," cried Polly. "They look just like little boats."

"Let's watch and see what becomes of them," said Aunt Anna.

"The first leaf sailed straight along in the middle of the brook, dropped over the little waterfall, and went sailing into the pool," said Peter.

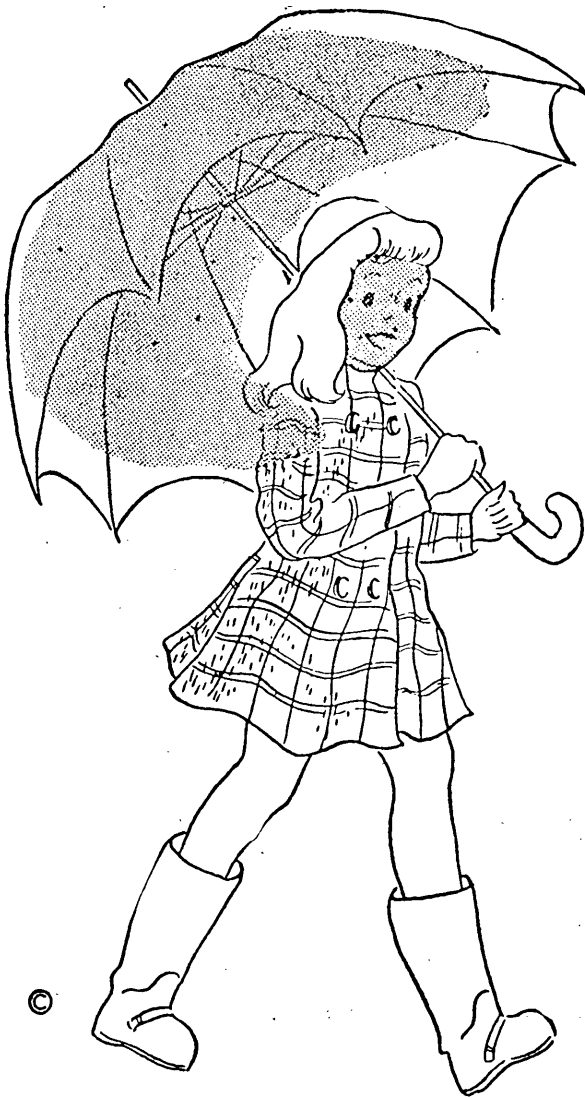
"Oh, that next leaf went through in a little ripple and turned right around!" exclaimed Polly. "Now, it can't go on again. It has stopped beside a rock."

"Why, that leaf started like the first one and then went away over to the other side of the pool," said Peter in surprise.

"Almost every leaf does something different," said Polly. "Why don't they all go the same way?"

"Sometimes a little breeze gives them a push in another direction," said Aunt Anna, "or the ripples in the brook change their course. The wind may be just strong enough to send them into a tiny whirlpool, or sailing straight at a rock."

"See how everything changes when the wind blows," said Peter



RAINDROPS

Pitter, patter, pitter, patter
Down the windowpane,
Hear the merry raindrops
Sing their sweet refrain.
See them slip and slide and run
On their cheerful way,
Happy little raindrops
Busy all the day.
First they dance across the lawn
To the garden fair,
Visit every little flower
That is growing there.
Next into the orchard
Skip the raindrops gay
Teasing all the birds and bees
That they find at play.
Now the sun comes peeping out
Shines on all the farm
And the little raindrops
Are filled with quick alarm.
Hurry, scurry, bustle,
Not a bit too soon.
Singing as they disappear
Their cheerful little tune.

—The Evangelistic Messenger

IN THE WORLD OF BOYS AND GIRLS

HOW BOBBIE HELPED

"Dear me" said grandma, as she sat in her old armchair, with books and papers piled around her and her knitting in her hand. "If Bobbie were only here to find my spectacles for me, for he and my spectacles are all the eyes I have now. I don't know how in the world I could ever do without either."

"Here I is," said a small voice, as Bobbie emerged from behind a huge pile of blocks, where he had been attempting to build one of the pyramids of Egypt.

"I will jus' run down and find your specs for you, grandma, right now!" And so saying, Bobbie vanished down the winding stair.

He made a very pretty picture with his eager little face above his wide, blue collar, as he pushed open the sitting room door.

"What is it, Bobbie, dear?" asked his mother.

"I jus' wants grandma's specs."

"You will find them on the table, dear," said Mrs. Agnew.

Bobbie picked them up very carefully, but a startled look came over his face.

"Oh mother, grandma's specs is all broke!"

"Well, never mind," said Mrs. Agnew, as she saw Bobbie's sorrowful face, "I guess papa must have laid one of his heavy books on them by mistake, so he will get grandma a new pair right away."

Tears came into his eyes as he turned toward the door.

What would grandma do now, was the thought that troubled him.

But by the time Bobbie had climbed the stairs, his face had brightened.

Hadn't grandma always told him that he was hands and feet for her, and now he would try to be all eyes for her, too.

The very thought quickened his steps.

"Grandma!" he began hurriedly, "your specs is all broke up, but I am going to try and be all eyes for you now!"

Grandma smiled down brightly on the eager little face, glad to know that he had already found that it is sweet to serve those we love.

"Little deeds of kindness,

Little words of love;

Help to make earth happy,

Like the heaven above,"

Grandma repeated softly. — Exchange.

is laughing at you because you didn't know how much fun there was in watching it?"

"Yes, I hear," said Polly, and she began to laugh so hard that she could hardly talk. "The brook says, Haha, bubble, crubble, drubble, funny Polly, olly, lly, bubble bubble."

"I did not know that a brook was so interesting," said Peter as Aunt Anna started homeward. "Listen! The wind has gone. The brook is saying, 'Hush, sh-sh, silly Polly, silly Polly, hush.' I think it is laughing at us both."—Zions Herald.

as his hair was ruffled by a passing breeze. "The brook makes different sounds now, and the trees move so that the sunlight dances all over the water. It looks as if the ripples in the brook were dancing too."

"See how they sparkle," cried Polly. "It looks as if there were diamonds in the brook. The water changes color too."

"That is because of the colored

stones and growing things at the bottom of the brook," said her aunt. "I suppose some of those stones have been lying in that brook for years and years. Some of them have a green mold or moss over them."

"Oh, the bottom of the brook is pretty!" said Polly, getting up and standing as near the water as she could without wetting her shoes.

"Oh, here comes a big breeze," said Aunt Anna. "Now the brook



Liquor Traffic - - Inside Enemy

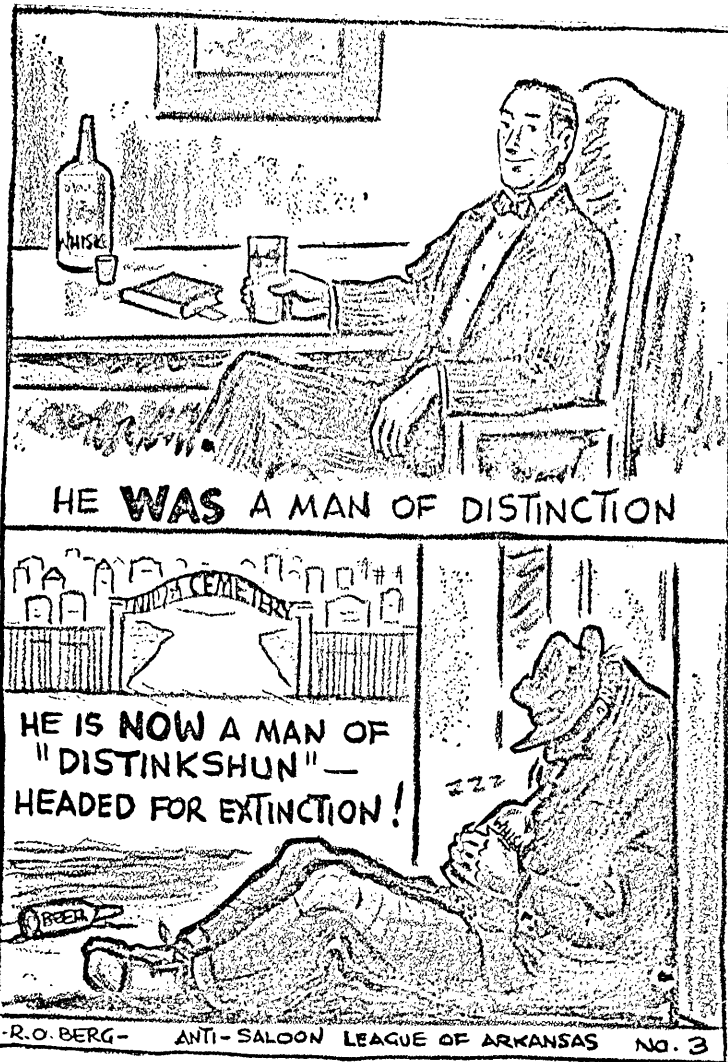


By Clyde C. Coulter, Superintendent, Anti-Saloon League of Arkansas

THE forces engaged in the manufacture and sale of beer, whiskey, wine, etc., in Arkansas and the nation are becoming bolder and more arrogant in the promotion of their utterly evil traffic. Within the last two years they have brought together many of their large and small associations under one giant combine, called "Licensed Beverage Industries, Inc." Their Directorate extends throughout America; and in some of their journals they state that they are going to "stop the dries in their tracks" and take back the territory that has voted dry by local option. Let it be stated here and now, that we have accepted, and do accept, that challenge. It is our purpose to drive the liquor traffic back as fast as possible, and OUT as soon as possible; and we'll never compromise. We shall fight to DESTROY the INSIDE ENEMY!

Immediately after repeal of the 18th Amendment, the liquor interests began a campaign of promotion of their traffic—advertising, by newspaper, radio, bill board, motion picture, magazine and by every other possible method; and just as advertising increases any other business, so does it increase the liquor business. Note the following figures, from U. S. Department of Commerce: In 1934, the first full year after repeal, the per capita expenditure in America for all liquors was \$15.80. Then, with more advertising, more people started drinking, and drinkers drank more—and more. The brewers and distillers and their promoters are spending ever-increasing millions of dollars, and employing the best talent they can find, to put before the American people, of all ages, every possible allurements to drink. NOW, already, the "legal" liquor traffic in this country is an enemy more powerful, more vicious, more destructive to the physical, mental, social, economic, moral and spiritual welfare of the nation than is any outside enemy—military or other—on the face of the earth. And it is growing worse.

Further figures from U. S. Department of Commerce: In 1943, the per capita spent for all liquors was about \$46.00—totaling \$6,000,000,000—SIX BILLION DOLLARS! Then, with still more extensive advertising, more and more people joined the ranks of the drinkers. In 1944, America's liquor bill was \$7,100,000,000. And YET the INSIDE ENEMY was not satisfied. In their GREED FOR PROFITS the promoters know no bounds! During the next three years they went to theretofore unheard of lengths in advertising their poisonous, man-polluting, soul-destroying product. They spent in each of those three



years more than \$100,000,000 in their efforts to entice ever-greater numbers of people to drink and drinkers to drink more. Note the results: In 1945, Americans spent \$7,850,000,000 for liquors—beer, whiskey, wine, etc. In 1946, the nation's liquor bill was \$9,500,000,000, (corrected figure). In 1947, it reached the sum of \$9,640,000,000! NOW, for the disgraceful, staggering, MENACING TOTAL that the booze barons have taken from the pockets and bank accounts of American drinkers since "JOHN BARLEYCORN CAME BACK, in his "legal" form: Hold your breath: It is \$71,214,000,000! And some authorities estimate that ONE-FOURTH as much is sold by bootleggers as by "legal" dealers. Even ONE-TENTH as much would bring the total of \$78,335,400,000! Will you try to grasp those figures? They are almost beyond comprehension. And that is what these INSIDE ENEMIES—these arrogant day-night ROBBERS have taken, in MONEY, from "pseudo-sophisticates" in America since "legal" booze came back! And as great as the economic damage is, surely the moral and spiritual damage is in-

finitely — INFINITELY — greater! We are told plainly in the Holy Bible that no drunkard shall inherit the kingdom of God; and "Woe unto them that rise up early in the morning that they may follow strong drink; that continue until night, till wine inflame them"; and "At the last it biteth like a serpent, and stingeth like an adder." The MORAL and SPIRITUAL damage caused by the liquor traffic — the INSIDE ENEMY—can NEVER be CALCULATED!

"AMERICA'S TRAGEDY—The Female Bar Fly." The number of men now drinking is truly appalling. And dangerous as that is, the number of women now drinking is even more so. Even wet newspapers are beginning to recognize that fact and admit it. On January 5, 1948, the Chicago Herald-American—a very wet newspaper—had a full page on this subject, and the headline, across the entire page, reads: "AMERICA'S TRAGEDY—The Female Bar Fly." That page carried three pictures of women drinking at bars, and one picture of a number of women who had been arrested and brought into the jail of a large city and were

wrapped in blankets and placed on bunks, to sleep off their drunken condition.

Some paragraphs of that page read:

"Day after day, night after night, in every large city of the country, WOMEN are brought into police stations, staggering, incoherent, drunk, and the records tell the same sordid story: 'Arrested in a bar—too drunk to walk — investigators report home and children neglected.'

"The female bar fly, the unescorted woman spends more and more of her time in public drinking places, is rapidly becoming one of the nation's major crime problems.

"Broken marriage and homes, cases of neglect and cruelty to children, leading to juvenile delinquency, have followed in logical consequence.

"No enlightened community will compromise with a problem as serious as this. No community, in fact, can consider itself enlightened unless it outlaws and eradicates this threat to its pride, its integrity and its social health".

A few months ago, this writer and a minister one night checked on some saloons, (of course, they were called by other names), in St. Petersburg, Florida. In one saloon, there were four men and six women drinking at the bar; in another, nine men and ten women drinking at the bar; in another, there were so many, both women and men, at the bar, we did not try to count them. Appalling conditions such as these are on the increase throughout this nation; and Arkansas certainly is not escaping this INSIDE ENEMY—the beer, whiskey, wine barons and their traffic. Homes, lives and souls are being DESTROYED right in our midst, as in other communities. From every imaginable angle, the liquor traffic is a powerful INSIDE ENEMY, more traitorous than Benedict Arnold ever knew how to be. It is making millions of our citizens physically, mentally, socially and morally unfit. See the accompanying cartoon.

Everything that American Idealism stands for, the liquor traffic is against; everything the Christian churches stand for, the liquor traffic is against; everything CHRIST HIMSELF is for and gave His LIFE for, the liquor traffic is AGAINST. Here is a ringing challenge to every Christian, and to all other fair-minded people! Our Goal—the COMPLETE EXTERMINATION of this INSIDE ENEMY—the liquor traffic! Romans, 12:11. Matt. 7:19.

THOSE WET FANATICS

By Bishop Edwin Holt Hughes

The representatives of the anti-alcohol forces in the land are used to being called fanatics. The appellation has been applied to them so many times that its reception is a habit—though not so serious an addiction as the wets are now encouraging in millions of lives. Long observation makes it a truthful thing to hurl this vigorous and hated word back into the camps that

are becoming so moist that they may be rightly called utterly liquid.

There is a cheap general tendency that explains, in part, the rude lexicon of the whiskey advocates. The idealists always provoke the non-idealists or the anti-idealists. Only one of the twelve Apostles of Christ was allowed to die a natural death. All others met the lion's jaws or the iron spear or the fiery stake. Those early followers of an ideal met scorn, persecution and martyrdom, and for two centuries were

the world. The Methodists met the same treatment in a milder yet very real form; and even the culture of a high class gentleman, in family line and in education and in courtesy, did not save John Wesley from the stone-throwers of his century.

This perverted tendency still lives. It becomes especially active toward moral reformers, and positively violent toward those who try to save men from the vice and evil effects caused by a physical appetite. A

man may be excessively ardent as a Democratic partisan without being called a fanatic; or belligerently noisy as a Republican adherent without being labeled a crank. William McKinley may speak of a protective tariff for a quarter century and not be called a monomaniac; but if John P. St. John leads for a law that will protect human beings instead of human products, the worldlings will erase the two Johns and the Saint from his name and

(Continued on Page 15)



Little Rock Conference Treasurer's Report



REMITTANCES RECEIVED THIS CONFERENCE YEAR THROUGH AUGUST 10TH.

						Gen'l Adm. & Juris.												Gen'l Adm. & Juris.					
Charge	Church	Bishops Fund	Confer- ence Claimants	Benevo- lences	Conf. Exp. Fund	4th Sun. Off.	Charge	Church	Bishops Fund	Confer- ence Claimants	Benevo- lences	Conf. Exp. Fund	4th Sun. Off.	Charge	Church	Bishops Fund	Confer- ence Claimants	Benevo- lences	Conf. Exp. Fund	4th Sun. Off.			
ARKADELPHIA DISTRICT																							
District Totals		624.06	3533.25	7540.58	358.40	894.53	Christie Chapel		4.00	5.90			4.00	26.25									
ARKADELPHIA		78.55	230.00	950.00	49.00		Emerson		5.00	24.00	16.50												
ARKADELPHIA CT.							Ware's Chapel		3.00	16.50	5.81												
Hart's Chapel		2.00	9.00		2.00	25.00	Total		16.00	66.40	36.81	4.00	26.25										
Hollywood		6.00	32.00		5.00	25.00	FORDYCE		54.00	378.00	675.00	35.00											
Mt. Pisgah		2.00	8.00		2.00		HAMPTON-HARRELL																
Mt. Zion		2.00	8.00	20.00	1.00		Hampton		12.00	78.75	77.25												
Smyrna		3.00		25.00	2.00		Harrell		6.00	42.00	64.00	5.00											
Total		15.00	57.00	45.00	12.00	50.00	Total		18.00	120.75	141.25	5.00											
BENTON		67.50	315.00	1500.00	40.00		HARMONY GROVE CT.																
BENTON CT., Martindale						8.93	Beuna Vista		4.00	24.00	26.00	4.00											
CARTHAGE CT.							Harmony Grove		6.00	45.00	39.00	1.00											
Carthage		9.50	58.00	65.00	10.00		Lakeside		3.00	15.00	27.00	1.00											
Cypress		2.00	12.00		2.00	7.00	Total		13.00	84.00	92.00	6.00											
Tulip		.75	4.00	11.25	2.00		HUTTIG CT.																
Total		12.25	74.00	76.25	14.00	7.00	Bolding		3.00	10.00	20.50												
COUCHWOOD CT.							Huttig		25.00	80.00	88.00	15.00	35.89										
Butterfield		2.00			3.00	5.80	Total		28.00	90.00	108.50	15.00	35.89										
Magnet Cove		5.00	24.00	15.00	4.00		JUNCTION CITY CT.																
Rockport		4.00	20.00	15.00	3.00		Beech Grove		.77	5.70	7.50												
Total		11.00	44.00	30.00	10.00	5.80	Blanchard		.27	1.95	5.00												
DALARK CT.							Junction City		12.75	99.00	30.00	2.25	61.00										
Bethlehem		5.00	32.00	55.00	3.00		Olive Branch		.63	4.61													
Dalark		7.00	26.00			30.00	Pleasant Grove		9.50	50.00	44.00	3.00											
Manchester		10.00	73.00	100.00	6.00	25.00	Total		23.92	161.26	86.50	5.25	61.00										
Manning		5.00	40.00		1.00	30.00	KINGSLAND CT., Kingsland		9.00	54.00	62.50	2.50											
Rock Springs		6.00	33.00	40.00	2.00		LOUANN CT.																
Total		33.00	205.00	195.00	12.00	85.00	Liberty		5.00	15.00	13.00	1.00											
FOUNTAIN LAKE		26.00	108.00	35.00	5.00	12.00	Louann		7.50	50.00	35.00	1.50											
FRIENDSHIP CT.							Silver Hill		4.00	25.00	18.50	1.00											
Bismarck		3.00	13.00	35.00	3.00		Total		16.50	90.00	66.50	3.50											
Christian Home		2.00	8.00			15.00	FIRST CHURCH, MAGNOLIA		81.00	756.00	1800.00	60.00											
Friendship		3.00	16.00	50.00	3.00		JACKSON STREET, MAGNOLIA:																
L'Eau Frais		2.00	10.00	25.00	2.00		Jackson Street		28.00	242.62	175.00	20.00											
Midway		3.00	18.00		2.00	40.00	McNeil		4.00	16.50		2.00											
Social Hill				23.50			Total		32.00	259.12	175.00	22.00											
Total		13.00	65.00	133.50	10.00	55.00	MARYSVILLE CT.																
HOLLY SPRINGS CT.		16.26	72.00	112.50			Bethel		2.00	8.00		1.00	7.00										
HOT SPRINGS CHURCHES:							Fredonia		12.00	40.00	170.00	5.00											
First Church		65.00	700.00	1767.40	67.40	275.00	Marysville		12.00	38.00	30.00	5.00											
Grand Avenue		42.50	160.00	300.00	15.00		Total		26.00	86.00	200.00	11.00	7.00										
Oaklawn		36.00	264.00	325.00	12.00		NORPHLET CT.																
Pullman Heights		54.00		200.00	15.00		Ebenezer		3.00	7.00			12.00										
HOT SPRINGS CT.							Norphlet		15.00	50.00			65.00										
Bethlehem			8.00	5.00		25.00	Quinn		3.00	9.00			18.00										
Gum Springs		2.00	5.00	22.00	2.00	1.00	Total		21.00	66.00			95.00										
Mt. Valley		1.00	4.00	12.00	1.00		PARKER'S CHAPEL		31.50	75.00	75.00	10.00											
New Salem		4.00	17.00	20.00		20.00	SMACKOVER		40.50	378.00	374.94		45.00										
Total		7.00	34.00	59.00	3.00	46.00	STEPHENS-MT. PROSPECT																
TIGERT MEMORIAL CT.							Mt. Prospect				35.00												
Morning Star		4.00	20.00	10.00	3.00		Stephens		45.00	390.00	400.00	13.00											
Tigert				15.00			Total		45.00	390.00	435.00	13.00											
Total		4.00	20.00	25.00	3.00		STRONG CT.																
LEOLA CT.							Rhodes Chapel		6.75	45.00	25.00	3.00	30.00										
Hunter's Chapel		3.00	9.00				Strong		17.75	63.00	66.00	5.00											
Leola		10.00	10.00	49.20		13.15	Union		4.25	45.00	37.50	2.00											
Toler's Chapel		1.00	7.00		2.00	15.00	Total		28.75	153.00	128.50	10.00	30.00										
Total		14.00	26.00	49.20	2.00	28.15	THORNTON CT.																
FIRST CHURCH, MALVERN		67.50	630.00	1350.00	40.00		Chamberville		7.00	30.00	30.00												
KEITH MEMORIAL, MALVERN			170.00	80.00		12.00	Stony Point		.75	4.50	7.50												
PRINCETON CT.							Temperance Hill		7.00	30.00	30.00												
Princeton		3.00	14.00	48.23	3.00	5.65	Thornton		10.50	60.00	56.25												
Macedonia		</																					

LITTLE ROCK CONFERENCE TREASURER'S REPORT

(Continued from Page 8)

(Continued from Page 8)										Gen'l Adm. & Juris.			
Charge	Church	Bishops Fund	Confer- ence Claimants	Benevo- lences	Conf. Exp. Fund	4th Sun. Off.	Charge	Church	Bishops Fund	Confer- ence Claimants	Benevo- lences	Gen'l Adm. & Juris. Conf. Exp. Fund	4th Sun. Off.
DES ARC-NEW BETHEL, Des Arc							Mt. Pleasant		4.00	23.50		.50	15.00
DEVALLS BLUFF		3.50	14.50	25.00	2.50	60.35	Rock Springs		4.00	25.00		1.50	25.00
DOUGLASSVILLE		22.51	15.50	200.00	12.00	9.48	Wilmar		6.50	43.25		.50	65.53
ENGLAND		27.00	252.00	300.00	33.00		Total		16.00	100.75		3.00	115.53
GEYER SPRINGS		13.50	108.10	150.00	6.00		WII MOT-MILLER'S CHAPEL						
HICKORY PLAINS CT.							Miller's Chapel		2.25	10.50	17.50		8.75
Bethlehem							Wilmot		16.50	121.00	157.50		
Cross Roads		4.00	23.00	19.00	2.00	10.00	Total		18.75	131.50	175.00	7.50	8.75
Hickory Plains		2.00	10.00	17.00	1.00		District Totals		513.19	4007.08	4543.66	228.32	1689.03
Johnson's Chapel		4.00	23.00	16.00	2.00		MINISTERIAL SUSTENTATION FUND, CHURCH—Crossett \$45.00, Demrott						
Providence							\$16.00, Dumas \$40.00, Eudora \$16.00, Extra \$3.15, Ft. Hill \$5.31, Hickory						
Total		4.00	23.00	15.00	3.00	4.00	Grady \$9.00, Pine Hill \$9.00, Waller's Chapel \$3.50, Zion \$2.25, Wheeler Springs						
KEO-TOMBERLIN-HUMNOKE		14.00	79.00	67.00	8.00	34.00	\$1.00, Hamburg \$18.00, Snyder \$4.00, Hermitage \$3.00, Ingalls \$2.00, Jersey						
Keo		7.50	40.50	25.00	3.50		\$3.00, Martin's Chapel \$3.00, Sardis \$1.00, Lake Village \$10.00, McGehee						
Humnoke		6.00	33.00	24.00	3.00	15.00	\$35.00, Monticello \$21.00, Montrose \$9.00, Portland \$8.00, Newton's Chapel						
Tomberlin		2.75	15.00		1.75	23.00	\$3.00, Tillar \$6.00, Selma \$1.50, Winchester \$1.50, Warren \$40.00, Andrew's						
Total		16.25	91.50	52.00	8.25	44.00	Chapel \$5.00, Mt. Pleasant \$1.00, Rock Spring \$1.25, Wilmar \$5.00, Miller's						
LITTLE ROCK CHURCHES:							Chapel \$1.50, Wilmot \$11.00.						
Asbury		82.50	575.00	230.00	60.00	120.00	Total Ministerial Sustentation Fund, Church						324.26
Capitol View		59.00	546.00	1040.00	38.00	60.00	SPRINGS \$1.00, Snyder \$4.00, Jersey \$2.00, Martin's Chapel \$3.00, Lake						
First Church		12.00	1109.25	553.34	15.00	75.00	Village \$10.00, Monticello \$20.00, Portland \$8.00, Newton's Chapel \$3.00,						
Forest Park				200.00			Selma \$1.00, Winchester \$2.25, Andrew's Chapel \$5.00, Mt. Pleasant \$1.00,						
Henderson		49.00	360.00	367.00	25.00		Wilmar \$5.00, Miller's Chapel \$1.50, Wilmot \$11.00.						
Highland		60.00	500.00	150.00	35.00		PHILANDER SMITH COLLEGE, Race Relations—Dumas \$25.00, Hamburg						88.25
Hunter Memorial		49.00	429.00	400.00	25.00		\$25.00, Martin's Chapel \$3.00, Lake Village \$10.00, Warren \$65.00, Watson \$6.52.						
Oak Forest		33.00	150.00	50.00	3.00		Total Philander Smith College, Race Relations						134.52
Pulaski Heights		70.32	504.00	153.30	41.22		WORLD COMMUNION OFFERING—Crossett						20.75
St. Marks-Chenault Chapel							METHODIST STUDENT DAY—McGehee						35.00
Chenault Chapel		2.00	7.50	15.00	3.00		GRAND DISTRICT TOTAL RECEIVED						11,584.06
St. Marks		4.00	17.00	25.00	2.00								
Scott Street				350.00									
28th Street		25.00	300.00	200.00	10.00								
Winfield Memorial		81.00	698.25	1500.00	70.00								
LONOKE CHARGE													
Eagle		6.00		60.00									
Lonoke		48.00	312.00	360.00	25.00								
Total		54.00	312.00	420.00	25.00								
MABELVALE		27.02	183.31	166.63	12.00								
MOUNTAIN VIEW		7.00	28.00	25.00									
PRIMROSE CHAPEL													
Bethel													
Primrose Chapel		22.25	171.00	167.25	23.25	39.00							
Total		22.25	171.00	167.25	23.25	49.00							
District Totals		977.95	7420.61	17,145.27	557.22	544.20							
AREA FUND—Bryant \$1.00, Mt. Carmel \$1.00, Salem \$1.00, DeValls Bluff .50,													
Douglasville \$4.00, Geyer Springs \$3.00, England \$10.00, Humnoke \$1.00,													
Tomberlin \$1.00, Asbury \$10.00, First Church, Little Rock, \$15.00, Hender-													
son \$5.00, Highland \$8.00, Hunter Memorial \$5.00, St. Marks \$1.00, Win-													
field \$15.00, Lonoke \$5.00, Mabelvale \$3.00, Capitol View \$10.00.													
Total Area Fund													
MINISTERIAL SUSTENTATION FUND, CHURCH—Bauxite \$22.50, Sardis \$6.00,						99.50							
Bryant \$4.00, Mt. Carmel \$6.00, Salem \$6.00, England \$18.00, Asbury \$55.00,													
Capitol View \$39.00, Henderson \$33.00, Highland \$3.00, Hunter Memorial													
\$33.00, Oak Forest \$22.50, Pulaski Heights \$40.50, 28th Street \$16.50, Eagle													
\$4.00, Lonoke \$32.00, Mabelvale \$25.00, Primrose Chapel \$21.00.													
Total Ministerial Sustentation Fund, Church													
MINISTERIAL SUSTENTATION FUND, PASTOR—Bryant \$10.00, Asbury						420.00							
\$21.50, Oak Forest \$22.50.													
Total Ministerial Sustentation Fund, Pastor													
PHILANDER SMITH COLLEGE, Race Relations—Carlisle \$15.00, Douglasville						60.00							
\$10.00, Geyer Springs \$10.00, Asbury \$75.65, First Church, Little Rock,													
\$318.00, Forest Park \$16.25, Highland \$55.51, Mabelvale \$20.00, England \$8.00.													
Total Philander Smith College, Race Relations													
GRAND DISTRICT TOTALS RECEIVED						528.41							
						27,753.36							
MONTICELLO DISTRICT													
ARKANSAS CITY CT.													
Arkansas City		6.00	33.75										
Mt. Tabor		2.00											
Total		8.00	33.75			30.00							
CROSSETT		68.00	630.00	1100.00	40.00	30.00							
DERMOTT		22.00	180.00	300.00	1.00								
DREW CIRCUIT													
Green Hill				10.00	1.00								
Lacey		2.25	13.50	6.25	1.00	12.50							
Prairie Chapel		3.00	15.00	10.00	1.00	20.00							
Valley		1.50	9.00	6.25	1.00								
Total		6.75	37.50	32.50	4.00	32.50							
DUMAS		60.00	376.00	560.00	35.00	60.00							
EUDORA		33.75	270.00	200.00	10.00								
FOUNTAIN HILL CT.													
Extra		5.40	30.15	22.50	.90								
Fountain Hill		9.00	52.56	30.06	1.59								
Hickory Grove		2.00	7.56	11.25									
Pine Hill		1.51	7.56	11.25									
Waller's Chapel		6.00	33.50	25.00	1.00								
Zion		3.78	22.50	22.50	.90								
Total		27.69	153.83	122.56	4.39								
GOOD HOPE CT.													
Good Hope													
Wheeler Springs		4.00	18.00		1.00	30.00							
Total		1.50	9.00		.50	15.00							
HAMBURG CHARGE		5.50	27.00		1.50	45.00							
Hamburg		27.50	255.00	300.00	12.50								
Snyder		5.00	25.00	60.00									
Total		32.50	280.00	360.00	12.50								
HERMITAGE CT.													
Hermitage		6.75	46.50		2.00	48.75							
Ingalls		1.50	10.00			12.50							
Jersey		5.00	27.75	10.00	1.00	20.00							
Martin's Chapel		4.00	40.00		2.00	38.50							
Palestine		1.50	7.50			17.50							
Sardis		2.00	10.50	10.75		15.75							
Total		20.75	142.25	20.75	5.00	153.00							
LAKE VILLAGE		15.00	120.00	200.00	6.63								
McGEHEE		54.00	504.00		25.00	900.00							
MONTICELLO		32.00	294.00	300.00	20.00	300.00							
NEW EDINBURG CT.													
Banks		3.00	18.00	35.25	1.00								
Center Ridge		1.00	7.00	10.00									
Hebron		3.00	16.50	23.75	1.00	19.25							
New Edinburg		6.00	33.75	61.35	1.00								
Wagnon		3.00	16.00	30.00									
Total		16.00	91.25	160.35	3.00	19.25							
PORTLAND-PARKDALE													
Montrose		13.50	108.00	57.50	5.00								
Portland		12.00	100.00	120.00	5.00								
Total		25.50	208.00	177.50	10.00								
TILLAR-WINCHESTER													
Newton's Chapel		3.75	29.25	52.50	1.50								
Selma		3.00	21.00	22.50	.75								
Tillar		8.50	63.50	125.00	2.50								
Winchester		3.75	19.50	35.00	1.00								
Total		19.00	133.25	235.00	5.75								
WARREN		32.00	294.00	600.00	20.00								
WATSON					5.00	25.00							
WILMAR CT.													
Andrew's Chapel		1.50	9.00		.50	10.00							

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
North Arkansas Youth Attend
Youth Leadership Conference

The North Arkansas Conference had nineteen youth enrolled in the South Central Jurisdictional Youth Conference at Mt. Sequoyah, August 3-13. Four of these were conference officers and fourteen were sub-district officers. Six of the conference were represented.

The following persons attended: Stanley Reed, Jonesboro; Lolo Featherson, Paris; Alfred Hatchcock, Fayetteville; Gloria Gean Johnson, Heber Springs; Tommy Killough, Searcy; Betty Hurt, Paragould; Barbara Pettingill, Plummerville; Mary Lou White, Morrilton; Freda Lockwood, Paragould; Leita Ballew, Jonesboro; Lila Brown, Ft. Smith; Lynn Carruth, Charleston; Bobby Edwards, Blytheville; Marjorie Hammond, Fayetteville; Kay Ritter, Springdale; Catherine McCord, N. Little Rock; Freda Lou Wilson, Greenbrier; Janelle Kirkwood, Yellville; and Nancy Elrod, Jonesboro.

Two additional persons have been certified for the First and Second Series courses on Christian Beliefs. A number of others are expecting to get in their course plans at an early date.

The first two schools to offer the courses on Christian Beliefs in preparation for the emphasis on OUR FAITH are Paris and Colt. The Paris School will be held the last week in August with the pastor, Rev. Earle Cravens, teaching the course. The Colt School is to come the second week in September 8-10, Ira A. Brumley teaching the course.

Mt. Sequoyah Bible School

Dr. John Hicks and Dr. Wesley C. Davis of Perkins School of Theology, Southern Methodist University, Dallas, Texas, are to be the instructors of the two courses to be offered in the Bible School to be held at Mt. Sequoyah, Fayetteville, Arkansas, August 23-27.

Dr. Hicks is to offer a course on THE SPIRITUAL IMPLICATION of THE BOOK OF GENESIS. This course has not been offered before in this section as far as any of us can remember. This is a real opportunity to get this course under an able scholar. Dr. Hicks is professor of Old Testament in Perkins School of Theology.

Dr. Davis is to offer the course on Book of Revelation. This is a much needed course since so many of our people are disturbed about the teaching of Book of Revelation. These materials have been so used by some groups as to disturb many good people. Dr. Davis is an excellent New Testament student, professor of New Testament in Perkins School of Theology.

The Old Testament course will be from nine to eleven each morning and the New Testament course from seven to nine each evening. Those attending can take the two courses, taking one for credit and listening in on the other. Persons not desiring to take either course for credit are welcomed in the courses.

There will be plenty of space for

On Mt. Sequoyah For Bible School



Dr. Wesley C. Davis, Professor of New Testament, Perkins School of Theology, and Dr. John H. Hicks, Professor of Old Testament, Perkins School of Theology, instructors at the Mt. Sequoyah Bible School, Fayetteville, Arkansas, August 23-27.



M. Y. F. SQUARE MEETS

The Methodist Youth Fellowship Square, composed of the following churches: Timothy, Harmony Grove, West Side, and Buena Vista met August 1st, Sunday 5:00 p. m. with Buena Vista MYF as hosts.

Get acquainted games were played, then a delicious six o'clock dinner was served to one hundred eight guests.

The young people of Buena Vista gave the following program: Song, "Take Time to be Holy" by group. Prayer, Julia Faye Vaughan. Scripture, W. A. Graves, Jr. Song, "Church in the Wildwood" by Marion Tutt, Robert Cromwell, Ted Barton, Verne McGuaghy, and Lyn-del Tutt. Interesting introductory remarks on "A Growing Church" were made by John Hodnett, President. An inspirational discussion on certain elements it takes for a church to grow was given by Margie Landers and Robert Cromwell. Strong reasons for not losing Life's Sunshine was given by Melba Shirley. A duet was presented by Timothy MYF. Song, "The Beautiful Garden" by group.

Harmony Grove young people invited the "Square" to meet with them the fourth Sunday in August. Two weeks ago at Westside church, the Youth Fellowship Square elected the following officers:

President, J. G. Greening, Westside; Vice-president, Billie Cook, Harmony Grove; Sec.-treasurer, Margie Lands, Buena Vista; Sponsors, Mr. and Mrs. James Shirey, Buena Vista.—Reporter

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

those desiring to attend as no other meetings are scheduled for that time at Mt. Sequoyah. Plan to attend and get a rich program in Bible study under two good leaders.

POLK COUNTY M. Y. F. MEETS

The Polk county Methodist Youth Fellowship held its regular monthly meeting at the Hatfield fair grounds Monday evening, August 2.

The groups from the various churches represented assembled quite early and after a period spent in exchange of greetings and visiting, a bountiful supper was served picnic style to the 100 members and sponsors present. Needless to say this was one of the most enjoyable features for the large group of hungry young folks.

Following the supper, the new president, Donald Egger of Shady Grove MYF, called the meeting to order. The program committee for the county had arranged that each Fellowship would provide one or more numbers for the program.

The following interesting numbers were given:

1. "Why Church Loyalty?" Mary Beth Black of Wickes.
2. "The Master's Hands," Charles Easterwood of Wickes.
3. "Paraphrase of Twenty-third Psalm," Windle Dagenhart of Cove.
4. Talk, Kelly Simpson of Shady Grove.
5. Two stories illustrating cooperation and responsibility, told by Aldena McCafferty of Hatfield.
6. Pantomime of the Book of Ruth presented by members of the Mena group:

Doris Strauss—reader.
Florence McLendon—Naomi.
Marietta Barham—Orpah.
Mary Kate Simpson—Ruth.
Ben Thompson—Emilech.
Gene Cox—Mahlon.
Bill Carver—Chilion.

In the business meeting after the program, Shady Grove was chosen as the place for the September meeting, and the attendance count revealed that the Mena group had the largest number present. Mrs. Nabors Shaw was introduced as one of the new sponsors for the newly organized intermediate MYF group in the Mena church.

After the adjournment, the hap-

CENTENNIAL VACATION BIBLE SCHOOL

Vacation Bible School was held at the Centennial Methodist Church, El Dorado, from June 23rd to July 2nd with fifty-six in attendance.

Mrs. C. L. Kidwell was the Director with the following workers in charge, Beginners: Mrs. Bill White and Mrs. Thomas Ward, "My Home and Family." Primaries: Mrs. Millie Mooty and Mrs. Buster Talent, "We Go To Church." Juniors: Mrs. John White and Mrs. Vera Bates, "Exploring The Bible With Juniors." Intermediates: Mrs. Pauline Stanley and Mrs. Jim Barbaree, "Exploring The Bible With Intermediates."

The school ended with a program and a house full of proud and grateful parents and friends. Our pastor, Rev. P. D. Alston, was present each day.—Reporter.

VACATION BIBLE SCHOOL SWAN LAKE

From July 19 to 30 the Swan Lake Methodist Church, Pine Bluff Dist., put on its annual Vacation Bible School, with the following in charge: director, Mrs. C. R. Roy; beginners, Mrs. Charles Hardin, Mrs. Forest Roberts Sr., Mrs. Roy Hickerson; primary, Mrs. E. S. Hicks, Miss Catherine Reed, Mrs. Bob Watkins; juniors, Mrs. Tyrus H. Cobb, Mrs. C. R. Roy; recreation director, Mrs. Bob Watkins and Miss Catherine Watkins.

Twenty-nine pupils were enrolled and attended the sessions of the school, as follows—beginners 6, primary 7, juniors 16.

Texts used were as follows, "The World About Us," "Our Daily Bread" and "Discovering God In Nature."

In addition to the study periods, a fine recreational program was followed throughout the school, and many very interesting and instructive projects, such as splatter painting, sun-pictures and hand-water coloring work were done.

Each evening as the school closed, refreshments were served by the Swan Lake Woman's Society of Christian Service.

All in all it was a most successful school and the children were greatly helped by having participated in it.—C. R. Roy, P. C.

SENIOR HIGH ASBURY HAS SWIMMING PARTY

The Senior High Department of the Asbury Methodist Church entertained its members with a swimming party and picnic at Ferncliffe on August 14th.

The group was led in games, following a period of boating and swimming. After an hour of supper and fellowship they participated in a scavenger hunt, the winners of which were presented with prizes by the counselors, Mr. and Mrs. Jack Kirby. After being served with watermelon, the group was dismissed.—Reporter

py members were all given a free ride on the merry-go-round through the courtesy of Albert Raines, one of the concessionaires of the Hatfield fair.—Reporter

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

MRS. SUE M. WAYLAND, Editor

A MESSAGE FROM CHINA

The B.T.T.S.
15 Chien Ying Hsiang
Nanking, Ku., China.
July 15, 1948

Dear Friends;

We have just finished our third conference since school closed, and I want to get a letter off to you before the next one begins. First came the Audio-visual Aid Workshop, then a Christian Homes Conference and third the National Christian Council Forward Movement Leaders' Conference. The last was at the Seminary, but the women delegates stayed here and we helped a bit with the conference. Next Monday I shall leave for a week's Student Volunteer Conference in Wuish, where I have accepted the responsibility of speaking once a day and helping with a discussion group. When you receive this we shall probably be in the midst of our alumnae retreat (Aug. 18-31), which we trust will be a time of great value to all who come. I am looking forward to it with a great deal of pleasure not only because of the inspiration I expect it to be but also because of the opportunity to become acquainted with many of our alumnae whom I do not know personally.

In order to give you more information about the school and some of the things we have been doing I am inclosing a copy of our report to the Board of Managers at the annual meeting. It is quite long, but it could have been longer, for this has been a full year! When I have told you about the school I have told you about the biggest part of my life, for most of my time and thought are spent here. A present we are in the midst of rather extensive, much needed repairs and furniture making, getting ready for our increased enrollment in the fall.

Last November I had the privilege of going to Foochow to the Central Conference (which corresponds to the jurisdictional conference in the USA) and the Centennial celebration. It was a great inspiration to be in the place where our Methodist work in China was begun one hundred years ago and to think of what God has wrought through this church and other churches during this century and also to look forward and plan for the future. I was also in the East China Conference in Soochow and the Mid-China Conference in Nanking. You have doubtless had reports of all these conferences, for there were a number of visitors from the USA and people here have written articles for various papers. One of the good things about the Centennial was the privilege of meeting so many people from other countries and various parts of China. We had the privilege of having a few of them in Nanking.

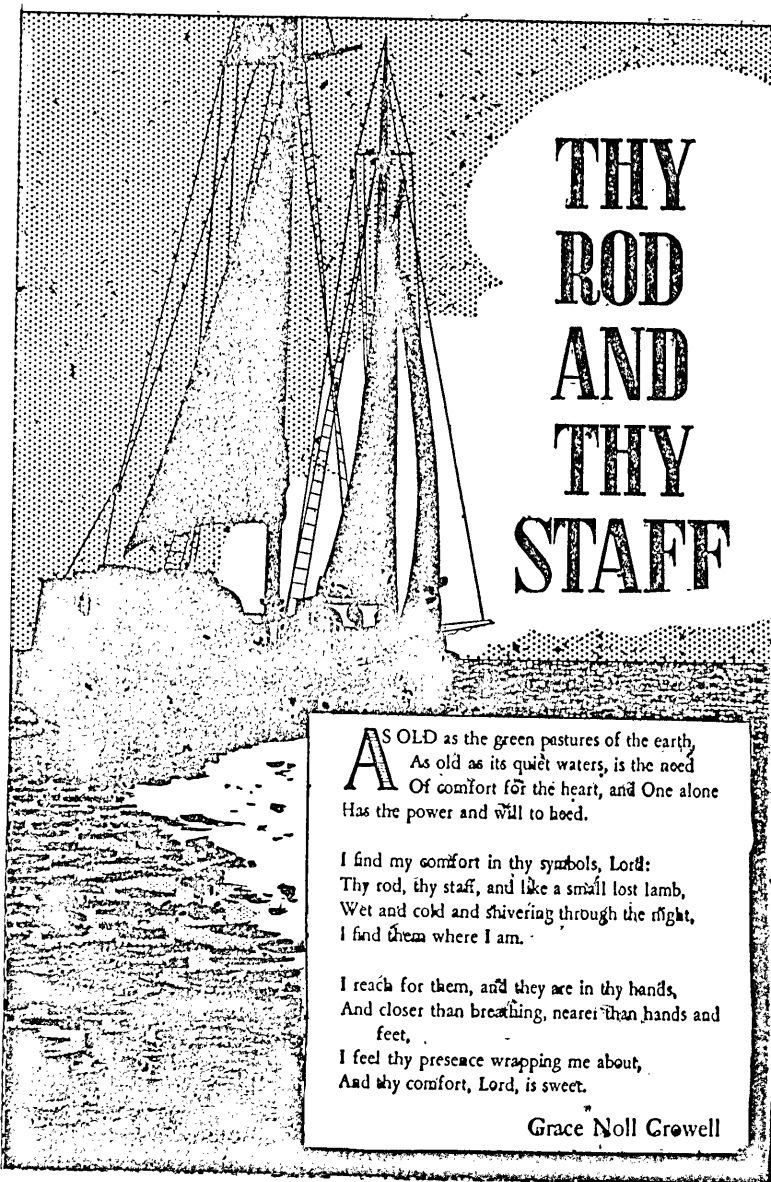
I appreciate very much the letters and gifts which have come. You have added to our comfort and have helped in our rehabilitation and in our ministry to people in need, and we are grateful. It is always good to hear from you about yourselves and the things you are doing, and I hope you will write as often as you can. I wish I could write to each of you individually

often, but that is impossible. I do however, think of you often, remembering happy associations of the past and wishing for you Life's greatest blessings.

Sincerely,

Pearle McCain

Numbers 6:24-26.



AS OLD as the green pastures of the earth,
As old as its quiet waters, is the need
Of comfort for the heart, and One alone
Has the power and will to heed.

I find my comfort in thy symbols, Lord:
Thy rod, thy staff, and like a small lost lamb,
Wet and cold and shivering through the night,
I find them where I am.

I reach for them, and they are in thy hands,
And closer than breathing, nearer than hands and feet,
I feel thy presence wrapping me about,
And thy comfort, Lord, is sweet.

Grace Noll Crowell

THERE ARE TOO MANY ON INDIA LAND

By Donald F. Ebricht

The typical Indian man wears two pieces of clothing, a turban and a loin cloth, for he is a farmer.

If ten Indian men were stood in line to represent the population of India, of the ten, seven would be cultivators of the land, one would be a factory worker, the ninth a shop keeper and the last a businessman, doctor or lawyer. In no other country in the world do so many people depend directly on the land for living, for of India's 400,000,000 people 288,000,000 depend directly on Mother Earth to give them a wage.

But what of it? Agriculture is the healthiest vocation in the world. Why all this bother? Just this. To quote Minoo Masani's "Our India": "If we can produce as much from our land as the Englishman does from his, we should be able to produce from one acre, crops worth Rs.225 every year and really, there is no reason why this should not be

so. But there we have an unpleasant surprise awaiting us. We are reminded that the income from every conceivable source of an Indian family of five comes to only one rupee a day—that is about thirty-five cents. Thirty-five cents a day! Obviously there is something wrong somewhere . . . Cultivators: Starved, illiterate, and unemployed for a third of the year. Cattle? Even more starved, ill-bred and ill-used. Land?

Don't forget that 72 out of 100 Indians work on the land and that 90 live in villages. The population is growing at so fast a rate that after ten years, even if industries would absorb 20 million new men, there would still be 400 million on the land.

The majority of the 30,000 Christians of the Moradabad District are farmers, with an income of thirty-five cents a day for a family of five.

GRANGE ORGANIZATION W. S. C. S.

The ladies of Cross Roads Methodist Church at Grange met on Wednesday, July 21st and organized a Woman's Society of Christian Service under the leadership of Mrs. B. M. Sullivan, wife of the pastor.

The following officers were elected for the new society: president, Mrs. A. D. Sawyer; vice-president, Mrs. Everett Wann; secretary-treasurer, Mrs. M. C. Townsley; C. R. S.

30 CHRISTIANS IN KOREA NATIONAL ASSEMBLY

By W. W. Reid

"By reading the reports in the daily papers, you would have been informed of all that is happening in Korea: probably you may know more than what we do here," reports Dr. J. S. Ryang, former bishop of the Korean Methodist Church. "But let me give you a few items which may be interesting.

"All the Americans whom I met praise the way of conducting the general election on May 10, in spite of the communists terror. Ninety-three per cent of the people who registered also voted, which was a very good showing. There were too many candidates, but we have been surprised to learn that most of the people who spent the largest amount of money for the campaign were not elected.

"Over thirty men out of 198 people elected are Christians, and six of them are pastors. One of them is our own YiYun Yung. He was elected by Chong-no District by a sweeping majority. He had seven strong opponents, one woman and six men; besides he is a stranger in Seoul comparatively speaking. But he received over sixty percent of the total votes cast—more than all the votes for the seven persons combined, having received 20,497 votes out of 36,536 total votes cast. It has been reported that he is considered as 'timber' for the vice-presidency. We all know that he will make a fine vice-president of the newly organized Korean democratic government. Of course, I hoped and wished for him to be elected bishop of the Korean Methodist Church and I did not know why he was not elected last January. However, God may have some other plan for him to serve his country and people, and I am glad that he is rated very highly in the political circles.

"The National Assembly was opened on May 31st under the Chairmanship of Dr. Syngman Rhree. Rev. Yi Yun Yung was elected as one of the thirty members of the Committee on Drafting Constitution of which he is vice-chairman. It has been reported that before the first of August a Korean government may be set up and begin functioning. Of course, it is just beginning and there may be more difficulties than now, but it will be quite a great advancement. There is lots of loose talking among the people and sometimes we wonder where we are. As you may have already learned, on April 14 the North cut off the electric power and refused to supply to South any more electric power. Ever since we have been rationed with electric power and sometimes we are left entirely in darkness."

Mrs. Ernest Anderson; spiritual life, Mrs. Robert N. Carson.

The installation service was held before the sermon at the morning hour by the pastor, Rev. B. M. Sullivan. This was a very impressive service with the officers all bowing at the altar and singing "Draw Me Nearer." The service was closed with singing the hymn "Where He Leads."

The meeting will be held on the Fourth Friday of each month at 2:30 p. m. —Reporter.

CURRENT NEWS IN ARKANSAS METHODISM

ACTIVITIES AT CAMP KEENER

Two hundred and sixty-two registrations were utilized at the Junior and Intermediate Christian Adventure Camps held at Camp Keener in the Monticello District. The Camden and Pine Bluff Districts also had good registrations at Camp Keener this Summer.

Enlarged camp facilities, built during the Spring season, added to the effectiveness of the assembly programs. The largest building constructed was the Chapel. It seats three hundred persons and has facilities both for assembly and worship programs. There is a double duty pulpit platform and stage area which is flanked at each side by rooms used as offices and dressing rooms.

The two Monticello District Christian Adventure Camps were under the direction of the Rev. T. T. McNeal, Superintendent; the Rev. Marion Miller, Camp Director; the Rev. Robert McCammon, Business Manager. These leaders were assisted by a faculty composed of several of the pastors, pastors' wives, and some lay workers with youth.

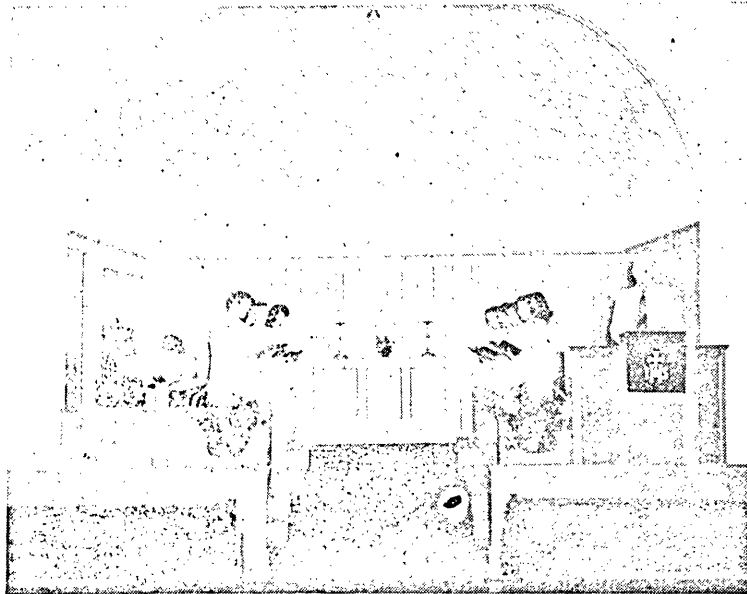
The interest within the two groups was high and their conduct and responses were unusually fine. The Juniors had their first Camp. This group was an especial delight. Some doubt had been cast upon the wisdom of having Juniors in a Camp. They refuted any doubts or worries by their attitudes and behavior. The Camp faculty was unanimous in their high praise of this group of youngsters. They thrilled to the class sessions, the nature hikes, the movies, the hobby groups, and the wire-recording machine brought by the Rev. Curtis Williams. They also did justice to the splendid meals and all forgot to become ill or have any accidents. As a precaution a nurse was employed for the Camp duration, a doctor was within easy call, and full health and accident insurance was carried on each child.

As last year, other religious and secular groups are using the facilities of the camp during the season. The last use of the camp before winter will probably be the sessions of the District Preacher's Meetings. There is a definite need for more cabins for next year to care for a more expanded district program for youth. Some of the churches will provide these cabins. The Monticello District churches have now about a \$40,000.00 investment in this new type of District program. The strength of the entire program has been arrived at by the cooperation between the District Superintendent, the pastors, and the laity of the Monticello District.—Roland E. Darrow.

HOLLY GROVE REVIVAL

Dr. Aubrey G. Walton of First Methodist in Little Rock, came to us last Sunday afternoon, August 1st, and preached twice each day through the week. His messages were appreciated by an ever increasing and deeply interested congregation. He is not only a wonderful preacher but a splendid teacher of the Bible. Many of those who heard his first message continued

Hawley Memorial Redecorates



Interior view of Sanctuary, Hawley Memorial Methodist Church, Pine Bluff.

THE remodeling of the sanctuary of the Hawley Memorial Methodist Church in Pine Bluff was completed in May of this year. Several things were accomplished by this plan; a more beautiful and worshipful sanctuary, better acoustical conditions, more effective heating and cooling facilities, and more class room space. The work was planned and supervised by Mr. Kenneth Sawyer, a competent Pine Bluff architect. The people of Hawley feel that this is the first step toward larger expansion in the future.—C. D. Cade, Pastor.

GOOD REVIVAL REPORTED FROM GOOD FAITH-WHITE-HALL CHARGE

A successful evangelistic program was recently held at the Good Faith Methodist Church at Pine Bluff. It was a revival meeting and Vacation Bible School, and the morning services were 9 o'clock broadcasts over a local station. The evangelist was Rev. C. H. Farmer, pastor of the Hunter Memorial Church at Little Rock. Rose P. Carithers directed the Vacation Bible School. The pastor, K. K. Carithers, directed the singing and Mrs. Barnett Ragan presided at the piano and provided special music for each service. Mrs. Carithers was assisted in the school by Mesdames Carr Culpepper, Readie Koonce, O. R. Dial, Lawrence Blackerby, Thurman Blackerby, and Misses Hattie Culpepper and Virginia Ann Finley.

There were 40 enrolled in the Vacation school, 32 of them receiving recognition cards. Six united with the church: Mr. and Mrs. C. Leonard Horn and Charles Horn by certificate and Mrs. Horace Fikes, Mr. Carlton Rhodes and Mr. Jimmie Horn by vows. It was a good meeting and will long be remembered. A very challenging, inspiring, and helpful revival meeting and Vacation Church School was recently held at the Whitehall Methodist Church near Pine Bluff. The Rev. Harold D. Sadler of Rison, who is the Little Rock Conference evangelist,

to come to every service. He did a work that will continue to bear fruit for a long time. The only regret that we heard was that he could not stay longer, and there is an earnest wish that he may be able to come to us again before long.—John M. Harrison, pastor

list, did the preaching. Rose P. Carithers, pastor of the Plainview Community Church at Pine Bluff, directed the Vacation school. She was assisted by Mesdames J. E. Clague, S. M. Stanley, H. H. Gandy, W. H. Shinall, R. A. Patton, and Miss Sara Lou Cooper of the Whitehall Church and by Miss Hattie Merle Culpepper of the Good Faith Church who served as an additional extension worker. Rev. K. K. Carithers pastor of the church led the singing and Mrs. J. E. Clague presided at the piano.

The meeting was inspired and helped very much by the installation of a large attic ventilating system. Mr. D. B. Niven of Pine Bluff, who was an old friend of Bro. Sadler, provided the inspiration and half the funds necessary for the installation of the system. The pastor and the church will always be grateful to him for his splendid contribution.

41 were enrolled in the Vacation School of which 34 received recognition cards. There were three additions of the church, Mr. and Mrs. R. E. Owens by certificate and Mr. R. A. Patton by vow. It was a great experience in the history of the Whitehall Methodist Church. Much lasting good was accomplished.—K. K. Carithers, Pastor.

KEISER VACATION BIBLE SCHOOL

The Keiser Methodist Church completed a Vacation Bible School of two weeks on Friday, July 2. Not including a large number from other denominations who attended one day, the attendance and interest were good. An enrollment of 70 leveled off to approximately 55. The average daily attendance was 41. We had an excellent staff of teachers as follows: Beginners, Mrs. Edward

VACATION BIBLE SCHOOL PLEASANT HILL

The Pleasant Hill Vacation Church School opened August 2nd and continued through August 6th with 37 children enrolled. 35 were awarded certificates.

Mrs. D. L. McCauley assisted in the directing of the school. The beginners studied Our Daily Bread. Mrs. E. B. Goss and Mrs. J. E. Jones taught this class and were assisted by Charlene Jones and Thelma Jean Jones. They studied on the outside under the trees. They learned to sing together, recite memory verses, and made little books of pictures and Bible verses and posters to look like a church.

The Primaries studied the world about us. Mrs. Leon Davis and Mrs. C. S. Hicks were the teachers assisted by Mrs. C. M. Jones. They studied about the great outdoors and how God and man works together in building. They watched seed sprout and grow and made work books in the shape of a globe of different things that make the world.

The Juniors and Intermediates studied together. They used the text book "People Who Lived In Jesus Day." Mrs. M. F. Foster and Mrs. Gordon Perry were the teachers. They studied the characters who lived in Jesus day. They studied from the Bible each day and made interesting books of Bible stories.

Mrs. Gordon Perry was the pianist and helped the children to sing together.

Miss Charlene Jones and Miss Thelma Jean Jones were our secretaries and were very helpful in preparing the roll and keeping a daily record.

The school opened with group singing each day, followed by a worship period and then class period. A period of recreation was enjoyed each day at which time the teachers served refreshments.

On Friday ice cream was served to the school on the lawn.

A sharing time Sunday morning was the closing of the school, at which time all classes rendered a short program and received their certificates.

This was our first vacation school at this church but from now on we will always look forward to the time for Vacation Bible School.—Reporter.

Halsey, assisted by Misses Bobbie Shoemaker and Frances Reed; Primary, Mrs. Buddy Nichols assisted by Mrs. E. B. McCutchen and Mrs. Campbell; Juniors, Mrs. McKinley Turner assisted by Mrs. George Cunningham; Intermediates, Mrs. Roderick McLean and Rev. Pharis J. Holifield; Mrs. Joe B. Hilliard had charge of all the music. Miss Buford Dunavan assisted with the Beginners Rhythm Band.

After the last session, Mrs. Max Parker and Miss Buford Dunavan served the entire school with a delicious picnic dinner. A demonstration program was held for the parents and friends in the evening and an excellent display of hand work was arranged in the class rooms.—Pharis J. Holifield, pastor.

CENTRAL METHODIST HONOR NEW MEMBERS

More than 100 women called at the home of Mrs. Sam Yancey, Mt. Sequoyah, where the W. S. C. S. of the Central Methodist Church entertained with a tea honoring new members.

Guests were met at the door by Mrs. Clint Jones, Mrs. B. G. Ames and Mrs. Ted Pfrimmer.

In the receiving line were Mrs. Yancey, Mrs. Margaret Whelen, president of the W.S.C.S. Mrs. Paul V. Galloway, Mrs. E. H. Hook, and Mrs. Sam McNair, district W.S.C.S. president.

Mrs. W. G. Chamblee and Mrs. Earl Brown assisted in the living room. Mrs. Ernest Standley had charge of the registration book.

Mrs. J. E. Critz poured the first hour and Mrs. Alfred Hathcock the second hour. Assisting in the dining room were Mrs. John E. Weese, Mrs. Kenneth Coffey, Mrs. W. H. Higgins and Mrs. J. C. White.

The dining table was covered with a drawn-work linen cloth, and centered with spring flowers and candelabra. Spring flowers were used throughout the house.

Background music was furnished by Mrs. Jerome McRoy and Miss Sibyl Thompson. Mrs. Frank Uhl, accompanied by Miss Thompson, sang several selections.

AMERICAN SOLDIERS SPREAD CHRISTIANITY ON OKINAWA

San Francisco—(RNS)—American soldiers were inadvertent missionaries for the spread of Christianity on Okinawa, according to the Rev. Yoshio Higa, ordained Methodist minister who is head of interdenominational youth activities on the island.

Mr. Higa, who arrived here by plane enroute to the First Assembly of the World Council of Churches at Amsterdam, Holland, declared that the kindness of American servicemen stationed at Okinawa had paved the way for the conversion of natives.

He reported that there are about 3,000 Protestants on Okinawa today as compared with a pre-war total of 800. The majority of converts were members of the middle classes, he said, adding that the educated classes were the "greatest

Leaves This Month For China

IN a recent letter from Miss Mary Mitchell, Conway, recently commissioned a missionary by the Womans Division of Christian Service and assigned to China, Miss Mitchell writes:

In two weeks I will be leaving Conway for San Francisco. On the 27th I will be sailing for Shanghai by way of Honolulu, Manila, Guam, and Hongkong. It will be a nice trip. I have already had a letter from Librada Javalora in Manila, saying that she was glad to hear that I would be passing through and she had told three missionary friends of mine that I would be there. How good it will be to see them all and have a short visit with them! I would love to have letters from you either before I leave home or in San Francisco. My address there will be:

Miss Mary M. Mitchell
Passenger, SS General Gordon
American President Lines
152 Geary Street
San Francisco 8, California
Sailing, August 27. Be sure to



MISS MARY MITCHELL

put the sailing date on the outside of the envelope.

concern" of religious leaders.

"Most Okinawans have no religion at all," he explained, "except for a smattering of ancestor worship. It is more difficult to establish faith where there is none than to convert from one religion to another."

While the higher classes are acquainted with Christianity, Buddhism and other religions, Mr. Higa said, they "are simply apathetic to any spiritual life."

To combat this attitude, church leaders on Okinawa hope to build a mission school where even university courses may be offered to draw youths from the higher classes. In such schools, Mr. Higa said, young people can learn about Christianity along with secular subjects.

The Okinawa churchman reported the island's 43 congregations now worship in quonset huts presented by the United States Government, in school rooms and in private homes. Money to build churches would bring more converts, he feels, because many would be attracted to the new buildings.

At present, congregations are largely self-supporting and poor.

AMERICAN CHURCH GROUPS LEAD IN RELIEF SHIPMENTS TO JAPAN

Tokyo—(RNS)—Almost 7,000 tons of private relief supplies, largely contributed by American church groups, have been sent to the people of Japan since V-J Day, according to a report by Dr. G. Ernest Bott, Church World Service representative to LARA. (Licensed Agencies for Relief in Asia.)

The report of LARA shipments, covering the period Sept. 1, 1946 to July 15, 1948, showed that 13,624,527 pounds, valued at \$3,826,639, had been received. Total shipping costs were somewhat less than a quarter million dollars, and total losses from

Several U. S. Army chaplains and Okinawa Christians donated substantial sums to help. The Methodist foreign missions board last year gave \$2,000.

Mr. Higa said he planned to confer in Washington, D. C., with Dr. Garland E. Hopkins, associate secretary of the Methodist Board of Missions and Church Extension.

HORATIO REVIVAL

Our Revival Meeting at Horatio Charge ran from August 1st through August 8th. Rev. H. R. Holland, pastor of Pullman Heights in Hot Springs was the Guest Evangelist. His gospel messages were of the finest type. He, like "John", preached repentance. The Church was revived. Thirteen additions to the church, ten on Confession of Faith were added. We are deeply grateful for having received this able speaker for this revival. Brother Holland is truly a great builder of spiritual life.

We also had a gracious revival at Williamson, with the pastor doing the preaching. There were seventeen Confessions of Faith with thirteen additions to the church.

There were not as many visible results in our revival at Walnut Springs, but we thank God there are people there who love the church and are carrying on in His Great Name. We hope to accomplish great things for God and His church on Horatio Charge.—G. B. Pixley, Pastor.

THE STORY OF MARY REED FILMED

(Continued from Page 5)

100 men and women patients, a dispensary, a hospital, and a chapel.

The premiere showing of "Mary Reed" will be held in Chicago on the occasion of the 41st annual convention of the American Mission to Lepers, October 21 and 22. It will be available to interdenominational church groups, church federations, and councils of church women for premiere showing in other communities later this fall and winter.

supplies were less than a tenth of one per cent.

Church World Service, the interdenominational Protestant relief agency in America, was easily the largest single giver, with a total of \$2,155,023. The next largest amounts sent came from the American Friends Service Committee (\$769,975) and the War Relief Services of the National Catholic Welfare Conference (\$461,451).

Habit is like a soft bed—easy to get into but hard to get out of.—Sunshine Magazine.

Methodism On The Patterson Charge

By R. A. BEVIS, Pastor



Children near Building Site of Patterson Methodist Church.

Four years ago when I came to this charge, I found a small group of Methodists in a partnership building, worshipping with a Pentecostal Church. As you no doubt know, we did not altogether understand each other, either in the method of worshipping, or the programs of the church.

For this reason, I deemed it wise to get the Methodist congregation into quarters of its own, hence, a small minority moved into a discarded schoolhouse about three miles from the partnership Church, and we are still worshipping in that schoolhouse.

But, we have bought and paid for one acre of ground right by the schoolhouse, and we have bought and paid for a small track of cypress timber; and a sawmill has moved within fifty feet of our ground. We have cut and hauled

the timber and had it sawed into lumber for all the foundations, and framing, and the weatherboarding, for the new church.

We are obtaining \$750.00 from the Board of Church Extension, and the people there have raised, in

round numbers, \$600.00

This Church will be at least three miles from any other church of any denomination, and is in a growing community where new homes are being built. It looks now like this will be a growing community for a

long time.

Our congregation is small, to be sure, and our Sunday School attendance runs from thirty-five to fifty; but there are a great many people in reach of this new Church, and they are as much our responsibility, or more so, than any other denomination.

If, in any way, you see fit to give us a donation, I believe it would be an investment that you would never regret. You may send your donation to me, or to Mrs. George Halloway, and receive an official receipt. Any amount will be greatly appreciated.

In addition to what we have, if we get the Church to meet the need of the growing community, we will need at least \$1,000.00 extra, for with to date we have had no promise.

Arkansans Assist Secretaries In Paris

In the issue of August 5th The Arkansas Methodist published an article under the title "Missionary Secretaries to Study Europe." The first two paragraphs of that article are as follows:

"Fourteen Methodist ministers, from ten states, sailed from New York on July 21, to spend the summer in a study of religious, social, and economic conditions in Europe. The ministers are all conference or district missionary secretaries in the Methodist Church, and their visit to Europe will be to secure first-hand knowledge of missionary needs and opportunities. The visit was arranged by the Division of Education and Cultivation of the Board of Missions, and the party is led by Dr. Karl K. Quimby of the department of field work.

"The entire group will visit Paris to consult with ERP leaders then Switzerland for interviews with the World Council of Churches' leaders, under the guidance of Dr. A. Stanley Trickett. They will also visit Zurich, Warsaw, Frankfurt, Brussels, and Amsterdam and on the return trip spend some time in consultation with leaders of church and state in London."

On August 7th Mr. and Mrs. W. A. Tittle of Lincoln, Arkansas received a letter from their son-in-law and daughter, Mr. and Mrs. Donald T. King, Paris, France, which referred to the visit in Paris of the missionary secretaries. Mr. King has been for the past year the Director of The American House where many American students in Paris are housed.

Mr. and Mrs. King are very active in The American Church of Paris and had been asked by their pastor, Dr. Williams, to look after the entertainment of the fourteen Methodist ministers referred to above.

Mrs. Tittle forwarded to The Arkansas Methodist this recent letter thinking it might be of interest to our readers. The following is a portion of the letter.

"We really spent a time-absorbing week-end. The fourteen Methodist ministers and one wife, a writer, arrived breathlessly Thursday noon. They welcomed us at the station with open arms—we being Methodists and more important speaking English! We had a bus there waiting for them. They stopped at their hotel long enough to deposit their baggage and then Don hid them away to the American Club for a luncheon. I entertained Mrs. Harvey at noon at the hotel. Afterwards we took a tour of Paris and Versailles with an English speaking guide. On our way to Versailles we stopped at one of the hostels. This particular one was opened by CIMADE for refugee students—43 students who were carefully selected for their superior mental ability. It was still in the experimental stages having only been opened for a month. Our group was very much impressed by the students who had come from all parts of the world. Some of the young peoples' groups from the pastor's home churches had given money so several left small sums of money to the director of the hostel.

"Friday morning Don and I picked the group up bright and early, some walked, some took the Metro and some in our car and went to the American Church. "The Metro, short for Metropolitan, is the Paris sub-way. Here they heard a speaker from the French govern-

ment, then a representative from the ERP who explained in detail the workings of the Marshall plan for France. Don and I had also arranged a luncheon for them at the church. I planned the menu and with the assistance of the church cook did the marketing. A Chaplain's wife helped me serve. The luncheon speaker was Prof. Zander of the French Russian Church whom they had asked to hear. Following this came for them from the Embassy and we all went to the American Embassy to meet personally and have a short interview with Ambassador Harriman and Ambassador Caffrey. They both were very cordial to us. Harriman said the program was making progress in France right now in a very fine way. Caffrey said the situation in Berlin he knew was quite serious but he felt we wouldn't have war.

By this time it was four o'clock. We then dashed by Metro over to CIMADE headquarters and to hear a pastor from the French Protestant Reformed Church. This particular man spoke only French so had to have an interpreter—all the other speakers spoke English. He was formerly a Methodist pastor before the Protestant Churches were united in France. As you know this group is not large for most French people are Catholics, but not very active ones at that. There is and should be a great improvement after they hit bottom so hard during the war.

After this speech our guide, A Frenchwoman from CIMADE served us punch and cookies. This gave about an hour to do a little shopping for a gift for their wives at home. We then joined them for dinner at the hotel that evening, finishing just in time to catch their train that evening for Geneva, Switzerland. Each of them paid, or their church for them, \$1500 for the entire trip which included everything. They travel besides France, to Switzerland, Czechoslovakia, Poland, Germany, and England and will be over here two months. It was a project planned by Dr. Quimby from the Board of Missions in New York to help the ministers from various parts of the states to see and hear first-hand what is needed in Europe and how their churches can most effectively help in the program. In two days time we felt as if we had known these people always. They were never ceasing in their expression of gratitude and thanks to Don and me for the planning and assistance given them. It did take lots of time and planning, mostly by Don, but we thoroughly enjoyed it all."

POPULAR CHRISTIAN MONTHLY TO BE PUBLISHED IN TOKYO

Tokyo—(RNS)—Leaders of the United Church of Christ in Japan (Kyodan) have announced that part of an American church gift of paper will be used to establish a popular Christian monthly magazine. The magazine will be published here at the plant owned by Mainichi Shimbun, one of the largest newspapers in Japan.

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

On A Wide Circuit

By W. W. REID



Missionaries Of 1948

I was interviewed "on the air" concerning Christian missions the other day; and, because the broadcast director's questions seem so gauged to the thinking of "the man on the street," I note the queries and a summary of my replies:

Is The Modern Missionary Any Different Than The Old?

In his purpose "to serve the needs of man" he is no different, but he has a broader conception of needs. He is concerned not only with man's soul but with the welfare of his mind and his body, and with his environment—because he realizes the unity of life. That is why many missionaries are now specialists in education, in medicine, in agriculture, in industrial arts.

In India, for example, it is important that the souls of people be ministered to; but this cannot be done apart from some attention to the terrible economic conditions that affect the lives of millions, especially in the villages, and that apparently can be solved only by attention to agriculture and industry.

Are many young people now entering missionary work? Where are they sent? What kind of education do they have?

The Methodist Church has sent more than 100 young volunteers into foreign missionary service during the past two years. It plans to send 500 in the next four years. Only the other evening more than 50 were commissioned for home and foreign service. In August about 50 more will sail for special three-year terms of service in Japan; seven of these are ex-GI's. There are hundreds more young

people in schools and colleges preparing for missionary service. Other churches find similar eager response among their youth.

The Methodist Church sends its greatest number of missionaries to India and China; but there are also increasing numbers to Central Africa, South America, Japan, Korea, Malaya, and Philippines—"wherever there is human need." The Church has missionaries also in the United States and its outlying possessions; they serve especially in city and in rural situations.

All missionaries nowadays are college trained; all have some schooling in language, in sociology, in religion. In addition, most of them have specialized training and post-graduate degrees: in medicine, in nursing, in education, in theology, in agriculture, in engineering, etc. Recent missionary specialists sent overseas include a dentist, a printer, a radio expert, a journalist, a pharmacist, and three builders.

Do you think the churches will ever unite?

There is, of course, a growing desire for organic union among Protestants, and it seems "on the way." The Methodist Church has a commission to consider union with other churches; other churches have similar committees, and many are right now considering mergers. Church union would be an especial blessing on the foreign field where our "historic differences" can scarcely be comprehended.

But perhaps more important is the real and growing unity in spirit and in purpose and in cooperation among the churches and their mission agencies. Nationally the churches are working together: witness the Foreign Missions Conference of N. A., the Home Missions Council, the International Committee on Religious Education, the Federal Council of Churches. On the world front we have the International Missionary Council and the World Council of Churches. These are the unity of spirit on which organic union will be based.

RELIGION STRESSED IN REHABILITATION OF PRISONERS

Fittsburg—(RNS)—Nine out of every ten men who enter prison are almost wholly lacking in religious training or spiritual experience, according to Dr. A. W. Stremel, Protestant chaplain at Western State Penitentiary here.

Noting that a study of 200 men recently admitted to prison shows two-thirds of them coming from homes in which religion was totally unknown, the chaplains declared that a diagnosis of their failure to achieve harmonious living relationships "points directly to a lack of understanding of the fundamental laws of God and the principles of righteousness."

"Religion should be a determining factor in any program of rehabilitation," he said. "Religion does not minimize the value of other programs but it insists that these provide outward changes, while new attitudes, motives and aspirations come from within and are worked in man's nature by God. The Chaplain therefore recognizes his responsibility

PRINTING OF SCRIPTURES STEPPED UP IN JAPAN

Tokyo—(RNS)—The first Japanese-language New Testaments printed in Japan in about a decade have just come off the press. A printing of 20,000 copies has been received by the Japanese Bible Society and another printing of 30,000 copies is under way.

Publication has been begun of 20,000 Testaments with Japanese and English texts in parallel columns, and a second issue of 30,000 is planned. Paper for these printings was supplied by the American Bible Society.

Terming the demand for Scriptures "greater than ever before" in Japan, T. Tanaka, general secretary of the Japanese Bible Society, said that a supply of 2,500,000 Scripture texts received from the American society since the end of the war has been exhausted.

sibility to present the message of God and the Bible through preaching, teaching, counselling, service and example."

EXECUTIVE SECRETARY
LAY ACTIVITIES BOARD
CHOSEN

Chilton G. Bennett, who was elected executive secretary of the General Board of Lay Activities of the Methodist Church at its annual meeting July 30, comes to his new work out of a rich background of physical and social engineering and lifelong membership and service in the church. During the past year, as one of the associate secretaries of the Board, he has traveled widely throughout the church on an intensive speaking and lay cultivation program. He succeeds Dr. George L. Morelock, who retires as executive secretary emeritus after 26 years of leadership in the general church program of laymen's work.

Born in 1904 in Cincinnati, Ohio, Mr. Bennett was educated at the University of Cincinnati and practiced for 17 years as a structural engineer in all parts of the United States, the countries of South and Central America and Mexico. He



CHILTON G. BENNETT

specialized in the design and construction of large office buildings, schools, churches and dams and also did work in the field of hydraulic design.

From the field of physical engineering Mr. Bennett elected to go to social engineering because of deep convictions on social questions. He has spoken widely both in and out of this country and at the request of the War Department during World War II he addressed approximately a million men on the subject, "Prejudice As A Disease."

A lifelong member of the Methodist Church, he at one time seriously contemplated the ministry. He has had several years' experience in personal counseling as an occupation.

He was executive vice-president of Drake University, Des Moines, for four years before coming to the staff of the Board of Lay Activities in 1947. At the same time he was offered the position with the board he was also asked if he would accept the presidency of a large Midwestern university.

Mr. Bennett is married and has two daughters.


He is a member of the American Society of Civil Engineers and the Midwest Sociological Society. His hobbies are big game hunting, deep fishing and golf.

Yesterday is a cancelled check. Tomorrow is a promissory note. Today is ready cash; spend it wisely. Baptist Message.

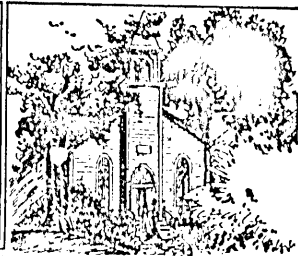
LOOKING AT RELIGION

By DON MOORE

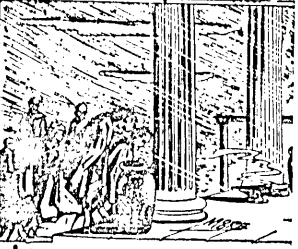
Simon, the
ZEALOT



-IS RECORDED IN EVERY INSTANCE AS ONE OF THE TWELVE DISCIPLES-YET THERE IS NO ACCOUNT OF ANY DEEDS HE PERFORMED IN THE SERVICE OF JESUS.



FIFTY OF THE COLONIAL CHURCHES ESTABLISHED BY LAW IN THE COLONY OF VIRGINIA ARE STILL IN REGULAR USE. MANY OF THESE VENERABLE BUILDINGS WERE CLOSELY ASSOCIATED WITH INCIDENTS OF THE REVOLUTION.



IN ANCIENT TIMES THE ROMANS WORSHIPPED THEIR GODS AT BREAK OF DAY-AS WAS THE CUSTOM OF NEARLY EVERY NATION, TRIBE OR GROUP AT THAT TIME.

THOSE WET FANATICS

(Continued from Page 3)

fill the vacancy with their ill-bred adjectives and nouns.

At the present time this tendency is having a crescendo. The steady extension of dry territory calls the wets to their most explosive epithet.

In a Washington paper there appeared recently an editorial from a copyrighted article entitled "The Dry Lose Some Yardage." The following quotations are found in about nine inches of typed billingsgate: "our blue-noses," "fanatical drys;" "high-pressure lobbyists;" "bulldozers;" "self-appointed holier-than-anybody characters;" "Vinegary busybodies." The author dipped his pen in the ink of ferocity and flung the manuscript at us with violence that would have won prizes for the discuss-throwers of ancient times. The figures in these paragraphs were furnished by the Distilled Spirits Institute!

At another newspaper angle we find an illustration in a well known paper of the Mid-West. The head of that organ is not at all a tepid character. Indeed the paper itself has a tradition of fierceness. The references to prohibitionists in the present paper do not always indicate a fond preference for us and for our endeavors. Yet it can be said in excuse, if not in favor, of the editor, that his violent diatribes find expression in other regions of controversy. A recent editorial states that men in office have made a "complete failure;" have put on "false whiskers;" have made "a wreck of national interest;" have "thrown away solvency, prosperity, peace and stability;" have made the "American citizen" a nominee for monumental fleecing; have now "the gall" to demand "a vote of confidence;" have shown themselves to be "nincompoops, frauds, and failures;" have been guilty of "stupid deals," "hypocrisy," "flimsy improvisations," "financial turpitude." There is more indictment. This is about all the Court can endure.

The simple fact is that the average total abstainer and prohibitionist in the United States is a gentle character when confronted with

these specialists of outrageous expressions. He is far less fanatical than thousands of men are about golf, or football, or baseball, or tennis, or horse-racing, or the reorganization of the Supreme Court, or the policy of the Third or Fourth Term, or the control of prices.

But, really, we are quite accustomed to the labels that indicate that our opponents have a lack of arguments. If the proverb be true that "Whom gods would destroy they first make mad," these unrestrained and angry out-cries about us "fanatics" may be a prelude to the destruction which the consciences of good men would like to achieve. So we put ourselves gladly into the company of Father Mathew, John B. Gough, Frances E. Willard, Morris Sheppard, Senator Capper, Neal Dow, and William Allen White. Like the Rechabites, we have an ancestor greater than Jonadab, and we propose to stand by our flag in spite of all that the enemy can do.

For downright fanaticism we are obliged to surrender the prize to those who drown themselves in a wet vocabulary of spleen.

CHILDREN SEND 10,000
GOSPELS TO DUTCH

New York—(RNS)—Ten thousand copies of the Gospel according to St. John, a gift from American youngsters to Sunday school children of Holland, were presented to American delegates to the First Assembly of the World Council of Churches at Amsterdam before they sailed on the Queen Elizabeth.

In a brief ceremony on the sun deck of the ocean liner, Charles P. Taft, president of the Federal Council of Churches, received the Gospels on behalf of his fellow delegates to take the children of Amsterdam from 10,000 children of the daily vacation Bible schools conducted by the Board of Education of the Protestant Council of the City of New York.

Each of the Gospels, published in Dutch, carries a note from a New York child, bearing its name and address, and includes a postscript,

NEW UPPER ROOM EDITOR
NAMED

Dr. J. Manning Potts, Chicago, associate director of the Methodist Crusade for Christ for the past four years, has been named Editor of The Upper Room, effective September 1, according to Bishop Ralph S. Cushman, president of the Methodist General Board of Evangelism.

Dr. Potts succeeds Bishop Roy H. Short of the Jacksonville (Fla.) Area, who was elected to the episcopacy by the Southeastern Jurisdictional Conference last month. He becomes the third editor of The Upper Room since it was founded in 1935 by Dr. Grover C. Emmons.

With a bi-monthly circulation of 2,000,000, The Upper Room is the world's most widely used guide to personal and family devotions. It is distributed through 50,000 churches about half of which are Methodist. In addition to the American edition there are editions printed in Spanish, Portuguese, Chinese and Braille for the blind. Thousands are



DR. J. MANNING POTTS

also familiar with The Upper Room through its radio programs particularly those sponsored during National Family Week.

Born in Como, N. C., Dr. Potts is a graduate of Randolph-Macon College with the B. A. and M. A. degrees. He received his theological training at Princeton Theological Seminary, the University of Virginia, the University of Chicago, and Union Theological Seminary in New York. Ordained to the ministry in 1923, Dr. Potts has served as pastor of Methodist churches in Richmond, Petersburg, and Roanoke, Va., and as Superintendent of the Richmond District of the Virginia Annual Conference.

In 1944 he became Associate Director of the Crusade for Christ, a four-year program of the Methodist Church in which \$28,000,000 was raised for special purposes, 1,000,000 new members were enrolled, special emphasis was placed on the various phases of stewardship, and church school attendance greatly increased. One specific goal was the establishment of daily devotions in every Methodist home.

Married in 1920, Dr. and Mrs. Potts have four children, three sons and one daughter. It is expected that the family will move to Nashville when Dr. Potts assumes his duties in September.

"I hope you will write me when the Assembly is over and tell me about it."

The Sunday School Lesson

By DR. O. E. GODDARD



ANANIAS, DISCIPLE AT DAMASCUS.

LESSON FOR AUGUST 29, 1948

SCRIPTURE TEXT: Acts 9:1-22.

GOLDEN TEXT: *I delight to do thy will, O my God: Yea, thy law is within my heart. Psalm 40:8.*

In our lesson today we must keep in mind that our study is about the unheard of Ananias. This lesser light in the presence of the great luminary Paul might be obscured.

Paul's Conversion Not Typical

Conversions usually involve moral revolution. But Paul was never immoral in the usual sense of the word. He was never a liar, a drunkard, a debuchee, a political rascal, or thief. He persecuted the early church furiously, but he did it conscientiously. Paul was looking for a Messiah. He did not at first accept Jesus as the Messiah. When he accepted Jesus as the Messiah, he was converted.

God resorted to unusual means to get Paul. There was no man among the disciples at that time big enough to come to grips with Saul of Tarsus. Paul was a scholar, rhetorician, a master in debate. Peter, James, John, or any one else among the Christians could not have converted Paul. So Jesus, himself, appeared unto Paul. God had to have a constructive leader of Paul's calibre, to plant the Gospel in Europe, and the rest of the Gentile world. The appearance of Christ made Paul teachable.

God Used Ananias

We know but little of Ananias. We do know an Ananias whom the Lord struck dead for lying about the money he was withholding. The incident made the name "Ananias" disreputable. There was also a high priest by the same name who commanded some one to hit Paul in the mouth when he was testifying on the witness stand in Ananias' court.

"And Paul, earnestly beholding the council, said, men and brethren, I have lived in all good conscience before God until this day. And the high priest Ananias commanded them that stood by him to smite him on the mouth. Then said Paul unto him, God shall smite thee, thou whited wall: for sittest thou to judge me after the law, and commandest me to be smitten contrary to the law? And they that stood by said, Revilest thou God's high priest? Then said Paul, I wist not, brethren, that he was the high priest: for it is written, Thou shalt not speak evil of the ruler of thy people." (Acts 23:2-5) So it is to most Bible readers an odious name. We do not know where or when the Ananias of our lesson today became a Christian. He may have been led to Christ by some other Jew who was converted at Penticost. We know he was a Christian, a devout man loved by his associates. God used Ananias to baptize the greatest convert in Christian history.

Ananias Was Surprised and Doubted If He Should Obey God

He argued the matter with the Lord, saying he had heard how this man was persecuting the Christians, casting them in prison so it

was no easy matter for a humble man, a Christian, to go to a great man who had authority to cast all Christians into prison. But the Lord said, "You go on. I have chosen him to be my messenger to the Gentiles, and will show him what great things he must suffer for Christ."

It Is Wise To Obey The Voice of God.

This humble man started a work that is going on now, and will go on till redemption's work shall have been completed. God uses very humble instruments to render an immortal service. God calls all Christians to do something. If we ignore the call we hinder God's work, and miss a chance to do something worthwhile. Let all Christians, great and small, be ready and awaiting a call. Be expecting it, then when some silent impression comes to you, urging you to speak to some one about his soul, go promptly, go fearlessly as did Ananias and speak the words of life. The call might be to feed the hungry, clothe the naked, befriend the friendless, or to betake yourself to meditation. I think I have had about as many calls to pray as to work. Sorry to say, I sometime have ignored the call. Once I had a very urgent call to go to a very bad man who had no respect for me or my work as a Christian. It seemed utterly impossible for me to go when I was to be in the village only one night. No revival was being held, and nothing to prepare me for an approach. Two days later I read in the Gazette that the bad man was killed instantly by the sons whose father this man had beaten most cruelly on the streets. God saw that was coming and chose me to be his messenger; I failed Him. God forgave me!

May God save you from making the same blunder.

A Question.

What authority had Ananias to baptize? He was not an apostle, a deacon, or elder. His authority came directly from the Lord. In the early Church they had the breaking of bread at every service. There is no suggestion that they had to have an elder to administer this sacrament. Orders—the sacraments of baptism and the Lord's supper—to be administered by ordained men, only, was perhaps evolved more or less from the Old Testament. The earliest Christian church was Jewish almost entirely. The ratio of Jewish members decreased as the church spread over Europe and the ratio of the Gentile members increased. But the Jewish influence of the sanctity of the ceremonies was impressed upon the early Church. I believe in our custom of having only ordained men administer the sacraments but I could not prove by the New Testament that this is right.

A Sincere Wish

I wish I could impress upon every

reader of these lessons—every business, professional, laboring man, farmer, student in college, yea, all, that each one has a call to service. The fact that you think you have no ability for work, is no excuse. God knows more about what you can do than you know. Let him have his way with you.

The fact that you do not like your Bishop, pastor, District Superintendent, Superintendent of the Church School, a member of the Board of Stewards, is no excuse for ignoring the call of God.

I feel that I have a call from God to urge you to obey Him. I want to deliver God's message to you as clearly, as forceable, as irresistibly as possible.

Shut in as I am, I can not stand to preach or teach, can not visit the sick, or go plead with the wayward and erring. I am shut up to but one opportunity to do something for the ongoing of the Kingdom. Pray for me that I may do His work as he would have me do it.

METHODISTS STUDY CHURCH'S ROLE IN POLITICS

Durham, N. C.—(RNS)—Methodists attending an 18-day Church seminar here in "Christian Bases for Political Action" where told they should make their influence felt "for social justice and for international peace."

The seminar, sponsored by the General Board of Education of The Methodist Church, covered four areas of thought: the responsibility of the Church for political action; the nature of the present political order; contemporary political problems of concern to the Church; and techniques of political action.

The Rev. George Elhardt, registrar and librarian of Duke University Divinity School, where the seminar was held, declared that Methodists should "undergird American democracy with the principles of religion, so that the democracy of the future shall be a great deal better and cleaner than that which now exists."

Asserting that Christian citizenship is "a weighty matter," he said it should be "alert, vigilant and vocal."

"We are Christians," Elhardt continued, "should make our influence felt through all the ordinary channels in which citizenship functions, including the press, the school, the public forum, the political primary and the election booth."

Discussions at the seminar were led by Dr. Harvey Seifert, professor of Christian ethics at the University of Southern California.

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ROMANIA BARS CONTROL BY CHURCHES ABROAD

Bucharest—(RNS)—Non-Orthodox denominations in Romania may no longer be controlled by mother churches abroad, according to a decree issued by the Communist-dominated government and published in the official gazette here. All Roman Catholic, Protestant, Moslem and Jewish groups in the country are affected by the decree.

The decree declared that so-called foreign sects in Romania may maintain "only religious connection" with churches abroad. It said that hereafter all communications with mother churches must be made through the Ministries of Cults or of Foreign Affairs.

According to the decree, foreign cults may continue to be subsidized from abroad, if they do not raise their own funds, but all aid from overseas will be subject to strict control by the State.

It was announced that all denominations, except the Romanian Orthodox Church, to which about 70 per cent of Romanians belong and which enjoys a preferred status, must reorganize and seek renewed State recognition. Protestant minority sects include Lutherans, Reformed, Baptists, Seventh-day Adventists, Christian Scientists, and Unitarians.

The new law stipulated that all church officials must be Romanian citizens and swear allegiance to the republic. Furthermore, it added, no major church official may be appointed without State confirmation.

All Orthodox military chapels will be closed, it was stated, and turned over to local parishes. Meanwhile the Orthodox bishop in charge of army chaplains must report to the Holy Synod for reappointment.

The decree pointed out that church-owned schools have been taken over by the state, but said that the Orthodox Church will be permitted to retain control over two seminaries.

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