

Mountain Home Minister Honored

FROM time to time Methodist ministers of Arkansas Methodism have distinguished themselves by rendering a type and quality of service which has been deserving of recognition. Again, distinction has come to one of our number. A few days ago the "Progressive Farmer" popular monthly farm magazine, announced its annual selection of "Rural Ministers of the Year." Included among thirteen ministers from as many southern states designated for the citation was Rev. Joel Cooper, pastor of the Mountain Home Parish of the Methodist Church. Brother Cooper, pastor of this charge since 1945 has led the Mountain Home Church in an expanding Larger Parish program which is a credit to Methodism and the Kingdom.

According to a Religious News Service press release, the citations are awarded in recognition of service to the people of the entire community and for cooperative action with various community agencies. Each recipient of the award will receive a scholarship from Emory University to a three weeks' School for Town and Country Religious Workers. "Each minister so cited was said to have achieved unusual distinction in one or more types of community activity and was nominated for the Progressive Farmer award by church members, governmental and community agencies and others."

Joel Cooper, a graduate of Hendrix College and the School of Religion of Duke University, was admitted on Trial by the North Arkansas Conference in the fall of 1943 and served at Vandale before his appointment to the Mountain Home Parish. Brother Cooper is to be congratulated for his having been chosen for this unusually fine recognition, but he is even more to be commended for rendering a quality of service deserving of such a recognition.

Important Changes In Conference Calendar

THE attention of pastors and church leaders is directed to two significant changes in the Annual Conference calendar of both Annual Conferences in Arkansas at their recent sessions. The annual offering for Ministerial Education and Hendrix College, known as the February Special, has been changed by vote of the Conference from February to the third Sunday in November. The annual observance of Church School Day, held formerly in April has been also changed to the last Sunday in September.

These changes were made to correct an unusually heavy schedule of "Special Days" which followed each other in quick succession during the early months of the calendar year. The change in the time of the holding of the Annual Conferences from the fall to the spring made these changes both possible and desirable. It is quite likely that the two interests concerned will get a greater emphasis with the fall dates than with the spring date, and will fare financially better for the same reason. The Church School Day observance will be held in connection with Rally Day and Promotion Day in the Church School year, an arrangement which a few churches had already developed.

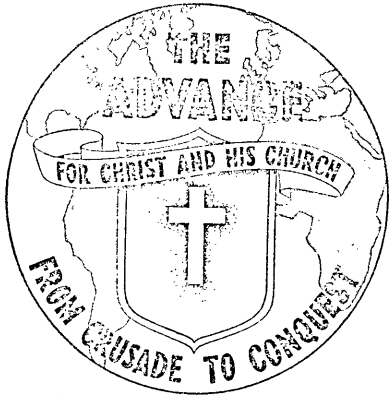
These changes will also allow a greater measure of emphasis upon those interests in the two Conference programs which continue to have scheduled dates in the late winter and spring months.

To Restudy Basic Faith Of The Methodist Church

ONE of the timely features of the Advance for Christ is the opportunity it brings to the ministry and membership of our church to RESTUDY THE BASIC FAITH ON WHICH THE METHODIST CHURCH HAS BEEN BUILT. Such a study we all need.

A striking difference between The Methodist Church and most other churches, both Protestant and Catholic, is the breadth of latitude Methodism grants to its members in regard to their belief about controversial church doctrines.

Because of our form of church government there are those among our Protestant friends who think The Methodist Church is autocratic and dictatorial. The fact remains that it is the most liberal



and democratic church to be found among major Protestant denominations. The fact is noticeable also that those denominations which make the greatest noise about their independence and democratic processes are also the most doggedly insistent on dictating to their members as to what they must believe in order to be in good standing.

Throughout its history The Methodist Church has been content, largely, to emphasize the major matters in religion that have to do with good Christian character, proper human relationships and aggressive evangelism. It has, in general, surrendered to others the field of debate over doctrinal matters that have little or no effect on Christian character and the salvation of a soul.

Our twenty-five Articles of Religion and our General Rules give the traditional position of Methodism in many great basic doctrines of Christianity and regarding moral conduct in everyday life. Our special study in the Advance of the faith and doctrines of The Methodist Church does not mean that Methodism is to become narrow, selfish or controversial in its attitudes.

Methodism does not believe in the infallibility of the church either for itself or for other churches. Hence it does not attempt to dictate to its membership what they should believe. Methodism has no apology for its liberal attitude in allowing its membership to follow their conscience in the interpretation of the Bible. It is our feeling that eventually all churches must do so.

No Catholic Can Now Be A Communist

THE past week the Roman Catholic Church made one of the most momentous, far-reaching decisions that church has made, possibly, for centuries. The decision was so sweeping in its import and affects so many people that it is without precedent in the long history of the Catholic Church.

The Sacred Congregation of the Holy Office announced a decree, approved by the Pope, by which all members of the Catholic Church "who make profession of the materialistic and anti-Christian doctrine of Communists . . . incur, ipso facto . . . excommunication reserved especially for the Apostolic See."

By this decree all members of the Roman Catholic Church behind the Iron Curtain or outside the Iron Curtain who continue to belong to the Communist party or aid its program after the issuing of the decree are by virtue of that fact excommunicated.

This is a supreme test for the Roman Catholic Church, especially among the millions of Catholics who live behind the Iron Curtain. It is a very severe test for the Catholic Church among the vast number of Communists and communistic sympathizers among the free nations of earth. This decree will either wreck the Communist party in some of the Russian satellite nations where the big majority of the population belong to the Roman Catholic Church or it will wreck the Catholic Church in those nations.

History records in more than one instance where the Vatican crossed swords with the state. In some instances the Vatican won notable victories; in some it lost. Whatever the outcome may be a famous quotation of history applies here, "The die is cast." The Roman Catholic Church has unequivocally declared war on Communism, and Communism has accepted the challenge.

The Protestant church throughout the world may as well realize that the Catholic Church, in this struggle, is fighting our battles as well as their own. We would certainly not be so naive as to think that, having finished off the Roman Catholic Church, the Communists would allow Protestantism to flourish unhindered. This is a fight of Communism against the church. It happened to begin its open fight against Christianity with the Catholic Church. We would be foolish to expect it to stop there, if it is successful.

Flying Kites On Calm Days

WHILE growing up in our native town of Black Rock, Lawrence County, we knew quite well an elderly colored man, a very good friend and a natural born philosopher. His epigrammatic manner of interpreting facts was always interesting and often helpfully impressive.

One day we were discussing a person who seemed to be winning his way against difficult odds. Our colored friend made the following comment about the progress the man was making which we have never forgotten. He said, "Anybody can fly a kite in March, Mr. Ed but it takes a kitesman to fly a kite when they ain't no wind."

Applying this philosophy to the present season of the year it might be said about our church work that most preachers can make progress with church work when the weather is right. It takes unusual zeal and unusual ability for a

(Continued on Page 4)

For The Encouragement Of District Superintendents

By JOHN Q. SCHISLER

HOLDING 96 Vacation Church Schools in one district is a record. Or is it? At any rate that is what Dr. J. B. F. Yoak, Jr., superintendent of the Charleston District of the West Virginia Conference did last summer. If there is a better record along this line in the church, we haven't heard of it. But we may just not be informed.

Dr. Yoak's account of how he and the pastors in his district went about organizing and carrying on these 96 Vacation Schools offers encouragement to district superintendents, particularly those who would like to engage in similar projects.

A total of 5355 pupils were enrolled in the 96 schools and 760 workers were employed. To quote Dr. Yoak, "Each and every Church School has now had a taste of Vacation Schools and will know what to expect when the occasion arises to hold another school."

In his travels over the district, Dr. Yoak observed that several Church Schools would need help if they were to have Vacation Schools. He therefore brought together the pastors of churches needing help and the pastors of those that could give such help. This entailed many hours of hard work on the part of the district superintendent—telephoning, sending letters and postcards, and visiting the pastors and churches involved.

"At least 20 of our schools were sponsored schools," said Dr. Yoak in his report. "That means that some pastor took workers and went to another charge or went personally and helped the workers already there, or he sponsored a school in a sister church of his charge."

Some unusual things happened. After holding three schools on his own Clendenin Circuit, Carl C. Chapman held schools in four churches of the Amma Charge, with 146 pupils enrolled. During a strenuous week he had three schools in session—at Amma in the forenoon, at Rolling Hill in the afternoon and at Pine Grove in the evening. Buff Lick, the fifth school on this five-point charge, was carried on with the help of Fred Oxendale, pastor at Clendenin Station, who spent a day visiting in the neighborhood,

secured workers, and enrolled 27 pupils.

Donald Goff, pastor of St. Luke's Church, South Charleston, held his own school and then with workers from his church held a school at Peach Ridge on the Teays Charge, with 22 enrolled. At this place the people prepared and



DR. JOHN Q. SCHISLER

served a picnic lunch on the last day of school. A bit of human interest was injected into this school when one of the workers wept at leaving the children who had attended.

Goff went next to Confidence, a four-point circuit, where he and Wirt Woolwine, pastor on Pocatigo Charge, held four schools in one week, each man holding schools morning and afternoon. Thus a new experience was afforded 84 pupils of the Confidence Charge. On this charge also a picnic was held on the last day of school.

Besides conducting a school at his own Poca-

taligo Church, Woolwine took charge of the school at Thompson Church, Charleston, while its pastor, W. K. Wayne, worked on a new addition to the church. Woolwine also held a school at Fisher Chapel, one of the five churches on the Greenlee Circuit.

Upon completing a school in his own church, Fletcher Arritt, pastor of Mt. Tabor, held a school at Valley Grove where 41 enrolled. He then went to Elkview and Quick, on the Elkview Circuit. Enrollments of 64 and 30 respectively were reported for these schools. Both schools continued for the second week under their local leaders.

Melvin Dean, pastor on the five-point Greenlee Charge, and only licensed to preach the preceding April, conducted four schools with the help of Woolwine and Wayne.

Besides his own three schools on the East Bank-Handley charge, J. B. Casto held a school at Decota. A. P. Wallace, pastor of the church at St. Albans, conducted one at Black Betsy on the Poca Charge, and Lloyd Myers, pastor at Nitro, set up and helped in a school at Wilkinson Memorial, Hometown. Thirty were enrolled at Black Betsy.

Other pastors did unusual things, according to Dr. Yoak. M. M. Forren held five schools on his own work of Bommont, including one at Mt. Carmel with 28 enrolled and where there was no Sunday School. Eugene Dick held three schools on the Rand-Diamond Charge and Albert Noe conducted the same number on the Winfield Circuit of which he is pastor.

Much more could be said about the Vacation Church Schools that were held in the Charleston District. In this article we have not discussed methods and standards, as important as these are, but have given the story of what one good district superintendent did when the spiritual illiteracy of the children in his district became a burden on his heart. What he and his pastors did others may do. "Wherefore seeing we also are compassed about with so great a cloud of witnesses . . . let us run with patience the race that is set before us."

The Christian "Leaven" Spreads In China

By LOREN R. HUMPHREY
Futsing, Fukien, China

I spent ten days with the Chinese district superintendent recently visiting Methodist churches on Gong-ing, which is part of the Yuki District of the Foochow Conference.

Gong-ing is an island ten miles long and four miles wide lying fifteen miles south of Futsing City in the bay between Hingwa and the Lung-tien peninsula. The work was started there some sixty-five years ago, and we now have eight congregations divided among four circuits. For their livelihood, such as it is, the people depend upon fishing, rice, sweet potatoes, beans, peanuts, and wheat.

During the day at each church we held quarterly conference and had talks with the local leaders. At night I had an outdoor movie program for the whole community, with people streaming in from all the surrounding villages. For nearly all of them seeing movies was an entirely new experience—one that considerably enlarged their conception of the world in which they live.

On the last Sunday morning of this trip I preached to a large congregation in the Methodist Church in the market center of the Yuki District, back on the mainland. More than two thousand people crowded into the open school yard the night before for the movie program.

Interesting indeed is the story behind the receiving into full membership in the church that Sunday morning of young Doctor Ding Gihong, the only modern-trained doctor in that district. Coming from a non-Christian home, he had received his medical training at the National Medical School in Shanghai, followed by two

years of additional study in Japan. He then returned to establish a private practice in Yuki City, which is near his native home. This is the Pastor's story of the Doctor's conversion:

"About eleven o'clock one morning two years ago my two-year-old son fell out of a second-story window of the church onto a stone walk below. He was unconscious for an hour and fifteen minutes. When he finally recovered consciousness his eyes and mouth seemed to be completely paralyzed. We had sent for Doctor Ding who had given my son injections. But by twelve-thirty the Doctor had pronounced the boy dead. Breathing and pulse had both stopped. Some of my friends wanted immediately to begin preparations for my son's burial, but I could not give him up so easily. Several of my members joined me, and we prayed earnestly that God would bring my son back to life. After a time the child began to move slightly and finally opened his eyes and mouth. Presently he was able to speak. (The first thing he did was to scold his older sister for letting him fall out of the window.)

"As a result of this experience the Doctor's wife became a Christian (she now plays the organ for church), and I continued to have many talks with Doctor Ding about becoming a Christian. But he was still skeptical and refused to make a start. Then one day last year his own little girl became seriously ill, and the mother sent for me and Miss Do, a visiting evangelist, to come pray for the child. Their daughter improved, and later Miss Do went back to insist with the doctor that he confess his sins and

believe. He then accepted Christ and was baptized a few months later."

I was interested in the practical evidences of the genuineness of the Doctor's conversion, and the pastor reported as follows: Before his conversion the Doctor was a heavy gambler—now, he has stopped completely; before, he had smoked so incessantly that his fingers were stained a dark yellow—now, the habit has been given up entirely; before, he took an active interest in the local idol festivities—now he will have nothing to do with them nor even allow his children to go near as spectators; before, he was a hard drinker—now he has quit altogether; every morning early he comes to the church to share with a group of earnest Christians a "before breakfast" prayer meeting; he attends church regularly; and finally, his conversion has even affected his pocketbook—he has modified his professional charges, does not turn away those who cannot pay, and gives generously to the support of the church.

In devious ways does the leaven spread and the Kingdom come.

A noted psychologist lists qualities that are always present in those who attract others and impress favorably. First come the big three: enthusiasm, tact, self-reliance. Next come memory, aggressiveness, accuracy, co-operativeness, reliability, sincerity, industriousness. Other qualities: Originality, sympathy, friendliness, cheerfulness, decisiveness, thoroughness, alertness, optimism, tolerance, courage, and an entire lack of criticism.—Embree News.

THE DEVOTIONAL PAGE

REV. H. O. BOLIN, Editor

METHODISM'S ADVANCE IN EVANGELISM

By Dawson C. Bryan
Director, Personal and
Visitation Evangelism

The Methodist Church has never been more evangelistic than it is at the present time. Never in our history have so many ministers and laymen been genuinely and actively concerned about winning people.

There are two reasons. One is a renewed and growing interest in the individual, and through him in a regenerated social order. The other is a discovery of means and methods which are effective in securing decisions for Christian living. These methods provide laymen with opportunities of service at the crucial point of witnessing for Christ and winning new disciples.

In the *Crusade for Christ* of the past four years great emphasis was placed upon evangelism. During the Year of Evangelism more than one million members were received into the various churches. Of this number nearly 600,000 were on confession of faith and by vows. Across the nation 806 new churches were established. This adventure proved to Methodist ministers and laymen that the number who may be won in America depends upon two human factors: (1) prayer, and (2) intelligent, consecrated work.

The forthcoming Quadrennial Program projected by the General Conference is entitled, "The Advance for Christ and His Church." This is a most comprehensive program. In many areas of the Church's life the emphasis will be upon missions and benevolences, with a study of the great Christian beliefs and practices.

Methodism will be regarding itself for continued advance in winning new people. The objective for the four years is 2,000,000 new members won on profession of faith and vows. This will require establishing some 2,500 new churches in urban and rural areas. It is proposed to train every pastor and 500,000 lay workers in personal evangelism.

During the second year of the Advance movement the emphasis will be upon a study of the meaning and power of the Church. The action phase will be "The Advance for Christ and His Church Through Evangelism." This coincides with the united evangelistic endeavor under the Federal Council of Churches of Christ in America beginning with October, 1949, and continuing through December, 1950.

Evangelism is so vital to the ongoing of the Kingdom that every church should plan a twelve month program each year which would include at least one visitation week each fall and spring, with regular meetings each month of a Fishermen's Club or Fellowship of Evangelism.

A major responsibility will be that of assimilating the new members into the churches and vitalizing them in their religious experience as Christians who can share in realizing the Kingdom of God on earth.

An integral part of the Advance will be the deepening of the spiritual life of the Church through devotional literature. The spreading of the gospel will command every vehicle

RETURN, O CHURCH, RETURN!

*Return, O Church, return!
To thy first Love, return;
Deny thyself, take up the cross,
Return, O Church, return!*

*Repent now of thy sins,
And cry to be made free
Of pride and self and worldly lusts,
That thou may'st faithful be.*

*The times are dark and drear,
Fear fills the soul of man;
Distrust, suspicion everywhere,
A bold satanic band.*

*In thy return, O Church,
Thy former strength shall find;
Conviction, courage to proclaim
Cleansing and peace of mind.*

*To your altars, then, O Church,
Implore forgiveness there;
Too long the lesser things of life,
Have robbed thee of His fear.*

—T. M. Swann, District Superintendent, Staunton, Virginia.

HAVE NO FEAR

Have no fear of the one who lies about you for his lies will recoil upon his own head. Have no fear of the one who becomes jealous of you for the poison is within his own soul. Have no fear of the one who hates you for he suffers the greater injury to his own spirit. Have no fear of that one who conspires against you and persecutes you, for he is unable to sully the purity of your spirit. Have no fear of that one who differs with you unless he is better equipped with facts. Have no fear of him who damns you unless he has the authority of God. "Fear not those who kill the body and cannot kill the spirit."—R.L.S., In the Christian Advocate.

God hates in sin. It is true that God is love, but his great love for human beings makes him hate sin all the more, for sin destroys those whom he dearly loves. Christ revealed God as a Father who hates sin, but loves the sinner. Those who see Jesus with the eye of faith and come fully to know him as his life is set forth in the Gospels see the very heart of the Father as he through great sacrifice seeks to save the lost.

Again, what is God's attitude toward our sufferings, our losses, our disappointments, and our sorrows? For our answer we go to the life of Jesus. He entered into full sympathy with all who were in any kind of trouble. He opened blinded eyes, unstopped deaf ears, caused the lame to leap for joy and even raised the dead. He wept with those who were in sorrow. He said to his disciples, "I will not leave you comfortless, I will come to you." And again he said, "I will pray the Father and he will give you another Comforter, even the Spirit of truth and he will abide with you forever." Jesus taught us that the Father cares. The attitude of God toward our sufferings, our losses, our disappointments, and our sorrows is that of sympathetic helpfulness.

According to the revelation in Jesus the predominating purpose of God is the establishment of a Kingdom, a world brotherhood, in which all people regardless of race, creed or color will live together in mutual love and helpfulness. He taught that God is the potential Father of all and because all men have the same Father then all are brothers. He would have us to live together in this world as brothers. This is our Father's world and we belong to God, therefore, it is our world, and God has called up into fellowship with him in making it what it ought to be. The great poet, Alfred Tennyson, said, "Yet I doubt not through the ages one increasing purpose runs." That purpose is God's purpose. It is the establishment of a world brotherhood.

Phillip said, "Lord, let us see the Father; that is all we want." Is that all you want; is that your chief desire today? Then, it can be fully gratified; for those who have seen Jesus have looked deep into the great heart of God. They have learned his attitudes, his motives and his purpose in life.—H. O. B.

Drive the nail that will go—English.

THE FATHER REVEALED IN THE SON

The night before the crucifixion had come. Christ had told His disciples that He was about to go away. They were heartbroken. He attempted to console them. He spoke to them the greatest words, along this line, that ever fell from human lips. We recall those words. They are recorded in the fourteenth chapter of John—"Let not your hearts be troubled," etc. As He proceeded with His message of consolation, He went on to say, "If ye had known me, ye should have my Father also; and from henceforth ye know Him, and have seen Him. Phillip saith unto him, Lord, shew us the Father, and it sufficeth us. Jesus saith unto him, Have I been so long time with you, and yet hast thou not known me, Phillip? he that hath seen me hath seen the Father; and how sayest thou then, shew us the Father?"

So, Phillip's request was to see the Father. Moffatt translates this passage thus: "Lord, let us see the Father; that is all we want." This request on the part of Phillip made Jesus very sad. One of the chief objects of His coming into the world was to make God known to the people. Here was one of His apostles who had been closely associated with Him for about three years and yet he comes raising the question of seeing the Father. Thus far he had not been able to see God in Jesus.

The desire on the part of Phillip to see God is nothing new. Men have always wanted to see Him. They still want to see Him. They want to know what God is like. One

of pulpit, church school and educational institutions, personal calling, radio, television, pamphlets, visual aids, and public services.

The divine call to evangelize lays claim upon every bishop, district superintendent, pastor and layman of The Methodist Church, for the "fields are white unto the harvest."—In Shepherds.

of the greatest thinkers of this age said sometime ago that if he were given the privilege of asking but one question that question would be, "Is the power back of and within the universe friendly?" In other words he wants to know what God is like.

People still have this desire to see God and this longing is as old as the human race. We all remember how Moses wanted to see Him, but he was told that no man could look upon Him and live. So, this desire to see God is universal. It has reached over all periods of history and all extent of space. There is not a country in the world where the people have not wanted to see God, and there has never been a generation that has not wanted to see Him. This desire is so extensive both as to time and place that it undoubtedly was placed in the heart of the human race by its Creator.

The great need of the human family is not merely to know what is the outward form of God, if indeed He has any form at all, for Jesus said, "God is Spirit and they who worship him must worship him in spirit and in truth." If God has an outward form it wouldn't help us to know what it is, what we need to know is, What is God like? What are His attitudes, His motives and His purposes? We can find answers to all these questions, for Jesus came into the world not only to die for our sins but to reveal God's attitudes, purposes and desires. In brief, He came to lay before the mind of man the great heart of God. When the question arises, "What is God like?" we can find the answer by ascertaining what Jesus was and is like at the particular point in question.

For example, what is God's attitude toward sin? If we are to find the answer in the revelation of God made by Jesus, we will conclude that He hates sin with all the strength of His being. In fact the only thing in all the universe that

The Arkansas Methodist

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

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

Office of Publication, 1136 Donaghey Building
LITTLE ROCK, ARKANSAS

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OWNED, MANAGED AND PUBLISHED BY THE
METHODIST CHURCH OF ARKANSAS

COMMISSIONERS
Little Rock Conference—J. S. M. Cannon, J. L. Hocver,
O. C. Landers, Fred W. Schwendemann, Arthur Terry,
Aubrey G. Walton, Burney Wilson.
North Arkansas Conference—John Bayliss, W. Glenn
Bruner, J. G. Moore, Joe Pearce, C. M. Reves, R. J.
Rice, J. W. Workman.

Entered as second-class matter, January 31, 1938,
at the Post Office at Little Rock, Ark., under the Act
of Congress of March 3, 1879. Acceptance for mailing
at special rate of postage provided for in section 1103,
Act of October 3, 1917, authorized September 12, 1918.



A WEEKLY MESSAGE

By FORNEY HUTCHINSON

JESUS, THE DEFENDER OF WOMANHOOD

The best friend womanhood ever had is Jesus, the Son of Mary. This truth is well illustrated in Mark's Gospel, the fourteenth chapter, beginning with the third verse.

A group was being entertained in the home of Simon the Leper in the village of Bethany. Central in that group was Jesus, surrounded by friends and enemies. As he sat, there came a woman bearing an alabaster box of ointment of spikenard, very precious, and she broke the box, pouring it on his head. There were those present who were indignant and said, "Why this waste of the ointment," insisting that it might have been sold at a handsome price and given to the poor. But Jesus looked upon her critics and said, "Let her alone; she hath wrought a good work on me, for ye have the poor always with you, but Me ye have not always."

She had come with loving thoughtfulness to Him with her flowers, her ointment as it was in this case, and did her best to express her love and appreciation. On the spot Jesus built a monument to her beautiful deed and insisted that she should not be criticized.

No wonder women are so numerous found amongst our Saviour's devoted disciples. We marvel at a woman who is not a Christian. Jesus has done, and is doing so much for her, and before her critics He stands in His place even today and defends her, saying, "Let her alone, she is doing her best." Let us trust that more and more women will stand by and be true to their great Champion.

GUIDE TO STUDY AND PROGRAM MATERIALS FOR METHODIST YOUTH

NASHVILLE, Tennessee—The new 1949-50 edition of *Guide to Study and Program Materials for Methodist Youth* has just come off the press, according to Dr. J. Emerson Ford, editor of Youth Publications of the General Board of Education. The 32-page booklet is distributed free to youth officers and leaders through the Service Department, Box 871, Nashville, Tennessee.

Contents of the booklet are lists of the official lesson and program units of study available for intermediates, seniors, and older youth in Methodist churches. These include both dated periodical material and undated, pamphlet units. All the materials listed are available from the various houses of The Methodist Publishing House.

NEWS AND NOTES ABOUT FACTS AND FOLKS

A card from Mrs. Goddard advises that Dr. O. E. Goddard is greatly improved and that he is being taken to his home in Conway. He has been a patient in the Methodist Hospital in Hot Springs.

BISHOP CHARLES W. FLINT, of Washington, D. C., has been elected chairman of the General Commission on Chaplains. This is the interdenominational agency for the Chaplaincy Service.

REV. F. G. ROEBUCK, pastor of the First Methodist Church, Ft. Smith, and Mrs. Roebuck, will leave on August 1 for a trip to Europe. They will return about September 20. This is an all-expense trip given to the Roebucks by the church in appreciation of their fine work.

REV. FRANCIS A. BUDDIN, pastor of the First Methodist Church, Hot Springs, preached the sermon for the Lake Hamilton High School and Rev. J. D. Baker, pastor of the Shorewood Hills Church, preached the sermon for the Magnet Cove High School.

THE following is the report for the Antioch Circuit for the seven months' Conference year, Rev. Roy Moyers, pastor: Members received by transfer 9, and on profession of faith 12. Salaries and world Service 100 per cent. Charge paid increased askings on World Service. Amount raised for Advance Specials \$100.00. \$205.00 paid for parsonage improvement. A new church building at Antioch valued at \$30,000.00.

MISS INEZ WILSON, the first American worker of the Young Woman's Christian Association in the Republic of Liberia, has established a Social Center in Monrovia, where girls and women are organized into clubs and classes in recreation, education, and religious worship and study. Outside of "Y" centers and those of a few churches, there are no social agencies for young or old, male or female.

REV. ARVILL C. BRANNON writes from Texarkana, Texas: "Mrs. Brannon and I have served pastorates in both the Jonesboro and Paragould Districts of the North Arkansas Conference. We are now in the Texarkana District of the Texas Conference serving the St. Luke Methodist Church at 3509 Main Street, Texarkana. We are very happy in our work here and feel we have a fine group of folks with which to work. We will always remember friends of Arkansas."

DR. STANLEY I. STUBER, chairman of the campaign which Church World Service is waging to resettle displaced persons in American communities, under the guidance and care of Protestant churches, reports a sharp rise in the number of DP's arriving under its auspices. From May 1 to June 11, 773 DP immigrants, assigned to CWS, arrived, and there are assurances received from churches (assurances of jobs, homes, and welcome by communities) for 1539 more. But there are still thousands of persons of all faiths in the DP camps of Europe, awaiting only American sponsors, Dr. Stuber says.

BISHOP TITUS LOWE, head of the Methodist Committee for Overseas Relief, reports the receipt of this letter from the Pacific Northwest—a letter and gift he compares to "the widow's mite." "Dear Sir: I have received word of the lamentable conditions in the blind school at Foo Chow, China. It is heart-breaking what immeasurable misery there is in the world. It makes me feel so helpless to contemplate it. My total income is the milk from one cow, but anyway I am not starving; I have plenty of food and a good cottage to shelter me. Find enclosed \$10 which you may apply wherever you think best, since you have a knowledge of the whole field."

DR. SHERWOOD HALL, head of the Union Tuberculosis Sanatorium, in Madar, North India, has received the coveted distinction of election by the Board of Regents as a Fellow of the American College of Chest Physicians, and the award of the Fellowship Key for distin-

guished service in the field of tuberculosis prevention. Dr. Hall is a Methodist missionary physician, born in Korea of missionary parents, and was the founder of the first tuberculosis sanatorium (at Haiju) in Korea before his transfer to a similar post in India. The award is made for his service to both nations. At Madar, Dr. Hall is now completing the erection of a new ward for tubercular patients and a Sanatorium Chapel, the gifts of American friends.

PEACE IS POSSIBLE is the theme selected by the United Council of Church Women for its sixth annual observance of World Community Day, to be observed on Friday, November 4, with services in several hundred communities across the United States. Most of these will be interdenominational gatherings in central auditoriums, since the Council represents some 10,000,000 Protestant church women of 83 denominations. As a feature of the observance the women are planning at each church center to collect materials which will be sent overseas, principally to Europe, for the making of dresses and other items of clothing. The project is known as "Pieces for Peace." Especially desired are yarns, floss, crochet cotton, trimmings and curtain materials. These will be bundled and shipped overseas through Church World Service, and will be given to needy families in several countries for the making of clothing. Miss Mabel Head, the Council's official observer at the United Nations, is in charge.

IF a comprehensive approach is to be made to overcome juvenile delinquency in a large city, there must be cooperation and understanding by various governmental and private agencies interested in the problem—including the home, the church, the school, housing authorities, recreational agencies, the police, the courts, and the mental and health centers and officers—a semi-official body of New York City citizens recently reported to Mayor Williams F. O'Dwyer. The committee had based its report on a detailed study of conditions in a congested area of the Bronx from which came 73% of the county's delinquents. The remedial plans of the committee would cost about \$500,000 a year, it was thought. They include smaller classes in the school, more audio-visual education, playgrounds, counselling and health facilities, special provision for handicapped or "problem" children. A long-range objective would be better housing for the area, pre-marital counselling, and increased case-work social service. Churches, the committee said, have a basic contribution to make to the strength and harmony of family life, and there should be a "two-way system of referral between churches and social agencies." They added: "Courses for parents on sex education of children, as well as marriage counselling for youth and courses on family living, should be offered by the various churches to their members. Clergymen within the area should participate in training courses in counselling techniques."

FLYING KITES ON CALM DAYS

(Continued from Page 1)

preacher to lead his church in progressive growth during the summer, vacation season. So difficult is it to fly our church kites during the summer season that at times we are tempted to wind up our ball of twine and wait for more favorable seasons. No other season of the year tests the loyalty of a congregation or the resourcefulness of the minister so much as the hot summer season. To succeed then is a mark of distinction.

CORNERSTONE LAYING FOR FONDREN SCIENCE BUILDING

Cornerstone laying for the \$2,000,000 Fondren Science Building was held at Southern Methodist University, Dallas, recently. Its construction made possible by a gift of \$1,000,000 from Mrs. W. W. Fondren of Houston, Texas, the building is to be the largest single structure on the SMU campus. It is due for completion in 1950, and will house the university's natural sciences departments.—Methodism on the Campus.

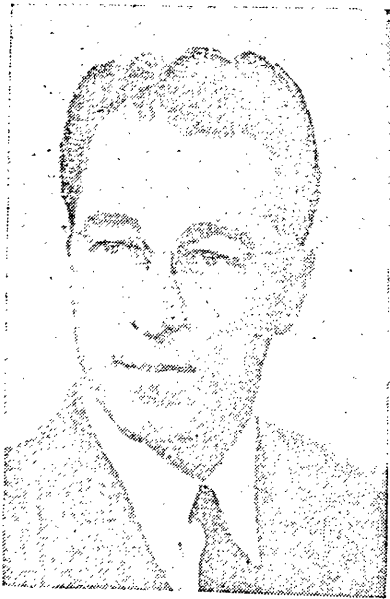
West Memphis Methodism Dedicates Church

By DAYTON SACKETT

(Editor's Note: The following article by Mr. Dayton Sackett, member of the First Methodist Church of West Memphis, was written for use in the bulletin and program distributed at the Dedication Service of the West Memphis Church, and is used here by permission. A reception honoring Bishop and Mrs. Paul E. Martin, held at the church on Saturday evening, was attended by members and friends of the church. A capacity crowd attended the Service of Dedication Sunday morning at which time Bishop Martin preached the dedicatory sermon and led in the Service of Dedication. A dinner at the Wonder City Cafe for the official family of the church and guests concluded the dedication occasion. Pictures taken at the reception Saturday evening will be found on page 15.)

The first step towards the organization of the First Methodist Church of West Memphis was made in October 1933 by the Reverend J. G. Ditterline, when he was pastor of the Hulbert Methodist Church. He invited all the Methodists of West Memphis to meet with him in the theatre for the purpose of organizing a Methodist Church in West Memphis. Before this meeting was held Brother Ditterline was transferred by the Annual Conference and was succeeded by the Reverend I. L. Claud.

Under the leadership of Brother Claud the First Methodist Church was organized November 21, 1933, at a meeting held in the Z. T. Bragg Motor Agency building, where the following were elected to the first Board of Stewards; C. H. Brown,



REV. HAROLD EGGENSPERGER, Pastor First Methodist Church, West Memphis

Chairman; John A. Cooper, Vice-Chairman; Paul Bernhard, Treasurer; Z. T. Bragg and M. B. Currie. This Board accepted the offer of the Crittenden Hotel and the first service of the new church was held in that building Sunday, November 26th, 1933, with fifty-six charter members present. A Sunday School with fifty-six members was organized with John A. Cooper as Superintendent and John P. Wilson as Secretary and Treasurer. It was decided to accept Bro. Claud's suggestion that he divide his time between Hulbert and West Memphis, preaching

at West Memphis on alternate Sundays. The combined budget for both charges was set at \$1750.00 for the year.

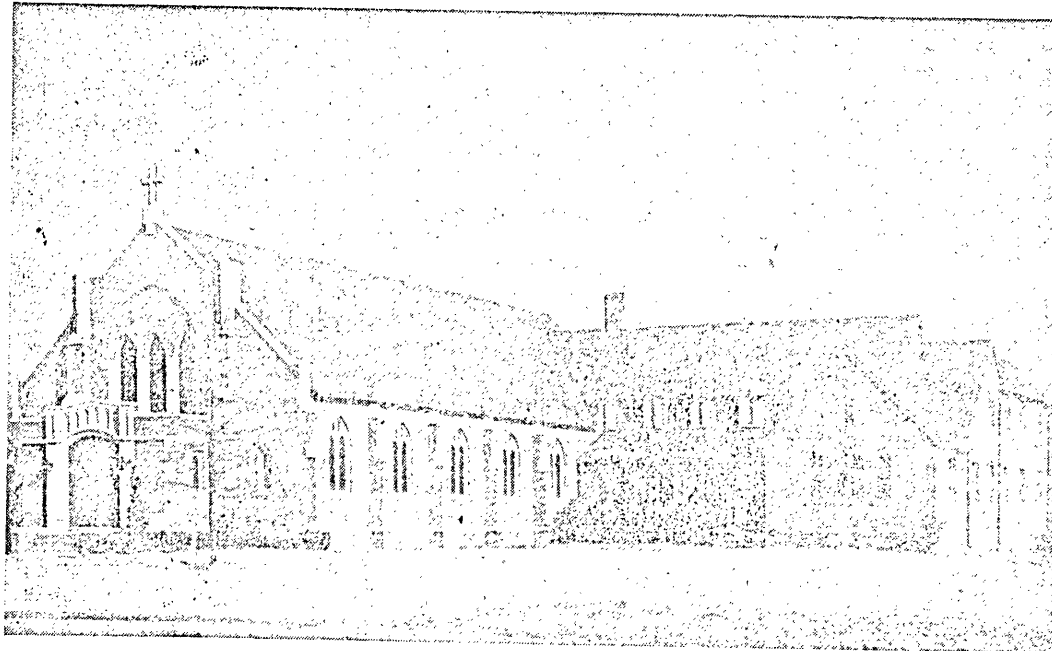
The church continued using the Crittenden Hotel as its regular meeting place, but in April 1934, a committee, composed of J. C. Johnson, John A. Cooper, C. H. Brown and Brother Claud, was appointed and charged with the duty of selecting a site for a proposed new church

time to become the first full time pastor of this church. He and his family moved to West Memphis where they rented a home.

A special session of the Quarterly Conference held on November 23, 1938, authorized the Board of Trustees to buy a lot on Danner Street, and to borrow from the Board of Church Extension \$1,000.00 for the purpose of building a parsonage. The building was completed at a cost of

P. M. Dacus, W. G. Howze, J. C. Johnson, John A. Cooper, Ralph Hamilton and Herschel Manning. The Conference charged the Committee with the duty of carrying out any and all of the functions relating to the building of a new church.

Lots adjacent to the old church's location were bought and plans promptly prepared for the erection of a brick building facing Missouri Avenue on the southeast corner of



FIRST METHODIST CHURCH, West Memphis, Arkansas

building. A site at the southwest corner of Oliver and Pine streets was chosen and it was deeded to the Trustees of the Church by M. L. Thompson in July, 1934. The new building was authorized by the First Quarterly Conference in November, 1934, and the Building Committee hurried the completion of the work so that the first service was held in that new church February 10, 1935, with the Reverend G. G. Davidson preaching the sermon. This building cost approximately \$4,000.00 and the Finance Committee was successful in raising all but a small balance by the time the building was completed.

The membership of the church had grown to eighty-five. The chairman of the Board of Trustees was J. C. Johnson and its membership was composed of all Stewards and A. L. Hughes. The church collector was W. M. Gathings.

The First Methodist Church was raised to a full time charge by the 1938 Annual Conference, and Brother Claud was returned for the sixth

\$3,850.00 and was free of debt except for the loan. It was occupied in April 1939.

The report of the Annual Conference in 1939 showed the church membership to be 204, the Sunday School membership as 193, and the Woman's Missionary Society reported 25 members. This Conference transferred Brother Claud and sent the Reverend Sam Watson to this church.

The Reverend Vernon E. Chalfant succeeded Brother Watson in November, 1940, and during Brother Chalfant's ministry the first steps were taken towards the erection of the present building. The need for a new building was seen and approximately \$3,000.00 was raised for the building fund.

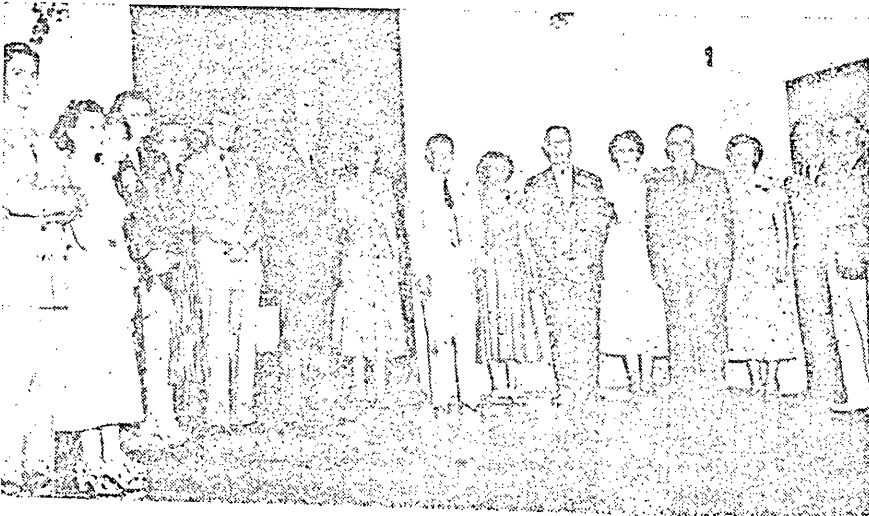
In July, 1943, Brother Chalfant was transferred and the Reverend J. Kenneth Shamblin succeeded him as pastor. He immediately began to organize the building program and the Fourth Quarterly Conference of 1943 elected the following as the Building Committee: Jack W. Rich,

Missouri and Oliver streets. Priority rights were secured for the necessary building materials from the War Production Board, and a contract for the construction of the building was awarded to Frank H. Lee. The cornerstone of the new building was laid September 11, 1944, with Bishop Paul E. Martin preaching the sermon and making the address at the ceremony. The building was completed and occupied early in the summer of 1945. A large percentage of the cost of materials and furnishings had been paid, but there was a mortgage of \$22,500.00 on the church held by the General Board of Church Extension.

The Annual Conference of 1947 transferred Brother Shamblin and assigned the Reverend Harold O. Eggensperger to this church. During his first year of ministry 71 new members were added to the church. The parsonage was completely redecorated and new furniture and the youth program greatly increased.

(Continued on Page 15)

Right: The receiving line at the reception given on Saturday evening honoring Bishop and Mrs. Martin. Right to left: Rev. M. N. Johnston, retired minister; Rev. and Mrs. Harold Eggensperger; Bishop and Mrs. Paul E. Martin; Mr. John P. Wilson, Chairman of the Board of Stewards, and Mrs. Wilson; Rev. and Mrs. Ethan Dodgen; J. C. Johnson, President of the Board of Trustees and Chairman of the Finance Committee; Rev. Kenneth Shamblin, former pastor, and Mrs. Shamblin; Mr. and Mrs. J. A. Bretherick; and Mr. and Mrs. James Bledsoe. Mrs. Bretherick and Mrs. Bledsoe are the presidents of the W. S. C. S. and the Wesleyan Service Guild, respectively.





THE CHILDREN'S PAGE

ANNIE WINBURNE, Editor



IN STORYLAND

THE LITTLE PIG

In a nice, clean pen with a warm little house lived old Mrs. Pig and her little pink pig family. Every little pink pig had a little curly tail and a sharp little nose, but one little pink pig had a small black spot just back of his ear. He was called Spotty.

Mother Pig found Spotty a difficult child to manage. When she called, "Come, children, Farmer Brown is bringing the pail of nice warm milk," the four other little pigs trotted up to the trough and poked their noses in and drank as little pigs should. But Spotty pushed, and shoved and squealed and put his foot in, which was very bad manners, indeed. When dinner was over, Mrs. Pig said: "Come, children, it is time to lie down in the nice clean straw and take a nap, for little pigs grow when they are asleep." But Spotty lagged behind and was the very last one in. Then he walked over his little pig brothers and sisters to get close to his mother's warm side.

One day he refused to take a nap at all, but went up and down beside the fence, poking his sharp little nose into cracks and holes. At last he found a place where he could see under the fence. Then he found that by pushing and scrambling he made the hole larger. He wriggled and squeezed and pushed until his fat little body slid through.

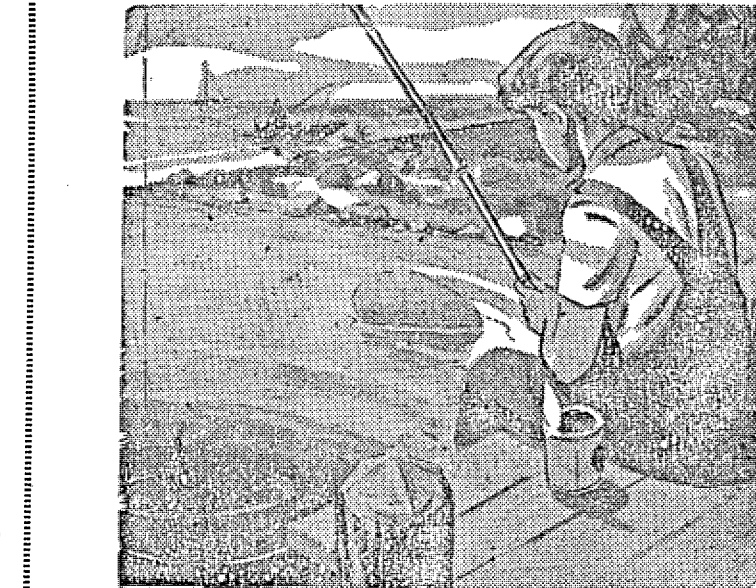
How lovely it was out in the world. The sunshine was warmer and the breezes softer than he had known. The clover blossoms were sweet along the lane, and down at the foot of the hill he saw—what did he see? It looked like a patch of the sky. He trotted right down to find out about it.

When he came to the edge he looked in and saw a little pig about his own size. He walked right into him with that other little pig, but for some queer reason that other little pig was gone. He found himself all cool and wet, so he came out and went on up the hill. I am thinking he must have looked like a mud pie on four fat legs.

At the top of the hill he came to another fence with a hole under it. Once more he pushed until his fat little body slid, wriggled and squeezed through.

This time he was in the orchard. The sun peeped through the wide-spreading trees, the bees hummed, and the butterflies sailed overhead. Altogether it was a wonderful place for a little pig to venture into. After a time he came to the old yellow harvest apple tree. Do you know how yellow harvest apples smell when they are just ripe enough to fall? Anyway, it is a very special smell and very delicious. Spotty tried one. It tasted better than it smelled. He ate another and another and ever so many others.

Then he began to feel very full and very, very sleepy. "Well, I have had a beautiful time, but I think I had better go back now" When he came to the fence, he had some trouble finding the hole, and when he found it, that hole looked much



FISHING

*Fishing on a summer day
Is just lots of fun,
Out of bed so early
Long before the sun.*

*Helping with the chores at home,
Careful not to slight,
Hurrying off with hook and line
To stay 'til almost night.*

*Summer is a happy time
For boys who like to fish,
Every day would be fishing day
If they could have their wish.*

—A.E.W.

IN THE WORLD OF BOYS AND GIRLS

THE UNDERWATER WORLD

Jean and Helen live on a mountainlake far from the other little folk. The lake has another name, but they call it the "Lake of Clear Water."

The two girls live in a houseboat. When the winds are still the water is as clear as glass and they can look down into it for ten or twenty feet. They have discovered a whole new world under the water. The bottom in places is covered with moss and the tall water weeds seem like big trees. If they look very closely they can often see fish swimming about.

In the deep water trout with their beautiful speckled bodies dart to and fro, and in the late summer and fall salmon can be seen. They have come from the ocean to spawn in the little creeks that feed the lake. When they first come into the lake they are a deep bluish color. Then they change to purple and as the spawning time draws near they turn quite red. One moonlight night the little girls were allowed to stay up late to see the salmon jumping. Their dripping bodies shone like silver in the moonlight. It was a sight the children will never forget.

Near the shore great numbers of small fish live. Helen and Jean like to feed them. Have you ever helped to feed chickens at the farm? Well, feeding the fish is very much like that. They crowd near the top and try to snatch the biggest crumbs.

Of course, some of the crumbs fall past the feeding fish right to the bottom. But usually there is an old sucker waiting to get what sinks past the more active little fish. The sucker has always been known as a scavenger of the lake bottom, but Helen and Jean have given him a new name. They call him the "vacuum cleaner." Indeed, he is very much like one, only he draws up water instead of air. He keeps the carpet of moss on the bottom quite clean. He swims close to it and with his mouth sucks up bits of food.

One day daddy called Helen and Jean to watch a stickleback. They knew this little fellow very well, but they had never seen him build a nest. They call him the "Knight of the Waters," because he has weapons to fight with and wears a suit of armor. His weapons are spines or stickles on his back and his fins, and his armor is made of little bony plates overlapping on his sides. This little knight builds a fine castle for his fair lady.

He spends many days gathering tiny sticks and bits of sand which he fastens together with glue from his body. The nest is all one room, has two doors so he can go in one way and out the other. This is where the eggs are laid. They are about the size of a pin head and there are several hundred of them. All the time he is building his castle Sir Stickleback is very much on guard.

Helen and Jean have many other friends among the fish and are making new ones every week. They find them quite as interesting as the animals and birds of the woods and air.—Our Dumb Animals.

JUST FOR FUN

The man at the police clerk's desk wanted some help in serving a warrant. "What does the man look like?" queried the clerk. "Does he have a mustache?"

"Don't know," was the answer. "If he does, he keeps it shaved off." Rocky Mountain News.

* * *

After sending a parcel to European relatives, we received a very grateful letter with this paragraph: "If you can, please send more pills. We didn't know what they were until Cousin Lempi came—she has studied English, you know—and read the name for us. Then we gave them all to Uncle Paul, who has been suffering from rheumatism and he feels much better now. He says it is the best medicine he ever took. The pills are called 'Life Savers.'"—Alice Murdock.

* * *

The personnel manager was interviewing a young lady for a book-keeping position. "You understand, of course, young lady," the manager affirmed, "that we are looking for a responsible person to fill this position."

"Oh, I'm responsible," the young woman replied eagerly. "On my last job, every time there was something they called a discrepancy, they always said I was responsible."—Woodmen of the World Magazine of the World Life Ins. Co.

smaller than it did before. He put his nose in, and he wriggled and squeezed and pushed, but his fat little body would not go through. So he squeaked and squeaked, "Wee! Wee!" until he had no breath. Then he rested some, and then he began again. So he went through the long summer afternoon.

When Farmer Brown came up from the fields at night he stood at the barn door and said: "I think I hear a pig squealing." Then he took care of the big tired horses and came out again. "I'm sure I hear a pig squealing," he said, so he visited Mother Pig and found that Spotty was missing.

When Farmer Brown found the little runaway pig squeaking and squealing under the orchard fence, he pulled him out into the pen. Poor Spotty was too tired to complain of his tummy ache, so he snuggled into his straw and slept till morning. When he got up he ran right out to his hole under the fence, but Farmer Brown had found it, too. He had filled it with a good-sized stone, much too hard and heavy for little pink pig noses, and Spotty had to content himself with one adventure.—Christian Observer.

Auto Salesman: "It runs so smoothly, you can't feel it; so quietly you can't hear it; has such perfect ignition, you can't smell it, and for speed—boy, you can't see it!"

Englishman: "My word, ole chap! How do you know the bully thing is there?"

RAIN IN JAPAN

By ELIOT R. SHIMER, Yokohama, Japan

THE rainy season is here—miserly! It's raining now; it was raining yesterday; it's been raining for weeks; it will be raining for weeks more. After the cold winter, teaching in cold classrooms; living with defective stoves; riding the windowless trains the early weeks of June were heartily welcome. The sun beamed every day; I knew it was time to play baseball; I had the urge to hunt for a swimming hole. But then it began to rain. Japan became damp again. I squeezed out the remaining few drops of oil for my stove and started the fire again . . . shades of last winter . . . misery!

And yet, as I began to feel sorry for my own discomfort, the usual thing happened. I looked out of my window here at school. The athletic field was ankle deep in mud. Yokohama city below me was blanketed out by the sheets of rain. But there below me, picking their way across the destroyed foundations of the old gymnasium, the school children were arriving. There were all kinds . . . big ones, junior high school children, little girls, old teachers; even the kindergarten tots made their way through the rain, hugging onto one another for fear of being blown away. Hundreds came, no, thousands—just for one more day of school. The luckier ones had umbrellas, a symbol of what it must be like to stay dry, but an umbrella never did anyone any good in the rainy season during a high wind. I had to look long before I could find a student with a rain coat. All were soaked, soaked to the skin, for most had been traveling for an hour or two on crowded trains—so crowded that the windows had been pushed out.

Their feet . . . one could make an

interesting study of Japanese feet. The local gay blades downtown stumble in high-heeled clod-hoppers that their G. I. "boy friends" have given them. They are the lucky ones, they have shoes. But the school children, too young to pick up a boy friend, too innocent to have heard about the black market, they just come to school as they have been doing for years now—barefoot—



ELIOT R. SHIMER

ed. Little feet plodding through the mud . . . through the cold mud. It doesn't help one's T. B., you know. I remembered how my mother would insist that I put on my rubbers if there happened to be a heavy dew on the grass. There was a heavy dew in Yokohama, all right. Even if the more fortunate children did have shoes, they never wore them in the mud and rain—that

would rot them quickly, break open their seams. Here in Japan, if you had shoes you saved them for good weather and for an important occasion.

Once inside the school, the children shook off the excess water, pulled out rags from under their coats and pitifully tried to dry their heads. This was their supreme defense against the ever-present danger of pneumonia or T. B.—a rag to dry one's head on! And then all day they sat in their wet clothes, just as they had done the day before, and the day before that. Our school is a stone building, the only one of twelve that survived the holocaust of B-29 fire bombs. The stone floors are cold, very cold, especially cold for wet, bare feet.

The students gather in the chapel for the morning worship. The walls of the chapel are soaked through, the plaster is beginning to peel—five weeks of rain is harmful to buildings as well as to children. The singing is as strong as usual, but the dampness has caused the piano to be sadly out of tune, but never mind. There is the usual coughing during the prayer, but no one turns around. No one, that is, except this American. He is not yet accustomed to the warning sign of T. B., it bothers his conscience. But to the Japanese it is like the ticking of a clock, to be expected, of course.

It's raining in Japan. To me, an American with an American heritage, it is as though all hell has suddenly descended upon Japan. But to the Japanese, it is just another disadvantage, another difficulty of life; it is just another cost of an education, or the added price one must pay for having been born a Japanese or for having been born at all.

DEDICATION OF MINISTER'S HOME

A most impressive service was held Sunday, July 10, when the home of Rev. and Mrs. M. N. Johnston of West Memphis was dedicated.

Friends met at the home at 4:00 o'clock in the afternoon and Rev. Ethan Dodgen, district superintendent of the Helena District, had charge of the dedication.

Mrs. L. H. Polk read the poem, "It Takes a Heap O'Livin' in a House to Call it Home" by Edgar A. Guest.

The group joined in singing "We Gather Together" and "Sweet Home."

Rev. Harold Eggensperger, pastor of the Methodist Church of West Memphis and Rev. J. Leighton Scott, Presbyterian minister, took part in the service.

The house was lovely with floral arrangements of pink gladioli interspersed with greenery.

Brother and Mrs. Johnston were married in 1916 at Holly Grove. Brother Johnston was licensed to preach in 1906 and was pastor of the First Methodist Church at Hulbert when he retired.

Their only child, Mrs. J. L. Morris of Marked Tree, with her three daughters, was present for the dedication.

About twenty friends of the couple attended this unusual service.—Reporter.

DR. GROSS RETURNS FROM ALASKA

Nashville, Tenn.—Sun tanned and thrilled with what he had seen in "Uncle Sam's Attic," Dr. John O. Gross, executive secretary of the Division of Educational Institutions of the Methodist Church, returned to Nashville, July 19 from Alaska where for the past several weeks he has been collaborating in a study of educational problems in that territory.

The survey in which Dr. Gross served as consultant, was sponsored by the Board of Missions of the Methodist Church. The survey staff included Bishop Gerald Kennedy of the Portland, Oregon area, which includes Alaska, and Dr. Earl Brown of New York City, an executive of the Board of Missions.

Dr. Gross, who is widely known as a leader in Christian higher education, was invited to be one of the survey group in order that his judgment and counsel might be had on the various issues involving future educational policies and plans for the establishment of Christian colleges in that area.

Among the various places visited in connection with the study, were Juneau, Fairbanks, and Anchorage.

Dr. Gross stated that the trip to Alaska was made by boat from Seattle to Juneau, along the inside passages noted for its superb scenery. On the return trip Dr. Gross used air transportation. Leaving Anchorage on Monday afternoon he was at his home in Nashville in a little more than twenty-four hours.

And Jesus said unto them, I am the bread of life: he that cometh to me shall never hunger and he that believeth on me shall never thirst.—John 6:35.

to see a wealthy man not only give his money, but his time, also. When a man comes to the conclusion that he will give himself to the boys of his community, as well as his money, that man displays a high form of Christian living.

MISSIONS' DOLLAR-A-YEAR MAN

By EZRA M. COX

IN wartime we often hear of someone referred to as "a dollar-a-year man." He is most often a wealthy industrialist who is drafted to supervise government war industries.

Now the Methodist Church, and particularly the Division of Home Missions and Church Extension, can refer to its "dollar-a-year man." He was not drafted, but came to a representative of the Division and volunteered to work for the Church for a dollar a year and pay all his own expenses.

The man is Earl D. Minton, of Mountain View, California. He is the owner of one of the largest lumber mills in central California. He is sixty years old and hopes he can spend the last ten years of his active life building churches for the Mexican, Japanese, Oriental and Alaska Provisional Conferences.

He has turned his private business over to his well-trained son. He has set up a trust fund to keep himself and pay such expenses as he may incur in this new adventure in life. When he leaves this world he is providing that this fund will be invested where it can go on building churches forever. He has set up another trust fund for Mrs. Minton.

Behind Mr. Minton is a story of the influence of the church. He was born in Kansas in a religious home. He learned the lumber business

from his father and inherited the industry.

As a business man he has taken the teaching of his church seriously. He has put the teaching into his business as well as into his personal



DR. EZRA M. COX

life. He believes in social justice. Interviews with his workmen bear out the fact that he has practiced it well. Many of his workers never worked any other place. Some have been with him for thirty-six years.

In coming to his new field of service he says he is doing it for the fun he will get out of it. He confesses he loves to build buildings, but he would rather help build men. In his new task he sees an opportunity to inspire congregations to enter into a spiritual venture. He gives his time and pay for the privilege of doing so. He asks the people desiring a new church to meet him part of the way and give either money or time. If they can give both, their blessing will be all the greater.

Mr. Minton will fill a great need in the field of Home Missions and Church Extension. Most mission churches are made up of people from some other country, and many are poor. The Scripture gave thirty-six commandments to guide us in our relation to the "stranger within our midst." Mr. Minton endeavors to carry out the commandments of the Lord. Long before he thought of his new work he practiced that to which he is now devoting his entire time. Interested in the welfare of the Mexican people of his community, he, himself, built them a very beautiful church. He saw their need for workers, so he organized a class of boys and taught it for twenty years.

It is easy for some wealthy man to give money if someone else will do the work. It is an inspiring thing

“You Can Choose Your Destiny”

By E. STANLEY JONES

CHRISTIANITY works down from Christ. Science works up from the facts. Are the gods of the two the same God? Yes. There are only two things—the Way and not the way.

There is a destiny ready for you. If you live according to it, you live. If not, you fall to pieces.

Is destiny set? Can't we deviate from it? Destiny is determined by physical heredity, social heredity, and choice. Choice plays the most important role.

The right thing morally is always the right thing physically. The right thing morally is always the right thing economically. The right thing, the Christian Thing, is always the healthy thing; and the unchristian thing, always the unhealthy thing.

There is a certain group of men called the Oxford group which advocates absolute honesty, absolute purity, absolute unselfishness, and absolute love. Another man jokingly said he'd start a Cambridge group which would advocate absolute dishonesty, absolute impurity, absolute selfishness and absolute hate. He could not do it. Why not? It won't work.

There are five things a human being cannot stand: an empty, goalless universe; self-centeredness; anger; fear; and a sense of unresolved guilt. These things throw sand into the machinery of life. But Jesus taught the opposite of all these. He showed men God and heaven; he

taught God-centeredness instead of self-centeredness; he substituted love for anger; faith and trust for fear; and he gave men a feeling



DR. E. STANLEY JONES

of forgiveness found in repentance.

You were not made to be the center of the

universe. You assume to be God, but the universe won't back you up. Learn to be a part of the universe. Living cells sacrifice individuality and join together to form a living organism. Individually, they would soon die. As an organism, they have life. Consider that dreaded disease—cancer. Cancer is nothing more than a cell turned self-centered.

Whenever a person tries to follow his own will, he goes against God's will, and he does not like his own will. But whenever he follows God's will and loses himself in it, he finds peace and he likes his way.

Bound to Christ, I walk on earth, free! Low at His feet, I walk the earth. . . .

You have a Christian stomach—a stomach with goodwill. You have Christian glands—glands made to function properly and in the right way. Anger and fear upset your stomach and gland secretion. They were made to function properly and in the Christian way.

Christ promised a sense of forgiveness. I don't know where heaven or hell ends, but I know where it begins. Live as if the kingdom of heaven were here; heaven is a condition here. Take the condition to the other life and you have a place. Hell is a condition here. Take this condition to the other life and you have a place.

You don't enter heaven nor hell. You get it. Jesus came not to take you out of hell, but to take hell out of you and get heaven into you. Let him do it!



What Revolution Means To The Chinese



By TRACEY JONES, Nanking, China

A few days ago, on my way to the Kulou Hospital, a five or six-year old girl, dressed in rags, ran up to me. She wanted money. I usually do not give to beggars, for the greater number are professional, but this little girl looked different. I glanced around for her mother whom I felt certain was somewhere near. Sure enough, up ahead was a young woman, perhaps thirty, sitting by the road. I noticed at once that there was something strange about her. She wasn't watching me, the child, or even the baby huddled inside of her clothes. She just sat there staring at the ground. I walked towards her, the little girl pleading at my side. I stopped in front of her but her eyes did not turn. I gave the little girl some money and walked on. The mother never moved. The child started down the road again to look for more help.

I could not forget the look in that woman's eyes. The hopelessness, the weariness, the utter fatigue, her indifference to life, even to her own children. She had stood about all she could take—war, killing, moving, hunger, uncertainty, and no sign of it all stopping! When I started back towards my section of the city two hours later, they were gone. I have not seen them since.

You ask what is happening in China. All I can report is what I see in the lives of people. Who that destitute mother is, I do not know. She is just one of the thousands in this city in desperate need. But there are others I do know. Perhaps a word about them will give you a glimpse of what revolution means.

I met Mr. "A" three months ago on a plane flying from Hongkong to Shanghai. I had taken Martha and the two children there for refuge and I was on my way back north to Nanking. Mr. "A" was about my age, just over thirty, and spoke excellent English with a British accent. He had graduated from Yenching University, one of the best in China, and then had spent three years at Cambridge where he received his Ph.D. After leaving his wife and three children in Hongkong, he was on his way back to Shanghai where he held an important position in a government department. He differed from the destitute mother in Nanking only in the sense that he understood the forces that were keeping China in continual chaos. But the weight of the uncertainty, the fear of the pres-

ent and future were as deep and painful.

Frankly his future is not too bright. He is just high enough in government work to be singled out for careful investigation by any new government, and low enough that he cannot leave the country. He is a product of the best of the west—brilliantly trained, thoroughly adjusted to western democratic ideas, the cream of the small technical experts in China, a Christian of many years. He realizes that he will find it very hard to adjust to this revolution with its many demands, yet he knows that he must try. But how? How can his thinking be fused with the totalitarian and materialistic mentality of the revolution? Basically it is this problem that bothers him, for he does not want to give up that which he has learned from the west.

Then there are the revolutionists! They are everywhere. We have some in our Christian church. One of these is "B", son of one of the most devoted and courageous pastors in this part of China. This lad, a junior in college, like many college students wants revolution and now! He had his first contact with the Communists during the war against the Japanese, and he liked them. He sees them as the only hope of China. The Kuomintang (the Nationalists), he would say, no longer can lead the people. They died within long ago, and it has taken all these recent years for their corrupt organization to collapse. He is struck by the contrast of the simplicity of the Communist leaders in comparison with the Nationalist leaders. He, a devoted Christian, is heartbroken that many of these rich men and women, who desperately are trying to stop the revolution, are professed Christians. He cannot understand why the United States has tried to support such a crowd in power. He would not consider himself a Communist. He is Christian. But his cry is—"Bring on the revolution! And Now!"

But the average Chinese is much more like old Chiang Wen-teh. He is 77 years old, has been with our Methodist High School for 52 years. He went through the Boxer Rebellion, the revolution of 1911, the period of the war lords, the looting of Nanking in 1927, the rape of Nanking in 1937 by the Japanese, the victory of 1945, and now the present attack on Nanking in 1949. He has never left the city but takes each conquest as it comes. His view of the present revolution is summarized in the words—

"Let it come. We will adjust to it and it will adjust to us." He is "old China" personified.

Some months ago when the city was in virtual panic, I called on Father Chiang, was greeted by a smile and he chatted with me as if nothing had happened. Not more than two hundred yards away there was a steady stream of people heading for the railroad station and other avenues to escape from the city. But he looked at me and said, "mei yu kuan hsi." ("It is not serious!") He reveals the real heart of the Chinese people, that capacity to take change, revolutionary change, and hope to modify it. "Let it come," he says. "It will change and modify!"

And what about ourselves? This is a hard question to answer. As Americans we cannot escape the bitter feelings the Communists have towards what they consider an imperialistic and reactionary nation. We have no way of knowing whether or not we will be allowed to continue our work. There will probably be periods of uncertainty and tension, for their policies will probably fluctuate. However, it is our hope to stay. The whole world "groaneth and travaileth" and to share in its recovery we may all have to share to some degree in its pain.

Be patient with China, her problems and her people. There is no simple solution to her problems and we must all be careful not to brand any one side. I have no fear of the future of the Christian church in China. It is now a part of China and will not be uprooted! If it faces persecution, it may be strengthened rather than weakened. The chances of persecution are slight. More likely it will be "hedged in" but not actively opposed, and by love and patience in time should be able to make this period one of opportunity and growth.

POSTWAR EUROPE

Four years after the end of war, there are today in W. Europe some thirty million hungry and about 12 million persons with exceedingly bad housing, according to statistics compiled by British relief societies.

In France alone, war orphans total more than 250 thousand, and in Germany the figure is at least 10 times as large.—Victor P. Hass. Omaha World Herald.

PARADISE

By Mrs. Mims Thornburgh Workman

Step softly! Listen! Listen!
Hark, the singing far away!
Hear the singing of the summer
wind,
The ticking of the old clock
On the high shelf,
Murmuring voices,
A low sob.
In this hushed place
The magnitude of a brave life
Spent in service for her clan
And fellow-man
Is revealed in all its goodness.
Later years fragile as old lace
Held command in her face;
A glow there made her live
Outstandingly in many ways.
Step softly, softly,
Close her bedroom door gently.
Just at the twilight hour,
So fittingly, being seventy-seven,
Mother Workman entered Paradise.

July 6, 1949

The Methodist Parsonage
El Dorado Springs, Missouri
(Written at the death of Mrs. J. M.
Workman, Conway.)

"GOD'S PROMISES OUT OF PRINT"

By William D. Gray, Manila

Sam Jones used to tell about a man who wrote to a publishing house and asked about a book in which all the promises of God, recorded in the Bible, were written. The publisher wrote him that the book called: "God's Promises" was out of print. The man threw himself across the bed, and in the anguish of his soul, cried out: "God's Promises out of print!"

God's promises are not out of print. They are still in the Bible: they are written on men's and women's hearts: they are in the voice of the wind: they can be heard in the song of the birds: they are in the animals of the forests and the beasts of the field: the trees and the flowers, and the lily of the valley bring the promises to us and write them on our hearts. They are engraved on the walls of our homes, on the skillets and the frying pans: they are reflected in the lives of our children. They are written along the roadside, and across the face of the sky. God's promises are everywhere. But there are certain conditions implied: "They that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run and not be weary; they shall walk and not faint."

When one obeys the voice of God, that places God under obligation to him. A man said once that God would wreck a thousand worlds, if need be, to verify His promise in one life.

God could build another thousand worlds in one moment, if He chose to do so. "He scooped out the oceans with the hollow of His hands; He spread out the heavens with a span; He comprehended the dust of the earth in a measure; and weighed the mountains in scales and the hills in a balance." God is Supreme, and His Word is the highest law in the land. So be it.

A successful young executive said: "I have found that it pays to have a high expectancy of good. So many people expect the worst. Perhaps things do look black, but why expect a storm? Why not expect the sun to break thru? Why not expect the best to happen? There is something magnetic in the way one thinks."—Democracy in Action.

Vacation School Visits Children's Home

A very successful ten-day Vacation Church School was held at Bryant with Mt. Carmel joining. The school began on May 30 and ran through June 10. There were 39 enrolled with 8 helpers.

The Beginners studied "My Home

World."

One of the highlights of the school was our visit to the Methodist Children's Home in Little Rock. Miss Cannon took us through all the new buildings which are just beautiful and so well kept. We all came away



and Family." They made "Happy Home" books and posters of working, playing and worshipping together.

The Primaries studied "We Go to Church" which was very interesting. They all took part in helping to make a frieze of their families going to church. They also made a beautiful little miniature church and gifts for other groups in the church.

The Juniors studied "The Story and Work of the Methodist Church, the Beginning of Methodism, its Leaders and Growth Through the

feeling happy that we have a little share in supporting such a fine home for our children and people like the Cannons at the head of our home.

Our school closed on Friday night with a fine program, sharing with the parents and friends some of the things they had learned during the school.

We want to thank Mt. Carmel for bringing their children and their workers which helped to make our school a success.—Mrs. J. R. Martin.

REPORT OF A CARAVAN

By JIM CLEMONS, Wynne, Arkansas

(This is the second in a series of reports on this Caravan.)

SINCE we left Clay Center, home of Nola's parents, with whom we visited, our Caravan has completed work in two of the communities which we will visit this summer. In both places we were treated with real hospitality by all the people whom we met. And it was in these towns that we received our first experiences of the work which we had been trained so thoroughly to do—working with young people and their adult counselors of local Methodist Youth Fellowships.

In Long Island, we not only shared many Christian experiences which we will never forget, but also saw many things for the first time in our lives—for Pat, June, and me, buffalo grass that was growing exactly as it always has in land that has never been plowed; for June, although it was across the Nebraska state line while we were visiting with friends who had invited us to their farm, a windmill in operation; and for us all, this, too, in Nebraska, a prairie dog town with at least 25 inhabitants.

We were told by the people of Long Island that, although much wheat was grown in that section of the state, the real wheat country was about 100 miles west, where there was nothing but flat plains of the crop. Also, they told us, cattle raising is the backbone of farming in this area.

This statement we heard repeated in Mankato, and were able to see a part of a pasture that covered over 1200 acres, all in natural buffalo grass.

Many of the problems of farmers were prevalent during our stay in Mankato. On one farm we visited, grasshoppers were so thick, we could hardly walk without stepping on

them. Their real destruction is to corn—an important crop in the eastern part of Kansas. After they have grown wings, they begin migrating in droves. During the early part of the week, a wind storm hit in and about Mankato and caused considerable damage to much wheat by bending the heads to the ground, making it impossible for combines to cut them. Too much rain, also, is a serious threat, for if the fields are muddy, the combines cannot cut and the ripened grain falls to the ground. The prairie dogs are poisoned almost yearly because the holes they dig in pastures bring injuries to cattle.

At the time of this writing we are in Phillipsburg.

The wheat harvest here is in full swing. In the past few days we have seen combines in almost every wheat field, and many more—as many as five at one time—on trucks heading north along the highways toward Nebraska, the Dakotas, and finally, Canada. Yesterday we were taken into a large wheat field and permitted to ride a self-propelled combine, to observe the operations of a grainery—the dumping, testing for moisture and weight, and the loading of the grain into a railroad car. It was interesting to notice that in one field, farmers were plowing right behind a combine. We learned that this immediate plowing was done for a threefold purpose; to prevent weeds, and thus to prevent insects, and to help keep a high moisture content in the soil until the fall planting.

We are still having as great a Christian experience as we have ever had. Meeting new young people, pastors, and laymen—all sharing the work of the church—is certainly inspiring to us.

Often we think of the other teams
(Continued on Page 16)

YOUTH'S LETTER DRAWS MORE THAN 80 REPLIES

CHICAGO—The feature article, "What Methodists Believe," in the current issue of *The Christian Advocate*, national weekly of the denomination, recalls the letter from Andrew D. Riosa of Venezuela, South America, written to the office of the Methodist Commission on Public Information here last November.

Nineteen-year-old Andrew left his native Trieste, Italy, to escape serving in Tito's Communist army and came with his parents to the seaport town of Caracas where he somehow became interested in Protestantism. In his letter, he said, "... since the Catholic faith is not satisfying my religious aspirations, I apply to you in order to be instructed in the faith of your church."

How young Andrew found the address of Methodist Information is not known. Rev. Arthur West, associate director of the Commission and head of its midwest office, turned the letter over to Dr. T. Otto Nall, acting editor of the *Advocate*, for possible comment. Dr. Nall wrote an editorial requesting answers from Methodists and the three best letters were published. They were selected by Miss Elizabeth Lee and Rev. Dr. A. W. Wasson of the Board of Missions and Church Extension, New York City.

The letters were written by Julia L. Tompos, office secretary of the Methodist Children's Home, Berea, Ohio; Dean B. McCoy, sophomore at the College of Puget Sound, Tacoma, Wash.; and Rev. Charles H. Gilbert, pastor, First Methodist Church, Maine, N. Y.

When the *Advocate* informed Andrew of its action, he wrote, "I am flattered that my letter aroused so much interest . . . I am living a life without satisfaction, with my soul demoralized and physically tired. Your letter, your publishing of my letter, your wish to know something about me has raised up my morale a little bit and has given me a little more confidence in myself."

Answering the young Venezuelan, Mr. McCoy declared, "... the epitome of our faith is this: my brother, if you believe in God and are trying to lead a better life each day, give me your hand . . . our church is not authoritarian, demanding uniformity of belief among all its adherents . . . We believe in the divinity of Jesus . . . We consider Jesus as our teacher and example. . . . We believe in the forgiveness of sins, in that God holds no grudges. . . . We believe in the eventual triumph of righteousness and in the establishment of Christ's kingdom. . . . Then, too, we believe in the life everlasting."

Miss Thompson revealed "I chose The Methodist Church when I had the choice from a family background of the Roman Catholic, Lutheran, and Reformed Presbyterian churches, and (from personal contact with) the City Rescue Mission, Evangelical, Baptist, Independent Catholic, and the Methodist churches."

Part of Mr. Gilbert's answer was "Methodists believe in a life of prayer, enabling the Christian to become a man of God who understands what his Lord would have him do."

Serious-minded young persons who want to encourage Andrew in his faith may address him at Reducto and Mirande No. 61, Caracas, Venezuela, S. A.

A man is worth what he gives.—Ex.

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

CHRISTIAN EDUCATION

Contributing Editors:
Ira A. Brumley
Pryor Reed Cruce

REPORTS OF VACATION SCHOOLS

Smuckover Vacation School

The Vacation School in the Smuckover Methodist Church started May 23rd and continued for two weeks. We had an outdoor picnic on Friday, June 3rd, and Sunday morning following we had a sharing program in the church during the Sunday School hour. Our program was as follows: Kindergarten class played a song using their rhythm band, and sang two songs. Primaries sang "I Was Glad" and gave a litany they had written. They sang "Our Church."

Juniors sang, "Forward Through the Ages." One boy gave the history of the local church and a girl gave the officers of the church. They closed by singing, "In Christ There is No East or West."

Immediately following the program we had open house in our new educational building. The Kindergarten group had on display their houses made of paper bags, accordion books and the rhythm instruments. We had a special table for the parents where we gave out leaflets on child care, the CHRISTIAN HOME MAGAZINE, and the "Ten Commandments for Parents."

In the Primary Department the children had constructed a church of cardboard with a steeple and a bell. The church was very attractive, painted white with a green roof and stained glass windows. The children had furniture out of brown construction paper, everything in miniature and most complete even to having a picture of the pastor back of the pulpit and little tiny flower baskets in front. The Primaries also made picture folders and place cards to be sent to the crippled children's hospital.

The Juniors made some lovely scrapbooks about our church and spatter print pictures. The boys made some book ends, one set to be used on the book table in the Junior room, while the girls made some napkins.

As usual we needed more teachers, but the children wanted to continue another two weeks which was a compliment to the teachers.—Mrs. D. McDonald, Director.

Salem Vacation Church School

The fourth annual Vacation School was held at Salem for the usual two weeks. Fifty-four children were enrolled and four regular teachers and twelve helpers staffed the school. The Women's Sunday School Class provided light refreshments each morning.

Mrs. John R. Pelton had charge of the Junior Class, assisted by Mrs. Lloyd Ulmer. There were twenty-two children in this group and they studied "The Story and Work of the Methodist Church." Helpers in this group were Misses Jo Ann Samples, Johnnie Ruth Bray, Edna Ruth Tanner, Gloria Ulmer, Jan Gregory, Sue Chastain, Ann Shelby and Nina Vandegrift.

Mrs. Pauline Wager taught the Primary Class of sixteen children. They studied "Out Doors in Palestine." Helpers in this group were Misses Patricia Couch and Erma Weger.

The Beginner Class was taught by Mrs. Hoames Aston. There were six-

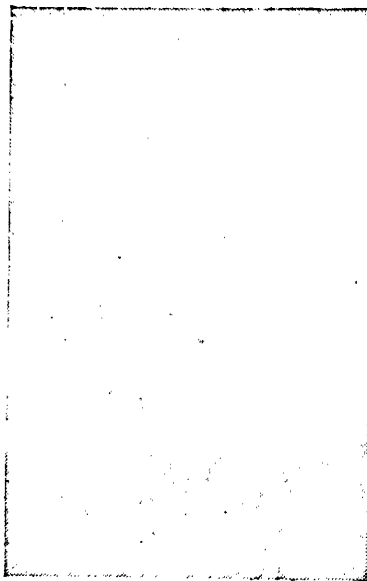
Little Rock Conference Youth Director

BEGINNING with the new Conference year, the Board of Education of the Little Rock Conference has employed a full-time director of youth work, who will spend much of her time in the field in the promotion of the program of the Methodist Youth Fellowship. The new director is Miss Emogene Dunlap, a native of Arkansas, born at Arkadelphia and spending the most of her life at Malvern, where she graduated from High School. She attended the College of the Ozarks at Clarksville, where she received her A. B. degree.

After completing her college work, Miss Dunlap taught for a number of years in the Malvern High School where she was later assigned to a place in the business office as assistant to the superintendent.

She has been active in the youth program of her own church and in district and sub-district work in which she was given leadership responsibilities. She attended the National Youth Conference at Cleveland two years ago, and for the second year has shared in the South Central Jurisdictional Recreation Conference held in Oklahoma City

and at Turner Falls, Oklahoma. Miss Dunlap replaces Rev. C. Ray Hozendorf, who has served for the past several years as voluntary director for the Conference.



MISS EMOGENE DUNLAP

and at Turner Falls, Oklahoma.

Miss Dunlap replaces Rev. C. Ray Hozendorf, who has served for the past several years as voluntary director for the Conference.

ARKADELPHIA DISTRICT M. Y. F. MEETS IN ANNUAL RETREAT

The young people of the Arkadelphia District met this past weekend at the First Methodist Church in Arkadelphia for their annual retreat at which time they made plans for the year's program in their district. The business session was presided over by the president, Miss Ramona Smedley of the Fountain Lake Methodist Church of Hot Springs, and Workshop discussion groups were led by Miss Mary Ann Kincannon, Pulaski Heights Methodist Church, Little Rock, Rev. Dan R. Robinson, Malvern, Mrs. Harvey W. Couch, First Methodist Church, Hot Springs, Rev. C. Ray Hozendorf, Hot Springs, and Miss Emogene Dunlap, Little Rock. George Rice of the Winfield Church, Little Rock, was the inspirational speaker at the evening worship service.

Much credit for the success of this meeting is due the pastor and his wife, Rev. and Mrs. John B. Hefley, the youth director, Mrs. Edward McLean, and the District Director of Youth, Rev. Dan R. Robinson.

SPIRITUAL LIFE RETREAT FOR LIFE SERVICE VOLUNTEERS

Life service volunteers of the Little Rock Conference met last weekend in a Spiritual Life Retreat at Camp Aldersgate. Rev. Bob Bearden, Jr., of Fort Smith, served as leader

Mrs. Walter Geyer, Mrs. Jim Thornton, and Miss Mary Dover: Kindergarten Supt., Mrs. Groer Bell, teachers, Mrs. Darrel Nations. Other helpers were: Misses Barbara Brown, Mary Catherine Shirley, Maudeen Farmer, Joyce Crawford, and Patsy Shirley. An offering for the Methodist Children's Home was taken at the close of the school.—Reported by Director, Mrs. Vernon Rodgers.

NORTH ARKANSAS CONFERENCE NOTES

By Ira A. Brumley

North Arkansas Ministers Attend Pastors' School

The following ministers and others of the North Arkansas Conference attended the Arkansas Pastors' School, July 4-8, and took credit: J. C. Wilcox, J. H. Hoggard, Kern Johnson, W. T. Johnson, Byron McSpadden, M. L. Kaylor, Alfred Knox, W. Maurice Lanier, B. M. Sullivan, Mrs. J. H. Hoggard, J. Hillman Byram, Frank Shell, Aubra O. Hays, W. M. Womack, I. L. Claud, Billy V. Dennis, Raymond A. Dorman, H. C. Minnis, A. L. Riggs, Frank C. Weatherford, Fred M. Thompson, Mrs. Fred M. Thompson, Ira A. Brumley, A. H. Dulaney, Loyd Turner, James F. Weatherford, Alf A. Eason, Amos G. Howard, J. T. Randle, H. W. Simpson, Martin A. Bierbaum, Cecil R. Culver, Ralph Hillis, J. H. Holt, Elmo Thomason, David P. Conyers, James Meadors, M. B. Short, Felix Holland, J. H. Richardson, J. W. Sandage, Edwin Dodson, Sherman Ragsdall, Samuel Auslem, Lyman T. Barger, Ethan Dodgen, L. L. Langston, Theron McKisson, Ray L. McLester, E. B. Williams, Irl Bridenthal, J. T. Byrd, Linza Harrison, George L. McGhehey, George Stewart, Porter Weaver, T. C. Chambliss, Marvin Thompson, T. B. Parmenter, A. N. Storey, W. J. Spicer, Laymon Bounds, Virgil Hanks, H. E. Pearce, John W. Glover, C. W. Good, James G. Smith, R. M. Porter, C. F. Wood.

A number of others registered for courses, but for one reason or another did not complete their courses. Some were called away by illness or deaths.

Church School Advance Rallies

Plans are being worked out for a series of Advance rallies for the purpose of promoting the Advance in the church schools.

These are to be dinner meetings for pastors and church school superintendents. It is hoped that as far as possible all church school superintendents who are to serve for the year of 1949-50, will plan to attend these meetings. The following are the dates listed for the various districts:

Jonesboro District, September 6; Batesville District, date to be set; Paragould District, September 12; Searcy District, September 13; Fayetteville District, September 14; Fort Smith District, September 15; Heletna District, September 20; Conway District, September 19.

Near the time for the meeting each pastor and church school superintendent will be written and requested to report as to whether or not he plans to attend one of the meetings. Since these are to be dinner meet-

(Continued on Page 14)

for this meeting which was the first of its kind to be attempted in this conference. Approximately forty young people and adult counselors attended. The program was planned and arrangements for the retreat made by Mrs. Edward Harris, who is Secretary of Missionary Personnel of the Little Rock Conference Woman's Society of Christian Service.

MISSIONARIES ON AGENDA OF SCHOOL OF MISSIONS AT HENDRIX COLLEGE

One of the most interesting features on the agenda of the School of Missions at Hendrix College was the presence on the agenda of two former missionaries to Japan.

Miss Charlie Holland and Ida Shannon were among those to enter the oriental nation when it was opened to the world about the turn of the century. Miss Shannon was in Japan almost constantly from 1915 until 1948, except for the period from 1941 to 1946, when she taught among Nisei (American Japanese ancestry) in the United States. She is a native of Texas.

Miss Shannon, a Tennessee native, but an American by birth, went to Japan in 1904 and she has practically seen Japan "up." Both women answered the call of the church for young people to go into the orient for missionary work early in their lives. Miss Shannon, besides being consultant in the class "Japan" which Miss Shannon taught last week in the School of Missions, exhibited a collection of Japanese articles which included a family of Japanese dolls and a Japanese home.

One of the most amazing facts about Japan as a nation, Miss Shannon said in an interview, is that it has maintained a state of about 98% literacy among its people. At the present time, she said, the country is in the midst of a rush to rehabilitation, during which the curriculum of the schools is being entirely reworked. Compulsory schooling is being enforced to the junior high school level, and emphasis is being placed on democratic procedures and ideals.

Living conditions in Japan during the Japanese-Chinese war between 1937, were extremely poor, Holland stated, but they were bearable by the fact that the government maintained an excellent system of rationing, for its people. Conditions at the present time are improving, but there are still a neighborhood of eight million unemployed now, including some million repatriates (Japanese who are returning from Manchuria where they had practically been forced to go in the thirties).

Only lately, she said, have these men, held in prisoner camps in Russia been allowed to turn to their native land, Japan proper, it is no unusual thing for a mother and several children to be existing on what amounts to about ten dollars a month.

Improvements and adaptations of the most admirable qualities of the Japanese, Miss Holland said, are the country has struggled from the beginning of its existence with natural obstacles and catastrophes. It has repeatedly risen again and built itself to a new and improved standard. Of the twenty-thirty natural resources stated by economists as required for a nation's economic independence, Japan has only two. These two are water power and low grade of coal.

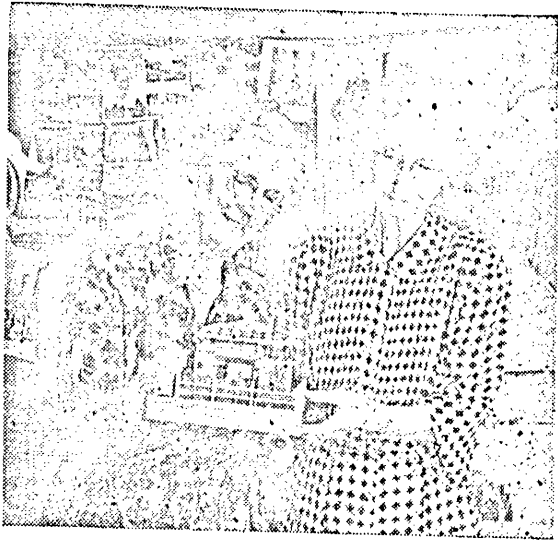
American occupation for Japan seem to be the object of esteem for the Japanese citizens. Miss Holland said, mentioned

Easy

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

MRS. SUE M. WAYLAND, Editor

FORMER MISSIONARIES TO JAPAN



Misses Charlie Holland (left) and Ida Shannon, Methodist missionaries returned from Japan, have each spent over thirty years in that country. Here, they are shown looking at a miniature model Japanese home which Miss Shannon included in an exhibition of Japanese craft at Hendrix College last week.

THREE NEW SOCIETIES IN SCOTT COUNTY

During the past seven months there have been three new Woman's Societies of Christian Service organized in the Scott County Project. In order that these women in these societies might have leadership and help in the organization, Mrs. G. D. Priest was selected to be the sponsor of the Sq. Rock Society. Mrs. Gene Davidson was appointed to lead the work at Parks. Both of these women are from the Waldron Society and will give excellent leadership to the women. Mrs. Felix Holland, Waldron Circuit pastor's wife, will give help and leadership to the Mt. Pleasant Society.

In July a caravan composed of the Fort Smith District officers of the Woman's Society of Christian Service spent two days in the county. Mrs. Monroe Scott, district president, presented the second point in the "Advance for Christ and His Church" in the woman's work. Mrs. Lewis from Greenwood, and district secretary, presented the first point of the program. Miss Estelle McIntosh, Deaconess, outlined the third phrase of the "Advance Program." Mrs. James Chandler of Mansfield, Secretary of Children's Work, gave an inspiring talk on the fourth point of the program for the next four years.

The "Caravan" visited each of the four rural societies in the county. The services were well attended. The women received much inspiration and information concerning the Advance Program for the next four years. The local Woman's Societies were pleased and happy to have the District Officers in the local churches.

Miss Edna Mae Heath, Life Service Volunteer from the National College for Christian Workers, presented the type of training given, the physical equipment, and needs of the college at Kansas City.

Most of the societies of the county are few in membership and had little experience in woman's work, but with a forward look, the vision, and the help received in the Caravan Services they will grow in spirit, number and missionary vision into an active and wholesome group of women interested in bringing in the "Kingdom of God," at home and around the world.

FOUNTAIN HILL SOCIETY

There were seven members present for the meeting of the Fountain Hill Society, when they met to elect new officers.

The following officers were elected for the next year: President, Mrs. W. E. West; vice-president, Mrs. Ethel Starling; secretary and treasurer, Mrs. Edward Goddard, membership chairman, Mrs. Pink Denson; visiting chairman, Mrs. F. E. Denson.

The society will meet at the church on Wednesdays for business meeting. At the close of the business refreshments were served by Mrs. W. E. West, hostess, assisted by Mrs. F. E. Denson.—Mrs. Claud Goddard.

It is not enough to overcome material obstacles; we must successfully face the spiritual challenge.—The Voice.

CROSSETT WOMAN'S SOCIETY

The Crossett Society of Christian Service ended the conference year with a record of successful activities and achievements. The mission studies which included both primary and junior studies along with the adult course, were thoughtfully prepared and presented. The total offering of \$40.00 taken at these studies was earmarked to further Dr. Workman's missionary work in China. The society received Jurisdictional credit on the Study, China in Asia of Today, led by Mrs. Normie Johnson, Mission Study Chairman.

The Crossett Society plans to put forth a maximum effort in money-making projects for the coming year. The new Crossett Methodist Church is nearing completion and the Society plans to have as a project for the year the carpeting of the sanctuary. A two-oven gas range, Masonite-topped tables and folding chairs for the dining room, inlaid linoleum for the kitchen floor and built-in cabinets have already been purchased and installed.

A bazaar is scheduled for November. Committees have been appointed, with Mrs. Eugene Smith serving as general bazaar chairman.

The five circles are cooperating in a sale of stationery and gift wrapping paper. The proceeds from this sale will be used to buy a coffee urn for the kitchen.

The first meeting to be held in the new church was the dedication ceremony Thursday, June 30, followed by a dinner in the new dining room, served by the W. S. C. S. Approximately 200 people were served.

Mrs. A. W. Duskin, president, at a recent meeting, thanked the members for their cooperation during the last conference year and asked for their continued cooperation during the coming months when demands of time and effort will offer an even greater opportunity to serve.

Obstinence from spiritous liquors is the best safeguard to morals and health.—Robert E. Lee.

they especially admired the firm hand of General McArthur. Much of this respect for Americans comes from the fact that the Japanese religion, which the citizenry had depended upon to keep them from defeat, let them down during the war with the United States. This destruction of faith opens new highways for Christian education in post-war Japan, she continued.

During the war the church was persecuted in Japan, except as they fell in line with what the government termed "National Spiritual Mobilization." The determination to survive and to continue to serve humanity when the shooting was over caused many church workers to compromise with the Japanese government in this measure.

Christian religion is striving at present to return to and surpass its original status in Japan, and a major building program is under way there. New buildings are being made from Quonset huts and prefabricated houses furnished by the United States, are being used for both educational and religious purposes.

Miss Holland implied that authorities had considered it more important to build many small churches than to build a few large ones, because the religion is needed now, while the iron is hot, and before the people of Japan turn to another philosophy and form of government.

Nearly one half of the schools in Japan and from one third to one fourth of the churches were destroyed in the war. There were 1600 Christian churches in the country in 1937.

Since the Japanese's gods "let them down" in the war, many of them are turning to Christianity, Miss Holland repeated. "This is the day for Christianity," she added vigorously, "and the greatest need is for young people who will go there to teach."—George H. Stroud.

For the Lord is good; his mercy is everlasting; and his truth endureth to all generations.—Psalm 100:5.

It is the last taste that gives them the name of sweet or sour.—English.

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CURRENT NEWS IN ARKANSAS METHODISM

FELLOWSHIP SUPPER AND POUNDING AT PRAIRIE GROVE

Over one hundred people attended the Fellowship supper and pounding at the church basement on June 30 honoring Rev. and Mrs. H. D. Womack and family. District Superintendent and Mrs. E. H. Hook of Fayetteville were special guests. Mrs. Jack Cook led the program. W. E. Lark gave the invocation. Talks were given by Dr. W. H. Mock, Rev. E. H. Hook and Rev. Harold Womack. Musical numbers were given by the Dorman family, Mr. and Mrs. M. A. Dorman, Myrtilla Dorman and Mr. and Mrs. R. E. Cunningham; a quartet composed of Calvin Moore, Miss Melda Moore, A. L. Fair and C. L. Sone and a piano solo by Miss Erin Hill.

At the close of the program a poem written by Miss Erin Hill was read and then the curtains on the stage were drawn displaying the pounding for the pastor and his family as the group joined in singing, "For He's a Jolly Good Fellow." The supper was sponsored by the W. S. C. S. and Wesleyan Guild.—Mrs. Jack Cook.

YOUTH CONFERENCE AT SEQUOYAH

Thirteen registrations have been received for the Young People's Leadership Conference at Mt. Sequoyah, August 9-19. The Little Rock Conference is entitled to 17 delegates. All applications must be in the hands of the Registrar, Dr. Paul Womeldorf, by July 25. I am, therefore, asking that any Conference, District or Sub-district officers desiring to attend get their applications to me not later than Saturday, July 23. The following have already registered: Harvey W. Thomason, Jr., Monticello; Julia Kitchens, Texarkana; Mary Ann Kincannon, Little Rock; Bob Mofatt, Benton; Miss Emogene Dunlap, Marion Sorrells, Dot Baber, Jean Dodds, Little Rock; Howard Childs, El Dorado; Carolyn Colvert, DeWitt; Pat Hunter, Arkadelphia; Emma Sue Smith, Hot Springs, and Anita Copeland, Hope. Miss Eloise Nelson, Little Rock, will attend as Vice-President of the South Central Jurisdiction.—C. Ray Hozendorf, Registrar for Little Rock Conference, 341 Quapaw Avenue, Hot Springs.

CENTENNIAL CELEBRATION

On Sunday, July 24, the Ebenezer Church on the Village Circuit will celebrate its one hundredth year as an organized Methodist Church. Ebenezer was formerly a Methodist Protestant Church. It is a large rural church with an active Church School and Woman's Society of Christian Service.

G. G. Martel of Magnolia will deliver a historical address in the morning after which Dr. Connor Morehead, district superintendent of the Camden District, will bring the message.

There will be basket lunch at noon on the lawn. The afternoon session will be devoted to former pastors, district superintendents and older people who are visitors.

Visitors are invited to be present and our pastor, Rev. D. L. McCauley, will be on hand to welcome them.—Etta Rogers.

FOUR GENERATIONS OF METHODISTS



The above picture of four generations in the Goddard family was made at a reunion of the family in Conway. Shown is Dr. O. E. Goddard, to his left his daughter, Mrs. Dale Morrison, to his right, Mrs.

O. R. Hennington, daughter of Mrs. Morrison, and Iris Kay Hennington, daughter of Mrs. Hennington. Dr. Goddard is the writer of the Sunday School lessons for the *Arkansas Methodist*.

GARDNER PRESENTED WITH COMMUNION SET BY VACATION CHURCH SCHOOL

At the communion service Sunday morning in Gardner Memorial Church William Clampitt and Linda Kay Murray, representing the children of the Vacation School presented Rev. V. E. Chalfant with an individual communion set. This set is to be used in administering the sacrament to shut-ins and to those who desire this service in their homes. Brother Chalfant announced that he had received requests from ten families and his plans were to spend Sunday afternoons answering these requests.—Reporter.

LEOLA M. Y. F. ORGANIZES

The young people of the Leola Methodist Church met June 26th and organized a Methodist Youth Fellowship under the leadership of their pastor, Rev. W. I. Small. The officers elected were: Minnie Faye Tucker, president; Peggy Riggan, secretary; Betty Hudson, treasurer; Clydia Fee, reporter; Mrs. Gerald Plemons, pianist; Gerald Plemons, counselor and song leader, and Mrs. Arlin Riggan, counselor.

The following committees were appointed: Program, Nell Cates and Maxine Hall; World Friendship, Vivian Gelvins and Betty Davis; Community Service, Betty Autrey and Margaret Davis; Recreation, Ila Faye Crouse, Joan Davis and Vernon Hudson.

Minnie Faye Tucker, Peggy Riggan and Mrs. Gerald Plemons attended the Retreat at Arkadelphia July 9th.

The group has taken for their projects the beautification of the church and the organization of a vital recreation program. The planning and work have already begun. The interest and enthusiasm shown promise a year of great achievement.—Clydia Fee, Reporter.

BUILDING AT VILLAGE

Under the leadership of the pastor, Rev. D. L. McCauley, the congregation at Village is in the process of constructing a beautiful new church. The building will be a buff-brick veneer and will have a seating capacity of two hundred and fifty. In addition to the sanctuary, there will be six rooms for Church School use and for social activities.

At an estimated cost of \$20,000, the building is being constructed on a cash basis, and is expected to be completed free of debt and ready for use during the fall months. When finished, this building will not only be adequate for all needs, but will be one of the most attractive small churches in the Conference. Brother McCauley and his good people are to be congratulated for their vision and initiative in making the enterprise possible.

With the pastor as ex-officio member, the building committee is composed of the following, E. D. Harris, H. H. Wilson, Homer Rogers, Almer Sewell, and Lee McDonald.—Roy E. Fawcett.

SUB-DISTRICT HAS PICNIC

The Pine Bluff Sub-District M. Y. F. held its annual picnic at Hawley Memorial Methodist Church on July 11, at 6:30 p. m. A picnic lunch was served on the lawn.

An informal business meeting was held with Bo Brewer, president, presiding. The Sub-District decided to help the Colored Convalescent Home as its project for the month of August. A record number of churches was present, including First Church, Lakeside, Carr, Star City, Hawley, Whitehall, Rison, Sheridan, Good Faith and Rowell Circuit.

The program was entitled, "Couchdale Echoes," and consisted of reports from some of the persons attending Couchdale. Buddy Arnold, president elect, was in charge of the program with Samuel Teague, Patsy Helvie, Mary Louise McCarty, and Hattie Merle Culpepper taking part. Patsy Evans was in charge of a recreation hour following the program.

The next meeting of the Pine Bluff Sub-District will be held at Whitehall on August 22.—"Bo" Brewer.

MISSISSIPPI SUB-DISTRICT

The Mississippi Sub-District met at Half Moon on July 11th at 7:30 p. m. with Bob Edwards, of Blytheville, presiding.

The Worship Program was a film "Jarius' Daughter" followed by a solo, "A Stranger in Galilee" by the Reverend Gale Anderson, accompanied by his mother.

During the business session Mr. Head of Luxora, was elected Counselor of the Sub-District. Miss Mamie Adams, former Counselor, resigned to accept the same position in First Methodist Church at Conway, Arkansas.

The next meeting will be a picnic to be held at Whitten on August 8th at 6 p. m. The next council meeting to be held at Luxora August 1st. The Recreation Commission will meet at Gosnell on July 25th.—Martha Rose, Reporter.

So built we the wall . . . for the people had a mind to work.—Nehemiah 4:6.

SHOWING OF FILM—REACHING FROM HEAVEN

Miss Margaret Marshall of the Little Rock Methodist Council announces that the film, "Reaching from Heaven" will be shown in the Little Rock District on the following dates: August 7, Capitol View; August 8, Walnut Groves; August 9, Salem; August 10, Sardis; August 11, Hamilton; August 12, Lonoke; August 14, Carlisle; August 15, Little Rock MYF Sub-district; August 16, Aldersgate, Southwest Conference Camp, MYF; August 17, Hunter; August 18, Firts Methodist Church, Little Rock; August 19, St. Marks; August 21, Scott Street; August 23, Bethlehem; August 24, Douglasville; August 25, Zion; August 26, Mt. Pleasant; August 28, Twenty-eighth Street Church; August 30, Mountain View; August 31, Henderson; September 1, White Memorial; September 2, Bethel; and September 4, Roland.

This film is made available to the Council through the Board of Evangelism and is a feature-length sound film with a definite Christian message. It is sent out on the basis of a freewill offering which, according to Miss Marshall, in most instances only takes care of the cost of showing and the literature expense.

DERMOTT M. Y. F. ELECTS OFFICERS

The Dermott M. Y. F. held its regular meeting on July 3 at 6:30 p. m. There were thirteen members and three visitors present. At the business meeting the following officers were elected to serve one year: President, Wesley Harrison; Vice-president, Marilyn Nisler; Secretary-treasurer, Laura Sven; Reporter, Marilyn Nisler; Program chairman, Margie Laster.—Reporter.

What shall I render unto the Lord for all his benefits unto me?—Psalm 116:12.

News From The Districts

Jonesboro District

The Jonesboro District Set-Up Meeting met at Jonesboro First Church, on June 28. The second reading for the Thirty-Third Sunday was used, after which Rev. Jefferson Sherman led in prayer. George Stewart was elected Secretary. Rev. Irl Bridenthal was appointed Assistant Secretary. The District Stewards were called to meet in an adjoining room with Rev. E. B. Williams, district superintendent, presiding. In his absence, Bro. Sherman presided over the preachers.

A report on the Wayland Spring Camp for Intermediates, July 18-22, was given by Bro. Bridenthal, registrar for this camp. It was announced that Bro. Hall had been appointed registrar of the Senior camp, August 15. Price per person for each camp was placed at \$10.00 of which \$2.00 would be due as advance registration fee. Each Charge will be allowed three in each camp, insurance to be carried on every camper from the time he leaves home until he returns again. Each camper is requested to bring his own sheets, blankets, towels, etc. Bro. Hall stated that the Intermediate camp will not have regular study courses as will the Seniors. The matter of transportation was mentioned by Bro. McLester, and Bro. Sherman suggested that the areas get together and work out this matter.

Dr. Goodloe explained the Advance for Christ brochure. He stated that in it we will find indicated the special projects at home and abroad which the local churches may accept.

Mrs. E. B. Williams announced that the wives of the Jonesboro District were to be organized. She stated that this was being done, or had been done, in other districts. The ladies were called to meet at 11:00. All pastors were urged to bring their wives to future meetings.

An additional report on Wayland Spring was given by Dr. Goodloe. July 11 had been decided upon as "work day" at the camp when as many preachers as possible would work on the camp grounds. It was reported that the well and pump are ready and that the bath house is to be ready by the time of the first camp. The immediate need is \$2,000.00. The Jonesboro District is to raise \$700.00 in cash. Tents are on the grounds and platforms for the floors are there. Two of the permanent, rock cabins are completed.

Rev. Ray McLester and Rev. Porter Weaver discussed two projects (home mission) mentioned in the Advance brochure.

Rev. J. L. Pruitt of Kaiser, Rev. Ray Edwards of Lorado Circuit, Rev. R. B. Sparks of McCormack, Rev. H. L. McDonald of Manila, and Rev. Stewart were introduced as new pastors in the District.

Upon motion of Rev. H. J. Couchman, the meeting was adjourned for a brief recess, to reconvene at 11:00 o'clock.

Rev. E. B. Williams opened the second session with a roll call. Black Oak, Blytheville First Church, West Side Parish, Bono, Brookland, Leachville, Lunsford, Luxora, Mt. Carmel and Truman pastors were absent.

Dr. Goodloe urged that we think of the camp in terms of enriching

the soul. He pointed out that camps had been responsible for half the decisions for full-time Christian service.

The possibility of a Junior camp was mentioned by Rev. Porter Weaver. Bro. Williams suggested a weekend camp, beginning on Friday and ending on Sunday. It was pointed out that Mrs. Castleberry, District Director of Children's Work, is highly in favor of such a camp.

Motion was made by Bro. McLester that we look toward having a Junior Camp at Wayland Spring next year. Seconded by Bro. Hall. Motion carried.

It was announced that W. T. Watson of Imboden is in charge of Wayland Spring Camp. He is to be contacted whenever a group wishes to use the facilities.

Bro. Williams reported that a request had been made that our home missions in the Advance could be designated for local situations.

Report of the District Stewards stated that our District Fund is 2% and that all other percentages are the same except minimum salary. Meeting adjourned for lunch. Called to reconvene again at 1:30 p. m.

After meeting opened with the singing of Hymn Number 213, "My Faith Looks Up To Thee," led by Rev. Gail Anderson, the First Reading for the Twenty-Sixth Sunday was read and Rev. John Womack led in prayer.

District Steward's Report continued with apportionments for District Superintendent of 11%, Conference Claimants—14%, and Bishops—1 3/4%.

Wayland Spring report again taken up for consideration. The camp will provide first aid, a doctor (on call), a nurse if at all possible, insurance, groceries and a dietician. Campers will bring sheets, blankets, pillows, swim suits, towels, toilet articles, notebook, pencil and Bible.

Bro. Hall presented the request of Wayland Spring Camp for the Jonesboro District Tent. Bro. Wade of Wilson requested the use of the tent and seats. He agreed to move the equipment to Wilson.

Bro. Williams requested a schedule of all revivals together with the names of evangelists. He also asked that pastors give him a note in writing as to the time they would be available to hold meetings.

Pastors were instructed to write Mr. P. E. Cooley, Box 26, Blytheville, to find out about group insurance.

Bro. Bridenthal expressed appreciation for having the Conference Director of Evangelism, Rev. Roy Bagley, in the Jonesboro District, stating that we should thus be in position to have an effective program.

Rev. Willard Douglas was introduced. He was recently licensed to preach and was appointed to Dyess-Whitten Charge.

Bro. Williams asked each pastor to present the apportionments to the Official Board and secure early acceptance. If each pastor will then notify Bro. Williams of the acceptance, there will be no quarterly conferences until fall.

The District Fund goes to C. V. McKinney, Citizens Bank, Jonesboro. Wayland Spring money goes to Charles Stuck, Jonesboro.

Bro. Masters asked for names of youth sub-district presidents.

Bro. Williams stated that he want-

ed all pastors to have Conference Funds paid in full by Thanksgiving, if they are not being paid monthly.

Bro. Bagley reported that records, film strips, and films are available for local church use in evangelism. He suggested visitation evangelism and the use of family cards. These cards may be secured from the Board of Education, Nashville.

Bro. Hall suggested a picnic for preachers and their wives the latter part of August or early September. Bro. Williams suggested September 1, and that was accepted. Bro. Williams was authorized to appoint a

committee to select a place and to make the necessary arrangements.

The meeting was closed with words of encouragement and a pledge of support from Bro. Williams. The doxology was sung and Bro. Pruitt led in the closing prayer.

During the ten days immediately following the set-up meeting, several charges have had meetings of officials, and have accepted the full amount of the askings.

Bro. Couchman reported Osceola paying now all askings of Conference Funds.—Irl Bridenthal, Reporter.

Arkadelphia District

First Church, Arkadelphia, conducted the mission study unit for children in the Primary and Junior Departments. The studies were on China. The concluding sessions of the studies were banquets with Chinese food and decorations consisting of kites, lanterns, Chinese dolls, and other cut-outs depicting different phases of work and travel in China. The studies brought home to the boys and girls the fact that all children are debtors to the Christian religion that favors no group, but expects each one to carry the message of love and brotherhood "to the uttermost parts of the earth."

The Arkadelphia District Youth Retreat was held at Arkadelphia July 9-10 with the theme, "Winning Youth For Christ." Mrs. Frances McLean was in charge of local arrangements. The Retreat opened at 11 a. m. Saturday, July 9, with registration of delegates. First Methodist Church was host to the out of town guests at lunch. The afternoon session included a business meeting and introduction of guests, and Group Discussions: 1. Winning Youth Through Community Service Commission with Miss Mary Ann Kincannon as leader. 2. Winning Youth Through Recreation, Rev. Dan R. Robinson, Leader. 3. Winning Youth through Worship Centers, Publicity, Promotion led by Mrs. Harvey W. Couch. 4. The Place of the Methodist Youth Fund with Rev. C. Ray Hozendorf as the leader. 5. Round Table Discussion by Pastors and Counselors, Miss Emogene Dunlap, leader. The evening program was a fellowship supper, rec-

reation, and an inspirational worship service at 9 o'clock. George Rice of North Little Rock brought the message on "Youth Speaks to Youth for Christ." The Sunday program was Church School at 9:45 a. m., a Youth Sermon by Rev. J. B. Hefley, pastor, at 11 a. m.; General Assembly and Discussion led by the Sub-District Presidents on "Winning Youth Through Stronger Sub-District Work." The District set up the following aims: 1. Agreed to raise funds for the building of a cabin at the new campsite. 2. To keep trace of the Youth Fund at Each Sub-District Meeting. 3. Simultaneous Youth Revival in each Church sometime in the fall. 4. District Council meeting to be held in early fall to make other plans.

The Caravan Team is visiting Hot Springs with all the Methodist Churches participating July 24-29.

On June 5 a new Methodist Church was organized at Jones Mill, Ark. For several years Methodist preachers have been serving the community Church by appointment of the Bishop. Rev. J. D. Baker led the people into the organizational movement. Rev. R. B. Moore, District Superintendent, presided over the Quarterly Conference, when the Jones Mill Community Church became Shorewood Hills Methodist Church. Forty-two members were received at that time. Then fifteen others have been received into full membership. Brother Baker, one of our retired men, has done a splendid work in making this new church possible.—C. Ray Hozendorf.

BENJAMIN FRANKLIN AND BEER

On pages 61, 62, and 63 of the "Benjamin Franklin Autobiography," as published by Houghton, Mifflin & Co., appears the following account of Mr. Franklin's services in the Watts Printing House, London, England:

"At my first admission into this printing house, I took to working at press, imagining I felt a want of bodily exercise I had been used to in America, where press work is mixed with composing. I DRANK ONLY WATER; other workmen, near fifty in number, were great guzzlers of beer. On occasion, I carried up and down stairs a large form of type in each hand, when others carried but one in both hands. They wondered to see, from this and several instances, that the 'water American,' as they called me, was stronger than themselves who drank beer.

"We had an alehouse boy who attended always in the house to supply workmen. My companion at the press drank every day a pint before breakfast, a pint at breakfast with his bread and cheese, a pint between

breakfast and dinner, pint at dinner and another when he had done his day's work. I THOUGHT IT A DETESTABLE CUSTOM; but it was necessary, he supposed, to drink strong beer, that he might be strong in labor. I endeavored to convince him that the bodily strength afforded by beer could only be in proportion to the grain of flour of the barley dissolved in water of which it was made; that there was more flower in a pennyworth of bread; and, therefore, if he would eat that with a pint of water, it would give him more strength than a quart of beer. He drank on, however, and had four or five shillings to pay out of his wages every Saturday night for THAT MUDDLING LIQUOR; an expense I was free from. And these poor devils keep themselves always under."—The Clippingsheet.

The true measure of the greatness of a man is the length of his shadow as he recedes into the past.—American Lutheran.

He who has no fire in himself cannot warm others.—Swiss.

IN MY FATHER'S HOUSE

By J. D. Boaz, Springdale

"In my Father's house are many mansions; if it were not so, I would have told you, I go to prepare a place for you."

What is the Father's house that it covers such a vast space that many mansions are within it? In a space where there are many mansions would we not call it a city? Then why not call it the Father's city in the Father's kingdom, for all that are therein belongs to the Father. Do we not have the size of the Father's house or city in the twenty-first chapter of Revelation the sixteenth verse? "For the angel of the Lord gave John the Revelator the size of that city, the angel said that the city lieth foursquare for the length, breadth and height of it are equal. And the city was twelve thousand furlongs each way, and as a furlong is one-eighth of a mile, this would make the Father's city one thousand and five hundred miles square, and this would give ample room for many mansions."

And as the Father's throne is in the midst of this great city, and it being the abode of the Father is the reason that Jesus called it the Father's house. And too, did not Jesus ascend to the Father's throne when He left this world, and He is now sitting at the right hand of the Father, and He is now interceding in behalf of the fallen human race, which He purchased with His own blood on the cross. And Jesus said that He was going to prepare an eternal home for all of those who through faith believe in Him. But where is Jesus going to prepare that mansion for us, will it not be in the Father's city that new Jerusalem in the Father's kingdom?

And the Bible says that this city is overlaid with pure gold, as gold that has passed through fire is pure, and it shines like transparent glass, so there was no dark place in that city where sin could accumulate. Sin always must have a dark place in which to begin its evil work, for when that spiritual light goes out of the heart of man, then that evil spirit of Satan enters, as no man can live a neutral life.

Man is either serving the Lord or Satan, for there is no middle ground. Let each one ask himself or herself this question, "Will the life which I am living please the Lord?" that they might have eternal life.

"But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up. Seeing then that all these things shall be dissolved, what manner of person ought ye to be in all holy conversation and godliness." (2 Peter 10-11) The first heaven and the first earth shall pass away, for sin has corrupted them both. So the Lord said that He would make all things new, hence the Lord is preparing a new earth for that city, the new Jerusalem wherein dwelleth righteousness. So that beautiful city of the Lord will not be placed upon this present earth. But that Holy City of the Lord shall be placed

earth to be greedy and selfish, and to use his ambitious power to rule the world. However the Lord placed mankind here on this earth as a testing ground, to see whether he would serve the Lord or Satan. But it is the Lord's will that all should serve the Lord with their heart, soul, mind and strength, and to love their neighbor as themselves.

"And if I go and prepare a place for you, I will come again, and receive you unto my self; that where I am, there ye may be also. . ."

That word if is a very small word, but here it has a very great meaning for the human race. It means this, that if we the people of this world will prepare ourselves for that prepared place, then Jesus will prepare a place for His own in the Father's kingdom. But if we neglect to prepare ourselves for that place, then Jesus will not prepare a place for you. For Jesus knows the heart of every living creature, and He knows when a person makes a confession of faith in Him, He can see what the end of that person will be either good or bad.

Will Jesus come for His own before that great and terrible day of the Lord, or the end of this world? Did not the Lord deliver Noah and his family out of that great flood, when the Lord closed that great door of the ark? And the Lord delivered Lot out of Sodom before He rained fire and brimstone out of heaven, and destroyed that wicked city. So shall the Lord deliver His own righteous people out of this wicked world, before He rains fire and brimstone from heaven to destroy this wicked world. When we do our part from a true and honest heart then it is up to Jesus to do His part, the Bible tells us that Jesus has done His part for our redemption by giving His own life on the cross, that whosoever believe in Him shall not perish but have eternal life. And so if mankind goes into that lake of fire and brimstone he goes there by his own choosing, for the Lord has made it clear that if man does not repent of his sins he is headed for that lake of fire.

This coming of Jesus is not to be recognized as His second advent in this world. But it is to be recognized as Jesus coming for His own, whose names are recorded in the lamb's book of life in heaven, and He will bring our reward with Him

that is eternal life, can you say that your name is recorded there? If it is not who is to be blamed? Is it not your own fault and not the fault of Jesus. Has not Jesus already paid the price of your redemption for your sins, upon certain conditions that you serve Him, and Him alone shalt thou serve. Have you met those conditions, if not why not make up your mind to do it today?

Let us see what the Apostle Paul says in First Thessalonians 4:16-17, For the Lord Himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first. Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord. And the words of Jesus Himself verify the words of Paul. And He shall send His angels with a great sound of a trumpet, and they shall gather together His elect from the four winds, from one end of heaven to the other. Matthew 24:31.

For when the trumpet of the Lord is sounded with the voice of the archangel then those who have gone into the grave in faith believing in Christ, they will hear that sound of the trumpet, and then they shall come forth from the grave in that glorified body of Jesus Christ. Then the Lord will send forth His angels, and they will gather together all the redeemed from one end of the earth to the other, and we that are yet alive who have been redeemed by the shed blood of Jesus. We shall be changed in a moment of time into that glorified body of Christ, then we shall meet those which had come forth from the grave in the air.

Then Jesus Christ will lead that great army of saints toward that city the new Jerusalem, and the angels will act as escort for this great army of redeemed beings. And as they come near to the city of God, then the porters of heaven will throw wide open those pearly gates, for to receive this great multitude who have been redeemed by the shed blood of Jesus Christ. For there shall be great joy in that city when this great multitude enters therein, and when the angels have escorted each one to his mansion which Jesus has prepared for them, and then the righteous shall receive that crown of eternal life for which they have labored. Then the righteous shall spend all eternity with

NORTH ARKANSAS CONFERENCE NOTES

(Continued from Page 10)

ings it will be necessary to know in advance the number planning to attend.

The purpose of these meetings is to give pastors and church school superintendents guidance in promoting the ADVANCE IN THE CHURCH SCHOOL.

Dr. Davis In Bible Conference

Plans are being worked out for a series of eight Bible conferences to be conducted by Dr. Wesley C. Davis of Perkins School of Theology. The plan is to have these Bible conferences in each of the eight districts. The following schedule of dates has been worked out:

Fort Smith District, August 21-23; Fayetteville District, August 24-26; Searcy District, August 31 to September 2; Paragould District, September 7-9; Helena District, September 11-12; Conway District, September 14-16.

The Bible conferences are being held to give teachers of adult classes special help for the fall program of adult classes using the Adult Bible Course. These Bible conferences will be helpful to all persons interested in a study of the Gospels.

Watch for the announcement as to the place where the Bible conference is to be held in your district.

Conference Youth Rally

Plans are being made for a Conference-wide Youth Rally to be held at Searcy, Arkansas, September 8. The program will begin in the afternoon and close with the night session. Bishop Paul Martin is to be the inspirational speaker. It is hoped that each local church within reach of Searcy will plan to have representatives at the meeting.

For God so loved the world, that He gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.—John 3:16.

For the commandment is a lamp; and the law is light; and reproofs of instruction are the way of life.—Proverbs 6:23.

Jesus Christ in that beautiful city, and with God the Father and with the holy angels forever and ever.

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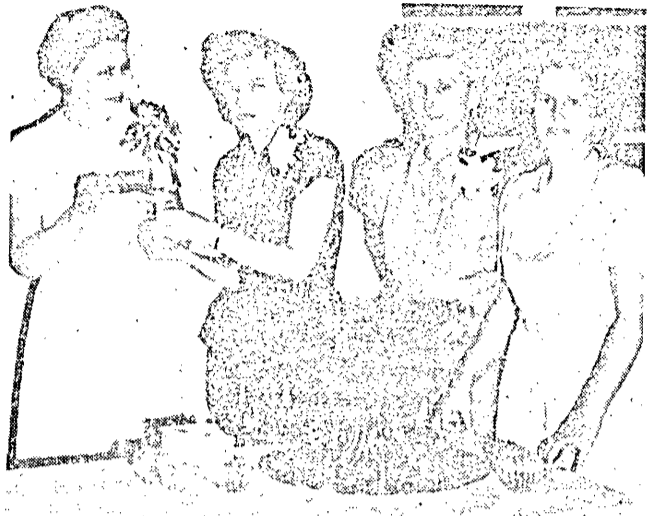
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WEST MEMPHIS METHODISM DEDICATES CHURCH
(Continued from page 5)



REV. ETHAN DODGEN, District Superintendent Helena District



Right: Mrs. J. A. Bretherick, President of the W. S. C. S., serves Mrs. Paul E. Martin. At Mrs. Bretherick's left are Mrs. James Bledsoe, President of the Wesleyan Service Guild, and Mrs. D. A. Dallas, immediate past President of the Wesleyan Service Guild.
Left: Talking it over at the reception, seated left to right: John Wilson, Bishop Martin, Rev. Harold Eggenberger, J. C. Johnson, and Mrs. L. O. Naylor; Standing left to right, Rev. M. N. Johnson, J. A. Bretherick, Rev. Kenneth Shamblin, Henry Coats, D. B. Gruff, James Bledsoe, Alfred Mad-
dux and J. S. Morris.

Early in the second year which was only seven months in length a campaign to liquidate the debt was launched by the Board of Stewards and the Finance Committee in No-

vember 1948. Through the untiring efforts of the members of the Board of Stewards, the Finance Committee, and with the loyalty of the entire congregation the pastor was able to report to the Annual Conference last

month that the entire debt of the church had been paid. During the last seven months 70 new members have been received into the church. The budget for the new year is about \$21,000.00. The enrollment of

the Sunday School is now 359 and the average attendance for the last year was 185. The ministry of the church has been increased by the regular broadcast of its services over K W E M.

RESOLUTION ON THE DEATH OF MRS. NELIE M. BUFORD

WHEREAS, Mrs. Nelie M. Buford, deceased, departed this life on the 12th day of June, 1949; and,

WHEREAS, Mrs. Buford was loved, respected, revered, and esteemed by all of her friends for her honesty, ability, industry, and high integrity; and,

WHEREAS, Mrs. Buford was a loyal and devout Christian, active in the work of the First Methodist Church of Forrest City, Arkansas, and gave many of the best years of her life serving as a leader in civic and Christian endeavors in our community and State; and,

WHEREAS, she was a faithful teacher and attendant of the Good Fellowship-Faithful Workers Sun-

day School Class of the First Methodist Church of Forrest City, Arkansas, for many years, and active in other endeavors of the Church, always spreading happiness and doing kind and loving deeds for others; and,

WHEREAS, the absence of her leadership and her participation in the community and First Methodist Church of Forrest City, Arkansas, will be deeply felt; and,

WHEREAS, the entire membership of the Good Fellowship-Faithful Workers Sunday School Class of the First Methodist Church of Forrest City held her in the highest esteem, and respected and appreciated her fine qualities and untiring efforts, and desire to record their feelings and express same to the community, friends, and relatives

PARAGOULD DISTRICT MINISTERS' WIVES ORGANIZE

On Thursday afternoon, July 14, the pastors of our District met at First Church to hold their Set-up meeting, the district superintendent, Rev. A. N. Storey, presiding. The

of Mrs. Nelie M. Buford, deceased, now, therefore,

BE IT RESOLVED by the entire membership of the Good Fellowship Faithful Workers Sunday School Class that it be recorded in eulogizing the life of Mrs. Nelie M. Buford, deceased for her services and the fine qualities which her life portrayed; and,

BE IT FURTHER RESOLVED that copies of this Resolution, unanimously passed by the Good Fellowship-Faithful Workers Sunday School Class, be signed by the President and Secretary of said class and delivered to the family of Mrs. Nelie M. Buford, deceased, and to the local newspapers of St. Francis County for publication.

Mrs. D. B. Hambleton,
President
Mrs. Earl Jackson,
Secretary.

wives met at the district parsonage with Mrs. Storey to organize a District Ministers' Wives Fellowship. Mrs. Storey called the meeting to order. The following officers were elected to serve one year: President, Mrs. W. J. Spicer, Pocahontas, Vice-president, Mrs. J. C. Oliver, Marmaduke; Secretary and Treasurer, Mrs. T. C. Chambliss. Paragoould.

We hope to have our next meeting in the fall. Cold drinks, sandwiches and cookies were served to twelve members and three visitors. A good time was enjoyed and we hope to have more such meetings.—Mrs. T. C. Chambliss, Secretary.

The Devil's boots don't creak.—Scottish.

LOOKING AT RELIGION

By DON MOORE



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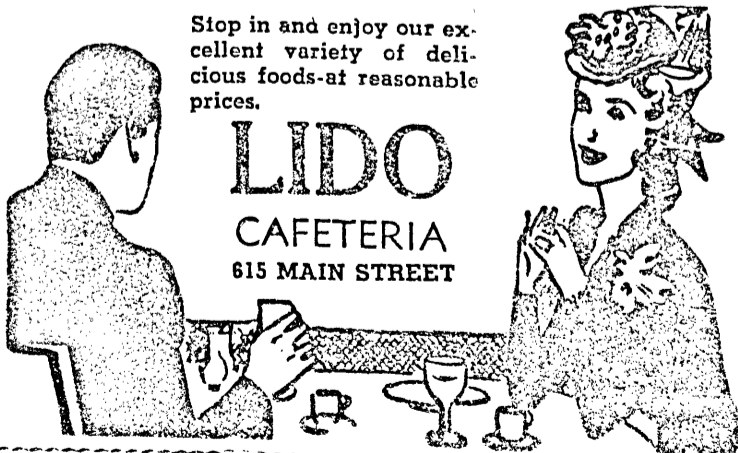
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The Sunday School Lesson

By DR. O. E. GODDARD



PSALMS OF TRUST

LESSON FOR JULY 31, 1949

SCRIPTURE TEXT: *Psalms 34; 37; 46; 91; 138:3, 7a.*

GOLDEN TEXT: *Trust in Jehovah, and do good; Delight thyself also in Jehovah. Psalm 37:3-4.*

When Mrs. Goddard announced to me the subject, "Psalm of Trust," I said: "Do not tell me the Psalms the International Committee has selected, but let me select my own." When she read me the six selected by the Committee, not one of my six was included. Perhaps a person more familiar with the Psalms than I am could find several groups, any one of which would furnish adequate basis for "Psalms of Trust." In other words, the Psalms are replete with exhortations and encouragements to trust in God. The word Trust is found one hundred eighty-six times in the Bible; it occurs sixty-two times in the Psalms. You see that this one book contains one third of the number of verses in the entire Bible which uses the word "Trust."

Three Kindred Words

Belief, Faith, and Trust. A person may believe in God as the creator, and upholder of the universe, and yet that belief may not influence his conduct in the least. Faith is a stronger word. When anyone has faith in God, he not only gives assent to the truths of the Bible, but the consent of his will to love and trust God. This has a very distinct and positive influence upon his conduct. By faith he accepts salvation procured for him by God, the Father. Trust has a different meaning and in some respects, is stronger. Faith accepts salvation as a gift from God. Trust gives back to God, his soul for eternal keeping. If it did not sound too legalistic we could have said that he appoints God as "trustee" of his soul. And then with Paul he can say, "I know upon whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day." (2 Timothy 1:12)

With due apologies to the Lesson Committee, I desire to insert Psalm 16. "Preserve me, O God: for in thee do I put my trust. O my soul, thou hast said unto the Lord, Thou art my Lord: my goodness extendeth not to thee; But to the saints that are in the earth, and to the excellent, in whom is all my delight. Their sorrows shall be multiplied that hasten after another god: their drink offerings of blood will I not offer, nor take up their names into my lips. The Lord is the portion of mine inheritance and of my cup: thou maintainest my lot. The lines are fallen unto me in pleasant places; yea, I have a goodly heritage. I will bless the Lord, who hath given me counsel: my reins also instruct me in the night seasons. I have set the Lord always before me: because he is at my right hand, I shall not be moved. Therefore my heart is glad, and my glory rejoiceth: my flesh also shall rest in hope. For thou wilt not leave my soul in hell; neither wilt thou suffer thine Holy One to see corruption. Thou wilt shew me the path of life: in thy presence is fulness of joy: at thy right hand there are pleasures for evermore."

Psalm 34:3-8

"O magnify the Lord with me, and let us exalt his name together. I sought the Lord, and he heard me, and delivered me from all my fears. They looked unto him, and were lightened: and their faces were not ashamed. This poor man cried, and the Lord heard him, and saved him out of all his troubles. The angel of the Lord encampeth around about them that fear him, and delivereth them. O taste and see that the Lord is good: blessed is the man that trusteth in him." To attempt to add any comment to this favorite Psalm would be like painting the lily or gilding the sunbeams.

Psalm 37:3-6

"Trust in the Lord, and do good; so shalt thou dwell in the land, and verily thou shalt be fed. Delight thyself also in the Lord; and he shall give thee the desires of thine heart. Commit thy way unto the Lord; trust also in him; and he shall bring it to pass and he shall bring forth thy righteousness as the light, and thy judgment as the noonday." When we make such a committal of our lives to God, we have a prophylactic against all worry and distractions. It is, also, a specific for all fears and worries. Any one who has made this commitment of his life has joys unspeakable, and full of glory in his soul.

Psalm 46:1-3

"God is our refuge and strength, a very present help in trouble. Therefore will not we fear, though the earth be removed, and though the mountains be carried into the midst of the sea; Though the waters thereof roar and be troubled, though the mountains shake with the swelling thereof. Selah. This is Martin Luther's famous hymn.

Psalm 57

"God be merciful unto us, and bless us; and cause his face to shine upon us; Selah. That thy way may be known upon earth, and thy saving health among all nations. Let the people praise thee, O God; let all the people praise thee. O let the nations be glad and sing for joy; for thou shalt judge the people righteously, and govern the nations upon earth. Selah.

Let the people praise thee, O God; let all the people praise thee. Then shall the earth yield her increase; and God, even our own God, shall bless us. God shall bless us; and all the ends of the earth shall fear him." At least three great scholars—Dunkel, Littell, and Elmer A. Leslie—called this the greatest of the entire one hundred-fifty Psalms. They also class ninety-first as the second greatest Psalm.

Psalm 91:1-7

He that dwelleth in the secret place of the most High shall abide under the shadow of the Almighty. I will say of the Lord, He is my refuge and my fortress: my God in

him will I trust. Surely he shall deliver thee from the snare of the fowler, and from the noisome pestilence. He shall cover thee with his feathers, and under his wings shalt thou trust: his wings shalt thou trust: his truth shall be thy shield and buckler. Thou shalt not be afraid for the terror by night; nor for the arrow that flieth by day. Nor for the pestilence that walketh in darkness; nor for the destruction that wasteth at noonday. A thousand shall fall at thy right hand; but it shall not come nigh thee."

(Please stop here and read the entire Psalm. Incomparable it is.) This is, perhaps, the most intensely personal experience given in the Psalter. The writer's strong, personal faith in a personal God keeps him steadfast against the dangers, thick and fast, which beset every person in oriental life. This Psalm was written in the time of, or just after the time when Ezekiel was the prophet, when the persecution was at its zenith. If God could keep a soul so firm in the faith, in the midst of such persecutions as the Israelites suffered at this time, is it not a shame that any one of us should feel that we are even sorely tested?

Psalm 138:3, 7a

"In the day when I cried thou answeredst me, and strengthenedst me with strength in my soul. Though I walk in the midst of trouble thou wilt revive me." This Psalm evidently was written after some display of the marvelous protecting power of God. Perhaps it was just after the destruction of Sennacherib's army. Readers will remember the story as recorded in II Chronicles, 32nd Chapter. A vast army of Assyrians camped around the walls of Jerusalem, expecting to destroy the entire city the next morning. When the Jews awoke the next morning, the vast army was a pile of dead men. Some exuberant poet expressed the gratitude of the Jews in this Psalm.

Psalm 143:8

"Cause me to hear thy loving kindness in the morning; for in thee do I trust: cause me to know the way wherein I should walk for I lift up my soul unto thee." Canon Lidden used this verse as the basis for a great sermon in which he lists many instances in the Bible in which "way" is found, such as: "the way of the Lord," "the way of life," "the way of evil men," the way of Cain." He makes this significant statement: "The spiritual sense of this expression has received a consecration which can never for long be absent from Christian thought. We know who has said, 'I am the way.'"

Psalms, A Book For Today

Although the Psalms were written from two to three thousand years ago, they are more needed today than at any other time. There are more distraught, discouraged, discontented, doubting people than in any other period of history. The only way out of this world debauch is trust in the living God as the solution of all the world's superplexing problems. The world is in this awful situation because it has failed to trust wholly in God, as directed by the Psalmist. "Some trust in chariots, and some in horses," some trust in wealth, but wealth often takes wings and flies away. Some trust in democracy. (But I think a government for the people by the people, and of the people—a government of equal rights to all, and spec-

ial privileges to none—is the ideal government for which humanity should strive.) But a democracy guided by men, who are not guided by the Lord, will never solve our problems.

The most constructive leaders of the world today are the Christian leaders, who are trying to get recognition of God in world affairs. If our Christian international leaders could influence the international political leaders to put God in all things, we would be headed toward the millennium. So may it be!

REPORT OF CARAVAN

(Continued from Page 9)

that left our training center, and wonder if they are enjoying their work as much as we are. Then, we receive a weekly letter from each of them, and learn that they, too, are climbing spiritual heights through the fellowship of their Christian youth, the daily meditations with their pastors, and the candle light and communion services of the last night Caravan Week. When we realize that our work is being shared by not only all these fine Christians, but also with the teams from training centers in Pennsylvania, North Carolina, Texas, and California, it gives us the satisfaction, the conviction, that Methodist Youth are willing to do and are doing a great work through Caravaning.

Usually, the letters we receive from other teams end with "See you at noon." It is customary for members of Caravans to pause briefly at noon to remember others and the work which all of us share. This is a time of daily re-dedication for all of us to our work, and a reminder that, as one of our faculty members said at training center, "there are really six members to each team—the regular five, and Jesus."

LETTER FROM MISS WEI TOO LING

(The following letter from Miss Wei Too Ling has been received by a member of the staff of Camp Couchdale:)

Scarritt College
Nashville 4, Tennessee
June 26, 1949

I arrived at Scarritt this morning at 7:45 in safety. The past week in your camp was indeed a wonderful experience to me. My first assignment was really not to your camp, but to an adult institute in Bristol, Virginia. As soon as they found out that I am a Chinese they turned me down, for they wanted a Japanese.

Then I was assigned to a camp in Palestine, Texas. On account of the little number of enrollment they got and the lack of funds they cancelled out my going. Well, all these "turning downs" made me possible to come to your camp which gave me the greatest inspiration I need. It is always amazing to me when I look back to God's way of leading. I am very thankful to Him and certainly want to thank you for giving me the high privilege of sharing with this fine young group of yours.

I am leaving for another youth conference tomorrow morning in Westminster, Maryland. Your cooperation in prayers will be most needed and appreciated.

With best wishes,

Sincerely yours,
Ling, Wei Too

If I had not lifted the stone, you had not found the jewel.—English.