

# Arkansas Methodist

Serving One Hundred

thousand Methodists in Arkansas

"The World is My Parish" — John Wesley

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

VOL. LXVIII

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NO. 29

## The Barden Bill

A measure now receiving Congressional consideration is the Barden Bill which provides Federal aid to education. The controversial issue of this bill centers around its provision which limits Federal Aid to Public Schools *only*. The bill is being vigorously opposed by the Roman Catholic Church which maintains its own parochial schools. The Catholic Church wants a portion of the Federal aid money directed to its schools since its parochial schools are relieving the public schools of a portion of its pupil load.

Through its system of taxation the citizens of the state support the public schools which are maintained for the educational and cultural benefits of its children. When any group within the commonwealth decides to establish and operate its own school such a group has a price to pay for exercising this right, or else the public school system would suffer.

One can imagine that if Federal aid monies were granted to any parochial school system that every "ism" group, many denominations, and special interests groups would petition Uncle Sam for its share of the handout, and they would then be entitled to their share.

## Must Arkansas Be An Undesirable Neighbor?

ARKANSAS' standing with neighboring states fell to a new low last week when the Assistant Attorney General of Oklahoma felt it necessary to appeal to the federal government to help stop the flow of bootleg liquor from Arkansas into Oklahoma.

The doubly disgraceful thing about the situation is not merely that liquor freely flows from wet Arkansas into dry Oklahoma. It is also the fact that Arkansas has deliberately and knowingly issued wholesale liquor export permits to people on our southeastern and western borders in order, to quote from the ARKANSAS DEMOCRAT, "to enable Arkansas to compete with Louisiana and Illinois in supplying liquor to the neighboring states of Oklahoma and Mississippi."

In The Arkansas Methodist issued April 28th of this year we ran an editorial under the caption, "Land of Opportunity or Opportunists, Which?" In that article we said in part, "Unless our leaders quit setting up bases within our state for the self-confessed, self-evident purpose of capitalizing on the higher moral standards some states about us are trying to maintain Arkansas will become known as a 'land of opportunists' instead of a 'land of opportunity.'"

We may be within our legal and constitutional rights in establishing basis in our state through which to flood our neighboring dry states with bootleg liquor. It remains, nevertheless, that no legal barrier with which we surround ourselves can protect us from the contempt the good citizens of those states must feel for a state government that so cheapens itself as to lend its laws and its territory to a deliberate, bootleg scheme that purposes to defy and undermine the laws of a neighboring state, and that for the few paltry dollars in revenue it brings.

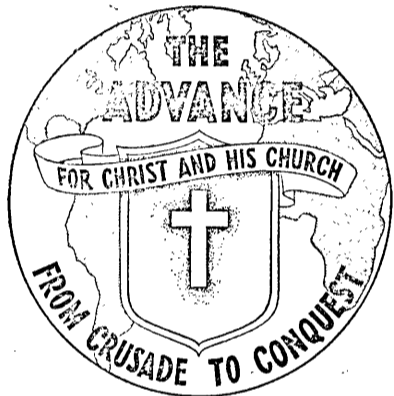
When the state government of Arkansas knowingly uses its powers, as a sovereign state, to make Arkansas the legal hide-out for a gang of inter-state bootleggers it is guilty of a shameful perversion of the doctrine of State Rights about which we southerners talk so much.

Arkansas badly needs the friendship of the states about it. We will neither have their friendship or respect if we insist on being the problem child in our neighborhood of states.

## In The Advance We Restudy "Our Church"

IN the Advance for Christ, our ministry and membership is TO HAVE A SPECIAL OPPORTUNITY TO RESTUDY "OUR CHURCH." It has been the traditional policy of The Methodist Church to lay such stress on the general plans and special programs immediately before it that we have neglected to emphasize much about The Methodist Church with which every one of its members should be familiar.

To understand the origin of Methodism and the religious situation of the day that called it into being, is to have a deeper appreciation of the whole history of our church. The rise of Methodism met such an urgent, imperative need for a revival of vital religion in that day that anyone familiar with its beginnings can



hardly fail to be impressed with the feeling that God was in a movement that met such a crying need, and rendered such a redemptive service to the cause of Christ, as it was represented by the formal, backslidden churches of the day.

In this study of "Our Church" we should come, also, to a better understanding of its phenomenal growth. While The Methodist Church is the youngest of the great Protestant denominations of our day, despite its comparative youth, it is also one of the largest of the Protestant group of churches.

Through the special study of the Advance, we may come to understand better the reason for our rapid growth. We should discover that an aggressive and progressive program has characterized our church from its beginning. In its origin and development it was The Methodist Church which fanned the spirit of evangelism into a consuming flame in its own work and helped to awaken a similar spirit in other Protestant churches. On numerous other occasions The Methodist Church led in the projection of movements that have stirred the whole of Protestantism.

It is our feeling, also that this special study of "Our Church" will give us a larger appreciation of its polity and the democratic nature of its form of government. As the United States government is an impressive form of democracy in world affairs, so The Methodist Church properly understood, is an example among churches of democracy and democratic processes, in its form of church government that fits into the spirit and trend of our day in a remarkable fashion.

## "Bride Of Christ Or The Mistress Of The State"

LONG before the present crisis of the persecution of the Christian church in Europe and Asia, on more occasions than one we have heard Bishop Arthur Moore say, "The time is at hand when the church must decide whether it is to be the 'Bride of Christ or the mistress of the state.'"

That condition existed some years ago to the extent that Bishop Moore saw a crisis at hand and expressed it in the forceful terms of the caption of this article. This statement of Bishop Moore's was not only a report of facts as he saw them then, it was a prophecy of the more urgent crisis that is facing the church in the Old World today.

Communism cares nothing about the Christian church or any church except as that church can be made to serve the purposes of the state. To many of us who had not had the opportunity to view world situations at close range as had Bishop Moore, or lacked the powers to interpret them as correctly as he did, the statement the Bishop was making about the church and state was received simply as an expressive, forceful way of calling attention to a growing evil. Now the church generally knows that what he was saying is literally true.

## U. S. Senate Ratifies Atlantic Pact

THE attention of all the world was centered on the United States Senate last week as the Atlantic Pact debate was climaxed with a vote on its ratification. No one was too greatly surprised that a rather substantial majority of the Senators voted for the ratification of the Pact. Political observers had predicted the acceptance of the Pact by the treaty-ratifying body of the United States government. Considerable opposition has been raised by many different groups but most pressure came from communists sympathizers and certain groups with pacifistic tendencies, although the reasons for their opposition were quite different in nature.

Two significant observations may be made about the Pact and the United States ratification of it. First, this is the first official departure from a governmental policy of becoming entangled in the affairs of other nations outside of the western hemisphere. During the First and Second World Wars certain expedient commitments were made through necessity, but generally speaking these commitments were terminated with the ceasing of hostilities or shortly thereafter. During the period between these two wars and during the period since the Second World War other arrangements have been consummated which have been intended to strengthen the defense of all parties concerned. However, these arrangements have not been the result of any publicly announced official policy of participating nations, including the United States. With the ratification of the Atlantic Pact by the U. S. Senate, the U. S. is now on record officially and publicly as having made an arrangement with several countries outside the western hemisphere which is for the mutual defense of those concerned.

Second, the Pact is not to be construed as the hope of the world for peace. Purely a defensive measure, the pact is an instrument designed to give the signing nations some measure of security from aggression by any nation or

(Continued on Page 4)



# Faith Is Born In Prayer



By DR. CHARLES O. RANSFORD, Shelbina, Mo.

**P** RAYER is the daily practice of the Christian. Sweet indeed are the experiences of the prayerful. Praying and receiving strength and blessings we turn again and again to God for spiritual refreshings.

With all the church teaches us about prayer and with all we know in our studies and practices we must confess there are multitudes, and many are in the churches, who do not pray. A large number who do pray are faint hearted and because they "ask amiss" fail to receive the blessings.

There are persons who pray because they are "afraid and distressed." Jacob, a son of religious parents, was weak and prayerless. He did pray on occasions but not consistently. At the beginning of the Scriptures recording his prayers, it is written, "And he was afraid," and said, "How dreadful is this place." And again "Jacob was greatly afraid and distressed."

He seemed to think when he first met God in his loneliness of a journey, that God was like unto men and could be bargained with. He said, "If God will be with me, and will keep me in this way that I go, and will give me bread to eat, and raiment to put on, so that I come again to my father's house in peace; then shall the Lord be my God, and of all that thou shalt give me I will surely give the tenth unto thee."

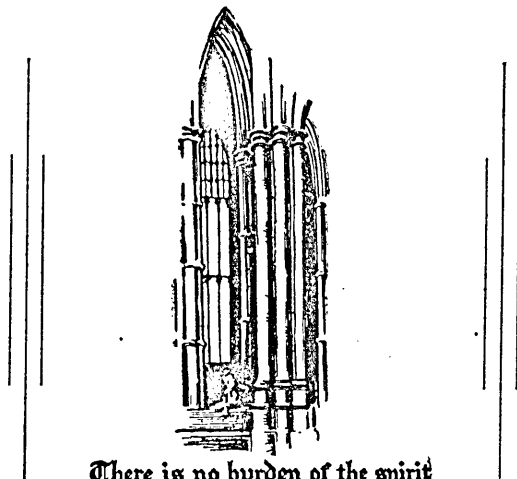
It was a prayer in fear and very selfish. All God's gifts are freely bestowed. Our life and health and strength are of God. Our daily bread is freely given. In all things we know Jesus taught his disciples "We have freely received."

Our salvation is not of works, but "by grace through faith, and that not of ourselves: it is the gift of God."

It is better to pray because of fear and distress than not to pray. But how weak must be our faith and how poor our lives spiritually when we pray only because we are in trouble and are afraid. In our weakness we yield to temptation. Some folk, particularly men, think they are sufficient in themselves and they can get themselves out of trouble. They try to brace up, so to speak. They try to be brave and make an appearance. They promise themselves and their friends they will shun the temptations and try to live right. But trying in their own strength without prayer and faith they go on stumbling and fall again and again.

Jacob had bargained with Esau for the birthright. He said to God, "If you will take care of me and bring me to my father's house in peace, I will surely give the tenth to thee." Twenty years later he had not reformed. He was still a weak sinful man. He was afraid of his brother, Esau, whom he had defrauded.

He thought he had got by in his attempts to bargain with his brother and with God. Now he was "afraid and distressed" again. He said, after



There is no burden of the spirit  
but is lightened by kneeling  
under it.

consultation with his herdsmen, "I must make a bargain with my brother Esau, and he will let me go through his territory." He thought he could buy off his enemies. He thought in some way God might favor him. He sent on ahead of his family and himself a portion of his flocks and herds.

In his fear he prayed again to God. He called up his old bargain he made years before at Bethel. He would put words in God's mouth saying, "God of my father Isaac, the Lord who saidst unto me, Return unto thy country, and thy kindred, and I will do well with thee."

God must have complete surrender and absolute faith. We know God cannot help some folk until they submissively yield to his will. God gets a grip on a man and holds him, as if in

his chastening he would break his heart and every bone in his frame. God wrestled with Jacob until the break of Day.

The great lessons of faith and Christian experiences are never learned until we really and sincerely pray. Alcoholic Anonymous says to the drinking man "We will try to help you but you must help yourself. You must want to be delivered from the evil habits that have fastened upon you. You may promise reform for a brief while but you cannot be cured without God's help." There is no other way for release from the enslavement of liquor. We may thank God when men pray deliverance comes.

There are troubles other than drink that torment and ruin men. Gambling and sexual incontinence are breaking homes and ruining men and women. Weak women are becoming drug addicts and are losing the love of good men. Gay and bizzare living is leading multitudes into a vain world bedeviled by flares of gaudy fashions.

Ministers and churches cannot yield to the maddening currents of worldliness so threatening to our churches. That we have in part yielded is evidence of our lack of faith and prayer. These evils can be overcome. Our splendid manhood and womanhood and our inspiring boys and girls can be saved, if we will pray.

Jesus said, "Have faith in God. Whosoever shall believe that those things which he saith shall come to pass; he shall have whatsoever he saith." Faith is born in prayer. "Enter into thy closet," said Jesus, "shut thy door, and pray to thy Father—He shall reward thee openly."

"I have tried to pray," says some troubled soul, "but I seem not to find God." I heard a man in a store say to a clerk, "What did I come in here for?" The clerk did not know. We usually know or should know when we go to make a purchase what we want. Do you know what you want when you go to God in prayer? Are you willing to pay the price? Have you the price in hand?"

When difficulties compel us to go to God in prayer faith is born. There is none other to whom we can go. God must save and God alone. Jesus hearing the piteous appeal of the blind man called him and asked him, "What wilt thou that I should do unto thee?" He says to us, "If thou canst believe, all things are possible to him that believeth." Faith is the victory that overcomes all things.

## Open Homes To Chinese

**NEW YORK**—The story of the hospitality of a Methodist parsonage family in Mt. Vernon, N. Y., an adjacent suburb, was recently told by the "Voice of America" and carried by short wave to the Orient.

The home described was that of the Rev. Dr. and Mrs. Roy J. Hendricks of the Chester Hill Church. Eight of their parishoners, like their minister, have opened their homes to Chinese students.

Sixty, among the 500 studying in New York City universities have been financially stranded because the political turmoil in China has stopped their allowances. Several were approaching starvation and in some cases as many as six or seven have moved into one room.

Mt. Vernon citizens have provided homes for 23. Personal solicitation of leaders and a mass meeting at which Pearl Buck and the Chinese consul general spoke resulted in the raising of funds from which lunch and commutation money are being supplied.

Most of these selected students are here for graduate work under appointment from their government, having been chosen because of their unusual abilities and promise of future usefulness.

When the writers of the broadcast script visited the Chester Hill parsonage, and asked about their guest, Miss Yu, Mrs. Hendricks said: "We only hope and pray that she is as happy with us as we are with her!"

The script described how Mary, the pastor's five-year-old-daughter played on the piano with chubby fingers "Chelai," the Chinese air which Miss Yu had taught her. After finishing her piece, Mary turned around and said: "Miss Yu

## SAYS JAPAN NEEDS SOCIAL AGENCIES

"There is great need for increased social service work by Christian missionaries in Japan," says the Rev. Lee B. Hughes, Methodist missionary in Tokyo, Japan. "The war has left many children without homes and mothers and fathers. They must face the necessity of assuming the burden of their care and support in a country where it is difficult for people of ordinary means to live properly. Their bed at night is sometimes the railroad station, and during the day they shine shoes for a candy bar or any other food which the G. I. might give.

"Words are sometimes mere abstractions which do not accurately reflect a sense of reality. It thus becomes difficult for me to create a word picture of what takes place when one of these boys meets an American. His whole being radiates satisfaction over the presence of the American, and his eyes reflect a deeper longing to be under his constant care. Many of these boys will naturally become delinquent unless there is someone to provide care and understanding. Because these children are destitute it is not possible for them to pay any of the costs of going to school. It thus becomes impossible to reach them through a school like Aoyama Gakuin,—much as we might like to."

promised me that if I speak real nice English with her, she will teach me the way Chinese children speak."

The broadcast used the Hendricks' hospitality to make clear to Oriental listeners the difference between real American family life and the Hollywood version.

## INDIA HOSPITAL NEEDS AN ORGAN

Have you installed a new organ in your church? . . . What did you do with the old one? . . . If it is still "around," would you be willing to donate it to a hospital chapel in India—a chapel that serves a community in which there is no other church?

Miss Eunice Porter, R. N., of Denver, Colo., missionary of the Woman's Division of Christian Service, will be returning soon from furlough to her station in the Creighton-Freeman Christian Hospital, Brindaban, United Provinces, India—one of the great women's hospitals of that land. She would like to take back with her a used church organ in good condition. If you have such an instrument, or know where one may be secured, write Miss Porter, in case of Miss Lucile Colony, Board of Missions and Church Extension, 150 Fifth Ave., New York 11, N. Y.

## JUDGE LYONS HEADS CORPORATION OF NEW "PROTESTANT WORLD"

Judge Leslie J. Lyons of Kansas City, Mo., prominent Methodist layman, was elected president of the Protestant Publishing Corporation at a meeting of its board of managers in Chicago June 24.

The corporation will publish an all-denominational weekly newspaper to be known as *The Protestant World*. Action on its editorial headquarters and staff was delayed until a fall meeting of the board of managers.

Bishop Raymond J. Wade, Bay View, Michigan, and Rev. Gertrude L. Apel, general secretary of the Washington State Council of Churches and Christian Education, Seattle, both Methodists, were elected vice-presidents and secretary, respectively, of the corporation.

# THE DEVOTIONAL PAGE

REV. H. O. BOLIN, Editor

## HIS HAND

It is a fearful thing to fall into the hand of the living God. Still the place of supreme reassurance is "in the hollow of His hand."

Fearful indeed is the moment when the Almighty, His patience exhausted, proceeds to demonstrate to the unrepentant sinner that "God is not mocked."

Ineffable is the comfort to a lost but forgiven soul when he has laid hold of the truth that God's hand reaches out to man in a mercy that endureth forever.

God's judgments are neither capricious nor arbitrary. They are according to divine law, revealed and well-known to man, following the basic principle that "whatsoever a man soweth, that shall he also reap."

Retribution and punishment work themselves out in three or four generations. God's mercy continues through a thousand generations upon them that love Him and keep His commandments.

With one exception the touch of Jesus' hand brought comfort, healing, life. In His hand continues to rest life and death, judgment and mercy.

The rebellious person cries out, "Whither shall I flee from Thine anger?" The child of God takes refuge in the promise of the Savior that "no man is able to pluck them out of my Father's hand."

O God, in Thine infinite mercy, keep us always in the hollow of Thine almighty hand.—Augsburg Publishing Company.

## OPPORTUNITY UNLIMITED

All power is God's power. The man who paints a great picture or writes a good book does it by the power of God. The man who builds a worthwhile home or a successful business does it by the power of God. If we give ourselves in love or service to others, we do it by the power of God.

Life becomes ineffective in one or both of two ways: either when we do not give ourselves fully to become the channel of this power, or when we use what God gives in the wrong way. The weakness of life is due to unappropriated power. The tragedy of life is power misdirected and misused.

If only our life could become fully open to God's power and to His guiding what might not be accomplished? Jesus could see no limit to what might be done. "With God," he said, "all things are possible."—James Reid, In Arkansas White Ribboner.

## FRIENDSHIP

A mother was enrolling her 6-year-old son in kindergarten. The teacher, following the usual formula, brought out her records and began to ask questions:

"Does the boy have any older brothers?"

"No."

"Younger brothers?"

"No."

"Older sisters?"

"No."

"Younger sisters?"

"No."

At this point the lad, who had

(Continued on Page 14)

## BEHOLD THE MAN!

*Behold the Man!  
Silent, alone, He stands  
Surrounded by His foes in Pilate's hall.  
Their mockery, their threats, their smiting hands  
Demands and curses answers not at all.  
Behold the Man!  
Suffer the sorrow of that darkest night  
With full submission, will divine and free,  
In love unknown, redemptive grace untold,  
Accept the awful sacrifice to be.  
Behold the Christ!  
The Savior of the soul,  
Beneath the heavy cross forevermore,  
Ascend the steps to death on Calvary.*

—Ina Duley Ogdon, in The Christian Evangelist.

## WHAT CAN ONE KNOW ABOUT RELIGION?

Some time ago a minister was visiting in a college and a student of that institution raised a very heart-searching question—"Tell us the low down—what you really think. What do you actually know in religion? And remember, I didn't say 'guess.'" The question rocked the minister back on his heels. It so surprised him that for the time being he could not give a satisfactory answer. There it was, straight from the shoulder—"What do you actually know in religion?" What can a person know in religion?

There is a sense in which one cannot positively know that there is a personal, intelligent, self-conscious, all-powerful, holy, all-wise and all-loving God. He can't know it in a scientific way. It is impossible to get God in a test tube. Science begins with theories and proceeds to prove them to be facts. It can be proven in the absolute sense that two and two make four. It can be proven that the shortest distance between two given points is a straight line. It can be proven that if two things equal the same thing that they in turn are equal to each other. These are facts. The assurance of them is based on knowledge, not faith. In man's present state the very existence of God must be accepted on faith. God is so great that he cannot be measured even by man's imagination, much less scientific instruments. Oscar Wilde, though not noted for his attainments in the field of religion, has spoken a great truth here—"A God who is proved is a God finished." Religion is a venture of faith. No less authority than Christ insisted upon that fact. During man's present state it will remain a venture of faith. Lord Alfred Tennyson, the great English poet, was thinking of religion as a venture of faith when in his poem "In Memoriam" he had this to say:

*"We have but faith: we cannot know,  
For knowledge is of things we see;  
And yet we trust it comes from thee,  
A beam in darkness: let it grow.*

*I stretch lame hands of faith and grope,  
And gather dust and chaff, and call*

*To what I feel is Lord of all,  
And faintly trust the larger hope."*

There are some things, however, that we can know about religion, and from our present standpoint these are the most important things. They are facts that have been experienced and verified for hundreds of years. Man may not know all about electricity, but he does know how to generate it, harness it, and use it. After all that is what he needs to know. The same is true with religion.

For example, we know that the Christian faith has brought new power into lives. Over and over again, men have seen that thing happen. "It breaks the power of cancelled sin and sets the captive free." There is no more doubt about that than that the earth revolves around the sun. Literally millions in every generation will rise up to bear testimony to the fact that through Christian faith the power of evil habits was broken in their lives. Jesus spoke a great truth when he said, "He who commits sin is the slave of sin." Then he went on to add, "If the Son shall set you free, you shall be free indeed." When John Wesley was accused of being a fanatic, he pointed to the results of his preaching. His interpretation of the Gospel of Christ had made "Wive-beaters into model husbands; drunkards, into sober men; thieves into honest men" etc. We know that Christian faith can and does change lives. That is knowledge as well as faith.

Again, we know that Christ fully meets the deepest and most abiding needs of the human race. There has been a wide and continuous response to the person and teaching of Jesus. His doctrine and his example fit human nature like a hand fits a glove. Take, for example, the fact that man cannot be satisfied with the material things of life alone. Other creatures can, but man feels that he is a citizen of two worlds. With one hand, or one side of his nature, he may fumble in the mud of this world but with the other he reaches after the stars. In his doctrine Christ insisted that "Man cannot live by bread alone"—the material things of this life alone; and through his example he showed what it means for man to reach after God and the spiritual values of life.

Man feels his incompleteness. The great Apostle Paul declared, "You are complete in him." Out of Christ there is that feeling of frustration,

## AN INNER FELLOWSHIP

There is a manifest need for an inner fellowship of the church—a fellowship whose standard will be higher and whose devotion deeper than that of the average member. Once we had such a fellowship in the Wednesday night prayer meeting. Now it is gone? Have we ever asked the reason for its disappearance? Could it be that it died because prayer not linked to service is a sterile thing? Why not, then, an inner fellowship of laymen for prayer and action—prayer linked with an aggressive movement to reach the lost? Such fellowships springing up in thousands of churches could revitalize our entire movement.—In Shepherds.

## SIXTEEN TO ONE

If statistics are to be trusted (and surely they are, in a study that covers a large area, all denominations and a long period of time), there are sixteen chances that the child trained in Sunday school will become a Christian, to one if he does not attend Sunday school. In some sections of our country the percentage is ever larger.—J. D. Canaday, in The Christian Advocate.

of failure, of inability to reach the mark, a realization of living beneath the ideals of life. When one comes to him these needs are all met. He comes, by experience, to know that Christ is the great Segment which completes the circle of life. His life is changed. The things he once loved he comes to hate, and the things he once hated he comes to love. His frustrations have been transformed into attainments, his failures into successes, and his ideals, at least partially, are made realities. He lives the abundant life. We can know this in religion. It is another fact that has been verified by the human race.

Another fact beyond controversy that stares men in the face is that Christ alone holds the key to the solution of the world's problems. There was a time when men felt his doctrines were unreal and visionary. They thought Christ put the fodder too high. People, they felt, would never practice the nonresistance of evil; they would never turn the other cheek, give the coat as well as the cloak, and go the second mile; they would never love their enemies and forget self while they served others. That, they thought, was expecting too much, human nature would never bear such a burden. They were right so far as unassisted human nature was concerned, but in company with Christ men can do that which is humanly impossible. More and more they are coming to realize that Christ was not a dreamer; he was and is the world's greatest realist. He holds the only key to the solution of life's problems. Men will come to his point of view, or the human race will finally be wrecked upon the rocks of its hatred, prejudice, greed, and selfishness.

These are the things we know about religion, and they are the vital things. They are all summed up in one word—"CHRIST." To know and follow him is life in its highest form.—H. O. B.

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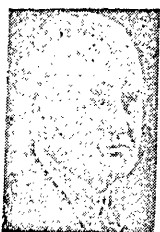
E. T. WAYLAND } Editors and Business Managers  
EWING T. WAYLAND }  
ANNIE WINBURNE } Assistant to Editors

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

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COMMISSIONERS  
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O. C. Landers, Fred W. Schwendimann, Arthur Terry,  
Aubrey G. Walton, Burney Wilson.  
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## A WEEKLY MESSAGE

By FORNEY HUTCHINSON

### CHASMS

The world is full of various kinds of chasms. Some of them are material and physical. Men cross the nation to see great physical chasms like the Grand Canyon and others of the mountainous West, and to those who enjoy that sort of thing the trip is well worth while. In many instances, with modern engineering, men have made crossings possible from one side of these chasms to another.

But there are other chasms from a human standpoint that cannot be crossed, such as the one that exists between God and man, except by one bridge. The only bridge that will span that chasm is the cross of Jesus Christ. Over that bridge, man, widely separated from God, may easily cross. That is the bridge that spans the chasm between saint and sinner and effects a union. Thank God for the uniting influences and possibilities of the cross of Jesus Christ!

There are yet other chasms, barriers of personality that separate men from each other. If we carefully study the situation, it is possible that enemies may be made into friends, that capital and labor may be made to work together. Indeed, I know of no chasm that cannot be bridged by and through the influence of Jesus, our Savior. His cross is the bridge.

Our mission in the world as a church, and as Christians, is to throw up that bridge. If we fail here, we fail everywhere. God help us to zealously seek to span life's chasms.

"In the cross of Christ I glory."

### A SUGGESTED PROJECT FOR CLASSES AND CIRCLES

A large number of the girls at the Methodist Children's Home want to learn sewing. These girls will be taking Home Economics through the coming session of the public schools. We urgently need a new Singer sewing machine. Deducting the 25 per cent discount allowed our institution, the net cost of a new Singer sewing machine of the type used by institutions will be \$145.97. W. S. C. S. Circles and Sunday School Classes have already contributed \$55.00 of this amount. Perhaps there are other circles and classes who would like to help provide this much needed item for our girls. Can you think of a better project for your class or circle? A few more five and ten dollar contributions would give the needed amount.—J. S. M. Cannon, Superintendent.

## NEWS AND NOTES ABOUT FACTS AND FOLKS

MRS. W. HENRY GOODLOE, of Jonesboro, was selected by the Jurisdictional Committee on Seminars as a delegate from the North Arkansas Conference Woman's Society of Christian Service to the National Seminar of 1949 to be held at the National College for Christian Workers in Kansas City on July 22-August 3.

DR. D. STEWART PATTERSON, executive secretary and Dr. Fred H. Heather, Jr., associate secretary of the Methodist Commission on Chaplains, have been elected members of the Commission on Ministry in Institutions, in the Department of Pastoral Services, of the Federal Council of the Churches of Christ in America.

DR. WARREN JOHNSTON, pastor of the First Methodist Church, Ft. Worth, Texas, and Mrs. Johnston, sailed on July 21 for Europe where they visit England, Scotland, Norway, Sweden, Belgium, France, Italy, Portugal and Germany. Dr. Johnston has a number of speaking engagements in Germany. They will return about October 1.

ONE of the goals of the Woman's Society of Christian Service of the Methodist Church for the years 1949-52 is the recruitment of 1,000 Christian young women as home and foreign missionaries, deaconesses and other full-time workers, according to the national president, Mrs. Frank G. Brooks, of Mt. Vernon, Iowa. Included in the list are 105 missionaries for Latin America; 100 for Africa; and 350 for the United States.

ACCORDING to the Rev. Hillis L. Duggins, Rector of the Episcopal Church of St. Paul's Within the Walls, in Rome, Italy, the American relief agency CARE "has done a magnificent job" in helping feed the people of Italy with CARE packages from America. To help meet the particular dietary customs and needs of the Italian people, CARE (20 Broad Street, New York, N. Y.) has a special food package for Italy, costing \$10; and also a "thrift package" for that country, costing \$5.50.

REV. A. L. RIGGS, pastor at Plainview, writes: "Dr. C. M. Reves, district superintendent of the Conway District, delivered a very inspiring message at Salem at 9:45 a. m. and at Plainview at 11:00 a. m. on Sunday, July 17. He held our First Quarterly Conference. We had good reports from all departments of the church. We have changed the enclosed vestibule to an open vestibule with concrete floor and steps and the wall will be stuccoed soon. Concrete sidewalk was completed on the east side of the church to Main Street last week and the one on the north side of the church extending to the Christian Church will be completed soon."

THE sympathy of many friends goes out to Rev. D. T. Rowe, our pastor at Capitol View Church, Little Rock, in the death of his mother, Mrs. Edith Rowe, at Hatfield on Friday of last week. Funeral services were held at the Methodist Church at Hatfield on Sunday afternoon at 3:00 o'clock by Rev. C. E. Lawrence, pastor of the Methodist Church, and Rev. Mark Vaught, pastor at Mena. Burial was in Pleasant Grove cemetery at Cove. Mrs. Rowe is survived by her husband, two other sons, Everett of Octavia, Oklahoma and Argus of Breckinridge, Texas, and a daughter, Mrs. Grover Hinson of Hatfield.

REV. JOHN ALEXANDER CLARKE, who translated the New Testament into Kiluba, of the Belgian Congo languages, twenty-five years ago, and who last year completed the translation of the Old Testament into the same tongue, is celebrating his golden jubilee as a missionary on furlough in Australia. In the spring of 1899, Dr. Clarke landed from Australia in Benguela, Angola, and then started on foot along the trail into Katanga (then called Garanganze) which was blazed by the pioneer Arnot. Through the half century he has been a member of the Garanganze Evangelical Mission as evangelist, teacher, and Bible translator.

UNDER the leadership of the Rev. William Dye, principal of the Union Theological Seminary, Bareilly, United Provinces, India, and the Rev. A. Ralla Ram of the U. P. Christian Council, a committee has in preparation a new hymnal which will bear the imprint of the United Provinces Christian Council. Not only will it contain translations of hymns from English and other languages as in most Indian hymnals now, but it will also have a number of original Indian hymn-poems and hymn-tunes, together with a large selection of native Ghazals and Bhajans which are peculiar to the worship of Indian Christians. The new hymnal will be used by all the cooperating Protestant churches which compose the provincial Council of Churches.

THE Methodist Committee for Overseas Relief (Bishop Titus Lowe, chairman) is urging that each of Methodism's 572 superintendents' districts undertake to give a formal "assurance" that it will resettle a displaced persons family from Europe somewhere within its borders. The "assurance" guarantees that the DP family will have a job, a home, that transportation from the port of entry to the new home will be paid, and that it will not become a public charge. The Committee is hoping, under the government regulations, to be able to bring 2,000 persons to America before the end of 1949, and these "assurances" of work and care by church groups are necessary to their resettlement. In 1950 it is hoped to resettle in America, under Methodist Church auspices, an even larger number of DP families.

### CUBAN WOMAN HEADS METHODIST SCHOOL

Miss Nize Fernandez, a native of Cuba, has been named principal of the Colegio Irene Toland, missionary school of the Methodist Church, in Matanzas, Cuba. She is the first Cuban woman to head a Methodist school in the half century the church has carried on educational work on the island. Miss Fernandez became a teacher in church schools upon her graduation from Colegio Buenavista in Havana; received the degree of *Bachiller* from the Government Institute in Matanzas and of Doctor of Pedagogy from the University of Havana, and has been on the faculty of Colegio Irene Toland since 1933.

In the fellowship of the Methodist Church, Miss Fernandez has been active since her girlhood as Sunday school teacher, steward and church treasurer. At different times she has held all the executive offices of the Methodist Youth Fellowship, and in 1947 and 1948 served as counsellor for Youth Caravans in Cuba. Since 1945 she has been chairman of the Board of Christian Education in her local church.

Before entering upon her duties as principal, Miss Fernandez will take a summer course at Scarritt-Peabody.

### U. S. SENATE RATIFIES ATLANTIC PACT

(Continued from Page 1)

group of nations outside the pact signers. The hope of the world for peace is still to be found within the organization and work of the United Nations. Stated otherwise, the Pact is not an instrument of aggression. It serves notice that any attempts of aggression against the signers will be mutually opposed. While in one sense it does express a desire by the signers for peace, it by no means is designed to bring world peace in the near or distant future. Permanent peace for the world is not built on fear or suspicion. The United Nations is still the great opportunity for relieving these fears and suspicions, and for educating for peace.

I'm depressed about the world. Too many people seem to be looking for a good time before the atomic bomb gets them. It's a depressing world, led by a lot of small men. Most of the great men have died.—Dr. Cyril E. M. Joad, of the University of London, quoted by Cecil Northcott, in "A Scientist Discovers Religion," *Christian Herald*.



# Tributes To Mrs. J. M. Workman



(The following tributes were given at the funeral of Mrs. J. M. Workman at the First Methodist Church in Conway on Friday, July 8, by Dr. Reves and Dr. Rule. Bishop Paul E. Martin also paid tribute to Mrs. Workman in an extemporaneous address which was not reduced to writing.)

## A WOMAN GOOD AND GREAT

By Dr. C. M. Reves

MRS. WORKMAN said that she wanted her funeral to be for her family just like going to church. And so here the members of the family are in their pews, much as they would sit in any regular service of this church, and we are all gathered with them. And it is like going to church for all of us; it is like going to church at its best. For we can't think of her without thinking of the things for which the church stands. So true is that that she is really the preacher here today, whoever may stand in the pulpit to speak. And that is as it should be, for all her life through she has been a preacher—a preacher in her words and works, a preacher in her daily living.

She was a wife who shared so completely and so perfectly in the work of her husband and companion that it is but truth to say that his long and useful ministry in this state has been not the work of one but the work of two. She had her part in it all as truly as he had his part and the twain working together in such mutual helpfulness that one great ministry has had the heavenly color and the extraordinary strength of two great souls. She has been a mother worthy to be set close by the side of Susanna Wesley, a mother the memory of whom will ever be a benediction to her queenly daughters and her princely sons—two preachers and a missionary. She has been a grandmother whose saintly life will always be an inspiration to her grandchildren. And she has been a Christian whose life has been a veritable incarnation of the mind and the winsome, irresistible thing. Indeed, it is true that

*"The gospel of a life like hers  
Is more than books or scrolls."*

How then could it be otherwise than that she preach to us as we tarry here and think about her. The memory of her is preaching, the very memory of her is preaching—and it is the kind of preaching that matters most with us.

What is it that she says to us? What is it that she preaches about? What is the message of her great life?

That's hard to say in a word or two. In fact, that's impossible because she says so much to us. Nobody could stand here and in a few, brief words say all that she was in her life and all that she says to us through her life. But it seems to me that we can't better put it than in this simple way: She speaks to us of Christian character in its fulness and at its best; she furnishes to us in her own living an embodiment of that greatness which the New Testament sets forth; she is truly Paul's 13th chapter of First Corinthians, written out in flesh and blood and dwelling among us.

Among all the things which she says to us are these three practical, down-to-earth things:

First, that religion is struggle, that living the Christian way is hard, persistent effort, that being a Christian is fighting the good fight and fighting it to the end.

She has been a great woman, a great soul with a great mind and a great heart. But has it been by chance or by accident that she has been all of this? Has it been without high purpose and without strong determination and heroic effort on her part? No; not that at all. We who know her best know what part her own will power, her own holy ambition, her own unceasing effort have had in making her what she has been. At her request and by her own selection the choir has sung in this service

*"Be strong! We are not here to play, to dream,  
to drift;*

*We have hard work to do and loads to lift;  
Shun not the struggle; face it—'tis God's gift.  
Be strong, be strong."*

One wonders if her selection of such a hymn for this hour is not her way of saying to us again what she has so often and in so many ways said, that religion is struggle.

Second, that religion is love, that religion is struggle in love. It is at her suggestion, too, that Paul's psalm of love is part of the scripture lesson for the service. The 13th chapter of First Corinthians has been for her a practical creed, it has been for her the program of her life. Listen again to the words of Paul and see how gloriously they have been fulfilled in her living: "Love is patient and kind, love is not envious or boastful. It does not put on airs, it is not rude, it does not insist on its rights. It does not become angry. It is not resentful. It is not happy over injustice, it is only happy with the truth. It will bear anything, believe anything, hope for anything, endure anything. Love will never die out."

Well, you see her as you listen to those words. Hers was a love which colored every-



MRS. J. M. WORKMAN

thing—every thought and deed of her life—and reached to the uttermost parts of the earth.

She is to become a Memorial Member of the Woman's Society of Christian Service of the Little Rock Annual Conference. How fitting it is that this should be. For, as a memorial member of the great organization in which she has wrought so mightily through long years and of which she has been a life member in these last years of her life, she will go on loving others and serving others all round the world so long as Methodism endures. She says to us through her life that religion is love.

Third, that religion is triumph, that religion is struggle in love to triumph. What triumph? Ah, triumph that is triumph indeed. Triumph that matters most. Triumph in everything that is worth while. "I have overcome," said Jesus at the end of His earthly life. And by His grace she can say as much at the end of her days on earth. She found in religion a strength, a power, a way which made her triumphant everywhere. Indeed, I wonder if there is any higher success, any greater success in life than that which she has attained through her living.

I had the privilege of being present as she drew her last breath. For hours she had been unconscious but seemingly without pain—just peacefully nearing the heavenly home. It were as if a stately ship, after her long days of voyaging and after her much battling with the seas, had at last sighted harbor and had shut off her mighty engines and majestically moved through harbor waters to her welcome place in port. As I looked at her I could not feel so much that she had gone as that she had entered in. For "the hour of life, the hour of life, is when the saints expire."

When a great soul of another day and of another faith had passed away, they found on the fly leaf of her Imitation of Christ these words in her own hand-writing:

*"No funeral gloom, my dears, when I am gone;  
Corpse-gazing, tears, black raiment, grave-yard  
grimness;*

*Think of me withdrawn into the dimness,  
Yours still, you mine.*

*Remember all the best of our moments and  
forget the rest;*

*And so to where I wait come gently on."*

I think it is something like this she would say to us today, and I think it is in the hearts of all of us to say to her that we will follow on to where she lives and waits.

## NEIGHBOR AND FRIEND

By Dr. E. Clifton Rule

With a very real sense of inadequacy, we attempt to say what many of us think of our neighbor and good friend. She was a woman of superior gifts of mind and spirit, a talented and forceful leader in the religious and social life of the state. Yet, the vastly richer field of her living was in the relation of home and neighborhood. In her own thinking, she was first a wife and mother a friend and a neighbor.

We thought of her great simplicity. Yet, when you begin to analyze her elements of character, you find that into her simple greatness of being was gathered an amazing complexity and a variety of qualities that almost defies description.

Let us look at some of these characteristics. There is her great gift of understanding and judgment which we call common sense. She had a mind of such quality that she could meet the profoundest thinker on his level. Yet, she had a native shrewdness, a grounding in the common realities of daily living, an acceptance of the necessary, a sense of the worth and importance of the everyday round of living responsibilities.

Who, but one of great business skill could have managed and cared for the needs of a large family so well as she. We have never seen a display of more superb management than she gave, when in middle life illness came to the breadwinner and together they fought and won a long fight for health. And it was done on an income far below their need.

This same fine ability to judge worth and plan so as to make much of little, made her an unsurpassed ally when friends and neighbors went under the cloud of illness or economic pinch.

She enriched all the relations of her life with a deep and genuine and, yes, even passionate faith in human worth. She cared for persons as persons. She believed in every one of us and steadfastly insisted that we realize our best in manhood and womanhood.

This does not mean that she was blind to faults nor that she diminished the blackness of evil. She was not a sentimental believer in sweetness and light. Her judgments were frank and honest and sometimes severe. But how often have we found her voice touched with something like the divine regret as she said "I wish it had been different." When you heard her conversations, when you looked on her face, when you followed her ways, when you felt the upreach of her spirit in the sincerity and exquisite beauty of her prayer, you knew that faith in Christ and love for persons were the basis of her whole way of living.

She had a rare, fine sense of humor. How we liked to see her squint her eyes and raise an eyebrow and follow with a little sort of chuckle that seemed to have come from the warmth of her heart. And when you come to think of it, her humor was at her own expense. She laughed at herself and she laughed with others.

Could we fail to mention that integrity and inner confidence which impressed so many with a sense of steadiness in her? Most of us are afflicted with an occasional sense of inward uneasiness, a restlessness and consciousness that our lightly held anchorage might let us drive loose before the succeeding blasts of life's tempests. Such a person as she, steady and strong, becomes as a sheltered port, a safe anchorage, a refuge.

How many times members of the family, close friends and associates, hurt or fearful or perplexed, school boys and girls, found in the strength of her character refreshment and new

(Continued on Page 7)



# THE CHILDREN'S PAGE

ANNIE WINBURNE, Editor



## IN STORYLAND

### BEVERLY GETS LOST

By Mary M. White

The day was hot. Bruce wanted to buy something cold from the ice cream man, but because he had just eaten dinner, Mother wouldn't let him; so he was in a bad humor. When he went out to play with his wagon, he was angry with everybody and everything.

Presently, Beverly, Bruce's young sister, went outdoors and, seeing Bruce, she started to jump into the wagon with him.

"No, you shan't play with me," he shouted crossly at her. "Go take your nap. You're a baby, anyway, and boys don't play with babies!"

This made Beverly sad, for she adored her older brother and never before had he spoken so harshly to her. Without a word she went into the house.

A few minutes later Mother came to the door and called, "Bruce, where is Beverly?"

"She's in the house," he answered, and then went on with his play.

Mother couldn't find Beverly anywhere in the house and soon she came back outside and called to Bruce, "See if Beverly is playing with Jimmy."

But Beverly wasn't playing with Jimmy. She wasn't at any of the other near-by neighbors' houses either, and when Mother asked the people who sat along the beach, they all said they had not seen her.

Finally Mother called Daddy on the telephone. He got in touch with the police and then came home as fast as he could.

Bruce didn't know what to do! He turned on the radio and heard a voice describing Beverly and telling everybody to be on the lookout for her. How he wished he hadn't been so cross!

He didn't like to be alone, so he went over to Jimmy's house. The two boys tried to play, but nothing was fun anymore.

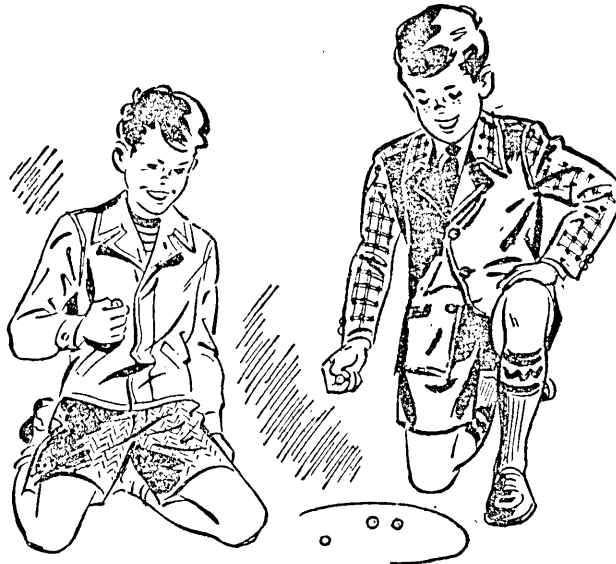
A screaming police car came to a stop in front of the house. Bruce looked up, expecting to see Beverly get out of the car, but she was nowhere to be seen.

Hoping to find some comfort, Bruce went in search of his mother. She was lying down in her room and when he reached her door, Daddy, who was sitting beside her bed, looked up and said, "Go back outside, Son. Mother mustn't be disturbed."

Bruce slowly walked back outside and sat down on the front steps beside Jimmy. The boys looked in every car that passed, hoping to see Beverly. What if she should never come back!

At length, Jimmy suggested that they play with their skates on the sidewalk. He thought they might watch for Beverly at the same time. Bruce didn't want to, but hoping it might keep him from thinking about Beverly, he went into the house to get his skates.

He usually kept his skates in the large closet under the front stairs, and there he soon found one of them. The other was nowhere in sight.



## RECIPE FOR FUN

By Clarice Foster Booth

*I like my friend Tommy  
And Tommy likes me,  
Although there are times  
We do not agree;  
But he gives up something  
And I do the same.  
So we always have fun  
Whatever the game.—In The  
Christian Advocate.*

The closet was long and dark. Bruce, thinking his other skate might be back in the closet, started crawling through the dark. And there, out of sight from the door, he found Beverly sound asleep.

He cried out real loud and happily and Beverly immediately awakened.

"I didn't take my nap today," she said, looking up into Bruce's face. "I'm not a baby any longer."

Bruce crawled back out of the closet and as fast as he could go he ran to tell Daddy and Mother about Beverly.

After the excitement was over, and supper was through Bruce and Beverly got ready for bed.

Mother was tucking the covers over Bruce when he pulled her head down close and whispered, "It was my fault that Beverly hid. I called her a baby because she had to take a nap."

"Oh, Bruce, that wasn't kind at all," answered Mother.

"I know it, Mother, and I am sorry. I was angry 'cause I couldn't buy any ice cream, and so I said all those mean things to Beverly. Never, never will I ever do such a thing again. Please forgive me!"

"Of course, I'll forgive you, Bruce. I think you have had enough punishment already. But after this you must always remember to follow the Golden Rule, 'Do unto others as you would be done by.'"

"I'll try to remember always, Mother," replied Bruce.—The Herald of Holiness.

Teacher: "How many of you children want to go to heaven?"

All the children raised their hands—except Johnny.

Teacher: "But Johnny, don't you want to go to heaven?"

Johnny: "My mother told me to come straight home after school."

## IN THE WORLD OF BOYS AND GIRLS

### WINGS

By Margaret G. Wilson

When I was a little girl, I used to dream how fine it would be if I had wings, and where I would go and what I would do if I would wake up some morning and find I had wings. These were not night-time dreams that come when you are asleep, but day-time dreams that come when you think and play as you think.

Luckily I never grew wings, or perhaps the same thing would have happened to me as happened to the bunny who wanted red wings. But he was able to wish them off again, and perhaps I wouldn't have been able to do that. Then think what dreadful things might have happened to me. There I go again—dreaming.

When I dreamed about wings I didn't want wings so I could fly up into the trees. No, I had already learned to climb trees and could swing from branch to branch by using my hands, or hang upside down by catching my bent ankles over the branch. That was almost as good as being a bird.

But if I had wings, I dreamed how fine it would feel if I could fly up to the billowy white smoke that puffed from the engine of the train I saw over the hill. Then I could ride far and wide on the soft, fluffy smoke. I dreamed, too, how it might feel if only I could fly to a puffy white cloud and sail along the blue sky flying from bit to bit of the moving, soft, comfy-looking clouds. Then when I learned the poem about the moon with its two little horns, I used to dream about flying up there, too, and swinging back and forth, going farther and farther until I could reach out and touch the stars with my toes. It was all such a nice dream that I dreamed it over and over and over again. The only trouble was that I never got my wings.

Now I dream again about wings, and they are the wings of the airplane. They really do take you through smoke and up to the sky until the clouds are below you and only the blue sky above.

Now everybody uses those wings. Even animals use them. Frogs, toads and even grasshoppers are frequent air-travellers, as well as mice and rabbits. They are sent to institutions where doctors use them to find out cures for different kinds of sicknesses.

And some airplanes are actually like a flying Noah's Ark. Tiger cubs, bear cubs, monkeys, leopards, squirrels, and many other animals now fly through the air from one country to another going to zoos.

So those are the only kind of wings I shall ever have, I suppose, and I like them well enough, but still I think it would be fun to have the other kind like birds have, don't you?—In the United Church Observer, Canada.

sympathy at all."

Mr.: "I have too. I've got everybody's sympathy."

## OUT OF DOORS

*Something's always singing  
Out of doors,  
When the sun is shining,  
When it pours,  
There's a breeze that whispers  
Or a wind that roars;  
Something's always singing  
Out of doors!*

*Nature making changes  
In her gown,  
Wearing red or russet,  
Wearing green or brown;  
Flower-petals showering,  
Leaves all rustling down,  
Voices of the country,  
Voices of the town.*

*Something always singing  
Out of doors,  
Countless voices running,  
Up and down the scores.  
But something's always singing  
Out of doors.*

—Top o' the Morning.

## JUST FOR FUN

"Don't you think my new suit is a perfect fit?"

"Fit? Why, it's a perfect convulsion."

\* \* \*

Mrs. Newwed (at dinner table)—I was going to have some sponge cake as a surprise for you, dear, but I confess it was a failure.

Mr. Newwed—What was the matter?

Mrs. Newwed—I don't know for sure, but I think the store sent me the wrong kind of sponges.

\* \* \*

Mrs.: "I can't understand what's happened to you, John. You used to be so considerate. Since you married me you haven't got any

# I Found A Friend In Gujarat

By ROBERT E. L. BEARDEN, JR., Ft. Smith

THE genius of the Advance Specials program of the Advance for Christ and His Church is, of course, personal and intimate contact with the foreign mission field. It is the desire of each local pastor that his people adopt some particular project in a mission conference, become personally acquainted with the details and the personnel of that field and come to feel that it is really their "very own." The glamour of the Advance program is dependent upon this personal contact and without it giving is likely to be vague and unrelated. The church that has established such a personal contact is fortunate indeed.

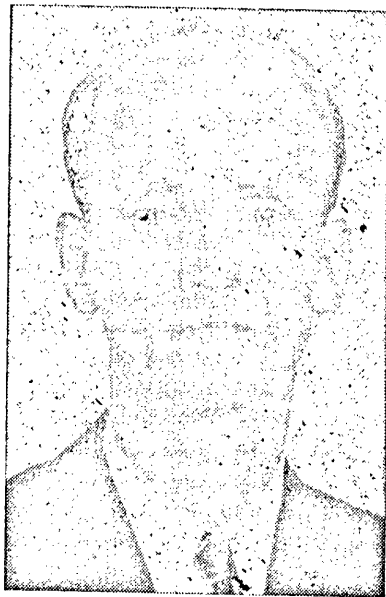
Workers in local parishes have realized for a long time that it is much easier to raise funds for a needy family near at hand than for some persons far away, however destitute. We never enjoy giving to a fund or drive when we do not know personally the challenge of the situation. World Service for many of our people on the periphery of active church life means nothing more than just another part of the church budget.

Methodists in Arkansas have adopted the Gujarat Conference of India as their project in the foreign field. This means nothing to most of us because we have never even heard of this area of India and it has taken us a while to even master the name itself. Like all other pastors, I have searched desperately for a contact with this conference. I have located the area on a map of India, read a history of the province in *Encyclopedia Britannica* and the brochures from the Board of Missions. All this is no avail—it was still as distant as another planet to my provincial mind.

Then one day my "break" came. I received the annual Report of the Executive Secretary of the Division of Foreign Missions and in the list of missionaries in Gujarat I found the name of an old seminary friend whom I had known well. I had lost track of Bill Pledger through the years and it was reviving an old cherished memory to find that he was a district superintendent in my "adopted" foreign conference. I wrote to him asking for some suggestions as to personal "shares" my church might have in his area. His letter gave us several good opportunities for specials. Thinking that it might be of interest to some Methodists of Arkansas I have submitted

parts of Bro. Pledger's letter to **The Arkansas Methodist.**

"Things here in India are so different (from your work in America). The pastor here in India has very little to do. It is the district superintendent. And I have been D. S. now for four years, and am simply worked to death. The D. S. per-



REV. R. E. L. BEARDEN, JR.

forms all marriages, receives all full members, and if possible he baptizes all new converts. The D. S. pays all salaries of the men in his District. He has charge of and supervises all work going on.

Well, enough of that. We are thrilled that the good old South has rallied to the side of India in the Advance Program. Jonesboro, Arkansas, has adopted our Lester Finley and family for their support as a part of the Advance program, I understand. We certainly need the help. We have been cutting down on our work, retrenching, closing our work, while people are crying for the Gospel, the Truth and for Light. We simply close our doors and walk out. It is distressing. We need

to train more men for the ministry and we need to be able to pay them a living wage so that the minister can face anyone and not be ashamed and not have to beg from house to house to get his rations.

Further, in one of my Districts, nearly fifty per cent of our people have gone to the Roman Catholics because we do not have enough materials to give them. We need books in Gujarat, and just do not have enough funds to print them. I can think of no greater challenge than to provide the Word of the Lord in every way possible to these people. Mrs. Pledger and I have been asked to start a Bible School for training men and women. We need support for that. Oh, Bob, I could list the items by the yards for which we need some help. Just at the moment I need two scholarships of \$50.00 each to help two young men who are taking teacher's training. The men go to school this week, and I need help for them immediately. We have a plot for a Church, and the local people have given handsomely towards the new Church, but we need about \$500.00 to complete the structure for them. It will be a lovely brick structure with a parsonage attached. Perhaps your people would like to have an extension of your Church here and call it the God-dard Memorial.

Or Bob, I could suggest Audio-Visual aids. Right now, I need badly the following for some really effective evangelistic work: One Delineator with the various attachments, one complete set of Flannelgraph or Stori-o-graph materials, and one small generator for making the proper power. Is that enough for a challenge? With this Audio-Visual material I can reach thousands of people whereas we reach about ten or twelve with the other approach. And also a good Victor 16mm projector, sound. Now, Bob, if that is not enough of a challenge, just let me know, and I will see what I can do to present something more. But this last is a real need, and we could reach thousands with the Gospel.

Until later, my regards to all. Pray for us. We need it badly.

Sincerely in His Service,  
W. F. Pledger  
Methodist Mission  
Baroda Residency, P. O.

## TRIBUTES TO MRS. J. M. WORKMAN

(Continued from Page 5)

faith and courage.

Her warm heartedness will be in our memory. It was not hers to do simply because she thought the thing was right, although her most persistent concern was to find the right and do it heroically. She found inspiration for goodness in Christ and His Way. As we have said, she could be stern. That sternness was rooted in her conviction of the great dignity and worth of living, in what she thought God meant life to be. But her convictions were always made with a Christlikeness of love that carried patience and forbearance and forgiveness into her most strongly held position. For central in her devotion was one who said "Love one another."

It was this faith which was dynamic in the fashioning of the character of a great woman, a blessed wife and mother, and gracious neighbor and a good friend. It was this which built a certain strength into her judgment, which sometimes was a little stern. But it was this which also so often revealed its work in expressions of tenderness and compassion, good humor and patience under trial, in strength to meet cheerfully the day's responsibility, and in a spirit of warmhearted love that "went about doing good." This faith it was which seemed to bring every worthwhile human experience into a focus where it was touched with the white radiance of the eternal.

I have found this poem. The author is unknown. But it might well have been written by one of us who knew well our friend and will always be thanking God for all she has meant to us through the years:

"I love you  
Not only for what you are,  
But for what I am  
When I am with you.

I love you  
Not only for what  
You have made of yourself  
But for what  
You are making of me.

I love you  
For the part of me  
That you bring out;  
For putting your hand  
Into my heaped up heart  
And passing over  
All the foolish, weak things  
That you can't help  
Dimly seeing there,  
And for drawing out  
Into the light  
All the beautiful belongings  
That no one else had looked  
Quite far enough to find.

I love you because you  
Are helping me to make  
Of the lumber of my life  
Not a tavern  
But a temple:  
Out of the works  
Of my every day  
Not a reproach  
But a song."

I cannot sweep the darkness out, but I can shine it out.—John Newton.

## Johnson's First Portfolio Was Epworth League Cabinet

The Honorable Louis Johnson, new U. S. Secretary of Defense, did not attend his first cabinet meeting when he took over office from the late James Forrestal. Roanoke, Virginia Methodists remember his presiding over "cabinet" meetings forty years ago.

In Secretary Johnson's youth he was active in the Epworth League, the Methodist youth organization of that day. He led in organizing the Tri-City Epworth League, in the cities of Roanoke, Salem and Vinton, a group whose monthly meetings always "packed the church."

The Epworth League constitution called the officers, collectively, "the cabinet," and Johnson was, until he left to attend the University of Virginia, one of the most enthusiastic cabinet members. Older people looked upon young Johnson as a leader.

Dr. Marcellus A. Johnson, Jr., chief surgeon in the industrial department of the Lewis-Gale Hospital of Roanoke, a brother to the new Secretary of Defense, says that he and his other brothers "grew up in the Methodist Church." "We went whenever the bell was rung," he said.

According to Dr. Johnson, in accounting for his brother's distinguished career, parental influence was also a factor. "His church training was just part of the training that was cultivated by our mother and father. High ideals of life were instilled into him, especially by our mother; and I think that any place at which he may arrive, or any good he may do, will be attributable to his training in youth, which was directly supervised by our mother."

# The Baptism With Fire

By Y. D. WHITEHURST

(This is the second article on this subject by the writer, the first of which was carried in the issue of June 2. Brother Whitehurst is our pastor at Melbourne.)

*Text: "And being assembled together with them, (Jesus) commanded them that they should not depart from Jerusalem, but wait for the promise of the Father, which saith he, ye have heard of me.*

*For John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence." Acts 1:4-5.*

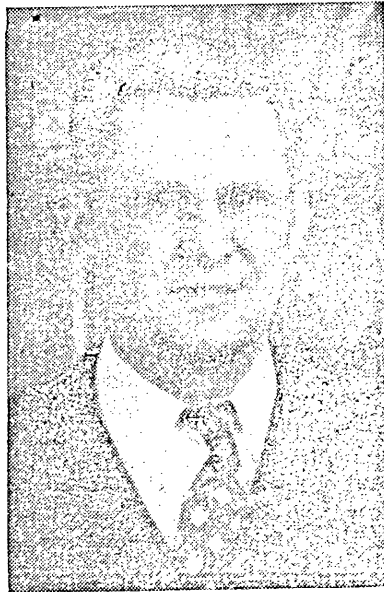
JOHN'S baptism with water unto repentance is an allegory, or a figurative act of Jesus's baptism with the Holy Ghost. Both were and are given with authority from heaven.

Jesus was teaching in the temple; the chief priest and elders of the people came to him and said, "By what authority doest thou these things and who gave thee this authority?" Jesus answered them saying, "I also will ask you one thing, which if ye tell me, I in likewise will tell you by what authority I do these things. The baptism of John, whence was it, from heaven, or of men?" They reasoned with themselves, saying, "If we shall say, From heaven; he will say unto us, Why did ye not then believe him? But if we shall say, Of men; we fear the people; for all hold John as a prophet." Matt. 21:23-24-25-26.

These blind, fault-hunting church members were caught in their own deceit, And seeing Jesus knew their craft and hypocrisy, they sought for a way out which added twofold the judgment of God upon them for their blasphemy—they said, "We cannot tell." These and other sayings are common in this modern day in which we live. If a person, or a church member of certain churches, becomes deeply religious with an outstanding faith in the gift of the Spirit and becomes somewhat emotional, he is branded by the higher critics as, holy-roller, sankie, or a fanatic. These words, holy-roller and sankie, are the devil's high sounding words. He has them so polished that even good church members will use these terms unconsciously against God's holy sanctified people. It has become so common with high church critics that some church members think it is just and right. I want you to know there is no such thing as a "holy-roller," or a "sankie." Use of such terms show a disregard for Jesus and for His baptism with the Holy Ghost which He so graciously provided for the church. It also shows a spirit of distrust for an infinite God who loved us and gave His Son for us, who died on the cruel cross, "that he might sanctify the people with his own blood." Heb. 13:12. Let us not be guilty as he, "who hath trod under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace." Heb. 10:29. If you have been guilty of using these slang words, then get on your bended knees before Almighty God and ask Him to forgive you, and promise God you will never by guilty of doing it again.

In Jesus' day here on earth He found people just about as we are today. They were ready to say many things about those who had a deeper experience of religion than they, and who manifested it by their faith and works. Jesus is saying, John's baptism with water unto repentance is an act of authority given him

from heaven, and that His baptism with the Holy Ghost is also an act given from heaven. The Holy Ghost in the heart and lives of church members today is the great need. We are living in perilous days. We are living in a mighty sick world. It is not a doctor, or a psychiatrist we need. We need to return to God with faith in Him and His Word. The Christian civilization seem to be at its most dangerous time, with modernism and Communism, an anti-Christian paganism sweeping over the earth like a tidal wave. There is a solution for the problem, and that solution is a return to faith in God and His Word—The Inward Witness. When Samuel Wesley lay dying in 1735 he turned to his son John, saying: "The inward witness, son, the inward witness—this is the proof of Christianity." John



REV. Y. D. WHITEHURST

Wesley, in quoting the words long afterward, said, "I did not at that time understand him, but the root of the whole matter lies just there." God will give his people victory over the monarch of hell, if they will return to Him, seek and obtain the inward witness, the baptism with the Holy Ghost.

If the churches today are again to witness baptism with the Holy Ghost, it will begin in the preacher's heart. A minister cannot expect a spiritual church unless he himself is spiritual. The pulpit has always been the door into the heart and soul of the church. If the minister in the pulpit becomes cold and formal, his congregation will also become cold and formal. The church is in need of the holy fire in the pulpit to melt the six-foot icicles, and to melt the frost in the pew. May I say the church is faced with modernistic ideas, literary taste for smart sayings, fine statements, beautiful thoughts, and short talks, all of which will weaken and kill the spiritual atmosphere of any church and will send the church members who are hungry for the gospel of Christ back to their homes, sad hearted and without the inward spiritual witness for which they came to church. The tragedy about it is, many preachers are content to prepare and deliver such sermons, because it does not take much effort to prepare and deliver sermons of that kind. God's Word must be preached with

a fervent heart of faith and love of God and a lost world. Modern preaching will never evangelize the world for Christ. God has a remedy for this sin-sick, diseased world. That remedy is, fundamental holiness preaching with the inward witness. When holiness becomes clouded with prejudice, and modernism the church is in danger of being on the dump heap and sold to the junk man. Holiness is a great Bible doctrine and one of the central doctrines of Methodism.

The trouble with us today is we have been beating the air, playing with religion. We have been playing checkers with the devil, and beating too many retreats. We will win no victories retreating from our responsibilities and obligations. We should be as the drummer boy in a certain army, when the battle seemed to be lost; the captain shouted to the drummer boy, "Beat a retreat;" the drummer boy said, "Sir, I do not know how to beat a retreat." The captain shouted again, "I said, beat a retreat." The drummer said again, "Sir, I do not know how to beat a retreat." Then the captain shouted, "Then beat a march." The drummer boy with great courage and faith begin to beat a march. The soldier boys and the captain took on new courage, met the enemy on the battlefield, and with faith and works won the battle. So it is with the church. We should go out to put up a fight for the right, and refuse to compromise with sin and satan and the world. We must stand for our conviction, and preach as if the world were on fire.

Someone gave the beautiful story about a row of small houses on a cloudy winter day. Every one had snow on the roof except one. It did not require a Solomon to give the reason. The snow-roofed houses had no fire burning inside. One had the fire burning within, which affected the ice-covered roof, and caused the ice and snow to slip off. Our trouble today is that the spiritual fire is going out. There is frost in the pulpit, snow in the choir, and icicles in the pew. All can see that the Holy Ghost fire has been quenched. The winter sun is going down and the cold winter night shadows are hovering about us. What the church needs is not just a shower of blessings; it needs a down-pour, a baptism with the Holy Ghost which will change the hearts and lives of men, and set their hearts aglow for God and His church.

We have great churches with beautiful altars. We have vested choirs and sweet music from grand organs, but we fail to hear the songs of the newborn and the shouts of the redeemed. We write "Welcome" upon our bulletin boards, but we have no welcome for the Holy Ghost. A spirit-filled life would put a stop to much in our social programs, such as card parties, dances, Sunday theaters, Sunday baseball—hence the Holy Ghost is granted no access, no welcome.

The old-time Methodist used to sing this hymn:

*Vain delusion, world adieu,  
With all of creature good;  
Only Jesus will I know,  
Who bought me with His blood.  
All its pleasures I forego,  
I trample on its wealth and pride;  
Only Jesus will I know,  
And Jesus crucified.*

We have the gospel to preach, not merely a social gospel which will never take the place of Christ and Him crucified. The gospel has never lost its POWER.

## TWO IOWA CONFERENCES MERGE

The Northwest Iowa and the Upper Iowa Annual Conferences formally united to form the new North Iowa Conference at a meeting in St. Paul's Methodist Church, Cedar Rapids, Iowa, June 21 to 26.

Each of the old conferences brought to the new group approximately the same number of ministers, members, and preaching places. The North Iowa Conference will be made up of the same eight districts represented in the original confer-

ence and will have a total membership of about 135,000, with more than 400 ministers and 320 pastoral charges.

Very appropriately Bishop Dana Dawson of the Kansas-Nebraska Area was the official representative of the Council of Bishops. Bishop Dawson was born in Cherokee County, Iowa, in the territory of the former Northwest Iowa Conference. Bishop Wilbur Hammaker of the Board of Temperance, Washington, D. C., and Bishop Robert N. Brooks of the New Orleans Area were

among the distinguished company of conference speakers.

Presiding at the conference was Bishop Charles W. Brashares of the Des Moines Area, which includes the entire state of Iowa. His other conference, representing the southern portion of the state, is the Iowa-Des Moines Conference.

Surely He hath borne our griefs, and carried our sorrows; yet we did esteem Him stricken, smitten of God, and afflicted. But He was wounded for our transgressions; He

was bruised for our iniquities; the chastisement of our peace was upon Him; and with His stripes we are healed. All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on Him the iniquity of us all.—Isaiah 53:4-6.

It isn't how much you've traveled or where you've been that makes you wise and cultured. It's what you've seen and heard and understood and appreciated.—Jerry Fleichman, Phoenix Flame.

# Methodism Makes An Offering, The Advance Makes A Report

By E. HAROLD MOHN, Executive Director

**T**HE Week of Dedication in 1949 was truly an offering of self, service, and substance. Its success may be measured by all three. Essentially the annual observance of this third week in Lent is designed to be a spiritual experience for the whole church. To the nearly 60% of our Methodist charges which observed it last March, it was just that—a week of dedication services, a renewal of Christ's claims upon the lives of millions, an opportunity for leading laymen to join hands with their pastors calling the people to a complete consecration of their talents and to express their love for Christ in a dedication offering in behalf of His neediest children.

From every point of view Methodism's return to a special period of dedication has become a high hour of victory in the first year of The Advance for Christ and His Church.

We have no statistical record of conversions, new members received, communion service attendance, weekday meetings held, nor of the number of laymen who occupied pulpits and other church platforms. Such figures were not contemplated but the results achieved in these areas of dedication are more significant than all else. Stories and testimonies about them are both impressive and thrilling.

It is easy to measure success in terms of substance and this first year's observance has outstripped the guessers whose estimates of money returns were too low. The total offering received in cash at The Advance Office, as of July 15, 1949, is \$863,279.50. We have been informed by several Annual Conference treasurers that they have additional cash on hand which will increase this sum to more than \$900,000. Recently a request was sent to all Annual Conference treasurers to remit all Week of Dedication funds, now held by them, before August first.

We are ready to begin promotion of next year's observance, which is scheduled for the week of March 5 to 12, 1950.

What has been done with Methodism's offering of \$863,279.50? Really that is the purpose of this report. We had estimated that the cost of promotion in this first year would reach \$70,700. But the actual expenses have been only \$63,942 to July 15, 1949. At the moment of this writing the Week of Dedication offering account stands as follows:

Receipts from Local Church Offerings \$863,279.50  
Expense of Promotion ..... 63,942.00  
Balance on hand for distribution ... \$799,337.50  
Disbursed to:  
1. The Division of Foreign Missions,  
The Board of Missions .....\$407,000.00

To The Crusade Scholarship Fund .....\$250,000.00  
Lambuth Memorial Hospital  
(Africa) ..... 120,000.00  
University Church (Havana)  
(Incomplete) ..... 37,000.00  
2. The Division of Home Missions, and  
Church Extension, The Board of  
Missions .....\$185,000.00

Oakland, California, Chinese  
Church ..... 35,000.00  
Rio Grande Conf., Mobile Unit  
..... 9,000.00  
El Paso, Mexican Church (Incom-  
plete) ..... 2,000.00  
Total .....\$185,000.00  
3. The Methodist Committee for Over-  
seas Relief .....\$148,000.00  
To: Emergency relief in China,  
India, Pakistan, Europe, Philip-  
pines, Japan, Korea, Displaced  
Persons.  
Total disbursements to the three agen-  
cies in the ratio of 50, 25, 20 (as  
agreed) .....\$740,000.00  
Balance on hand for distribution ..... 59,337.50



JOHN WESLEY, Founder of Methodism

To Puerto Nueva (Puerto Rico)  
.....\$12,000.00  
Austin Texas, Mexican, Church  
..... 35,000.00  
Anchorage, Alaska, Church 15,000.00  
Naalehu, Hawaii, Church.. 5,000.00  
Indian Mission, Western District  
Parsonage ..... 2,200.00  
Indian Mission, Central Dist.  
Parsonage ..... 6,300.00  
To Indian Mission, Eastern Dist.  
Parsonage ..... 6,000.00  
New Orleans, Peoples Comm.  
Cent. .... 25,000.00  
Gatlingburg, Tennessee, Church  
..... 17,500.00  
Puerto Rico, Agricultural Station  
..... 15,000.00

**GRAND TOTAL** .....\$799,337.50  
As additional money is received from Annual Conference treasurers the augmented balance will be divided in behalf of the projects listed in the illustrated folder that was sent out last February to every pastor and to the churches. These projects are listed on the basis of priority needs by the three Participating Agencies with the approval of the Week of Dedication Committee.

The only exception to the above statement is The Crusade Scholarship Fund. This is a recurring item each year and annually reviewed by the Committee. The fund cares for about 300 foreign post-graduate students who have been brought to America and are completing their preparation to return as missionaries to their native countries. In fact this fund cares for the finished preparation of foreign missionary students who are sent to schools of higher learning in the United States where both Christian instruction and environment are provided. A portion of this fund is allocated to the Central Jurisdiction for students in preparation for special service within the United States.

If readers of this report have questions about projects supported by the Week of Dedication Offering, or about other matters in connection with the observance of this important annual red letter date in our Methodist calendar, please write to The Advance Office, 740 Rush Street, Chicago 11, Illinois.

We are now planning for the observance in 1950. Earnestly do we plead, and devoutly do we pray that pastors and lay leaders in our 21,000 charges, urged by their bishops and district superintendents, will make the second year of The Advance for Christ and His Church even more rewarding than the first.

## Federal Council Year Book Lists 76,000,000 Church Members

By Religious News Service

**NEW YORK**—Publication of the 1949 issue of the Yearbook of American Churches, "the only regularly published reference volume giving up-to-date information on every religious denomination in the United States and Canada," was announced here by the Federal Council of Churches.

According to the 200-page yearbook, latest figures from all sources indicate that the total church membership in this country is about 76,000,000. In round numbers, there are 45,000,000 Protestants, belonging to more than 250 separate and independent Church bodies; 25,000,000 Roman Catholics; 5,000,000 Jews; and 1,000,000 Eastern Orthodox.

Dr. Samuel McCrea Cavert, general secretary of the Federal Council, writing in a foreword to the new yearbook, said 97 per cent of all church members are found on the rolls of the 50 largest denominations, while nine denomi-national families embrace 80 per cent of all Protestants. These nine groups are of all Baptist, Lutheran, Presbyterian, Methodist, Episcopal, Congregational, Reformed, Disciplinary United Brethren, and the Evan-

gelist. "The various migration is from the old world to the new brought religious traditions with them," he said. "All of the divisions found in all of the countries of Europe were domesticated in a single nation. Religious fecundity also was encouraged by the fact that this country had no established Church, no political pressure was exerted upon religious conformity and all the churches could expect equal treatment from the national government."

Dr. Cavert noted that, as the first half of the 20th century draws to a close, the stress has shifted from Christian individuality to Christian solidarity. "Today," he said, "there is a fuller recognition of the great central convictions of the faith which the churches hold in common."

He added that this was reflected, not only in a growth of cooperative endeavor through the Federal Council and 700 councils of churches in local communities, but also in full union.

In the past 40 years, Dr. Cavert said, there have been 14 unions. Among the most important of these were the merger of three bodies to form The Methodist Church, the union of the Evangelical and the United Brethren, and the recently-approved union of the Congregational-Christian Churches and the Evangelical and Reformed Church.

Dr. Cavert said more Americans—better than

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

# CHRISTIAN EDUCATION

Contributing Editors:  
Ira A. Brumley  
Pryor Reed Cruce

## VACATION CHURCH SCHOOL REPORTS, LITTLE ROCK CONFERENCE

The following churches have reported Vacation Schools to the Conference office. Many other schools have been held but have not been reported to this office. Will you please see that your school is reported right away if it has not been?

**Arkadelphia District**—First Church, Hot Springs, Fountain Lake, Keith Memorial.

**Camden District**—Rushing Memorial, Chidester, Smackover, Junction City, Norphlet, Stephens, Vantrease Memorial, Hampton, Fairview, Timothy, First Church, Camden, Fordyce.

**Little Rock District**—Highland, Salem, Bards, Bethel, Walnut Grove, England, Bryant and Mt. Carmel, Pulaski Heights, Winfield, Concord, Hunter, Scott St., Henderson.

**Monticello District**—Winchester, First Church, Monticello, Portland, Hamburg.

**Pine Bluff District**—Star City, Wabaseka, Altheimer, Sulphur Springs, Gould, First Church, Stuttgart, Gillett, Carr Memorial, Good Faith, St. Charles, Pleasant Grove, Lodges Corner, De Witt, First Church, Pine Bluff, Lakeside.

**Prescott District**—Green's Chapel, Dierks, Prescott, Gurdon, Okolona, McCaskill, Emmett, Grant's Chapel.

**Texarkana District**—Horatio, Lewisville, Mena, Lockesburg, Rock Hill and Bellville, De Queen, First Church, Texarkana, Fairview.—Mrs. W. F. Bates.

## NEW MATERIALS FOR M. Y. F. JUST OFF THE PRESS

Brand new materials for your MYF are just off the press, jam-packed with the sort of information and inspiration your group wants:

**Handbook of the Methodist Youth Fellowship**—Organization and program of the MYF. For youth and Adults. No. 2290-BC—25 cents.

**1949-1950 Planbook** for the Methodist Youth Fellowship—Guidance for planning your local MYF program. No. 2265-BC—15 cents.

**Jesus' Way — Our Way Through Faith**, A Worship Anthology on the MYF theme. No. 2294-BC—15 cents.

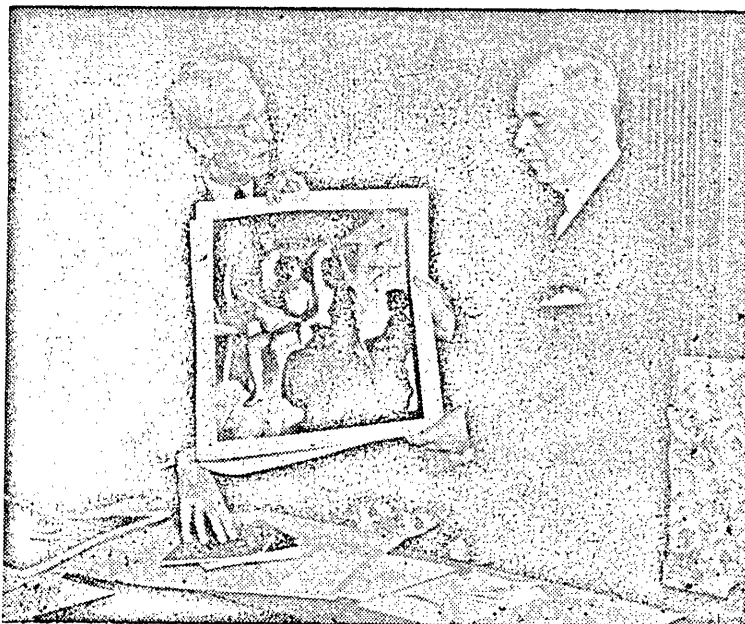
**Here's How**—An action handbook in the area of youth evangelism. No. 2305-BC—20 cents.

**NEW ELECTIVE UNITS** for classes and discussion groups; for your four MYF commission chairmen, advisers, and members; for personal reading 35 cents each.

If any engineer said, "I am not going to start this trip until every signal light along the track from here to my destination is green," he probably would never get started. Even if the engineer only gets half way to his destination and then meets a red light, he is still better off and nearer his destination than if he had never started.—Chas. E. Brown, Mutual Life Points.

Whatever thy hand findeth to do, do with thy might.—Ecclesiastes 9:10.

If you think you can "drink or let it alone," try letting it alone. You may be further along than you realize.—The Foundation Says.



Dr. C. A. Bowen (left), editor of Church School Publications, presents a set of the new worship pictures in the Intermediate Closely

Graded Courses to Bishop Paul E. Martin, Little Rock, chairman of the Editorial Division, at a meeting of the General Board of Education in Atlantic City.

## SUGGESTIONS FOR AIDING RURAL CHURCH SCHOOLS

Nashville, Tenn.—The Division of the Local Church of the General Board of Education and the executive secretaries of the conference boards of education have agreed upon seven ways in which stronger churches may help weaker ones. Directed especially toward rural churches, the suggestions agreed upon are as follows:

1. A study of the rural church problem in classes of youth and adults, and in the Woman's Society of Christian Service.

2. The promotion of definite programs of work for the rural church school.

3. Planning with other agencies for the improvement of near-by rural churches.

4. Financial help or counsel to small churches on buildings and equipment.

5. Help in providing training opportunities for rural church school workers.

6. Help in finding and enlisting new members for rural church schools.

7. Assistance to leaders in rural churches in the examination of their own situations and planning for improvement.

The Division staff and the conference executive secretaries think the suggestions are important because: (1) a large proportion of the members of all Methodist churches come from rural churches; (2) the ministerial and lay leadership of our church comes in large measure from rural and small churches; (3) rural churches that have part-time pastors often need the help of strong churches.

The suggestions are contained in a booklet, "The Advance in the Church School," recently issued by the Division of the Local Church to aid pastors and church school superintendents as they plan for an Advance in their schools. They are not to be accepted as a blueprint but they are to be used in developing the Advance program in schools that choose to use them, according to an

## DR. SCHISLER PREPARES WORKBOOK FOR ADVANCE

Church school superintendents, pastors and division superintendents are urged to secure copies of a workbook designed to give detailed helps on what their church schools will want to accomplish in the Advance for Christ and His Church.

Prepared by Dr. John Q. Schisler, executive secretary of the Division of the Local Church of the General Board of Education, the book will be available in time to be used in planning for Christian Education Week which will be observed this year, September 25-October 2. During this period it is expected that extended meetings of local church workers conferences will be held for full consideration of the suggestions contained in the book, for implementing the ten points of the Advance in the church school authorized by the eGeneral Conference for the quadrennium 1948-1952. The ten points are:

1. Cultivate commitment to teaching Christ in all of life's relationships. 2. Add new members to your church school. 3. Win persons to Christ and the church through the church school. 4. Enlist youth and young adults in Christian life-service vacations. 5. Study the Christian program. 6. Challenge and teach families to be Christian. 7. Teach the facts about beverage alcohol. 8. Elevate the stewardship ideal in the church school. 9. Educate concerning a Christian social and world order. 10. Strengthen the rural church.

The full title of the workbook is "Our Workbook for the Advance in the Church School." Order from the Methodist Publishing House serving you. Price, 25 cents, ready September 1.

An obstinate man does not hold opinions—they hold him.—Bishop Joseph Butler (1692-1752).

introductory statement in the booklet.

## FRIENDLY VISITING IN THE CHURCH SCHOOL

It is not only lonely elderly people who need to have friendly interest shown in them by church school workers. The present church school members and the great group of unchurched folk who have a right to look to the Methodist Church for friendly interest and concern need someone who cares enough to show that he cares by visiting them. In order to meet this need the Division of the Local Church of the General Board of Education is promoting a church-wide emphasis on friendliness in Methodist church schools.

One reason church school teachers have not visited with more regularity is that they never have been taught to visit, according to Dr. Nathaniel F. Forsyth, associate secretary of the Division of the Local Church, who has prepared the materials for the promotion of this emphasis. "Friendly teachers who think of their pupils as friends make careful preparation for each session, attend the worship services for their own enrichment and as an example of their pupils, and visit consistently with a purpose," said Dr. Forsyth.

The emphasis on friendliness is not a temporary interest. It is to be continued in Methodist church schools from now on and may be launched at any time. For the purpose of promoting the emphasis of the friendly church school teacher, Dr. Forsyth has prepared three items:

1. A 32-page booklet, containing ten pages of poster-type pictures, for teachers. Planned for individual study and also as a guidebook for pastors and church school superintendents the booklet probably contains more helps than have been brought together before for the church schools that want to teach church school teachers how to visit. It is entitled "The Friendly Methodist Church School Teacher." (No. 550 BC 25 cents.)

2. Set of six poster-type window cards for display in churches, stores and other places of business. (No. 551 BC \$1.00 for the set of six.)

3. Post cards (miniatures of the window cards) for general correspondence with church school pupils, for announcements, and to follow up absentees. (Nos. 552 BC—558 BC. Sold only in units of 100 cards. \$1.00 a hundred.)

The above items should be ordered from the Methodist Publishing House serving your territory.

It is expected that familiarity with these materials will lead the community to think of the Methodist church as friendly and to help the teachers in Methodist church schools sense anew the necessity of friendliness.—Division of the Local Church.

We are unfair to God when we keep begging for that which He offers freely. Judas went out and hanged himself, not because Jesus would not forgive him, but because he would not accept forgiveness. Many people torture themselves remorse, not because God will not give peace, but because they have not accepted it. Prayer should not be merely imploring hands pleading stretched out to accept the gift He with God, but receptive hands proffers.—Christian Herald.

# WOMAN'S SOCIETY OF CHRISTIAN SERVICE

MRS. SUE M. WAYLAND, Editor

## FOURTH ANNUAL SCHOOL OF MISSIONS

The fourth annual School of Missions sponsored by the North Arkansas and Little Rock Conference Societies was by far the most successful one held according to the committee which evaluated the School at its close on June 24. The attendance was 100% better than in 1948 and the committee felt that changing the time of the School from late July or August to June was a great factor in increasing attendance. Students of the school were about evenly divided between the two Conference Societies and 99 individual churches were represented.

A strong faculty certainly contributed toward making the 110 women present feel that the time was well spent. Dr. Matt Ellis, president of Hendrix College, made a real contribution in the teaching of the course We the Peoples of the Ecumenical Church. Miss Charlie Holland, who for more than 30 years has served the church in Japan, helped the students in her class to a real understanding of Japan as it is today and something of the problems involved in that country's future development. A new vision of the responsibility of the local church in serving its community came to those who studied Cooperation for a Christian Nation under the able leadership of Mrs. E. H. Hook.

The noonday messages on God's Design for The Church, For The Task and For the Christian, by Mrs. E. D. Galloway were heart-searching and challenging and aroused a new awareness of the urgency of the tasks confronting the Church today. The platform hours each evening were full of information. Miss Holland inspired her listeners on Tuesday evening as she told of the work of missionaries today. On Wednesday evening a panel discussion on Methodist Women Working With Other Churches and Community Agencies To Build A Christian Community was held with Mr. Roy M. Reid speaking on the Arkansas Health Council, Mrs. F. L. Crouse on Arkansas Narcotic Education Committee, Mrs. J. E. Critz on Arkansas Council of Church Women, Mrs. J. Russell Henderson on Arkansas Legislature League, and Mr. Robert Schnee on Arkansas Council on Children and Youth. Miss Estelle McIntosh of Waldron and Mrs. J. H. Monday and Miss Sarah Jackson of Little Rock spoke Thursday evening on the Church at Work in Town and Country. Miss Jackson and Mrs. Monday showed slides illustrating the work of the Little Rock Methodist Council in churches and town and country areas.

The W. S. C. S. of Conway First Church entertained on Tuesday evening with a reception for the members of the School. This event made a real contribution to the fine spirit of Christian friendliness which permeated the School. Miss Sun Sook Kim of Korea, a graduate of Ewha College who has come to this country on a scholarship to La Grange College in Georgia was an inspiration to those who learned to know her. Miss Ida Shannon, Little Rock retired missionary to Japan, and Miss E. McCoy, retired deaconess now making her home in

## THE CHRIST IN THE WINDOW

By Claudia A. Pinckney

*As I entered the great Cathedral,  
In the soft dusk of the night,  
And gazed at the Christ in the window,  
Lined against the light—*

*I could feel His sacred presence,  
I could hear His precious voice—  
And His hands outstretched in kindness,  
Made my sad heart rejoice;*

*And as the sweet Cathedral bells  
Rang softly on the air,  
They seemed to make love, duty;  
And change duty into prayer.*

*As with heart and voice uplifted  
I kneeled and prayed awhile,  
My troubles forward drifted,  
And I seemed to see Him smile.*

*So when I hear a church chime  
Upon the midnight air—  
I think of the great Cathedral  
And the Christ in the window there.*

—Selected

## WESLEY GUILD CONFERENCE HELD AT SEARCY

The Searcy Junior and Senior Wesleyan Guilds were hosts to a Guild conference held in June at the First Church.

The program opened at 7:30 on Saturday evening with a banquet. In the receiving line were Mrs. H. H. Fulbright, promotion secretary of the Searcy District, Mrs. Dallas of the local Guild, Mrs. Joe Gatlinger of the Searcy Junior Guild, Mrs. J. A. Gatlin, Mrs. J. E. Critz, Conference President, Mrs. Girtie Stiles, Guild Secretary of the Ft. Smith District, Mrs. P. B. Davidson, district Guild president, Mrs. Walter Jamerson, district C. S. B. chairman of Augusta, Mrs. Ules Davis, Mrs. B. L. Oliver, Mrs. T. W. Killough, Mrs. Earl Cochran, all of Searcy and Miss Sun Sook Kim of Korea.

The banquet hall was very attractive in the Guild colors. The meeting was presided over by Miss Helen Stevens, secretary of the district Guild. Miss Sue Christian played several piano solos preceding the program. The invocation was given by Rev. J. Albert Gatlin, local pastor. Mrs. J. E. Critz, guest speaker for the evening, brought a very helpful message on Guild Activities.

The welcome to visitors was given by Mrs. Stewart, and the response, by Mrs. Davidson. The out of town guests were introduced by Mrs. H. H. Fulbright.

The following towns were represented: Clinton, Kensett, Augusta, Pangburn, Judsonia, Beebe, Ward, Cabot, Higginson, McCrory, Oak Grove, Griffithville, Rosebud, Little Rock, Heber Springs and Fayetteville. There were 110 guests present. Rev. Coy Whitten gave the benediction.

A sunrise breakfast was held at the Mayfair Hotel Sunday morning. The morning devotional was given by Rev. Coy Whitten. Following this they all attended morning worship at the church.

A luncheon was attended at the Rendezvous, at which time Miss Sun-Sook Kim was the principal speaker, telling many interesting things of her native town and country, Korea. She has only been in the U. S. A. a short time, coming here from Korea

(Continued on Page 14)

## NORTH ARKANSAS CONFERENCE FINANCIAL REPORT FOR INTERIM PERIOD 1949

Balance on hand January 13, 1949	\$ 3,892.95	Booneville Project	275.00
Receipts:		Refund on Booneville Project	62.50
W. S. C. S. Pledge	12,348.27	Supplies, Home	667.00
Special Memberships:		Supplies, Foreign	16.50
Adult	1,337.50	Supplies, Conference	32.75
Baby	170.00	Total sent to Division	\$10,141.22
Junior	20.00	Other Disbursements:	
Youth	15.00	Conference Officers Expense	\$ 476.45
Special Projects & Scholarships	848.29	District Cultivation	1,574.95
Lenten	92.10	Rural Workers Salary Supplement	250.00
Children	29.22	Audit	25.00
Week of Prayer	39.91	Narcotic Education	500.00
Narcotic Education	217.00	Expense to Jurisdiction	163.57
World Federation	14.46	Conference Speakers	161.00
Replace Pins	6.60	Refunds	100.00
Total W. S. C. S.	15,688.35	Rural Workers Car Expense	91.00
W. S. G. Pledge	1,573.84	Jurisdiction Cultivation	148.00
Special Memberships:		Youth Camp	100.00
Adult	87.50	Treasurer's Stipend	25.00
Baby	5.00	Town and Country Commission	229.00
Special Projects, Home	282.12	Total Disbursements	\$13,985.19
Special Projects, Foreign	474.37	Balance in Bank May 31, 1949	\$ 9,900.50
Scholarship	77.00	BATESVILLE DISTRICT: Adult Life:	
Lenten	16.81	Mrs. Ed Billingsley, Melbourne; Mrs. M. E. Moore, Mrs. L. E. Massey, Moorefield;	
Narcotic Education	19.35	Mrs. J. D. Turner, Mrs. M. M. Derrington, Newport; Mrs. E. C. Copeland, Batesville, Central Ave. Hon. Baby: Rebecca Jo Travis, Catherine Beatrice Parker, Carolyn Williams, Michael Lawrence David, Doyle Wayne Rogers, Jr., Cynthia Fay Keedy, Rose Marie Snapp, Newport; William Farrell Conner, Jr., Batesville, Central Ave.; Janet Sue Freeze, Newark. Junior: June Ellen Sharp, Newport.	
Virginia Guffey (Typewriter)	70.00	CONWAY DISTRICT: Adult Life: Mrs. S. B. Phillips, Atkins; Mrs. O. L. Webb, North Little Rock 1st Church; Mrs. R. M. Brooks, North Little Rock Washington; Mrs. P. K. Merrill, Russellville. Hon. Baby: Marsha Elizabeth Murphee, Michael Calvin Shock, Carmen Rosmond Burke, Conway Wesley Memorial; Eulene Faye Smith, John L. Lynch, Dover.	
Total W. S. G.	2,610.99	FAYETTEVILLE DISTRICT: Adult Life: Mrs. D. L. Dykes, Mrs. Gilbert Hyde, Mrs. Lee Seamster, Mrs. A. O. Spaulding, Mrs. Tom Eason, Mrs. Alvin Eason, Mrs. C. G. Melton, Mrs. Sam Wheeler, Mrs. Opal Morton, Mrs. Grace Strain, Fayetteville Central; Mrs. Mary Shannon, Lincoln W. S. G. Hon. Baby: Claudette Weir, Paulette Weir, Huntsville.	
Youth Fund	204.13	HELENA DISTRICT: Adult Life: Mrs. W. M. Waters, Earle; Mrs. Lewis Hawley, Forest City; Mrs. G. R. Kellogg, Wynne; Mrs. James Burkett, Marianna W. S. G. Hon. Baby: Harold Brooks Griffin, Harriet Elizabeth Gardner, Vandale; Charles Johnson Phelps, Earle W. S. G.	
Hiroshima School	360.75	FORT SMITH DISTRICT: Adult Life: Mrs. T. E. McDonald, Mrs. T. E. McBride, Mrs. P. H. Johnson, Mrs. E. C. Rooney, Mrs. J. C. Coomer, Mrs. Harry Winzenreid, Mrs. C. M. Sauerbrey, Mrs. Olin Pitts, Mrs. Charles Spencer, Mrs. T. H. McClinton, Mrs. E. C. Lichty, Mrs. P. W. Darby, Mrs. E. Hoyt Bruce, Miss Carrie Hayden, Mrs. J. P. White, Mrs. Guy Taylor, Mrs. J. T. Thornton, Mrs. C. R. Batte, Mrs. B. G. Paddock, Mrs. W. J. Johnston, Mrs. O. W. Pitts, Sr., Mrs. Sam Galloway, Mrs. Carl Wyman, Mrs. Charles C. Scott, Mrs. Bert Bruce, Mrs. John E. Miller, Mrs. Jules Husson, Mrs. D. D. Taylor, Fort Smith 1st Church; Mrs. T. L. Hunt, Fort Smith Goddard Mem.; Mrs. Betty Tom McCarroll, Van	
Refund on Booneville Project	62.50		
Supplies, Home	667.00		
Supplies, Foreign	16.50		
Supplies, Conference	32.75		
Total sent to Division	\$10,141.22		
Other Disbursements:			
Conference Officers Expense	\$ 476.45		
District Cultivation	1,574.95		
Rural Workers Salary Supplement	250.00		
Audit	25.00		
Narcotic Education	500.00		
Expense to Jurisdiction	163.57		
Conference Speakers	161.00		
Refunds	100.00		
Rural Workers Car Expense	91.00		
Jurisdiction Cultivation	148.00		
Youth Camp	100.00		
Treasurer's Stipend	25.00		
Town and Country Commission	229.00		
Total Disbursements	\$13,985.19		
Balance in Bank May 31, 1949	\$ 9,900.50		
GRAND TOTAL	\$23,885.69		

Arkadelphia, out of their rich Christian experiences made real contributions to the classes and work shops.

Mrs. Henry Goodloe, Jonesboro, was elected Chairman of the Summer School committee and Mrs. J. Russell Henderson was elected to serve again as Dean of the School. Mrs. Erik Jensen, Stuttgart, is a member of the committee making plans for next year's school. All four of the approved studies will be offered in that School and some of the teachers have already been engaged.—Reporter.

Buren; Miss Marcelle Phillips, Booneville W. S. C. S. and W. S. G. Junior: Gary Dan Tidwell, Fort Smith Midland. Youth: Billie Catherine Lehman, Fort Smith 1st Church. Hon. Baby: Mary Kay Scott, Charles Edward Scott, Carole Ann Ellison, Fort Smith Midland; Sarah Annette McConnell, Booneville; Lela Joyce Vaughn, Charleston; Delton Kelley, Hartman.

JONESBORO DISTRICT: Adult Life: Mrs. Mary McCorkle, Miss Ludie Etter, Turrell; Mrs. C. O. Wafford, Weiner; Mrs. Roland Hughes, Mrs. A. B. Weir, Mrs. John C. Cavender, Mrs. C. E. Robinson, Mrs. S. K. Doty, Mrs. C. O. Cherry, Jonesboro 1st Church; Mrs. J. Brinkerhoff, Mrs. J. T. Byrd, Harrisburg; Mrs. George Stickler, Jonesboro District. Hon. Baby: Dona Kay Sanders, Dell; Larry Thurston Masters, Jonesboro Fisher Church; Wanda Lou Peoples, Half Moon.

PARAGOULD DISTRICT: Adult Life: Mrs. J. B. McKamey, Imboden; Mrs. Cecil Crow, Piggott; Mrs. S. E. Davis, Mrs. O. Kerfoot, Pocahontas; Mrs. Lee Rankin, Walnut Ridge.

SEARCY DISTRICT: Adult Life: Miss Grace Badgett, Searcy District; Mrs. H. H. Fulbright, Mrs. Charles Turner, Searcy; Mrs. O. R. Merryfield, Harrison. Hon. Baby: Larry Paul Myers, Searcy; Kathryn Elizabeth Tims, Gary Blaylock Garrison, Joanne Treece, Pamela Sue Hamon, Eugenia Bradley Woodard, Harrison; Edd Darling, Ted Darling, McCrory. Mrs. Ben De Voll, Treasurer.

# CURRENT NEWS IN ARKANSAS METHODISM

## DAILY VACATION SCHOOL AT FARMINGTON

The Daily Vacation Church School began at Farmington Monday, July 11, and ran through July 15 with an enrollment of over fifty and an average attendance of forty-four. Eight workers helped in the school along with the pastor. The beginners studied "This World About Us." They made a frieze of nature study, spatter painted, made objects of clay, windmills and learned Bible verses and sang choruses.

The Juniors studied "Outdoors in Palestine." They made book markers, booklets, a frieze on "The Life of Jesus" and had active parts in the worship service, served as ushers, sang and responded in scripture memory verses.

The Intermediates studied "People Who Lived in Jesus' Day," "Boys and Girls Learning About Alcohol," and "Alcohol and Accidents." This last book is put out by the Board of Temperance of the Methodist Church. The Juniors also had part in these studies. Experiments were made by placing raw meat, bread, live crawfish, frogs and bugs in alcohol. These were checked through the school daily. A frieze was made of pictures submitted by the boys and girls of pictures from current magazines and newspapers of accidents from highway accidents resulting from the use of alcohol. Careful and non-alcoholic driving was stressed by the teachers. Many of these boys and girls are learning to drive.

The School here was one of the best schools that the pastor has ever conducted. The help was very willing and efficient. Barbara Jean Toney was our pianist and led in several choruses. She served as our secretary and treasurer and did a fine job.

The women of our W. S. C. S. assisted in serving refreshments daily. We were happy to be able to use the new Sunday School rooms. Though not complete, they served us in a fine manner.

The other churches of the town were well represented and showed a good spirit of cooperation.

On Sunday evening, July 24, the Vacation Church School will have charge of the service inviting the parents in to worship and see the display of things that were made. To conclude the service the pastor will have the installation of officers of the W. S. C. S.

The pastor was received in a fine manner at Farmington. The parsonage was re-done and some new furniture added; also a built-in cabinet and sink in the kitchen. A food shower and reception was given the first week. The Goshen Church gave a tea on the church lawn. A huge bouquet of gladiolios and instead of a food shower a lovely mahogany Chippendale whatnot was presented as a welcome gift.

We are looking forward to a good year at Farmington-Goshen. Being the first lady pastor in the history of the church, we have been received in a very gracious manner.—Church on July 11 at 7:30 p. m.

A man that hath friends must shew himself friendly.—Proverbs 18:24.

## POLK COUNTY M. Y. F. HAS ANNUAL PICNIC

The third annual picnic of the Polk County M. Y. F. was held at the pavilion of the Hatfield fair grounds Monday night, July 11. After the invocation by Rev. Virgil Bell, a bountiful meal of fried chicken, potato salad, sandwiches, cake and cold drinks was served picnic style to the more than one hundred persons present.

In the absence of other officers, Jo Ann Berham, secretary, presided over the worship program. A short play on the "Evils of Alcohol" was very ably presented by the Shady Grove Fellowship. The old Dallas group gave an inspiring version of a modern-day Good Samaritan. A beautiful poem was given by the Gillham group. A devotional, "Be Still and Know" was presented by Hatfield. A short story on "How We Need God Each Day" was given by Mena.

We were happy to welcome the Potter M. Y. F.

After a period of fellowship and singing, the circle of friendship was formed. "Blest Be the Tie" was sung and the meeting closed with the M. Y. F. benediction.

The next meeting will be at Gillham, Monday, August 1.—Jennette Edwards, Reporter.

## EIGHT CHURCHES REPRESENTED AT FELLOWSHIP MEET

Eight Methodist churches from the Batesville area were represented at a Sub-District Fellowship meeting held Monday night at Asbury Methodist Church. The 78 representatives present were from Central Avenue, First Methodist and Asbury, Batesville, Bethesda, Cave City, Cushman, Moorefield and Newark.

The following program was rendered, with Orene Patterson as leader:

Song by group; Prayer by Etoil Patterson; Scripture by Dorine Rohrschieb; Talk by Grace Drown; Talk by Betty Lee; Talk by Mavis Ramsey; Song by group; Refreshments.

The next meeting will be held August 1 at Cushman.—Reporter.

## LITTLE ROCK DISTRICT METHODIST YOUTH FELLOWSHIP

The Little Rock District Methodist Youth Fellowship met for a planning conference at Aldersgate, July 8 and 9, with Dorothy Baber, district president, presiding. All district and subdistrict officers and their counselors were urged to attend.

The program included worship, recreation and fellowship as well as two business meetings in which plans were made and goals set up for this year.

Marion Sorrells was in charge of the worship services. M. L. Scott supervised the youth who prepared and served the meals and Miss Margaret Marshall, Little Rock District Youth Director, aided the young people in planning and conducting the conference.—Eugene Eflord, Little Rock District M. Y. F. Publicity Chairman.

## FAULKNER COUNTY SUB-DISTRICT

The Faulkner County Sub-District of the Methodist Youth Fellowship met at Conway First Church, July 11, at 7:30 p. m.

The business meeting was presided over by Freda Lou Wilson of Greenbrier, president of the Sub-District. Recreation was directed by Miss Adams, the new religious education director of First Church. Ann Holloway led a very effective worship service.

Punch and cookies were served as refreshments.

The August Sub-District meeting will be held at Salem.—Charles Robinette, Reporter.

## OFFICERS OF GRAND PRAIRIE SUB-DISTRICT

The new officers of the Grand Prairie Sub-District were elected at the regular meeting July 18, at Lonoke.

Robert Shannon, Carlisle, succeeds Alma Pfeiffer, Carlisle, as president.

Gladys Dunn, Lonoke, was elected vice-president; Jewell Perkins, Lonoke, secretary-treasurer, and Betty Perkins, Carlisle, reporter.

Lonoke led in attendance with sixteen present. Hamilton, runner-up had ten. Nine attended from DeValls Bluff and seven from Carlisle.

Ethel Boylee, Lonoke, was in charge of the program and Rev. Richard Perry, Carlisle, led the recreation.

The next meeting will be August 15 at Carlisle.—Reporter.

## MEETING OF TRI-COUNTY SUB-DISTRICT

The Tri-County Sub-District M. Y. F. met at the Hampton Methodist Church on July 11 at 7:30 p. m.

The meeting opened with a prelude by Mrs. E. T. Jones, and was called to order by Barbara Childs. "Open My Eyes That I May See" was sung. Carol Newton read the scripture. A duet was sung by Jeanine Tobin and Barbara Childs. Rev. R. A. Teeter led in prayer.

Brother Teeter had charge of the installation service for the new officers.

The new president took charge of the business meeting.

Agness Clark announced that she had purchased books for the commission chairmen.

Brother Teeter announced the Youth Caravan at Fordyce, beginning July 30.

A report was given from each church.

The attendance percentage amounts were: Thornton 8 per cent; Bearden, 6 per cent; Hampton, 7 per cent; Fordyce, 9 per cent; Faustina, 6 per cent. Fordyce won the banner.

Number present from each church was as follows: Faustina 9; Hampton, 7; Thornton, 9; Bearden 6; Fordyce 5.

The meeting was adjourned with the M. Y. F. benediction.

Games were then played and refreshments served.—Reporter.

## GOLD BRICK

If all the gold in the world were melted down into a solid cube, it would be about the size of an eight-room house. If a man got possession of all that gold—billions of dollars

## BISHOPS REPORT CHINA WORK ACTIVE

Word from Bishop Ralph A. Ward, in Shanghai, China, under date of July 12, is that all workers are well and conditions are normal in that city now under communist controls. He says that missionaries are now being given passes, enabling them to move from city to city in their work; and that Methodist youth institutes are being held according to schedule. There was an attendance of 200 at a youth institute in Nanking, and it was possible to hold a daily training conference for laymen in the same city, he reports.

A cablegram from Bishop Z. T. Kaung, from Peking, gives the information that all workers are well, that the institutions of the church are continuing to serve; but that while evangelistic services are normal in the cities, they are "not so well in the country." (He does not amplify the phrase.) He reports that the North China Annual Conference begins its sessions on August 17.

## CHINESE GENERAL ASKS FOR CHRISTIAN PASTORS

The General of the Chinese Twelfth Army, stationed at Ch'ufu, Shantung, China, is a Christian, and has been cooperating in the activities of the Christian church in this city that was the birthplace of Confucius, according to the Rev. Perry O. Hanson, Methodist missionary in Tsingtao.

"Hundreds of soldiers and officers of the Twelfth Army have attended the services of our two churches in Ch'ufu," says Mr. Hanson. "They have bought and paid for several hundred Bibles and small hymnals. The General requested that we send additional help and so we appointed two pastors to give full time to the work with the Army, one at Ch'ufu and one at Yenchow."

"We opened medical work in Ch'ufu and our Dr. Li and helpers have been very busy. Local people in nearby villages have themselves paid the money and made available preaching places in three towns. If ever peace comes, there is a sure and wonderful harvest in winning people to Christ."

"I visited our fine school building in Taian, where not a sheet of one book remained in the Library, where not even a smell was in a Laboratory, where walls and ceilings and floors bore the marks of extended occupation (by communist troops), where mats often replaced glass in windows. There were five hundred eager youngsters seated on stools a foot high, and with a board supported by a string around the neck as a desk, so glad to have even such a chance to resume school work."

Before the term ended, the Communists came back and that large group of students, with others of the city, fled to Tsinan. The few months showed clearly the wonderful opportunities that await us when the Red scourge can finally be eliminated from Shantung."

worth, he could not buy a friend, character, peace of mind, clear conscience, or a sense of eternity.—Charles F. Banning.—Christian Observer.



## Here And There In Arkansas Methodism



By The Editors

This is vacation time for many Methodists, laymen and ministers. It has been the observation of the writer that in many of the appointments the matter of a vacation for the pastor is determined somewhat by the size of the appointment concerned. For instance, if the remuneration is great enough to allow travel for a period of a couple of weeks or more the congregation encourages its pastor to take a vacation. However, for other appointments where the salary is not sufficient to permit travel, the pastor and his family usually settle for a short visit with the relatives. The writer knows of two appointments which figure that a vacation for the preacher pays big dividends. Both of these churches not only continue to pay their pastors their salary during the few weeks of their vacation but they also make it possible financially for the pastors concerned to really go somewhere. They figure that such a trip is not so much a "reward" for past achievements but is an investment in his future work among them. Of course, these pastors return refreshed in body, mind and spirit, better fitted to preach and lead the people in the work of their respective churches. Many other churches, especially

among the smaller and average size congregations, would do well to seriously consider an extra month's salary for the pastor to enable him and his family to take that needed rest before the fall program gets under way.

If you are within driving distance of Crossett and you haven't seen the new First Methodist Church building nearing completion there, by all means make the effort and you will be more than amply rewarded. This church plant when finished will be, in our opinion, the most complete church building constructed in recent years in Arkansas. Provision is being made for every possible need. The Sanctuary is paralleled on each side by an educational building. Rev. O. E. Holmes is the pastor.

Word has been received that the First Methodist Church of Warren will observe "Building Fund Sunday" on next Sunday, July 31st, at which time it is hoped that financial arrangements will be completed in order that the new sanctuary under construction there can be completed free of debt. It is hoped that this sanctuary can be dedicated at or near the time that the building will be opened for use in early October.

## REPORT OF A CARAVAN

By JIM CLEMONS, Wynne, Arkansas

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

OUR final service at Phillipsburg was a simple but impressive "upper room" communion with the minister, adults and young people with whom we had been sharing experiences all week. Such Friday evening services before we leave a community solidify our friendship and give us another chance to rededicate ourselves to our work. Similar experiences are mentioned in almost every Caravan letter we receive, and are considered by some to be the highlight of each week's work.

Another type of closing meeting that is used very often by Caravan teams is a candle-light ceremony. At Nickerson, we participated in one which was one of the most impressive and most meaningful of our Caravan career. After a time of directed meditation, each young person lit his candle from a central one, which represented Christ, then filed out into the church lawn and closed with a friendship circle, each youth holding his own candle and helping to hold the person's on his right. We closed with a few songs and then sentence prayers. Each of these services is made even more meaningful by the fact that all good-byes are said before the service begins, and as the benediction is completed, the Caravan leaves without a word, as the youth are asked to do.

On our way to Nickerson we passed through some oil fields and saw near many of the derricks, cattle grazing in pasture. Only a few miles further, we saw wheat fields that lay a carpet around many more derricks and pumps. As we came

back through the oil fields this week, it was interesting to notice that the wheat was gone and the land had been plowed.

An extra pleasure we had that same week was a chance to go to Hutchinson and visit a Carey Salt Mine. We went 645 feet below the ground and saw rock salt being mined. We first went down the shaft on the "skip", then, saw holes being drilled for dynamite, the results of a dynamite blast the day before, the the blasted rock and its being carried to the "shuttle cars" before being carried to the top. Also, we were given the chance to ride the "Big Mule", as the underground train is called.

After this, we went through an evaporating plant of the same company, and saw the process of salt manufacturing and packing by the latest scientific methods. We learned many interesting facts, including the various types of manufactured salt—flour salt, for "prepared foods such as crackers, cake flour, etc.; "rabbit spools", for pets; ice cream salt; large blocks, for cattle, and even some hand-packed Kosher salt for Jews.

From a distance we also saw some of the largest grain elevators in the world. "Hutch," as those who live nearby there call it, is one of the largest flour milling centers in the world.

This week we are at Ellesworth, a town of about 2300. This morning our hostesses took us to Kanopolis to see the new flood control dam there. This, too, was a very interesting and pleasant time for us.

Monday night we participated in a sub-district rally with the conference and district youth directors,

## METHODISTS SERVE LEPERS IN CHINA VILLAGES

The Province of Fukien, China, has long been heavily infested with leprosy and marked by small squatter villages of leprosy victims.

"The residents of these villages were homeless beggars, whom the officials merely tolerated on public or unoccupied land," says the American Mission to Lepers. "They continued to beg and remained without care or medical treatment. Methodist missionaries some years ago began to do what they could for four such villages—two in the capital (Fochow), one at Nanping and one at Kutien—working out of the Willis Pierce, the Alden Speare and the Wiley Hospitals. Soon leprosy clinics were also opened at the hospitals. In the case of Nanping, a mission leprosarium called Westminster, was also founded and the squatter village ultimately absorbed into it. Meanwhile a refuge for women patients, called the Lillian Gamble Home, grew up at the town of Hangkong, and was supported by Methodist women.

"In 1947, a North Fukien Leprosy Committee was created with Dr. Harold N. Brewster of the Willis Pierce Hospital as chairman, representing the Congregational, Methodist and Anglican missions. Under this Committee itinerant public health work with emphasis on leprosy was begun in Hinghwa County; the Lillian Gamble Home was included in the general plan; and a new Central Colony near Fochow was projected. Meanwhile Cheeloo University Medical School had moved to Fochow from Tsinan in the North, with a pledge from the American Mission to Lepers of \$50,000 for a leprosy training center. It is hoped that such a center and the new Central Colony, as planned, will greatly stimulate and improve the work throughout the province."

## BARTHOLOMEW APOSTLE

A knife, the symbol of his martyrdom, and an open Bible, his faith in God's word, symbolize Bartholomew, often called Nathanael. He is said to be the one who spoke those familiar words: "Can any good come out of Nazareth?" before he recognized Jesus as the Christ.—Christian Advocate.

and youth and adult workers from neighboring towns. A committee was chosen to work out details for forming a sub-district council.

The advance work of our Conference youth director, Miss Louise Dutcher, is an asset which cannot be measured. Her efforts have made our work much easier, caused less worry and uncertainty, and given us more time to work with specific problems or areas of work. Some teams had no information about the churches and communities into which they were going, and some were there a whole week without a pastor. But these teams remembered the by-word of Caravans, flexibility, and from the reports we have received, came through with flying colors.

We meet with youth for more work soon, so for now, good-bye.

Pat, Arnie, June, Nola, and Bim.

But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance: against such there is no law.—Gal. 5:22-23.

## A LETTER OF THANKS TO OUR CHURCH

The World Service Agencies of the Methodist Church desire to congratulate fellow church members everywhere, and express their gratitude and thanks for the commendable achievement in World Services giving accomplished during the fiscal year just closed.

The Office of the Treasurer of the General Commissions on World Service and Finance has just issued its regular monthly bulletin showing an increase of 29.43% in World Service apportionment over the annual apportionment for 1944-1948.

The actual amount of receipts for World Service from June 1, 1948 to May 31, was \$7,672,359.89. Corresponding receipts June 1, 1947 to May 31, 1947 were, \$6,826,563.01. The increase was \$845,796.88.

In his report, Dr. Thomas B. Lugg, our treasurer, says, "recognizing the fact that almost 50% of the annual conferences did not begin operating under the new apportionment until half of the year had elapsed, this is a splendid 'advance' for the first year of the 1948-1952 quadrennium."

In view of this worthy and significant increase in World Service apportionments, it is with appreciation that the World Service Agencies of the Methodist Church hereby express their thanks to all members of our Methodist churches everywhere.

While the increase called for by our General Conference was a minimum of 33 1/3%, and the result achieved was 29.43%—a difference of 3.9%—we are sure that the coming fiscal year will not only meet the minimum of 33 1/3% (which is a "floor" not a "ceiling") but go beyond it in magnificent manner.

Through our unselfish deeds His work advances.

Very Sincerely,  
The World Service Agencies  
Of The Methodist Church

## "DON'T BE A CONTENTED COW"

"The contented cow is not the symbol of the Christian: rather the Christian symbol should be the ox—ready for service, on the one hand, or for sacrifice on the other," Bishop Herbert Welch, of New York, recently told a class of fifty new Methodist missionaries. "You are not going for wealth, or for fame, or for comfort," he told them. "You are going to reveal God. You are to have something about you that will cause you to do what Jesus did: give men an idea of what God is like. Those who need God are to 'see your good works and glorify your Father who is in Heaven.'" The bishop admonished them to "keep big; be teamworkers, aim at service and leadership will take care of itself; and cultivate a sense of humor to see yourself and all things in true perspective."

For I am not ashamed of the Gospel of Christ; for it is the power of God unto salvation to everyone that believeth.—Rom. 1:16.

The Lord thy God is with thee.—Bible.

## FORK UNION MILITARY ACADEMY

A Christian institution offering the very best for Physical, Mental, and Spiritual development. Bible Courses Required. Unexcelled in personnel and equipment. Highest standards. ROTC. All sports. Grades 1-12. Catalog. Dr. J. C. Wicker, Box 969, Fork Union, Va.

## NEWS ABOUT HENDRIX COLLEGE

### Early Drawing Presented

Miss Ethel Wilson, Conway citizen, has presented to the Hendrix College library an original drawing showing details of the church building which served Conway Methodists from 1883 to 1889, Dr. H. W. Kamp, library director, announced last week.

The drawing was made by Miss Wilson's father, the late B. G. Wilson, a number of years before his death. Mr. Wilson was a long-time citizen and former mayor of Conway. The building, which was one of frame construction, stood two blocks east of the present First Methodist Church. According to the drawing, it was of Gothic style with a steeple and several smaller spires and pointed-arch effects over the windows.

G. L. Bahner, a lawyer of Conway, recalled that the building was the second one occupied by Conway Methodists, the first having been a block south of the Hendrix College campus.

The drawing is one of a set of six made by Mr. Wilson in an attempt to preserve historical details about Conway's early buildings. The others may be seen on the walls of the Faulkner County Abstract Co.

The drawing of the Methodist church will be added to the Hendrix library's Arkansas Room, Dr. Kamp said. The room already contains a large number of items of Arkansas and Conway history.

### One Act Play Given

"The Monkey's Paw," a one act play by W. W. Jacobs, was presented July 22 in the Hendrix Little Theatre. The play, which was the third and last in a series of such plays given this summer, was directed by Bradford Govan of Marianna and featured an all-star cast.

Miss Buddy Ann Hampton of Conway and Bob Meriwether of Paragould, played the leads in the production, and their supporting cast included Chase Stepnens of Gurdon, Fred Holt of Warren, and Ray King of Perry. Miss Hampton, Meriwether and King are members of Alpha Psi Omega, national dramatic honor society, and Stephens and Holt are members of Hendrix Players, campus dramatic organization.

### Album Du Merci

The "Album Du Merci," prepared by French grade school children and Sidney McMath in their behalf by Miss Myrtle E. Charles of the Hendrix French Department recently, will be sent on an itinerary of Arkansas grade schools this fall.

Beautifully boxed and almost entirely hand made, the album was presented to Arkansas as a token of appreciation for gifts sent on the Friendship Train last winter. It contained a handwritten letter from the president of France, and many original drawings by the French children.

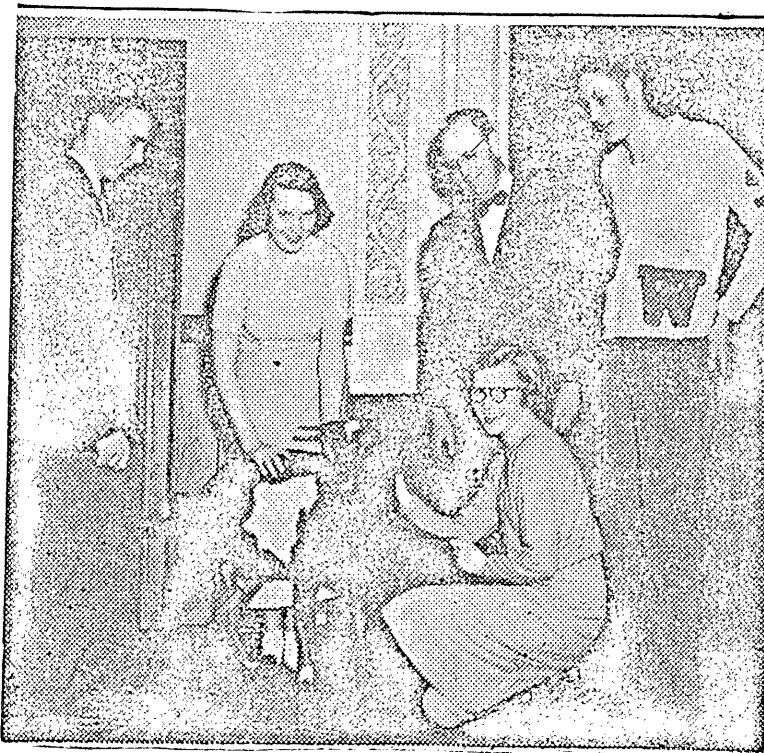
Hendrix students in French classes here did extra work last fall translating letters from French students to American children, and Miss Charles was allowed to keep the album here for several days for their observation. An article featuring the album recently appeared in the Arkansas Gazette.

### Summer Exams Begin

Examinations for the summer term will be given August 5-6 this year, according to Dr. O. T. Gooden, director of examinations and guidance.

Approximately 150 students have

## Methodist Youth Send Okinawa Goats



WININA, Minn.—"Goat teas" are one of the popular features of the Methodist Youth Fellowship in Winona District of the Minnesota Conference these days as the young people push their drive to furnish milk goats for Okinawa. Benefit basketball games, bake sales, plays and other methods have been used to raise the \$1,250 necessary to buy the 25 goats which the district has pledged and send them to our Pacific coast for shipment abroad.

Admiring one of the animals, are

left to right: John White, Rochester, vice-president of the Conference MYF; Helen Miller, Albert Lea, conference officer; the Rev. Wilbur A. Korfhage, Winona District Superintendent; and Larry Boardsman, Winona, president of Central Church MYF. Kneeling beside the goat is Gwen Hess, Pine Island, president of the Pine Island MYF.

The goats will help meet an urgent need for milk to save the lives of the sick and the babies on Okinawa.

### NEW DISCIPLINE CORRECTS

Members of annual conference Boards of Ministerial Training and Qualifications and of Conference Committees will find that the new printing of the Discipline clarifies an ambiguity in the present edition relating to the respective jurisdictions of these two groups.

Dr. Nolan B. Harmon, Book Editor, after study of the report adopted by the General Conference and the debate that took place at that time, has omitted phrases in Par. 647 that are not consistent with the letter and intent of the legislation passed.

The Discipline will now make clear that all matters having to do with a minister's qualifications before he is admitted into full connection in the annual conference are the responsibility of the Board of Ministerial Training and Qualifications.

After ministers are in full connection the new Discipline will authorize the committee on Conference Relations to take over responsibility and deal with all matters having to do with their conference relationship.

In a letter announcing this clarification sent to each of the bishops, Dr. Harmon indicated that the new president of the Board of Ministerial Training, who had presented the report to the General Conference, had confirmed that it had been the intent of the General Conference to resolve any conflict or overlapping of duties between these two annual conference agencies.

### GERMAN METHODISTS THANK ADVOCATE SUBSCRIBERS FOR "NALL DONATION"

A bound volume of letters of gratitude from German Methodist leaders has been received in Chicago by The Christian Advocate, Methodism's official weekly magazine, whose subscribers contributed \$63,235 to a special German relief fund.

Started as a result of reports brought from Germany in late 1947 by Dr. T. Otto Nall, then managing editor of The Advocate, the fund outgrew the highest expectations of the editorial staff, which was then headed by Dr. Roy L. Smith as editor. Readers kept sending in contributions until by Dec. 15, 1947, the Advocate had sent \$63,235 to the Methodist Committee for Overseas Relief for German pastors and their families.

The letters, most of them written, have been assembled by the Rev. Walter Zeuner, Hamburg District Superintendent in the Northwest Germany Conference. Many of them contain touching phrases of gratitude for the life-saving food and clothing received from fellow Methodists in America.

Taking the phrase of the Master, "Ye clothed me," as the keynote of the beautifully-lettered title page, the German Methodists say, "In the name of Jesus we thank all givers of the 'Nall Donation' for the love shown to us in hard times."

One pastor wrote that he and his family were "dizzy with joy" over the gifts they had received. Many express the feeling that the donation was "like a dream" coming to answer their deep needs in days of privation. Practically all record the fact that prayers of thanksgiving were offered after families had re-

## ANGOLA CONFERENCE MEETS

Under the presidency of Bishop Newell S. Booth, and with the presence of Dr. and Mrs. Eugene L. Smith, executive secretary of the Board of Missions and Church Extension, the second session of the Angola Annual Conference (being also the 43rd session of the Methodist Mission in Angola), met in Mucondo, area of Nambuanguo, June 28 to July 3. For the first time in the history of Methodism in Africa, an annual conference was entertained by an African pastor and his congregation.

The pastor-host was the Rev. Guilherme P. Ingles, son of one of the pioneer African pastors of Methodism. Mrs. Ingles, a graduate of the Quessua Girls' School, is in the Launda Hospital because of a severe illness. Therefore, the missionary entertainment was in charge of Srna. D. Eugenia da Silva Coimba, wife of a neighboring pastor.

Mucondo is a comparatively new congregation, the Rev. Mr. Ingles having served the church since its organization in 1943. Geographically, Mucondo is the center of the Dembos District, 200 miles north of Launda, the capital.

### FRIENDSHIP

(Continued from Page 3)

grown increasingly unhappy and self-conscious, put in a wistful word. "But," he said defensively, "I've got friends."—Marjorie Burtow. —In Gospel Banner.

### WESLEY GUILD CONFERENCE HELD AT SEARCY

(Continued from Page 11)

where she was a student of our own Nellie Dyer who has been a missionary in that country for some time. Miss Kim plans to attend college in Georgia, after which she will return to her own country to work for her own people.

Following the luncheon the group met at the church and Miss Stiles addressed the group stressing the need of developing leadership in the local Guilds, also the need for prompt and accurate reports. Mrs. Critz closed the conference with a very impressive dedication service.—Reporter.

ceived the gifts. "The room where the clothing was being distributed became a chapel of thanksgiving," one pastor wrote.

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**OBITUARY**

**TAYLOR**—There are many things that bring joy and gladness to a pastor's heart, but none can exceed that of contact with one of God's mothers in Israel.

In the years 1926-27-28 we were privileged to serve the Old Holly Springs Circuit in Dallas County. Not far from the parsonage was Mt Carmel Church. One of the members of this church was a woman known far and wide as Aunt Cattie Taylor. Aunt Cattie was known and loved because of her sweet, consecrated life.

When sickness or sorrow came into her community Aunt Cattie's presence was always a healing balm. People loved her, and best of all she loved people. She was always helping someone, not only in word and deed, but her radiant Christian life, her loyalty and devotion were an example people desired to imitate.

During the three years as her pastor I was privileged to be in her home many times and there was always the feeling that I was upon holy ground. Her home was in every sense of the word a preacher's home. Her life has enriched not only the life of all of her pastors, but hosts

of others.

Martha Catherine Green was united in marriage December 23, 1891 to John Wesley Taylor. To this union were born seven children, five of whom are still living and blessing the world with their Christian influence.

Aunt Cattie passed away July 5, 1948 and was placed to rest at Macedonia Church cemetery on the Princeton Charge by the side of her companion, who passed away July 4, 1922.

While her body is resting in the soil near the church of her childhood, her soul is with God with whom she was so well acquainted with whom she loved so much to work. Her influence is alive and active in the lives of her fine children and hundreds of others who knew and loved Aunt Cattie.—C. R. Andrews.

**CROSSETT**—Ralph Loyd (Bob) Crossett, 55, of Altheimer, died at 12:45 p. m. June 3 in St. Vincent's hospital in Little Rock, following an illness of several months.

Mr. Crossett was assistant cashier and bookkeeper of the Bank of Altheimer from 1924 till 1930. He was connected with the Altheimer Credit

Corporation for seven years and was with the Walt Gas and Oil Co. until he retired because of ill health.

He was born October 16, 1893, son of the late Loyd and Finette Johnson Crossett in Kinmundy, Ill., and came to Altheimer in 1924.

Mr. Crossett was an active worker in the Altheimer Methodist Church, and served as secretary-treasurer for a number of years.

He served in World War I and was a member of John Falls Bowen Post and a member of Robert E. Lee Masonic Lodge of Altheimer.

Survivors include his wife, the former Miss Letta Patterson; one son, Louis L. Crossett of Pasadena, Calif., and two granddaughters, Judy and Patty Crossett of Pasadena, Calif.

Funeral services were held at 4 p. m. June 4 at South Funeral Home chapel, conducted by the Rev. J. W. Robertson, Methodist minister of Altheimer. Burial was in Memorial Park cemetery

Active pallbearers were Garrett Dickey, Robert Bowen, Jr., Robert D. Garrett, Chalmers Davis, Cecil Hale, Jr., and J. P. Walt.

**SNYDER**—Mrs. Lou Emma Snyder was born near Emporia, Kansas,

April 25, 1873, and passed away in a hospital at Batesville, Arkansas, June 23, 1949. She had lived a consecrated Christian life from early childhood to the end of her life. She was one of the best beloved members of the Hazel Edwards Memorial Church, Newark. Sister Whitney was always ready and willing to work anywhere in the church, wherever her services were needed. She had been Sunday school teacher, pianist, and was an active worker in Woman's Society of Christian Service. In her everyday life, she practiced the religion which she professed.

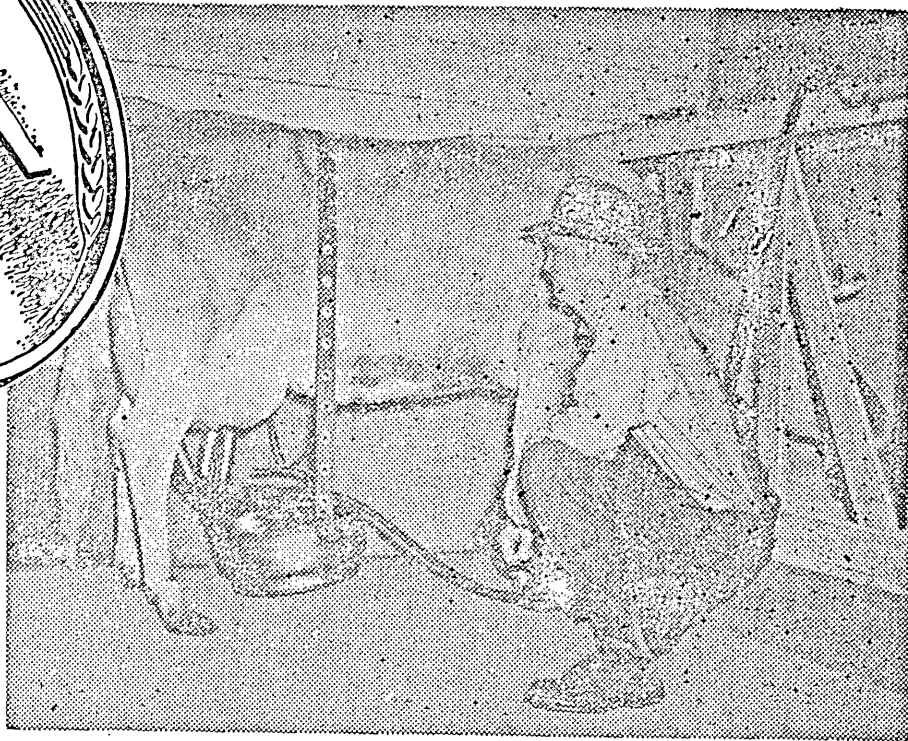
Besides her husband, Guy F. Whitney, she is survived by two sisters, Mrs. Cora Snyder of Newark, and Mrs. Charles Grimsley of Louisiana. We miss her presence, but feel that a good woman has passed to her reward in heaven.—J. B. Stewart.

Though he slay me, yet will I trust in him; but I will maintain mine own ways before him.—Job 13:15.

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



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## The Sunday School Lesson

By DR. O. E. GODDARD



### SONGS OF THANKFULNESS

LESSON FOR AUGUST 7, 1949

SCRIPTURE TEXT: Psalms 92; 103; 136:1-9, 25, 26.

GOLDEN TEXT: *It is a good thing to give thanks unto Jehovah, and to sing praises unto thy name, O Most High. Psalm 92:1.*

The book of Psalms is a great storehouse of medicine for the soul. Its confessions and thanksgivings, its penitence and its hope of a coming Redeemer are the outpourings of the heart. The Psalms appeal vastly more to the heart than to the intellect. Not every one knows it, but the heart has more to do with motivation than does the intellect. No other ancient nation ever produced the volume of religious lyric poetry as did the Jews. The Greeks and Latins produced lyric poems but the educators found it necessary to have them expurgated before using them in modern co-ed colleges. The Chinese produced some beautiful rhythmic prose, but it was vastly inferior to the Hebrew poetry. No one knows how many millions of people receive help and comfort from the Psalms in the various languages of the world. Today we are studying some thanksgiving Psalms. Gratitude is the basis of all lovely character. Ingratitude produces repulsive, unpopular characters. One of the poets describes an ingrate as a person

*"Whom none can love, whom none can thank,  
Creation's blot, creation's blank."*

Jeremy Taylor said that "every furrow in the Book of Psalms was sown with seeds of thanksgiving." This agricultural figure would be expressed today as sown down with thanksgiving seed. In reading the Psalms we garner a harvest of thanksgiving and praise. Disraeli declares that thanksgiving was the rarest of all virtues. He was accused of being in a cynical mood when he wrote this, but millions of people today deplore the absence of the spirit of thanksgiving and praise among our people. It is a shame on our Christian civilization that we are so deficient in a thankful attitude toward God and our fellowmen. Cicero wrote that gratitude was the mother of all virtues. If he was correct, and I think he was, a person without gratitude has no soil upon which he can produce any lovely virtue.

A thanksgiving attitude should be cultivated in the home and in all business and social relationships. The husband who does not thank his wife for all favors, great and small, lacks that much of being a gentleman. The same might be said of wives, who are remiss at this point, but Southern chivalry prevents my casting aspersions in that direction. Children should express their thanks, to their parents, for every favor received from them. Some coarse, rude children are entirely too economical in the use of the expression, "I thank you." Some parents have to learn "How sharper than a serpent's tooth it is to have a thankless child." Likewise some children have to learn "How sharper than a serpent's tooth is a thankless parent."

There should be a profuse use of thanks among husbands and wives,

sons and daughters, brothers and sisters. It would increase the spiritual tone of churches if congregations and ministers used "thanks" more frequently. Do you thank your minister when his sermons, visits or telephone calls help you?

We might have better law enforcement if citizens thanked the officers for doing their utmost to enforce the law. Many of us are short on our thanks to our officers, but long on abuse of them. It is also very important that pupils thank their teachers and that teachers in turn thank their pupils for commendatory conduct.

But most important of all is to render thanks unto God. What distasteful thing it is for a man to walk on God's earth, breath God's atmosphere, enjoy God's sunshine and rain—in short, any man who lives in God's world and is a recipient of God's manifold blessings and fails to give thanks to God, is not only a sinner, he is not a gentleman.

#### Psalm 92

"It is a good thing to give thanks unto the Lord, and to sing praises unto thy name, O Most High: To shew forth thy lovingkindness in the morning, and faithfulness every night. Upon an instrument of ten strings, and upon the psaltery; upon the harp with a solemn sound. For thou, Lord, hast made me glad through thy work: I will triumph in the works of thy hands. O Lord, how great are thy works; and thy thoughts are very deep." (92:1-5).

This was the opening song in the Temple and in the synagogue worship service. No one knoweth the countless number of times it was so used. I think praise and thanksgiving were more pronounced in the Jewish public worship than they are in our Protestant Churches of today. It were far better if we had more thanksgiving and praise in our public worship today. It is a good thing to begin all worship, public, family, and personal, with praises and thanksgiving unto God. Our adorable God is worthy of all possible praise and thanksgiving. This Psalm was repeated more frequently than certain favorite hymns of our church are now used. In all the first Annual Conferences that I attended the opening hymn was the great Wesleyan hymn, "And are we yet alive and see each other's face?"

Those circuit preachers who had traveled from one to three days on horseback to reach the Conference and had not seen each other for the past year, instantly rejoiced to see each other's face again. Another hymn—Watt's enlistment hymn—"Am I A Soldier of the Cross?" was generally used in our early church, in the invitation for members. These great hymns, such as Psalm 92, never grow stale no matter how often they are used.

#### Psalm 136:1-9

"O give thanks unto the Lord; for he is good: for his mercy endureth forever. O give thanks unto the God

of Gods: for his mercy endureth forever. O give thanks to the Lord of Lords: for his mercy endureth forever. To him who alone doeth great wonders: for his mercy endureth forever. To him that by wisdom made the heavens: for his mercy endureth forever. To him that stretched out the earth above the waters; for his mercy endureth forever. To him that made great lights: for his mercy endureth forever. The sun to rule by day: for his mercy endureth forever. The moon and stars to rule by night: for his mercy endureth forever." (Psalm 136:1-9)

The refrain of chorus repeated after each verse is emphasis, by repetition. In the 136th Psalm of twenty-six verses, the refrain occurs at the close of each verse. This method of emphasis is also used in our hymns today. In former days, I often heard them singing of "In the Sweet Bye and Bye" and each time the refrain was reached, there was an increased animation and glow of countenance, until the last became a shout of praise of the final notes. So, likewise, I suspect, when those Jews repeated, "For his mercy endureth forever, the twenty-sixth time, they surely had a spiritual uplift with glowing faces, the light of which was never seen upon land or sea.

#### Psalm 103

"Bless the Lord, O my soul: and all that is within me bless his holy name. Bless the Lord, O my soul, and forget not all his benefits: Who forgiveth all thine iniquities; who healeth all thy diseases; Who redeemeth thy life from destruction; who crowneth thee with loving kindness and tender mercies; Who satisfieth thy mouth with good things; so that thy youth is renewed like the eagle's. The Lord executeth righteousness and judgment for all that are oppressed. He made known his ways unto Moses, his acts unto the children of Israel. He is merciful and gracious, slow to anger, and plenteous in mercy. He will not always hide: neither will he keep his anger forever. He hath not dealt

with us after our sins; nor rewarded us according to our iniquities. For as the heaven is high above the earth, so great is his mercy toward them that fear him." (103:1-11). To me this is David's very best Psalm. This was used as a solo in the Jewish worship service. The first several verses were purely personal. The second division of verses calls upon the Jewish people to praise the Lord, and the third division calls all nations to praise God and the final call is a summons to all creation to become vocal with praises to God. "Bless the Lord, O my soul, and all that is within me, bless his Holy Name," is a call for all his powers—physical, intellectual, and spiritual, to join in praise to God. (Pause here and recall some of the multitudinous benefits you have received from God.) "Who healeth all thy diseases." I am sometimes asked if I believe in divine healing. The proper answer is, "There is no other kind save divine healing." God placed medical properties in the mineral and vegetable kingdoms. He gave man the brains to discover and utilize these powers for the healing of the sick. All healing power roots back in God. All the specifics and prophylactics known to the medical world are gifts from God. Note the difference between the health of pagan and Christian nations. Give your doctor due thanks in all healings, but remember that all healings emanate from the mind and heart of a loving God.

Were I to discuss all the reasons for thanking God, given in this Psalm, it would prove to be a volume, and not a lesson. So I here end, cut the lesson short, and ask each teacher to pause here and allow each member of the class to state one reason why he or she should praise God.

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

Drunkenness is the ruin of reason. It is premature old age. It is temporary death.—St. Basil.

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