

Arkansas Methodist

Serving One Hundred and

thousand Methodists in Arkansas

"The World is My Parish" — John 13

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

Arkansas Methodist
State House
Little Rock, Ark.
Ark. Hist. Commission
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VOL. LXVIII

LITTLE ROCK, ARKANSAS, AUGUST 4, 1949

NO. 30

A Date For Your Calendar

THE next important date for Arkansas Methodists in the Advance for Christ and His Church program is the state-wide rally, October 17, in Little Rock. This meeting is one of a number which are being held throughout The Methodist Church in the promotion of the preaching and teaching mission of the Advance Movement.

The Arkansas Methodist will publish a schedule of the program for the Advance Rally as soon as this program is made available. Other promotional material will be sent to pastors in a few weeks. It is hoped that this rally will be the largest in attendance of any state-wide meeting held by The Methodist Church in Arkansas.

Every charge in Arkansas Methodism should begin making plans at an early date for representation in this meeting. Pastors and laymen will receive then much inspiration and stimulation in furthering the whole Advance program in the local church.

Church Building And Church Budgets

THE Journals of the Little Rock and North Arkansas Conference of 1947 and 1948 show that more than \$2,000,000.00 was spent in those two years for buildings and improvements in Methodist Churches in Arkansas. Journals soon to be distributed for the short conference year of 1949 will show a rather substantial expenditure for the short year just closed. The amount spent during this three year period for buildings and improvements in churches will figure about 25% of the grand total spent for all purposes for these conference years.

The writer has had considerable opportunity to talk with pastors who have been or are engaged in building projects during the past few years, and he has asked a goodly number of these pastors what the effect has been on the general financial program of the church during periods when great emphasis has been made in raising funds for buildings and improvements. Almost without exception the answer has been that the whole financial program of the church has been immeasurably strengthened. Even in the face of the task of raising funds for building purposes, the World Service acceptances have been increased and paid, district projects have been undertaken, surrounding rural work has been financially strengthened, salaries have been increased, annual conference programs have been supported, and the church budget otherwise expanded.

In many instances where there has been no special improvement or building project there has also been substantial increased giving toward the total program, but in many appointments where no such improvement has been under way or contemplated the increase in giving has not been nearly as large. Of course, many local circumstances affect each situation, but there seems to be enough evidence to show that raising funds for local building and improvements rarely hurts the regular financial program, but in most instances helps that program.

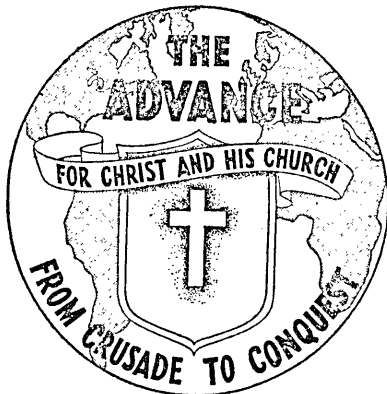
While The Methodist Church in Arkansas has yet a long way to go in meeting its obligations financially, it is now making great strides in that direction. It is our feeling that this present period of church construction is teaching Methodists in Arkansas some needed lessons in giving.

"The Preaching Mission" Next In Advance Program

OUR next major emphasis in the Advance for Christ program in our church is "The Preaching Mission." This begins October 2nd and runs through October 30th of this year.

The Preaching Mission, as planned, will consist of great Mass Meetings throughout American Methodism. At least two such meetings are to be held in each episcopal area in the United States. Bishops and other nationally known ministers, professors and laymen will be present and will address these meetings.

While the program for the nationwide meetings "will be adapted to sectional customs and needs," the general



nature of the program will be the same throughout the nation.

In the program, as planned, The Preaching Mission, held in October, immediately precedes "The Preaching and Teaching Endeavor" which begins in November of this year. In reality The Preaching Mission is in the nature of a Training Conference which will give us a better understanding of the Advance program and will enable our ministers and leaders among our lay men and women to more effectively present The Preaching and Teaching Endeavor in our districts and local churches. This phase of the Advance program which begins in November of this year will continue through the remainder of the quadrennium closing in January 1952.

Bishop Paul E. Martin, who will preside at the Advance Mass Meeting held in Little Rock in October, is perfecting plans for the meeting that should make it the greatest Methodist Rally in the history of Methodism in Arkansas.

It is our feeling that one of the major contributions the Advance will make of permanent value to our church, will come as a result of The Preaching Missions throughout the church and The Preaching and Teaching Endeavor in local churches through which our whole church is to make an intensive study of Our Faith, Our Church, Our Ministry and our Mission. This better understanding of Methodism by the masses of our church will do more to guarantee the future stability and progress of Methodism than any other phase of the Advance program.

"Time Is Running Out"

AFTER many months of fruitless effort to come to some kind of an agreement on international control of atomic energy, the United Nations Atomic Energy Commission, more than a year ago recommended that the Committee discontinue discussions.

Now, a year later, the Committee has definitely voted to stop all discussions, and give up all efforts, as a Committee, to find a basis of agreement on international atomic control.

This action of the Committee, is but a public acknowledgement of a situation that has existed in the knowledge of the Committee for many months. This action simply puts the world on notice that there is no hope for an agreement on the subject through the United Nations under present provisions.

In making public the announcement of the failure of the Committee, Dr. H. R. Wei, the Chinese scientist who is Chairman of the Committee made the very significant statement, "Time is running out." We are back where we started when the discussion opened. It is unthinkable that we should have an armament race in which the atomic bomb is to have free play. That, however, is where we are now and where we will be unless some plan not now in sight prevents it.

Moral Reforms Develop Slowly

TWO major factors combine to add to the many other difficulties encountered by the reformer. These factors are: (1) Life is too short to enable the reformer to fully complete his program. (2) In the gradual trend of world affairs, "Moral reforms develop slowly."

These facts should in no sense dampen the enthusiasm or affect the purpose and zeal of the reformer. Fully evaluated, however, they should temper the impatience often characteristic of aggressive reformers and enable them to avoid tendencies that often lead to inner discontent or outer rashness, or both.

We are irked at times by the slow progress we are making toward a warless world. We should continue to be impatient with the slow development of world-peace sentiment. It should help our feelings, however, to know that some substantial progress has been made in our efforts to abolish war as an instrument for settling differences. We at least live in a world in which world opinion forces all nations to profess to be lovers and promoters of the cause of peace. Today there is a world-wide protest against war whereas only a few decades ago force was the accepted method of settling difficulties. Duels to the death between individuals and wars to the death between nations were fought without much question as to the propriety, the morality or the humaneness of the procedure. Once we glorified war; now we apologize for it.

We become impatient sometimes in our efforts to promote the Christian doctrine of the universal brotherhood of man. We say Christian doctrine of universal brotherhood because, before Jesus lived, there were no attempts to promote such an idea among the conflicting, hating, warring races of earth.

In our impatience, we should remember also that racial conflicts are much older than the Christian era. History does not record a time when such conflicts were not acute. We should remember, also, that racial conflicts are not

(Continued on Page 4)



"An Aroused Laity Under Christ"



(Dr. Matt Ellis of Hendrix College, Conway, is a member of the Board of Lay Activities and was present at this meeting of the Board.)

SURROUNDED by charts and maps devoting progress ready made and confronted by slogans calling them and their fellow laymen to greater achievement, the General Board of Lay Activities of the Methodist Church met in the Congress Hotel, Chicago, July 12-14.

Chilton G. Bennett, who gave a good account of his first year as executive secretary, was re-elected for the remainder of the quadrennium by unanimous vote. Upon his recommendation, the associate secretaries were also re-elected as follows: W. Rolfe Brown, James H. Touchstone, Dr. E. Lamont Geisinger, and Shelby E. Southard.

In his annual report, Mr. Bennett said, "Today the sidewalks to men's hearts and world peace are blocked by possessiveness, indifference and selfishness. The peoples of the world cry out today as never before for something good. If our church is to meet this cry, it must move on toward a greater achievement of the ideals it professes."

This keynote message was driven home in similar expressions by other speakers throughout the three-day program as the board members grappled with their task of keeping Methodism's laymen active and effective in the Advance for Christ and His Church.

Ever before the group was the motto emblazoned in huge letters "Aroused Laity Under Christ Can Change the Trend of Our Civiliza-

tion."

Taking up that theme with a searching survey of the world's acute needs, Bishop Dana Dawson of the Kansas-Nebraska Area said

the Board are the chartering of 4,000 new Methodist Men's groups by 1952, winning 40,000 new readers for *The Methodist Layman*, and setting up a series of regional or area

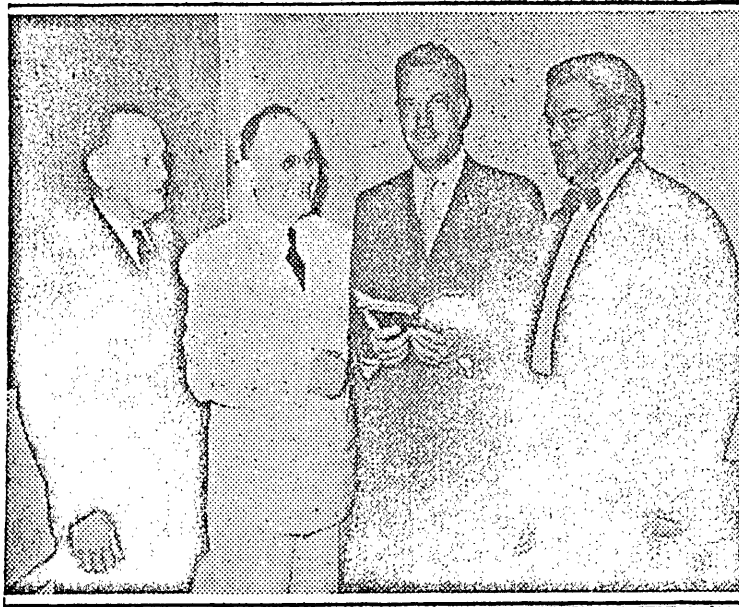
740 Rush Street, Chicago.

Vacancies on the board were filled as follows: North Central Jurisdiction—President, Arthur S. Fleming of Ohio Wesleyan University, Delaware, O.; Northeastern—H. P. Shipps, Dolanco, N. J.; (one vacancy is yet to be filled by the executive committee, Smith Central—the Rev. Dr. Guy M. Hicks, First Church, Shreveport, La.; Judge W. H. Wilcox, Stillwater, Okla.; Southeastern—President Walter K. Green of Wofford College, Spartanburg, S. C.; and Dr. N. G. Slaughter, Athens, Ga.

The executive committee was enlarged by a change in the by-laws and Bishop Glenn R. Phillips of the Denver Area and Fred B. Noble of Jacksonville, Fla., were added to that group.

President Ray H. Nichols of Vernon, Texas, presided and Dr. Charles A. Robbins of Tacoma, Wash., served as recording secretary.

Executive secretary emeritus Dr. George L. Morelock delighted the group with his address following the luncheon on the opening day. In addition to staff members and those already mentioned, the speakers included: Bishop Marshall R. Reed, Detroit; Bishop Marvin A. Franklin, Jackson, Miss.; Bishop W. Earl Ledden, Syracuse; Rev. Dr. Ralph Stoodly of New York City, executive director of Methodist Information; the Rev. Ogmund Ulvedal of Stavanger, Norway; the Rev. J. C. Brower, Greensboro, N. C.; the Rev. Harry C. Spencer, representing the Methodist Radio and Film Commission; Dr. D. Stewart Patterson, Washington, D. C., who spoke on the Week of Dedication; and Robert G. Mayfield of Lebanon, Mo., who discussed the Preaching and Teaching Mission.



CHICAGO—Laymen are often urged to support the bishops in the general program of the church, but the General Board of Lay Activities of The Methodist Church is one place, at least, where the bishops pitch in and help the laymen. They seem to be enjoying it too, judging by the smiles on the faces of these

four representatives of the episcopacy, shown together at the recent 10th annual meeting of the board. They are, left to right: Bishop W. Earl Ledden, Syracuse, N. Y.; Bishop Dana Dawson, Topeka, Kansas; Bishop Marvin A. Franklin, Jackson, Miss.; and Bishop Marshall R. Reed, Detroit.

stewardship training conferences. Plans were also set in motion looking toward the holding of a great nation-wide meeting of Methodist laymen and the employment of a new assistant secretary for the staff, whose headquarters are at

that "if the western nations will demonstrate what Christianity really is, humanity will follow Christ." Bishop Costen J. Harrell of Charlotte, N. C., spoke on the Advance program.

Among the specific goals set by

A WORLD SERVICE ACHIEVEMENT

"We experienced something of a thrill at our district set-up meeting," says the Rev. John Deschner, superintendent of the Corpus Christi, Texas, District, "when the District Stewards were in session and were making the apportionments to the churches for World Service and other items. We have one church in the District which for years has been dissatisfied with its World Service apportionment, as being too high. Last year the District Stewards gave that church \$100.00 less than its due amount of World Service, in the hope that the church would accept its apportionment. However, the church cut an additional \$100.00 and had a hard time making up the amount so reduced.

"At Conference a change in pastors took place. The new pastor made it a point to sit in with the District Stewards when the apportionments were made. This church was mentioned and a debate started as to how much we should apportion to this church in view of its past history. The pastor arose and said, 'I want to say to you, that we shall accept our due share of World Service, and we expect to pay every cent of it.'

"This statement sent a thrill into the Board of District Stewards. This pastor meant what he said. I know they will pay the full amount. The pastor is the key to World Service acceptance and World Service giving.

"The Corpus Christi District paid in its World Service in full last year, and that includes the one-third raise in World Service giving."

STATISTICS NEVER LIE

By JOHN Q. SCHISLER

ONE of our Church papers carried a bold head-line recently like this:

SOME REVEALING STATISTICS

The first sentences under this heading read:

"According to statistics released none other than the Church of God, (Cleveland, Tennessee), the 'small sect' that is dotting the country side all over America, ranks first—absolutely leads the procession in church school pupils totaling, 5,258,598. The Methodist Church ranks second to the Church of God with 4,871,983 church school pupils in her highly organized and strongly officered schools."

We don't blame the editor. He relied on the statistics sent to him by the International Council of Religious Education, and "statistics don't lie." Or do they?

Now comes the ICRE saying: "Please kill the two releases sent out recently—the figures submitted for church school enrollment by this denomination, (Church of God) were in error by more than five million."

When the ICRE makes an error, it makes a whopper! Well, what are the facts?

The Church of God, (Cleveland, Tennessee) does not appear among the eighteen largest denominations in America. Where it does appear has just been revealed by the statistical office of the ICRE. Its total

enrollment is 101,127. At the head of the list is the Methodist Church. The figures on church school enrollment in our church which were released by the ICRE were for 1947, in spite of the fact that the figures for 1948 were given them. Even then, the statistics released for 1947 were not correct.

At the end of 1948, Methodist Church school membership was 5,655,423. Next in order, based on ICRE figures for 1947-48 are:

Southern Baptist, 4,308,374; National Baptist, Inc., 1,357,493; Disciples of Christ, 1,057,092; Presbyterian USA, 1,003,943; National Baptist of America, 1,000,100; Northern Baptist, 902,497; United Lutheran, 701,226; Evangelical U B, 554,192.

Increase in Methodist Church school membership continues even after the close of the Crusade for Christ. The sixty-five spring conferences which have reported to date reveal an increase of 107,304. Our total Methodist Church school membership as of July 1, is 5,762,727. Our Church School membership has increased 975,000 in four and one-half years.

We would not take away any credit which belongs to our friends of other churches for their zeal and their spirituality. He who thinks, however, that spiritual power is lacking in the church school movement in the Methodist Church is simply unaware of what is taking place in Methodism. The fact that

our church has for many years sought to provide courses of study for her teachers and annual conference workers to give them help is to its eternal credit. Teachers are engaged in a delicate operation, awakening the minds of little children so that there may be passages for the light of the Holy Spirit to shine in upon their tender growing spirits. The teacher needs knowledge and skill for this operation, no less than the surgeon needs them for his. I thank God that our church for more than forty years has tried to help its church school teachers to be "workmen who needeth not to be ashamed, rightly dividing the word of truth."

An ancient legend tells of two brothers who lived on adjoining farms. One had a large family, while the other had no children. Both farms produced abundant harvests. One brother said, "My brother has no family, all the joy he has is in his possessions. I will slip some of my grain into his field." The other said, "My brother has a large family. I will slip some of my grain into his field." And so they did each night, and each wondered why his harvest was not diminished, until they met one night and knew the secret. And there, the legend goes, they built the city of peace, Jerusalem.—Walter L. Moore, Christian Herald.

He who drinks is deliberately disqualifying himself for advancement. Personally, I refuse to take such a risk. I do not drink.—William H. Taft.

THE DEVOTIONAL PAGE

REV. H. O. BOLIN, Editor

BROKEN HOMES

We have gotten used to broken homes; nevertheless, they are always a tragedy. In the first place they rob the children who grow up in them of an equal chance at life. All such young men and women start with a definite handicap. Some years ago I discovered the reality of this handicap is so serious that some colleges will not matriculate young people who suffer under the handicaps of this experience.

But it was not this I wanted to point out. Rather I wanted to say I am convinced no home ever breaks up in which there has not first been a breakdown of life in both of those persons chiefly responsible to maintain it.

Where there is at once Christian faithfulness, understanding, and resource in either the husband or the wife, it will be little short of impossible for any home to break up.

Large love is a Christian grace, a resultant of the believer's inner fellowship with his Lord.

Steadfast love is a choice. Any Christian man can refuse to cease from loving. There is almost always some positive trait sufficient to ground an attitude of love, if one will but choose to lay hold upon it. And even if there were nothing else, still there would be the majesty of the defaced image of God, and its immense potentialities; and one who senses this alone, can yet love.

But where there is love, and love in positive expression, redemptive possibilities are well nigh unescapable. I used to be amazed at the redemptive love of Christ on the cross. I am no longer amazed. I bow down before it; but I can now, nevertheless, understand it. There was enough sublimity left in those sinful men who hounded Jesus to the Cross to make possible love in the soul of any great lover; and where there is such great love any moment may become the hour of redemptive crisis.

I repeat—a home cannot break up where there is even one such constant, loving, resourceful personality.—Paul Harold Sloan, in the Christian Advocate.

TODAY'S FRONTIER LINE

Two things must be said . . . about the Christian faith as solution of the problem of meaning in our time. First, it is not easily come by. Probably it never was. But for centuries it had the advantage of being the accepted creed of the Western world. . . . But this is gone. Christian faith has become, as it has never been since the first centuries of the Christian era, a matter of personal decision. The second point is this. Whilst Christian faith is the same at all times with respect to its foundation and content, it is different in every age as regards the frontier line along which it joins battle. The frontier line of our age is neither that of the first centuries, which was marked by rival religions, nor is it that of the Middle Ages or that of the Reformation era, when it was marked by rival interpretations of its foundation and content. In our time the frontier line is the alternative to a philosophy of despair, hidden in a number of more or less subtle evasions of the problem (such as

THE RED SEA

By Martha Snell Nicholson

*When the children of Israel crossed the sea
It comforts my heart to know
That there must have been many timorous ones
Who faltered and feared to go:*

*Feared the ribbon of road which stretched
Ahead like a narrow track,
With the waves piled high on either side,
And nothing to hold them back—*

*Nothing to hold them back but a Hand
They could neither see nor feel.
Their God seemed distant and far away,
And only the peril real.*

*Yet the fearful ones were as safe as the brave,
For the mercy of God is wide.
Craven and fearless, He led them all
Dry-shod to the other side.*

*And I think of the needless terror and pain
We bring to our own Red Sea.*

*Strengthen Thy timorous ones, dear Lord,
And help us to trust in Thee!—Free Methodist.*

METHODISM'S GREATEST NEEDS

We are in the midst of our Advance for Christ and His Church. Much progress was made during the Crusade period. We hope to make the present four-year period even more fruitful than the last. In accomplishing this, as the writer sees it, there are a few things we need to take into consideration:

First, we need to fortify the gains already made, no good general will so extend his lines that past successes are lost. We need to advance as fast as possible, but not at the neglect of territory already won.

Our past gains can be conserved only by the deepening of spiritual life. There is always the danger that gains in numbers and in finance (both of which are good) will out run the spiritual side of the church life. When this is the case ultimate victory will not follow. On the surface, for a time, it may appear that great success is being won, but unless the structure is built on a sound spiritual foundation permanent success will not be attained.

Paul said, "Other foundation can no man lay than that which is laid which is Christ Jesus." He was aware of the fact that the ultimate goal of Christianity is Christ-like character. Crusade and advance can bring in large numbers in a brief period, but these numbers cannot be made Christlike in such short order. It takes long years to do that.

The question might arise, shall we slow our process of reaching people for Christ and the Church? By no

means. This needs to be pushed to the fullest extent. What we need to do is to speed up the matter of assimilating people. We must be sure that every organization within the church is geared to the highest point of efficiency for the purpose of assisting all members in growth in grace, and in the knowledge of Christ. This should be especially true with regards to children and new members. The faster people are brought into the church, the more efficient must be the matter of assimilation. There is no point whatever in bringing large numbers through the front door of the church only to have them drop out through the back door. This does people no good whatever, and is in danger of doing them a permanent injury. Sometimes the last state of a person, thus lost by the wayside is worse than the first.

In the matter of conservation and assimilation the Woman's Society of Christian Service, the Wesleyan Service Guild, the Wesley Brotherhood and the Church School all have their part to play. Along with these organizations within the church, the homes and public school should be enlisted as well as the social and recreational institutions of the community.

If all of these organizations within the community will faithfully work together in matter of building Christian character most of those who join the church will continue in the straight and narrow way.

During World War II the editor of a religious paper called attention to the fact that a moral slump followed the wake of every war. He went on to say that a great slump had followed World War I, so great that the nation had not gotten over it. He feared that if such a slump followed World War II the nation would stray so far from the path of righteous living it would be in serious danger. There came a slump during and after the war as he predicted, but not so great it seems, as that which followed World War I. It seems that we are slowly gain-

TIPS FOR PREACHERS

Rules which the preacher should observe to keep his soul alive:

1. Attend to the culture of his own soul.
2. Sternly and systematically spend time in prayer.
3. Personally appropriate God's Word for his own soul.
4. Observe family devotions where he is staying.
5. Avoid the restless scattering of energies over a multiplicity of things.
6. Let his soul culture be more a matter of travail than a pastime.
7. Seek to live in heavenly places in Christ Jesus. This will enable him to be fragrant in character.—Preachers' Magazine.

ing spiritual ground. Our juvenile delinquency problem is becoming less serious, and people are attending the church in ever increasing numbers. The Federal Council of Churches in America recently released figures showing that 54% of the citizens of this nation now belong to churches, which is the largest per cent in all of its history.

As more and more people turn to the church, ministers and other church leaders must see to it that they receive the spiritual food for which they long. Essays and other lectures may be made very interesting and in some cases helpful, but they will not meet the needs of our time—in fact they never have. We must faithfully follow the program as outlined in our Advance for Christ and his Church movement, namely, the setting forth of those doctrines which deal with sin, salvation, love to all mankind, and service. In brief, we must set before the people, in all its attraction, the teaching of Christ in his Sermon on the Mount. If all of us, the ministers included, will seek a spirit of deeper consecration and a more perfect practice of the stewardship of all of life through sharing with others, by the help of God, we will save this world from the chaotic condition toward which it is drifting. Our time is running out, however, and what we do along this line must be done quickly.

There are many obstacles in our way; many forces that are pressing from every side. Materialism with all of its subtlety is always with us. To accomplish the goal mentioned above every possible means of grace must be practiced. We must be loyal to the church to the last degree. We must faithfully study our Bibles and other good literature. We must fully practice the example set by Christ in love for and service to others, realizing that his presence is only completely felt when one goes with him to render helpful service where the need is great. "The fields are white to the harvest," said he, and again, "Go, and I will go with you." We can truthfully claim his presence in our lives only as we go with him to reach the lost and serve the needy.

All of us realize that these are our greatest needs; nothing new has been said here. The writer fully believes that we will meet these needs and that Methodism will continue to march on to victory.—H. O. B.

The Arkansas Methodist

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

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

Office of Publication, 1136 Donaghey Building
LITTLE ROCK, ARKANSAS

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OWNED, MANAGED AND PUBLISHED BY THE
METHODIST CHURCH OF ARKANSAS

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



A WEEKLY MESSAGE

By FORNEY HUTCHINSON

A GOOD MEMORY

One summer, when I was a student at Vanderbilt University, I was invited to fill the unexpired term of our church at Fordyce. Dr. C. J. Greene, the pastor, was leaving early in the summer to take a special course, preparatory to accepting a chair in Hendrix College at Conway. I accepted the invitation, knowing that I would be there just during the vacation period, as I was going back to Vanderbilt for the fall term.

I knew that it would take me that length of time ordinarily for me to get acquainted with the people. I, therefore, would have no time to accomplish anything else to speak of. So I decided to get acquainted before I got there and go to work at once.

Marvin Holderness, a Fordyce boy, was an upper classman at Vanderbilt at the time. I spent all my spare time in his room talking about Fordyce and its people. I also subscribed for the Fordyce paper, which I read with special care, finding out who was kin to whom, and what business each citizen was engaged in. I wrote the secretary of the church to send me a list of the members, indicating who were the church officials. I studied it as zealously as I did my school books. When the time came, therefore, for me to go, I knew Fordyce from one end to the other and had only to get the names and faces of the people adjusted together.

I arrived on Saturday night and appeared before my congregation Sunday morning for the first time. At the close of the service the people came along by the altar to shake hands and get acquainted with the new preacher. Most of them I knew already and simply had to adjust the names and faces.

I will illustrate the results this way: A heavy-set, business-like looking man came along, extended his hand, and said, "Brother Hutchinson, my name is Graham." I said, "Oh yes, Bob Graham. You have a wife and two children." "Yes," said he. "You are in the hardware business with your father," I continued. "Yes," he said, "But that will do. You know too much about me already," and laughingly moved on.

One day, a little later, I passed by his store, shook hands with him, and called him by name. He introduced me to one of his country customers, and as I went on I heard him say, "There goes the most remarkable man I ever saw. He knew my name and all about me before I ever saw him." He never knew what was back of all that.

It worked out similarly in many other cases.

NEWS AND NOTES ABOUT FACTS AND FOLKS

REV. AND MRS. J. E. COOPER of Hope are spending two weeks in Amarillo. They were to return about August 4.

THE Bay Church, on the Nettleton-Bay Charge, Rev. Theron McKisson, pastor, has installed a new Wurlitzer organ.

DR. E. CLIFTON RULE, district superintendent of the Little Rock District, preached the baccalaureate sermon for the summer class of the Philander Smith College on Sunday, July 31.

REV. J. RALPH CLAYTON, pastor of our church at McGehee, did the preaching this past week in a series of union services at Tillar. Cooperating in the services were the Methodist Church, the Baptist Church and the Presbyterian Church.

DURING August when Dr. Aubrey G. Walton, pastor of the First Methodist Church, Little Rock, is on vacation the following men will preach on the Sundays named: August 7, Rev. James S. Upton, Conway; August 14 and 21, Rev. J. Edwin Keith, associate pastor; August 28, Dr. E. C. Rule, district superintendent of the Little Rock District.

NEARLY a third of the Hendrix College faculty are engaged in research this summer under grants from the Carnegie Foundation for the Advancement of Teaching. Ten faculty members are at work under special grants, some of them on full-time basis. Others are continuing work under grants made during the past school year.—Campus News.

REV. J. H. HOLT, pastor of Alma-Mulberry Charge, writes: "I am now in a revival meeting at Boydsville with Rev. Marvin Thompson, pastor, and Rev. A. N. Storey, district superintendent. The meeting began with two young people professing faith in Jesus Christ. The beautiful new church which has just been built was filled to its seating capacity. We are hoping for a great revival."

IN central Africa, where the home as it is familiar in the western sense is unknown, the Board of Lay Activities of the Methodist Church, as part of its "Advance for Christ and His Church" program, is fostering an effort to Christianize home life. Says the Board: "We are to initiate a 'Christian Homes' program. We recognize that the Christian home is fundamentally essential to the life of the church, and we feel that a definite program for Christianizing homes must be an increasingly important part of missionary work. The home must be the field of Christian activity."

SEVERAL hundred books which composed the library of the late Rev. T. O. Owen of the Little Rock Conference, have been presented to Hendrix College by his son, Thomas C. Owen, of Little Rock. Dr. Matt L. Ellis, president of the college, expressed deep appreciation for the gift, which he said would be a valuable addition to the Hendrix library. Brother Owen received his degree from Hendrix with the class of 1893. He was superannuated in 1929 after having served a number of charges in the Little Rock Conference. He succumbed after an illness of several months in the spring of 1936.

MISS DOROTHY EDWARDS, a public health nurse, and Miss Ruth Atkins, an educator, both missionaries of the Methodist Church in the Philippine Islands, recently took a mobile clinic into the rural communities of Cagayan Valley, Luzon Island, which had been occupied by the Japanese during the war. "I was dumbfounded to find the children so undernourished," says Miss Edwards. "Malaria and tuberculosis are

prevalent. Sanitary control is very poor, and medical facilities are inadequate. We heard tales of desperate war experiences everywhere we went. Many of the families lost everything they had, but their spirit is unbroken."

That summer we had a great revival, I made a fine report to the annual Conference which met at Benton, and went on back to Vanderbilt for another year.

The people said I had a remarkable memory. That was not true. I simply made special preparation.

prevalent. Sanitary control is very poor, and medical facilities are inadequate. We heard tales of desperate war experiences everywhere we went. Many of the families lost everything they had, but their spirit is unbroken."

CHURCHES and synagogues, in America and in Europe and in the distant lands where Christian missionaries minister, as well as some Buddhist and Shinto temples and shrines in Asia, will mark August 6th (or Sunday the 7th) as a Memorial Day of Penance and Peace. This will be the fourth anniversary of the dropping of the atomic bomb on Hiroshima, and it is the Christians of that city, led by the Rev. Kiyoshi Tanimoto, Methodist pastor there who is now on a visit to the United States, who are urging that the world mark the day as one for the promotion of world peace. Dr. Alfred W. Parker, of Oakland, Cal., is leading in obtaining observance of the day in America; and Dr. Toyohiko Kagawa is urging it among Japanese Christians. But in India and China and Africa, the day will be observed by Christian groups also.

THE Methodist Crusade Scholarship Fund, which during the past three years brought more than 350 young people to America from the mission field in which the Methodist Church serves, and which gave them higher training in American colleges and Universities, will be continued during the years 1949-52, and it is expected that upwards of \$1,000,000 will be expended in this extension service of the missionary-educational enterprise. The Fund was established as a phase of the church's recent "Crusade for Christ," and is being continued as an enterprise of the present "Advance for Christ and His Church." The chairman of the directing body is Dr. James K. Mathews of the Church's Division of Foreign Missions. Miss Eva Deane Kemp, with offices at 150 First Ave., New York City, is the director of the program. Those already granted scholarships have come from 40 different countries, and have been enrolled in 65 different American schools. The larger numbers have been preparing for further service in theological schools, teacher-training schools, medical schools, and scientific institutions. Many of them had been prisoners of the Germans or of the Japanese during World War II.

NEW SUPERINTENDENT ELECTED FOR MT. SEQUOYAH

The Board of Trustees of the Western Methodist Assembly had its annual meeting on the Mountain last week.

At this meeting Rev. Sam M. Yancey, who has been Superintendent of the Assembly since the fall of 1927, submitted his resignation, effective May 31st, 1950. The Board of Trustees elected Rev. E. H. Hook, now District Superintendent of the Fayetteville District, to succeed Brother Yancey as Superintendent of the Assembly. Brother Hook will assume his new duties as Superintendent June 1, 1950.

MORAL REFORMS DEVELOP SLOWLY

(Continued from Page 1)

necessarily based on color. Most of the races of Europe are white, but nowhere have racial hatreds been more persistent or explosive. The Japanese and Chinese people are all yellow in color but there is continuous conflict between them. The various tribes of American Indians were practically all the same color but tribal wars were almost endless. The fact that racial hatreds are of long standing does not minimize the fact that they are morally and spiritually wrong. We should continue to teach and promote the practice of the Christian doctrine of the universal brotherhood of man. It would be as foolish, however, to expect an overnight solution of these age old problems as it would be to expect a quick solution of many other vexing problems we have inherited from the past. Moral reform develops slowly.

GOD IS INTELLIGENCE AND LIFE

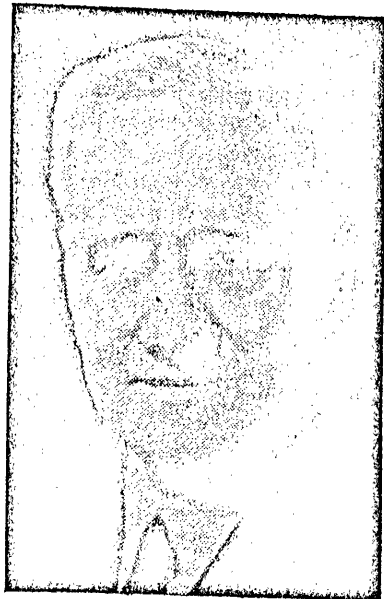
By E. STANLEY JONES

BACK of this intelligent universe is an intelligent mind. We call that intelligence, God. Since intelligence is universal, then God must be universal. Like produces like. Could the non-intelligent produce the intelligent? Could the non-purposive produce the purposive? How could the resident forces in nature move towards an Intelligence without intelligence in themselves?

Regarding evolution . . . Suppose God were to create something that would create something . . . It would be just like a man hitting a ball in order to hit another ball which would hit another ball which would hit another ball, making the last ball fall into a hole. It would take more intelligence to do so.

Some say we must get rid of religion because it came from magic. What if it did? Modern medicine came from the medicine man. Chemistry came from ancient alchemy. Astronomy came from astrology. But suppose the origin of religion were not magic. For religion really did not originate from magic. It came from something deeper than that. It was the life urge turned qualitative. As long as there are men who feel an

urge to live fully and better, there will be religion. Religion is a cry for life. When life meets life and



DR. E. STANLEY JONES

draws life from it, there religion begins.

Between some science and some religion, there is conflict. But be-

tween real science and real religion, there is no conflict. Religion is qualitative; science, quantitative. Science sees nothing but paper and printer's ink in a poem—the quantitative part of it. Religion goes deeper. It interprets the poem. Science sees only the mucus, water, and salt that compose of mother's tears. Religion interprets it and sees the care, the love, the longing behind. To science, a violin solo is nothing but the scraping of a horse's tail across a dead cat's gut. But religion interprets the music produced.

Religion takes these imponderable values and evaluates them. Science is the means. Religion is the end. Science needs religion; religion needs science. Science is power. With it, there could be either collective ruin or collective reconstruction.

Are we living in a multiverse? No. We live in a universe. There could be either destruction or reconstruction according to the motive that is behind the power of science. Religion must direct this power, must give men the spirit of "love for God and love for man."

Together, science and religion can do anything. Religion must use the techniques of science and science must use the spirit of religion.

Five Builders Wanted In Africa

The Methodist Church, about to launch on a program of building schools, churches, hospitals and residences in Africa, is seeking five construction engineers and builders to supervise and plan the new projects. Service will be in the Belgian Congo, Angola, Southern Rhodesia, and Mozambique and three-year contracts will be given.

Men experienced in the building field are needed, between 25 and 40 years of age, members of some evangelical church, and ready to enter the work with the purpose of doing a Christian service for future generations. Remuneration for men and families will be on the usual missionary basis and include travel to Africa and back, housing, etc. It is hoped that some of them will desire to make this a lifetime service after the three-year contract period.

Bishop Newell S. Booth, of Elizabethville, Belgian Congo, described the job in this way:

"You will need to supervise the construction of building and concrete masonry with of course a good deal of woodwork in the roofs and fittings. The situation is quite primitive insofar as workers and materials are concerned. Our missionaries have needed to train their workers as they went along, so now there is a fairly good group of workers at the various stations, but they need further training and others need to be trained. So part of your work will be to help train carpenters and masons. Masonry should include brick and concrete. Carpentry should include furniture making as well as the more general types of woodwork for a building.

"We have to prepare our own building materials. The lumber is in trees in the forest and the bricks are still clay in the ground. So your work will include the supervision of sawyers in cutting the trees and making the lumber."

If you are interested in one of these jobs, or know anyone who is, write to Dr. M. O. Williams, Jr., Board of Missions, 150 Fifth Avenue, New York 11, N. Y.

CHRIST JESUS, THE WAY . . . IN CHINA

(From the Findings of a group of the recent National Youth Worker's Conference, Soochow, China.)

TO Chinese youth today, disillusioned and frustrated, but with a tradition of direct participation in movements for relieving the suffering of the masses, what elements of the Christian message come with greatest directness and appeal?

Initially, not a message at all in its verbal sense, but a life, a personality—that of Jesus of Nazareth. When introduced to him, youth feels the pull of a strange attraction and discovers that once having truly seen him, they can deny, betray, attack, or follow, but never forget. His figure does not disappear into the dim past but comes down through the centuries, looming ever larger, ever clearer. To those who walk with him, he shows the need of the world. They find themselves forgetting their problems and their depression. They find a strange joy in new tasks and an upwelling love for people.

No wonder this man appealed to youth: a carpenter who had no place to lay his head; a simple friend of the poor who spoke as no man ever spoke; who went through the subtlest of temptations, yet without sin. He called men to be perfect yet, mixing with the worst of sinners, he announced: "The spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the broken-hearted, to preach deliverance to the captives, and receiving of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord," and proceeding to carry out this announcement, started a revolution that has affected every country and the whole of life.

All this and more! There is no exhausting of him! He lived at a time like this and faced the problems youth now faces, yet met them

with a mastery so complete that youth are given hope and courage. As they let him live within them they find his victory becoming theirs.

Here was a balanced perfection of character: one who did hard



physical labor gladly, who thought to the heart of matters and spoke with convincing clarity and authority, who was equally at home with fishermen, tax collectors, foreign soldiers, wealthy Pharisees, children; who suffered without complaint or self pity, whose strength was unbreakable yet never hard, whose love was kind and forgiving yet never soft or weak, who was perfectly good yet conscious that all goodness comes from God. Antagonism, betrayal, and the most horrible of executions could not touch the integrity of his spirit, the quality of his life, or the purity of his love. In him, youth finds salvation from self, deliverance from sin, and regeneration amidst moral collapse and defeat.

To youth, tempted by shortcuts to Utopia, Christ showed that a radi-

cal revolution without direct use of violence or coercion was possible. He who said, "Blessed are the poor in spirit, blessed are the meek, blessed are the peacemakers," so disturbed his generation, was so practical, so uncompromising, so active, so creative, so absolute in his demands, that his contemporaries, from the peasants to the rulers, had to take him so seriously there was no alternative but to accept him or kill him. In the end, though they had put him to death, they found they had not stopped him. As he had triumphed in life, so he conquered death itself. He rose to collect his disheartened followers and launch a movement that has spread into every country on earth.

To youth fatigued by the wild rush of this age and its tensions and brutalities comes the invitation, "Come unto me, all ye that labor and are heavy laden, and I will give you rest." Christ's tenderness, his concern for the sick and the weary, the broken-hearted and the sin-laden, brings healing and refreshment to youth startled and hurt by the present brutality.

To those who think that religion brings a false comfort or subjective compensation, and is in fact an opiate, comes the challenge to a life of service and sacrifice. "He who would come after me, let him take up his cross, and follow me."

Will youth turn aside at this point? Some will, sensing that the cross judges even as it reveals the forgiving and redemptive love of Christ for his enemies and sinners . . . At the cross, whether young or old, men must make a decision. Chinese youth are no exception. They may not like to talk of sin. It is a dark subject, but at the cross it is brought to light so vividly that it can no longer be hidden or excused.

But the cross not only judges. Christ . . . revealed that there is forgiveness and healing and a chance

to repent and begin again . . . Christ did take upon himself the sin of the world and because of this act, man now finds himself in a new relationship with God.

The world must ultimately come to terms with Christ . . . He is the Saviour. If he were not of God his way would be but an attractive ideal, and youth would sorrowfully wish the world were like that. The surprising and wonderful thing is that the world is like that, that Christ has full cosmic support . . . He offers men a new consciousness of sonship, fellowship with God, the very life of God. Without it, youth wanders aimlessly down the years . . . With it . . . there is growth, fulfillment, and vocation: active participation in a community and a cause,—something to live and die for gladly.

A little girl, aged 7, was asked to explain the difference between pride and vanity. After a little thought she answered: "Pride means 'I don't think much of you,' vanity means 'What do you think of me?'" —Boston Transcript.

If a man think well of you, make his thoughts come true.—Arabic Proverb.



THE CHILDREN'S PAGE

ANNIE WINBURNS, Editor



IN STORYLAND

WHY THE BROOK LAUGHED

By Lydia Lion Roberts

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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



HELPERS ALL

*In naming friends who help a lot
Throughout the summer days,
We made a list of those who serve
In many different ways.*

*Of course, the list was headed with
Our own Dad and Mother,
Then members of the family
Like sister and brother.*

*Milkman, doctor, grocery boy,
The names came thick and fast,
Pastor, teacher, yardman, nurse,
A whole procession passed.*

*It's fine to have these many friends
Who have so much to do.
Let's all decide that we'll join in
And be a helper, too.—A. E. W.*

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

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

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

"Oh, here comes a big breeze," said Aunt Anna. "Now the brook is laughing at you because you didn't know how much fun there was in watching it."

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

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

Guide: "Why didn't you shoot the tiger?"

Timid Hunter: "He didn't have the right expression on his face for a rug."

IN THE WORLD OF BOYS AND GIRLS

ROLLIE'S NEW BIRD BATH

By Etta W. Schlichter

Rollie and Aunt Nan were watching the new bird bath in the back yard.

"I wonder what bird will take the first bath," said Aunt Nan.

"I wish it would be my pigeon," answered Rollie, who had picked out one pure white pigeon from the flock which he fed every day, to call his own.

But it was not a pigeon that took the first bath. A little sparrow flew down, hopped upon the bath, then he cocked his little eye.

"I guess he doesn't know what it is," laughed Rollie.

But the sparrow did know. The day was warm, and the little bird was thirsty. He bowed his head, took a sip of water, then lifted his head to the sky while the water ran down his throat. The water must have tasted very good, for he drank several times; and after every sip lifted his head to the sky.

"I guess he's saying 'Thank you' to God for the good water," said Rollie.

Then the sparrow did what Rollie and Aunt Nan had been waiting to see him do. He plunged into the water and took a fine bath. How he did enjoy himself! He fluttered his wings and made the water splash till it showered all over him.

"He's made a shower bath for himself, too," laughed Rollie. "We don't drink out of our bathtubs. I guess the birds don't know any better."

The sparrow flew away, and pretty soon three more came and hopped down on the bath.

"I guess the other sparrow went and told his friends," said Rollie. "He was a good sparrow not to want to keep it all to himself. But I wish my pigeon would come."

Two little goldfinches came and had a fine bath, drank, lifted their heads each time and flew away.

"O Aunt Nan, did you see them all say 'Thank you' for their good drinks? Now, I wish my pigeon would come. I know she'd say 'Thank you,' for she's a polite pigeon."

Somehow Rollie knew his pigeon would come and, sure enough, in a minute or two he and Aunt Nan saw her circling overhead. She alighted on the edge of the bath. She was a lovely bird, indeed. She stood awhile and looked at the water.

"She's surprised, I guess," said Rollie. "She never has seen this bath before." The pigeon looked at the water a little longer, then she stooped and took a drink. She drank and drank some more before she flew away.

"Why, she didn't say 'thank you,'" said Rollie, surprised and disappointed.

"The pigeon is the only bird that doesn't lift its head after it drinks," said Aunt Nan. "I wonder why that is. It drinks just like a horse."

Rollie didn't like to think his pigeon was impolite. He didn't like to think that she was not grateful. He was silent for a long while; then his face brightened. He remembered the long time his pigeon just looked at the water before she drank

(Continued on Page 14)

MY PRAYER

*When I kneel beside my bed,
Close my eyes and bow my head
From my heart I say:
"Bless Thy children, Lord, tonight,
Teach us to do what is right,
Lead us in Thy way."—Elizabeth C.
Taylor in The Christian Observer.*

JUST FOR FUN

A Schoolboy's Mistake

A spouse is a sort of spice. A parasite is what a man is called who lives in Paris. A brunette is a young bear. The Kodak is the Bible of the Mohammedans. The Mosaic law orders us to set colored stones in our floors. False doctrines means giving the wrong medicine to the people.—Stepping Stones.

* * *

The little daughter of a Colonel was taken to church for the first time. The minister was of the type who believed in illustrating his sermons with vigor. She stared in awe at the minister, shut up in a box pulpit, waving his arms, wildly. Finally, unable to stand it any longer, she whispered to her father in a frightened voice: "What'll we do if he gets out?"—Ex.

❖ The Group Ministry At Work In Crawford County ❖

By FLOYD G. VILLINES, JR.



THIS article presents a brief survey of the "Group Ministry At Work In Crawford County, Arkansas."

Crawford County is a typical rural county in the western part of the state. While there are a few industries

in the county, the resident population is almost entirely dependent upon the soil for a livelihood. The consolidated school systems and the government agencies have extended wide circles that have drawn the people into cooperative enterprises. The problems of crime, poverty, and health are dealt with on a county-wide basis. While these agencies and institutions have been growing, the Methodist Church has been withdrawing its forces from the outposts of the county. A number of places once strong Methodist centers have been taken over by other groups, or have been left unserved.

This has partially been the result of our stronger churches following individualistic courses. This practice absorbed rural leaders, and permitted the smaller less able congregations to bleed to death financially. The churches of Crawford County had not followed the good example of other groups and pooled their strength in a united cooperative movement.

A study of the situation revealed a strong nucleus around which such a program could be organized. There were five charges consisting of ten churches in the county. These charges were: First Church Van Buren-City Heights; East Van Buren-New Hope; Alma-Mulberry; Bethel-Dyer; and Kibler-Mountain View. As a part of a general program of area organization in the Fort Smith District, the Methodist ministers of Crawford County decided to form a cooperative organization.

In order to appreciate the prospective field of work, the ministers, accompanied by the district superintendent, the Rev. Cecil R. Culver, and the executive secretary of the Town and Country Commission of the North Arkansas Conference, the Rev. Glenn F. Sanford, visited fifteen points in the county taking pictures and studying the situation on December 29, 1947. These points consisted of the churches of the organized charges, and places where there had been a Methodist Church at one time. An organization was set-up with a chairman, vice-chairman, and secretary-treasurer. The group agreed to meet each Second and Fourth Mondays of the month. Plans were made to cooperate in such phases of the church's program as revival meetings, training schools, sharing administrative problems, re-establishing churches, and conducting revivals in areas where there were no churches.

In order to find a suitable location for a camp site, four ministers explored a part of the National Forest Area north of Mulberry.

They discovered Shore Lake, a former N. Y. A. camp. The site was beautifully located, and the well-built cabins were in good condition. As a result of this discovery, the camp has been leased for a five-year period by the Fort Smith District to be used by the entire district as a camping center.

Early in February of 1948 the men planned a series of extra services. It was decided that each man would hold additional services in communities adjacent to his charge, and wherever the situation merited it, the group would cooperate in carrying on an extensive program.

As a result of this meeting, the pastor of the Alma-Mulberry Charge began services at Vine Prairie west of Mulberry, and re-activated a program at Newberry Chapel, north of Alma. The Kibler-Mountain View pastor began preaching Sunday afternoons at Haroldtown, south of Kibler.

Four ministers and the district superintendent pooled their talents and time in a week's revival meeting at Cedarville in May. Cedarville is a mountain retreated from this locality a few years ago, and the church building was allowed to deteriorate and the congregation to disappear. The people, who one time a part of the Methodist constituency, now belonged to some other denomination, or were indifferent to the Christian religion.

Two ministers spent several days working on the building putting it in condition to be used.

The meeting began with only three people present. This number did not increase until about the middle of the week. The people became impressed with the sincerity and deep interest of the ministers, and began to come to the services. Homes were visited, and the way opened for a greater service in the future. There were thirty-seven present the last night. After the revival meeting, services were continued twice a month on Saturday nights by the pastor of the East Van Buren Methodist Church.

Ministers discovered, through the aid of an interested Woman's Society of Christian Service, that the County Home was not being ministered to by any religious group. A planned visitation program was set-up whereby one of the men would be at the home for a service every two weeks. This ministry by the group not only fed the spirits of these unfortunate people, but brought about better living conditions.

One of the high points in the summer program was the revival meeting at Sixty-one between Alma and Dyer. A landowner in this community asked the district superintendent if it would be possible for a meeting to be held there. There were no churches in the community. If a meeting would be held, the people of the community promised to build a brush arbor, arrange for the lights, get a piano, and secure pews. Brother Culver presented the matter to the Crawford County Group Ministry. The members of this group wholeheartedly agreed to cooperate in this venture.

The people fulfilled their promises splendidly, and the ministers cooperated fully in guiding

the revival. One directed the music, another led the children in an early service, and two shared the preaching. In spite of rain, a splendid average in attendance of seventy-five was attained. The meeting resulted in six conversions, and five of these were baptized and joined the Dyer Methodist Church. A friendly feeling was created toward the Methodist Church in this community, and the way is open for a more permanent program.

Two members of the Crawford County group were moved at the 1948 session of the North Arkansas Conference, but this did not disturb the cooperative program. The new men have been most cooperative.

The group met immediately following the Annual Conference, and set up the organization for 1948-1949. The men agreed to meet once a month, and planned to enlarge the county program of last year. Some phases of this year's program are as follows:

1. Plans have been made and workers selected for an Intermediate Camp, May 30-June 3 at Shore Lake.

2. The program for Laymen's Day was worked out, and a speaker was scheduled for each church in the county.

3. The ministers have agreed to share in a series of Pre-Easter visitation campaigns.

4. Electric lights are being installed in the church building at Cedarville and the work there intensified.

5. A wider use of laymen is planned. The East Van Buren laymen will direct the Cedarville project.

6. Revival meetings will again be conducted in unorganized localities.

7. Cooperative training schools are being planned.

Last year the operating expenses of the program were paid by the participating ministers. This year the Board of Missions and Church Extension has granted the Crawford County Group Ministry \$200.00 to be used in an extension program. In order to enlarge the county program, the organized charges are being asked to make a financial contribution to the project. With this assistance, a much wider and more permanent service can be undertaken.

The Crawford County Group Ministry is in its infancy. It is not organized to theoretical perfection. It is composed of ministers and churches voluntarily cooperating on a friendly basis in the building of the Kingdom. While the early results of this program have not been glamorous, they have signified gains. The ministers have grown in their understanding and appreciation for one another. This has meant the sharing and solving of personal as well as administrative problems. Local churches have grown, and people have been reached outside of organized charges. These results have developed a growing confidence in the cooperative type of program. For the ministers in Crawford County, the Group Ministry is no longer merely a theory, but it is a practical approach to the problems facing our area.

FOR THE LOCAL PASTOR—BEFORE TAKING THE OFFERING

By Walter L. Jewett

The Morning Offering ought to be the high point of the Sunday morning worship service. At that moment our gifts are entrusted to God's hands. We become workers together with Him in the greatest business in the world.

If the Offering is to be meaningful, the worshippers must realize where their offering goes and what it gets done. A two minute story may be used to prepare a congregation for a real experience of sharing. Regularly used, such story telling has a cumulative effect. A congregation will gradually become informed as to what the church is doing through its Missionary program. Such information is a prerequisite to generous giving.

Suitable stories need to be brief and packed with human interest. They will be found in a pastor's general reading. For example, The Christian Century recently carried the story of an

interview which E. Stanley Jones had with General MacArthur. The General said that the door to Christianity will be open in Japan for another ten years. He asked that we send a hundred missionaries where we had sent one. The World Service offering of Sunday morning sends those missionaries. Seen in such a light the Offering has real meaning.

The work of the Wesley Foundations interests parents with children at the State University. The Methodist Hospitals have human interest stories to touch the hearts of Methodists. Our Mission Boards pass on illustrations which make a lasting impression upon our people.

A pastor will easily accumulate a fund of materials for such story telling. Brevity will be his aim in using them.

Two results may be expected to follow the practice of using a short story before the Offering. The congregation will come to understand the many-sided work of World Service at home and abroad. When people know what their money does, World Service giving will be great-

ly increased.

An informed church is a generous church. Information in small, but regular doses is like taking vitamin capsules. The good effects are observed some months after the prescription is first taken.

VISION

All the windows in a sanatorium ward were too high for the patients to see out. But one man, knowing the frustration of the others, would describe things he saw from his lower window: the gardeners at work in spring, children going to school, young lovers strolling by—touches of life on the outside.

One night the patient next to him, thinking he might be moved next to the window if the man were to die, did not call the doctor when needed and so the man died. Eagerly the 2nd man asked to be moved next to the window. He raised himself for a long look at the outside world—but all he saw was a plain brick wall. —Rev. John D. Banks, In Quote.

DR. DIFFENDORFER REPORTS ON JAPAN VISIT

By CAROLYN WINTJEN

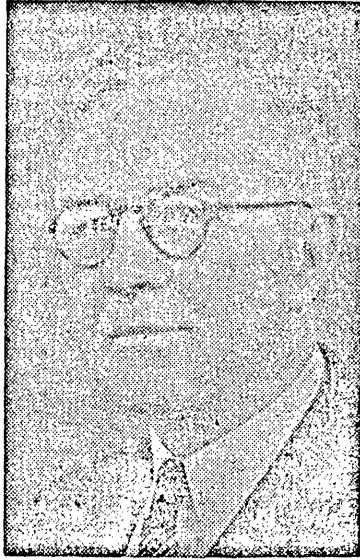
RETURNING on Wednesday, July 13, from a two-months' visit to Japan, as president of the Japan Christian University Foundation, Dr. Ralph E. Diffendorfer, of New York City, told a large group of Christian leaders of San Francisco and vicinity that the occupation forces in Japan and General Douglas MacArthur's superb leadership are making the most out of what is required of them.

"No one realizes more than General MacArthur himself that any military occupation of one land by another or by a group of other nations is not only unpopular with the nation occupied, but is also a difficult and unwelcome task for the responsible military forces," he said. "The General feels that the question of the day is not whether or not there should be an occupation, but, since there is one decreed by the Allied Powers, how can we make the best of it."

Dr. Diffendorfer feels that the ablest Japanese and the large majority of the military and civilian leaders in the present occupation believe that the supreme commander is, by all odds, making the best of it. "With a defeated army and navy and the nation demilitarized, order must be maintained by a newly-trained Japanese police force, and they are being helped to do this by SCAP. Then, Japan's whole political, social and economic life must be readjusted to the new scheme of things. The democratic process is not easy in a country where until August, 1945, there had

existed the most totalitarian state in the world, in which every phase of life was completely regimented, Dr. Diffendorfer said.

He expressed himself as amazed



DR. R. E. DIFFENDORFER

at the wide penetration of the work of SCAP into all parts of Japan and into every aspect of her life. "For a reactionary nation, living recently as a modern state with feudal ideas, the only winning policy is thoroughgoing reform and reconstruction—not merely to bring relief to the needy but to change the fundamental structure of society."

The policy of the Occupation is to have free public discussion of all

issues including Communism, Dr. Diffendorfer reported. "The attempt to destroy Communism in this day by force, as in China, only serves to make it grow. Let it out in the open and then meet its challenge is apparently the policy in Japan. Communism cannot be met by mere ideological discussion but only by practical programs of social and economic reform."

It is at this point that, Dr. Diffendorfer feels, the newly proposed Christian University in Japan is important. Beginning with a new School of Education or Teacher-Training College, the new institution will go straight to the heart of Japan's future democratic life. Emphasis at first will be on the training of college teachers and the teachers of teachers.

The interest in Japan in the proposed University, he says, is intense as is evidenced by the raising of 150,000,000 yen by the Japanese themselves for the project, under the leadership of Mr. Ichimada, governor of the Bank of Japan. With this sum, the Japanese committee for the university, has purchased a magnificent site of nearly four hundred acres, west of Tokyo, and has presented it to the University.

Here in the United States, says Dr. Diffendorfer, it is proposed to ask the American people on a community basis for \$10,000,000 to inaugurate the first stages of the international Christian University.

Dr. Diffendorfer's recent tour of Japan is his first since 1941, when he was one of the last American churchmen to leave.

YOUTH LEADERS DEFY SUMMER HEAT

Sports shirts and cotton dresses were the rule as more than 50 Methodist young people rolled up their sleeves for action and shared in a unique and practical project of evangelism in Greater Chicago during the period, July 25-Aug. 1. Emphasis in both their attire and spirit was upon naturalness.

The project, sponsored jointly by the National Conference of Methodist Youth and the Board of Evangelism of The Methodist Church, brought together a consecrated group of youth leaders principally from the church's North Central Jurisdiction but also from Arkansas, Nebraska, West Virginia, and Tennessee, and representatives from the Lexington Conference of the Central Jurisdiction.

Defying Chicago's heat and high humidity, the group studied during the morning at Des Plaines Camp Ground near Chicago and spent their afternoons and the week-end in survey-taking and house-to-house visitation. Working by teams, they labored in 12 communities and reached an estimated 10,000 persons. The areas in which they worked included congested urban situations as well as rural and suburban communities.

One day was devoted to a tour of community centers, such as Hull House and Halsted Street Institutional Church, and the famous Chicago Temple. Rev. Claire Nesmith of Chicago's Broadway Church led the tour.

Rev. Howard Ellis of Nashville, representing the Board of Evangelism directed the program and Rev. Paul Grimes of West Ridge Community Church, Chicago, supervised the field work. Dr. Neal Dow Kelley of Dearborn, Mich., served as dean.

Among the speakers and resource leaders who addressed the group were: Dr. Rockwell Smith, Garrett Biblical Institute; Dr. Charles Ray Goff, Chicago Temple; Rev. Hoover Rupert, director of the youth department of the Board of Education; and Miss Gladys Hobbs of the Chicago Home Missionary and Church Extension Society.

ELIZABETHVILLE: AFRICAN MELTING POT

By EMERY ROBERTS, Elizabethville, Belgian Congo

IN the nature of the African there is much that is child-like. He is close to his former state, the primitive. We try to keep our Christian message to him on the level of the pure, the clear, and the fundamental aspects of the gospel. Such was the manner of message that Jesus himself brought to the people of his day.

We had a visitor from Chicago at the mission the other day. I think the impressions he had gathered in regards to Methodism as he had seen it in some parts of the United States must not have been too good. He asked rather skeptically, "What kind of a message are you giving these people?" I replied that out here there is only one kind of gospel message we can give and that is the story of salvation—the old but ever new story of salvation—the old but ever new story that rings clear in every sincere believer's heart. What else can we preach?

In African society there have been as many tribal and clan societies as we have divisions in our Protestant confessions. In Elizabethville we have a melting pot of these societies. In our Sunday school here we have classes that meet in eleven different languages. These peoples represent different areas, backgrounds and customs. They come in migrations to the city to settle and work. There are problems of adjustment to city tempo, to the use of another language, and most of all must learn to work among and with peoples of tribes other than their own.

Then also they come from mis-

sion-trained areas brought up in such varied forms as a Church of England group, Presbyterian, Adventist, Salvation Army, Baptist or English Brethren. They find differences in forms of worship and sacrament so that many times they are confused. There then are many problems in dealing with the people in a modern urbanized area such as this. They come needing the comfort, unity, and strength that the church can give and that they find nowhere else.

We worship together in one *lingua franca* which is an intermediate language and seek to bring to the minds and hearts of the people the knowledge of one who is above form and division; he who is the God of all peoples despite the tongue, race, or denomination.

We try to make this their African church and not simply a carbon copy of our Methodist Church in America. They, the leaders of the church, called the "Shepherds," are selected by their own people, work out their own program of membership, discipline, etc. One woman who had been a Christian and who had fallen into sin and had returned to the old way was removed from membership. She wanted to return and had to first talk to the church leaders. They consented for her to come back, convinced of the sincerity of her repentance. What must she do to come back? They decided that she must spend a year of trial proving herself. At the end of that time if she had lived an acceptable Christian life she should make a statement before the

church body that she had changed and was now wanting to come back into fellowship. Thus she would be reinstated repeating her former vows of church membership before the church body. This is the usual procedure. To them it is the right thing to do, and we are inclined to agree that it is more difficult to become a member of a Christian body here than in our home churches. It does make for a stronger and more efficient membership. There are three years of study and preparation before a believer finally reaches the stage of entry into membership.

We work together with the African pastors and leaders to raise the kind of a spiritual building here in growing, changing Africa that will be strong and abiding.

One of the greatest needs of Africans is to learn to work together in family units and as race and nation units. It is slow work, for there are so many tribal and clan divisions. But it is coming and the people are beginning to see their weakness. One African wrote words and music to a hymn which has gained fast hold in many congregations and says:

"God help Africa.
Send Your light Spirit,
Send Your strength Spirit,
To help us to work together.
Come, Spirit, come,
Send us Your blessing,
Hear our prayer. God bless Africa."

Amidst the great physical and spiritual changes which are shifting

CWS IS ONE OF COUNTRY'S LARGEST EXPORTERS

By Religious News Service

NEW YORK—Church World Service, interdenominational relief agency, is now the seventh largest exporter of goods in the United States, according to agency officials.

With about 3,400 shipments a year, Church World Service ranks seventh in both tonnage and movement. However, it ships a greater variety of articles than any other exporter.

Thus far this year, CWS officials said, the agency has shipped a total of 17,896,919 net pounds of relief supplies overseas. The value of these supplies was estimated at \$3,933,672.

Items shipped during 1949's first six months ranged from 500 cases of shaving cream (sent to Germany), to one carton of artificial legs (sent to Pakistan). Microscopes, X-ray film, typewriters, pulpit robes, books, and layettes were included in the shipments sent to speed spiritual and physical recovery in Europe and Asia.

foundations in African life, we as representatives of Christ, his ambassadors, seek to give to them the foundation which will be built upon a rock and will not fall. This we hope will be the foundation for a growing, advancing people able to take their place in an African Christian society.

HOW TO PREPARE FOR OLD AGE

By Edmond H. Babbitt, Board of Hospitals and Homes

Start early. You have been getting older ever since you were born. Keep alive the sense of wonder. Don't act as if you know it all even if you know you do. Diversify your interests. A one-track person with a one-track mind will encounter troubles at the end of the line. Develop a hobby early in life and ride it into old age. Keep abreast of scientific discoveries and advancements. The age of miracles is not past yet. Emotional tension and the strain of daily living cause so much wear and tear on some persons that they never arrive at old age. Learn to live without tension.

Remember that the Golden Age is yet to come—it has not gone. The good old days were never as good as what is yet to be. The future holds more than the past.

"He kept himself on the line of discovery," was said of William E. Gladstone. Can it be said of you?

Avoid petty thoughts. "As a man thinketh, so is he." There is no great living without great thinking.

Allow the sustaining power of vital religion to do its work. God, your Creator, can help you grow old gracefully.

At any point in life you are probably as old as you think you are. Old age is not so much a matter of the calendar as of the spirit.

YELL COUNTY M. Y. F.

The Yell County M. Y. F. met in Danville Methodist Church on July 11 for its monthly meeting with Centerville having the program.

New officers were installed by Rev. James Weatherford of Ola Charge. There were 58 present.

Norma Lee Clark of Belleville was elected chairman of worship to fill the vacancy which had occurred.

Mrs. J. R. Whiddon was elected as adult counselor to succeed Mrs. Dorman, who has moved to Levy.

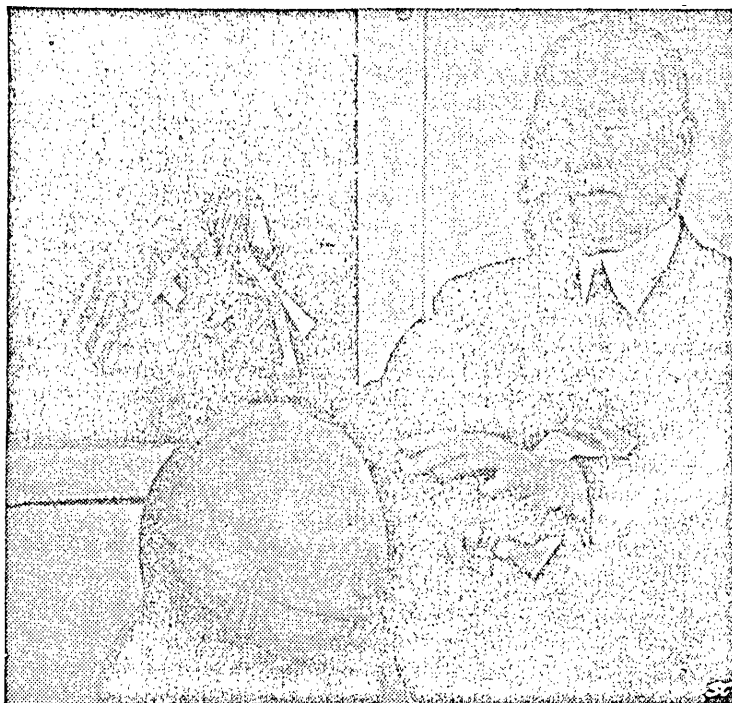
Recreation was directed by the Danville Church youth and their pastor. Refreshments furnished by Danville Church were enjoyed by all.—Geneva Weatherford, Publicity Chairman.

"HOBO DAY"

Monday, July 18, the young people of the First Methodist Church, Morrilton, sponsored a "Hobo Day." Odd jobs were done such as washing windows, baby sitting, washing dishes, cutting grass, cleaning house and stringing beans.

The total amount taken was \$151.50. It was to be used for recreational equipment for the basement of the church.—Dora Nell Bizzell.

First International Issue Of Upper Room



Nobel prize winner, Dr. John R. Mott, searches the globe to enumerate the countries represented by contributors to the first international issue of The Upper Room, the world's most widely used devotional guide.

Honorary president of the World Council of Churches, this famed Christian layman was chosen to be the only American among the 60 overseas contributors to the September-October number. Two million

copies are being printed, including editions in Portuguese, Spanish, Chinese, Armenian and Braille.

Dr. Mott is familiar with every land where Christianity is preached, having made 110 Atlantic and 18 Pacific crossings.

He holds that Christianity will never be fully understood until believers of all races and cultures have made their contribution to its interpretation.

A VISIT TO GREECE IS DEPRESSING

By GARLAND EVANS HOPKINS

IN the two years since I was in Athens there has been little noticeable change. Hotels are still crowded, prices are still inflated, the community is poorly organized, and the people move around with the same air of depression. Nor are there any evidences that, for all we have done, Americans are any better liked.

The Greek Customs are a case in point. Anyone would think that an American passport would be all one would need for courteous, quick service. Instead, every single sheet of paper had to be checked. Since I have quite a file with me, that took a long time.

Greece is the best example of the fact that friends cannot be bought for dollars. After all the money expended for that purpose, there is no evidence that we are building a democracy in Greece. There is every evidence that we are backing a fascistic, monarchistic aristocracy who never have made and never will make the concessions necessary for the development of democracy in Greece. The sad fact is that there is no one else to support. The Peoples Front here is also a totalitarian movement under foreign domination. There is no center party.

The millions of American money invested in Greece have undoubtedly prevented Greece, for the time being, from becoming Communist. They have not saved her from Communism. I dare predict that within six months after American help ceases, if the present regime with its present policies is still in power, Greece will fall to the Communists.

We must learn that neither soldiers massed on borders, nor great armadas of planes in the air, nor

the American fleet in the Mediterranean, nor stockpiles of atom bombs can save Greece for democracy. What can save her is decent government concerned with the manifold problems of the people. Unless we can assist the Greek people to attain such a government, we had just as well turn the country over to the Communists now and save a few millions annually, for Greece will certainly become communist when we withdraw if all we leave behind is the present inefficient and corrupt government.

The church situation in Greece also leaves much to be desired. The religious monopoly of the Greek Orthodox Church continues to ignore the small Protestant churches. As an example, the Protestants are not represented on the Greek Committee of the World Council of Churches.

There is a great need in Greece for a larger religious ministry to our many American civilians who are now there. The English military chaplain for "the other denominations" is doing his best to serve the American community. A Sunday school has been organized in his church. But the service, and especially the hymns, is not familiar to American free churchmen. This is also true of the services of the popular and effective Anglican rector to whom our officials turn for help frequently. Both are good men, representing great branches of the faith, but their customs and traditions are different.

We Americans are better exporters of our material wealth than of our spiritual wealth. We have an efficient organization to provide Americans in Greece with clothing and food, or even with cigarettes

CHRISTIAN RURAL OVERSEAS PROGRAM

CHICAGO—Organization now has been completed in 25 states for this year's nationwide drive for farm gifts in kind to feed the needy overseas through the Christian Rural Overseas program (CROP), it was announced this week by John D. Metzler, national CROP chairman.

Plans for organizing the other parts of the nation for the harvest season appeal are progressing speedily, Mr. Metzler said at the conclusion of a conference here of state CROP directors and field representatives.

"The cooperative effort of our states in this interchurch program is a living demonstration of the principle of Christian brotherhood on which CROP is founded," Mr. Metzler said. "It draws our churches here closer together in the interest of worldwide brotherhood, and overseas the needy feel the spiritual and life-sustaining results of our cooperative efforts."

States organized already for the drive this year are California, Colorado, Idaho, Illinois, Indiana, Iowa, Kansas, Louisiana, Michigan, Minnesota, Mississippi, Missouri, Nebraska, New York, North Carolina, Ohio, Oklahoma, Pennsylvania, South Carolina, South Dakota, Texas, Virginia, Washington and Wisconsin. Well advanced in organization are Alabama, Arkansas, Kentucky, North Dakota and Tennessee.

Under the sponsorship of Catholic Rural Life, Church World Service (22 Protestant denominations) and Lutheran World Relief, the CROP drive is conducted in the individual state by a director who works with a state committee on which all major church, farm and civic organizations are represented. A county-by-county, district-by-district organization is established through this group to solicit and receive the gifts in kind.

Among the heads of state committees throughout the country are other officials, publishers, farm, government and other civic leaders.

"A nationwide drive is important," Mr. Metzler emphasized, "because CROP's Parent Agencies know that all major types of commodities from different section of the country—such as wheat, corn, milk, beans, fats, cotton and dried fruit—are needed."

The need is particularly acute this year in the Near and Middle East, Asia and in some parts of Europe, Mr. Metzler said.

In the 1948 CROP drive, American farmers contributed 75,668,581 pounds of commodities, representing 2,392 railroad carloads for CROP's Friendship Food Trains, with a value of \$6,596,674. The gifts in kind were sent principally to 22 of the 43 nations served by CROP's Parent Agencies: Austria, Belgium, China, Czechoslovakia, Finland, France, Germany, Greece, Holland, Hungary, India, Indonesia, Italy, Japan, Korea, Lebanon, Malaya, Okinawa, Philippines, Poland, Pakistan and Yugoslavia.

Contributions are made through churches in America and distributed overseas through the church agency of the donor's choice to the neediest, regardless of race or creed.

and chewing gum, but we are apparently unconcerned about their spiritual welfare. At no point are the Protestant churches of America weaker than in their provision for spiritual services and ministering to Americans abroad. Yet it is the wit-
(Continued on Page 14)

Now Available—
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740 Rush Street, Chicago 11, Ill.

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

CHRISTIAN EDUCATION

Contributing Editors:
Ira A. Brumley
Pryor Reed Cruce

THE ADVANCE IN THE CHURCH SCHOOL

The Advance in the Church School is the title of a 16-page booklet which every church school superintendent should know thoroughly. Here is why: it tells in brief, to-the-point fashion, the things general conference asked the church schools to do during the four years of the Advance. Here is your part:

Get the booklet (a copy is being mailed to you free). If you have not received it write us or to your conference executive secretary. Study it. It's a road map into the years ahead for your church school. Act. It's full of suggestions. But they are worthless unless put to work.

Later, (about Sept. 1st) there will be a workbook to guide you further. Be on the lookout for it, but don't wait. Know the place of the church in the Advance, and be sure your school fills that place. Let's go!—Division of the Local Church.

LOCAL CHURCH DIVISION COOPERATES IN TOWN AND COUNTRY WORK

Nashville, Tenn.—During the past year meetings for exploring the possibilities presented in the Discipline which deal with the Interboard Committee on Town and Country Work and the annual conference Commission on Town and Country Work, have been in something like half of the 57 conferences having commissions on Town and Country Work, it was said here recently by the Rev. Luke G. Beauchamp, of the Department of General Church School Work, General Board of Education, who has been representing the General Board at the meetings.

Participating in the conferences, besides Mr. Beauchamp, were executive secretaries of conference boards of education, and the conference commissions on Town and Country Work, which represent all the church agencies sharing responsibility for the program in town and country areas.

The conferences have brought about a larger understanding of the cooperation possible in the work promoted between the Board of Missions and Church Extension, the General Board of Education, the annual conference commissions on Town and Country work, and the executive secretaries of conference boards of education. They have been successful in that the participating leaders are convinced that results will continue to show as time goes on.

It was felt by those taking part in the conferences that (1) A more intense leadership training program for the small church is imperative in order to have an adequate program of Christian education in the small church; (2) That training be carried on in the churches that need it; (3) Larger promotion of the literature for the small church school would be helpful; (4) The executive committee of each conference commission on Town and County Work should include a representative of the conference board of education; (5) There can be no revival in the rural church without a revival of the rural church school.

Because of the thousands of rural church schools located in the town and country areas the General Board of Education, in cooperation

NEWS ABOUT HENDRIX COLLEGE

Student-Faculty Picnic Supper

Hendrix students and faculty members enjoyed their second annual summer school picnic Thursday evening, July 28, on the campus behind the Science Hall.

Most of the students and faculty members and their wives and families attended the affair, which is considered one of the more important social events of the summer school session. Serving the meal was done by faculty members. Mrs. G. A. Hulén, college dietician for whom the new commons-building-dining hall is being named, and her kitchen staff. Barbecue sandwiches constituted the main course.

Attend Scarritt Institute

E. W. Martin, Hendrix treasurer, and Paul Page Faris, director of public relations, were in Nashville, Tenn., July 25-28, participating in the annual Scarritt College Institute of Higher Education.

Mr. Martin served as general chairman of the sessions devoted to problems of finance officers. Mr. Faris presided at sessions of public relations officers and attended a meeting of the Methodist Church's committee on public relations.

The Scarritt Institute annually draws a hundred or more public relations and finance officers from colleges and universities throughout the South. It is conducted jointly by Scarritt, the Methodist division of educational institutions, and the education commission of the Southern Baptist Convention.

Mr. Faris and Mr. Martin returned to Conway Thursday night after the institute's close.

Phys-Ed Graduates Hold Arkansas Positions

All physical education major students who graduated with the class of 1949 at Hendrix this spring have already secured teaching positions in Arkansas schools, according to Ivan H. Grove, director of health and physical education. Two women and five men received degrees in physical education this spring.

Miss Mary Jo Crawford of El Dorado, will be teaching at Huttig, and Miss Donna Sue Johnson of Bytheville, has accepted a position in the school system of her own home town. Both were extremely active in both intramural and varsity sports while at Hendrix.

Lawrence Mobley of Little Rock, six feet-plus forward for three years on the Warrior cage team, will be added to the physical education staff of Conway High School this fall. Mobley is directing recreational activities at Hendrix this summer.

Troy Bledsoe of North Little Rock, stellar gridiron, cage and tennis performer during his Hendrix career, has accepted a coaching position at

with the Board of Missions and Church Extension, has a distinct and major responsibility for promoting Christian education in the rural church. It is thought that through these conferences ways and means might be discovered whereby a larger measure of cooperation might be worked out between the various agencies concerned.

FRIENDLINESS . . A BIG IDEA

"Of course you'll find the Methodist church school a friendly place." That's the wording on a poster ready for you soon. But it's much more than a poster. It's the main idea of a whole new emphasis for Methodist church schools. Not an emphasis for this month, or this quarter, but for the years ahead. It's that important. Anyway, this all-inclusive spirit of friendliness can't be developed overnight, for it's so much more than a superficial attitude. It's a genuine concern for people—as Jesus felt. Friendliness is the first outward expression of that deep interest in people. The implications of this idea for improved teaching and evangelistic outreach are tremendous. You will want to take it into account as you make your plans for fall or before. First you will want to get people interested in what's to come by using the 6 poster card board window cards. Theme "The Friendly Methodist Church School." Sold only in sets, \$1.00 per set. (No. 551-BC). Second, you will want your worker's conference to meet several nights during Christian Education Week (Sept. 25 to Oct. 2) to study.

The Friendly Methodist Church School Teacher. A 32-page manual, one for each teacher, 25 cents. (No. 550-BC) Contains more help on being friendly and its implications for the program than any other resource we have.

All the time you will want to furnish your teachers with postcards which are the miniatures of window cards. Sold only in packages of 100; \$1.00 per 100. Useful for correspondence, notice of meetings, and to follow up absentees. (552-BC—558-BC).

All of the materials listed above are new. They will be ready for sale about June 1st. Order from Methodist Publishing House. Save a place in your plans to promote this important emphasis. It's BIG. It can affect everything we are doing in Methodist church schools.—Division of Local Church.

Dumas High School.

Bill Montgomery of Conway, who was outstanding last fall on the football field, will be an assistant in the Hendrix physical education department. He will work with the intramurals and assist in coaching varsity football, and will teach some courses in physical education. Montgomery is doing graduate work in Tennessee this summer.

John Douthitt of Little Rock, who graduated in January, will continue work on the coaching staff at Paragould, where he accepted a position immediately after completion of his academic work at Hendrix. Douthitt, who transferred to Hendrix from Arkansas Tech as a junior, was outstanding at end with the Warrior football team, and at guard with the Hendrix cagers.

Alfred Stabler of Quincy, Florida, has been added to the physical education department of Blytheville High School. Stabler was a dependable letterman on the Warrior track team both this year and last.—George H. Stroud.

When faith in God is lost, man the sufferer loses his securest refuge.—In Ex.

JUNIOR LABORATORY CLASS AT HOPE

Miss Mary Shipp Sanders will teach a Laboratory Class for Junior Workers in the First Methodist Church at Hope, August 21-26. The first class session will be held on Sunday afternoon and will be for the adult members of the class only. The other sessions, with the children attending, will be held in the early evening. For the exact time of meeting for each session, and other information regarding the class, write: Miss Kathleen Broach, Hope, Arkansas.

Miss Sanders is one of the most popular teachers in our church, and this will be one of the outstanding opportunities for Junior workers in the Little Rock Conference this year. It is to be hoped that all Junior teachers who live near enough will drive back and forth and attend the class. Also that a number of other churches over the conference will pay the expenses of one or more of their Junior workers who may find it possible to spend the week in Hope and participate in the class. The Barlow Hotel is comfortable, and is near the church. Persons from out of town should make advance reservations if they desire a room in the hotel.—Mrs. W. F. Bates.

SIGNIFICANCE OF CAMPING

NASHVILLE, TENN.—The General Board of Education has long been aware of the significance of camping for growth in Christian experience, according to Dr. John Q. Schisler, executive secretary of the Board's Division of the Local Church.

While the General Board does not conduct camps itself, it provides standards, information and guidance in campsites, equipment, and programs—but the initiative and direction is in the hands of the conference boards of education.

Now that summer is here and church school workers are alert to suggestions concerning outdoor recreation, Dr. Schisler calls attention to some of the objectives of church camping. These include: An increased awareness of God and his creative processes; growth in the meaning and experience of friendship; increased self-reliance and dependability; and a growing sense of Christian fellowship which is the foundation of the Church Universal and contributes to the growth of world community.

The rapid expansion of the camping movement actually endangers the movement unless adequate direction can be provided, Dr. Schisler warns. However, he thinks the way is now open for church camping to make a significant contribution to the camping movement. This is can do by maintaining high standards in its own program, by furnishing trained leaders, and by helping to create a philosophy in which spiritual values are recognized and intergrated into the total camp program.

The Division of Local Church has for distribution a free leaflet, "Camping in the Program of Christian Education" (70-B), which church leaders could read with profit. It may be ordered from the Service Department, P. O. Box 871, Nashville, Tennessee.

Building boys is better than mending men.—Charles H. Spurgeon.

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

MRS. SUE M. WAYLAND, Editor

HARRISBURG SOCIETY

At the Sunday morning church hour, May 29th, Rev. J. T. Byrd, pastor, in a very impressive ceremony installed the new officers of the Woman's Society of Christian Service and of the Wesleyan Service Guild, and the circle chairmen, the officers for the new year being as follows:

President, Mrs. J. Brinkerhoff; Vice President, Mrs. Essie Yarbrough; Secretary, Mrs. M. M. Griffin; Treasurer, Mrs. H. L. Mills; Promotion Secretary, Mrs. H. T. Garvey; Spiritual Life, Mrs. W. E. Bradford; Missionary Education, Mrs. J. T. Byrd; Literature and Publicity, Mrs. Sadie Thorn; Christian Social Relations and Local Church Activities, Mrs. Sue Holmes; Supplies, Mrs. Roy Frank; Children's Work, Mrs. J. M. Simmons; Student Work, Mrs. E. H. Freeman; Youth Work, Mrs. Earl Whitaker; Status of Women, Mrs. Mary Mahan.

Officers of the Wesleyan Service Guild are as follows:

President, Mrs. Lawrence Reddman; Vice President, Mrs. J. D. May; Secretary, Mrs. E. L. Sitler; Treasurer, Miss Evelyn Phillips; Reporter, Mrs. F. M. May.

Chairmen of the two circles installed are: Mrs. Roy Frank, Chairman of "The Edith Martin Circle" and Mrs. W. E. Bradford, Chairman of "The Willing Workers Circle."

The first meeting of the new year and a very enthusiastic one, was held in the home of Mrs. E. H. Freeman, with Mrs. Ralph Williams as co-hostess, on Tuesday evening, June 7th with a splendid attendance.

After the new committees were appointed and routine business was disposed of, Mrs. H. L. Mills, the retiring president, was presented a beautiful picture, DeVinci's "The Last Supper," for her untiring and efficient service as president for the past two and a half years. Mrs. Mills then presented Mrs. J. Brinkerhoff, the newly installed president, and Mrs. J. T. Byrd, the pastor's wife, with a gold Life Membership pin and certificate, which were graciously accepted.

The two circle chairmen, Mrs. W. E. Bradford and Mrs. Roy Frank, each gave a splendid report of the reorganization of the circles and of plans for the new year's work. We all feel that we are going to have a wonderful year's work in all lines of the church work.—Reporter.

PRAIRIE GROVE GUILD INSTALLS OFFICERS

Mrs. Leonard Davis and Mrs. R. E. Cunningham, Jr., were hostesses to the Wesleyan Guild at the church for the pledge and the installation services of officers for the new church year. This service was conducted by the pastor, Rev. H. D. Womack. The following officers were installed: President, Mrs. Vincil Bell; Vice president, Miss Doris Sharp; Secretary, Miss Sarah Carl; Treasurer, Mrs. Leonard Davis; Promotional Secretary, Mrs. H. D. Womack; Mrs. Clyde Delap, Mrs. Martha Weaver, Mrs. Jack Cook and Miss Ollie Barnes, Committee Chairmen.—Reporter.

—Though He slay me, yet will I trust in Him.—Job 13:15.

PRAYER

Grace Noll Crowell

*If it were not for prayer what would men do?
What would the fathers and the mothers do today,
Facing the bleak unknown the long hours through
How could they bear it if they did not pray?*

*The human heart would break beneath the strain.
And men would wander blind across earth's sod,
If forced to bear that weight of grief and pain
Without an access to the throne of God.*

*And so we pray—a million prayers arise.
No crash of battle stays their upward flight.
Like living flame released, they pierce the skies
Taking their sure way heavenward day and night.*

*And no prayer goes unheeded, all are heard,
And all are answered in God's own wise way.
Dear troubled heart, withhold no earnest word,
There is help and healing for us. Let us pray.*

—Christian Advocate.

MASSARD INSTALLS NEW OFFICERS

The Massard Church is located just outside the city limits of Ft. Smith on the Highway 22. This church has done a great work in the three years that our present pastor, Rev. J. C. Linam, has been with the church.

The Woman's Society has elected the following officers for the new year and they were installed by the pastor. President, Mrs. W. J. LeRoy; Vice-president, Mrs. Ben Young; Recording Secretary, Mrs. Omer Standridge; Promotion Secretary and Treasurer, Mrs. Harlan Ruth; Missionary Education, Mrs. J. E. Linam; C. S. R. and Local Church Activities, Mrs. Richard Jones; Literature and Publications, Mrs. Fred Fenton; Youth Work, Mrs. Robert Lee; Children's Work, Mrs. Norman Norvell; Spiritual Life, Mrs. Dorothy Walker.

Recently, on Sunday evening, the members presented a play, "The Voice of The Nations," at which time the members made their pledge to missions and had a dedication service.

The Society is responsible for the newly decorated auditorium of the church, the women buying the necessary materials and the men doing the work. This society is to be commended for its splendid work and though small in number is carrying on in a fine way.

SEARCY DISTRICT EXECUTIVE MEETING

The Searcy District Executive Committee met Wednesday, July 13, in Searcy.

The devotional was given by Mrs. W. O. Bone and Mrs. Walter Jimmerson. Mrs. P. B. Davidson and Mrs. H. H. Fulbright had charge of the business sessions.

It was reported that the District was well represented in the recent School of Missions in Conway. The group voted to pay \$8.00 to each officer of the District staff who attended the school.

The resignation of Mrs. S. J. Albright as the District Missionary Personnel officer, was accepted with regret as she has spent much time with this work. Her successor will

HEBER SPRINGS W. S. C. S.

The W. S. C. S. of the Methodist Church in Heber Springs met July 13 in the newly completed rooms of the church.

The two Methodist Churches in Heber Springs merged on July 26 in a formal organization by the District Superintendent. New officers of the W. S. C. S. were elected and were installed Wednesday by the pastor, Rev. H. E. Pearce.

These new officers are as follows: President, Mrs. R. W. Olmstead; Vice-president, Mrs. G. P. Houston; Recording Secretary, Mrs. Alfred Freeman; Promotion Secretary, Mrs. Henry Irwin; Treasurer, Mrs. Cecil Alexander.

Secretaries of Lines of Work: Spiritual Life, Mrs. J. H. Bridwell; Missionary Education, Mrs. Jack Andrews; C. S. R. & L. C. A., Mrs. W. R. Griffin and Mrs. Agnes Mauk; Student Work, Mrs. J. L. Mullens; Youth Work, Mrs. Merrill Stark; Children's Work, Mrs. Foster Stewart; Supply Work, Mrs. Ross Baswell; Literature & Publications, Mrs. Neil Reed and Mrs. C. L. Snell; Status of Women, Mrs. C. M. Reaves.

Special committees: Local Work, Mrs. J. T. Matthews; Membership, Mrs. E. A. Barrett, Mrs. James Russell and Mrs. Eugene Herold. Publicity and Printing, Mrs. H. E. Pearce; Flower, Mrs. Chester Casey and Mrs. S. B. Dial; hospitality, Mrs. Shelby Henderson and Mrs. Heber Hardy. Spiritual Life also includes Mrs. J. A. Sims and Mrs. J. H. Smith. The Parsonage Committee includes Mrs. J. A. Casey, Mrs. J. H. Smith, Mrs. W. R. Griffin and Mrs. J. T. Matthews.

Another feature of this meeting was the presentation of Adult Membership pens to Mrs. Bridwell and Mrs. Andrews.

The group voted to have visitation day every 5th Wednesday and will have its annual birthday luncheon in August.

be named at an early date.

Mrs. Jack Andrews directed the discussion of the plans for the fall Seminars which are to be held in Searcy and Harrison.

The business session closed with a luncheon served at the Rendezvous cafe.—Reporter.

MR. JOHNNIE McCLURE DIES

Mr. Johnnie McClure of Danville, Arkansas, husband of our Vice President of the North Arkansas Conference, passed away at Danville on July 20th, following a lingering heart ailment. The sympathy of her many friends in the Woman's Society of Christian Service and the Wesleyan Service Guilds of the North Arkansas Conference goes out to Mrs. McClure in her hour of sorrow.

BENTONVILLE W. S. C. S. INSTALLS OFFICERS

The new officers of the Woman's Society of Bentonville were installed Sunday, June 5th, at the church. Rev. Alf A. Eason, pastor, installed the officers. The following are the officers: President, Mrs. Fred Butler; Vice President, Mrs. Verna Smith; Recording Secretary, Mrs. J. G. Gross; Promotion Secretary, Mrs. Oscar Berry; Treasurer, Mrs. May Jones; and Secretaries of Lines of Work: Spiritual Life, Mrs. J. C. Gibbons; Missionary Education, Miss Sadie Inch; C. S. R. & L. C. A., Mrs. Ralph Ducan; Student Work, Mrs. Nola DeLauis; Youth Work, Mrs. J. O. Kump; Supply Work, Mrs. G. A. Bond; Status of Women, Miss Elsie Benery; Literature and Publication, Mrs. L. E. Harrison.

The local church has a building program in progress, and the ladies are planning a heavy schedule for next year.—Reporter.

HUNTINGTON AVENUE INSTALLS OFFICERS

Installation services for the newly elected officers of the Huntington Avenue Society was held on a Sunday evening at the church.

Following a hymn, Rev. Jefferson Sherman led the prayer. The following officers were installed: President, Mrs. S. O. Bennett; Vice President, Mrs. Floyd Parks; Treasurer, Mrs. L. O. Beard; Recording Secretary and Student Work, Mrs. W. W. Richey; Promotion Secretary, Mrs. Dave Holstead; Spiritual Life, Mrs. J. D. Lamberth; Missionary Education, Mrs. John Parks; C. S. R., Mrs. Donal Farror; Youth Work, Mrs. Curtis McKinney; Children's Work, Mrs. M. D. Cothern; Supplies, Mrs. Roy Albright; Literature and Publication, Mrs. Fairhead; Publicity and Printing, Mrs. D. M. Barrow.

On a later date the pledge service was given in a very impressive way. Mrs. Curtis McKinney, soloist, sang during this service.—Reporter.

FAYETTEVILLE DISTRICT GUILD MEETS

The Wesleyan Service Guilds of the Fayetteville District held their quarterly meeting Sunday, July 10, following the guild week end on Mt. Sequoyah.

The meeting was held at the home of Mrs. Sam McNair, district secretary of the Fayetteville District. Fayetteville, Prairie Grove, Siloam Springs, and Rogers Guilds were represented with a total attendance of 45.

Mrs. J. E. Critz Conference President, and Mrs. Gertie Stiles, Conference Secretary of Guilds, were guest

(Continued on Page 14)

CURRENT NEWS IN ARKANSAS METHODISM

VACATION SCHOOL AT HARMONY GROVE CHURCH

A Vacation Church School was conducted at Harmony Grove Church, Texarkana Circuit, from July 18 through July 22. There were forty-nine children enrolled with an average attendance of thirty-eight. There were ten workers and every one was kept busy.

A study period was the first feature of the session, then a work period, recess and another study period.

The Primaries had a nature study. They made different articles of art paper and collected things of the outside world. They sang songs together and learned to thank God for their everyday needs. Mrs. Leon Davis had charge of the class, assisted by Mrs. Dale Wardlow and Mrs. Richard Boykin.

The Juniors studied "We Go to Church," sang songs, learned Bible verses, played games, made umbrellas, scrolls and picture folders with beautiful pictures pasted on. Mrs. W. G. Wardlow had charge of the class, assisted by Miss Nita Butler and the pastor.

The Intermediates studied "The Church, the Home and the Country." They were divided in groups. Each group made a book describing their study. They also made a beautiful poster, learned Bible verses and sang songs. They studied the life of the Wesley family. Mrs. Edward Pierce was the teacher, assisted by Miss Martha Ann Davis and Miss Betty Sue Phillips.

Mrs. Graves Phillips was the superintendent of the school.

An offering was taken each morning. This offering of \$5.50 will be sent to the Methodist Children's Home.

Commencement exercises were held on Sunday morning, July 24. The children gave a fine program and received their certificates of award.

At the close refreshments were served and all had a happy time on the church lawn.—Reporter.

GRAND AVENUE PASTOR WILL ATTEND GARRETT BIBLICAL INSTITUTE

Grand Avenue Methodist Church, Hot Springs, has granted the pastor, Rev. C. Ray Hozendorf, a five weeks' leave of absence to attend the second term of summer school Evanston, Illinois. The pastor will be away from July 25 to August 27, and will enroll for two courses in "Public Speaking" and in "Pastoral Counseling."

The following supply preachers will fill the pulpit in the absence of the pastor:

July 31, Rev. R. E. Moore, district superintendent of the Arkadelphia District at the morning service, and the Youth Fellowship will have charge of the evening service.

August 7, Rev. S. K. Burnett, in the morning; Mrs. E. D. Galloway, in the evening.

August 14, Dr. Matt L. Ellis, president of Hendrix College at the morning service, the laymen in charge of the evening service on "Laymen and the Advance for Christ."

August 21, Rev. R. E. Simpson, superintendent of the Methodist

RECEPTION AND SHOWER FOR PASTOR

On Wednesday evening, July 13th, the beautiful and spacious home of Mr. and Mrs. Claud Heeb, Harrisburg, was the scene of a very lovely party and a very happy occasion, when the members of the Woman's Society of Christian Service and of the Wesleyan Service Guild entertained with a reception and shower, honoring Rev. J. T. Byrd, Mrs. Byrd and Jo Ann.

Rev. J. T. Byrd was returned to the Methodist Church here at the Annual Conference held at Fayetteville in June.

The house was never lovelier with its many attractive bouquets of summer flowers. The vase of beautiful gladioli on the mantle was especially admired.

The dining table centered with a bouquet of pink hydrangea in a low bowl, was a lovely picture with its handsome lace cloth and glowing tapers in crystal holders.

Mrs. H. D. Severs, Mrs. Lawrence Reddman, Mrs. H. T. Garvey and Mrs. Art Bentley served delicious lime sherbet, punch and cookies to the large number present.

Mrs. J. Brinkerhoff, as president of the W. S. C. S., welcomed the Byrd family back to our church and city and presented them with two large baskets filled with lovely and useful gifts. Mr. I. M. Greer, representing the Men's Bible Class, in a few well chosen words and "not to be outdone by the women," presented Brother Byrd with a large gift of money from the members of the Men's Class and other friends. Mrs. Byrd also received an envelope containing several bills from the members of the Golden Rule Sunday School Class. Jo Ann was the recipient also of gifts from the Methodist Youth Fellowship.

After all the packages had been opened, Brother and Mrs. Byrd very graciously thanked each one present for the lovely surprise and the many useful gifts and said they would try to show their appreciation by striving to render more service in the church and community.

Mrs. Earle Whitaker entertained the crowd with several selections on the piano, and at the conclusion of a most enjoyable evening, the group sang "Blest Be The Tie," after which Brother Byrd dismissed with prayer.—Reporter.

Hospital, Hot Springs, both morning and evening.

The pastor also reports that at the First Quarterly Conference of the new year two young men were recommended for license to preach: Robert Simpson and Carl Tillman; and another life service volunteer, Miss Mary Lou Brinker, was presented.

On Sunday night, July 17, the new church sign reading, "Grand Avenue Methodist Church," which was the gift of Pierce Flippin in memory of his wife, Mrs. Frances Flippin was dedicated. It is an attractive sign very much in keeping with the life of the one in whose memory it was given and dedicated.—Reporter.

Sadness hears the clock strike every hour, happiness forgets the days of the month.—Seneca.

SAB-SCOTT INTERMEDIATE CAMP

Friday, July 22, marked the close of what was said by some of our Conference workers to be one of the best camps for boys and girls to have been held in this section for a long time.

We were in Shores Lake Camp, 17 miles from Mulberry, Arkansas. There were twelve boys and twelve girls—not a large group, but large enough to make a fine camp. Rev. Glenn F. Sanford was the director and led the worship service at the vesper service while we sat in the twilight just before night came on.

Rev. Elmo Thomason led the worship service at the morning hour, and was assisted by Rev. M. L. Edington, who was leader of the song services. Brother Edington led us in our thinking just before the morning watch also. At one of the morning worship services Brother Thomason had brought the message, and five intermediates came forward and surrendered their lives to Christ.

The instructors in the study courses were: Mrs. J. J. Clark, who led the class in Mission study. This class sponsored a freewill offering by the campers which amounted to \$18.00. This is to be given with similar offerings by other camp groups to provide a scholarship for some native worker in India.

Rev. Clyde Crozier led in the study, "Jesus our Leader," and also assisted in leading the camp recreation.

The course, "Jesus King of World We Want," was led by Rev. J. M. Harrison, who also published the camp paper, "Shores Lake Camp News."

The recreation was directed by Miss Edna Mae Heath, who is a student in National College for Christian Workers, located in Kansas City.

Miss Estelle McIntosh was present in many places, helping in many ways. She directed the activity class in Crafts.

Rev. C. J. Wade was one of the most helpful men in the camp. He was the time keeper, bell ringer, and always present to see that the camp was running smoothly.

The Counselors were all the pastors present for the boys, and the following women for the girls: Mrs. D. M. Hart, Mrs. J. J. Clark, Mrs. J. M. Harrison, Mrs. Felix Holland, Mrs. Elmo Thomason, and Miss Estelle McIntosh.

One of the most interesting persons in the camp was Miss Sun Sook Kim of Korea. Miss Kim has been a pupil of Miss Nellie Dyer in Korea, and is in this country preparing herself to go back and be a religious worker in Korea with her own people.

Visitors to the camp during the week were: Rev. John Bayliss and his family, Rev. Cecil R. Cuiver and his family, Rev. and Mrs. David Conyers, Rev. and Mrs. I. L. Claud, Mrs. Vander Hughes, Mrs. Nancy Estes and Mrs. Tosie Ashford.

We were delighted with the camp and its equipment, and the splendid food prepared by Mrs. Caperson.—Reporter.

Trying to build the brotherhood of man without the fatherhood of God is like trying to make a wheel without a hub.—Irene Dunne, screen star.

VACATION BIBLE SCHOOL AT ALMA

A Vacation Bible School was recently held at Alma with Mrs. Salyers, superintendent of the Children's Division of the Church School, in charge as dean. Mrs. Tony Christello was made responsible for refreshments. Mrs. Ball and Mrs. McCormick worked with the Beginners. They used Bible stories and made handwork. They had for a worship center a miniature church with people going to church.

Mrs. Henry Weese and Mrs. Bradley were workers with the Primaries. They made community posters and made a very attractive outdoor market in Palestine. They used for their text material "Outdoors in Palestine."

Mrs. Christello and Mrs. Holt were in charge of the Juniors. They made Bible posters, "Children of Other Lands" and "God's Handwork." They also made booklets and wove mats.

Mrs. Douglas Morris and the pastor were workers with the Intermediates. They used the text "Exploring the Bible." The pastor led them in group discussion, curious facts and interesting information about the Bible. Mrs. Morris directed the handwork making a community poster entitled "First Things First in the Community." In this poster the important institutions were well planned making the church the center of all interest.

One hour and a half was spent each morning in the class room study and work, forty-five minutes for music and worship and forty-five minutes for recreation and refreshments.

Norma Jean Holt, Betty Ann Poe, Jackie Bell and Mrs. McCormick and the pastor were leaders in the devotion. Betty Ann Poe, Norma Jean Holt and Mrs. McCormick were in charge of recreation.

Friday night a program was given when a three-act drama was given. The pastor gave object lesson after which the children were directed in song. The film, "The Lost Sheep" and a hymnlog "Work For the Night is Coming" were shown. Mrs. Salyers and her workers had prepared special scriptures to be read by flashlights. While the lights were out the children used the flashlights through oatmeal boxes to form moon and stars on the ceiling. Refreshments were then served on the lawn.

In a meeting of the Board of Stewards it had been suggested by the chairman, Mr. Charlie Moss, that the work of repairing the parsonage be turned over to the building committee, Mr. Vernon Humphrey, president of the committee and Mrs. Christello, secretary and treasurer. Under their leadership the parsonage was completely remodeled on the inside, new furniture was purchased and the house is a model of beauty and comfort. At the close of the Vacation School Mrs. Christello had invited the members to come and see the good work done. Open house was held and all were highly pleased with the work and many words of commendation and congratulation were spoken to those who had the leadership.—J. H. Holt, Pastor.

Where the heart lies the thought flies.—The am's Horn.



Here And There In Arkansas Methodism



By The Editors

The summer revival season is in full swing in Arkansas. Especially in the rural areas evangelistic campaigns are now in progress. Many pastors are exchanging their services with other pastors to furnish leadership for the "meetings." Many pastors in nearby cities and towns are volunteering their services in rural churches.

Work was recently begun on an educational building for the First Methodist Church, Monticello, Rev. Roland E. Darrow, pastor. This building will be an addition to the present building. Future plans call for remodeling and redecorating the present sanctuary.

The new First Methodist Church building of Magnolia is nearing completion. Of Colonial architecture, this plant will be one of the most beautiful in the state. The Highland Methodist Church of Little Rock, recently announced plans to build a new plant west of its present building. A campaign for funds for this building project was launched several months ago. Although the new sanctuary at the First Methodist Church of Warren has not been completed, worship services were held in it on last Sunday morning at which time additional funds and pledges were taken to further its completion. It is hoped that this sanctuary can be dedicated free of debt when it is opened for use in October.

In visiting a church recently the writer learned of a new approach to World Service giving. Sunday School classes, other organized groups within the church, and individual members of the church will be given the opportunity of taking a "World Service Special." Patterned somewhat on the plans of the "Advance Special," the various divisions or percentages of the World Service dollar, each representing an interest of the church receiving financial supports from World Service, are being offered to groups or individuals as World Service Specials. For example, the General Board of Education receiving slightly over 15 cents of each World Service dollar. Some group or individual in the church who may have an especial interest in the work of Christian education and leadership training might derive some special good in supporting that 15% of the World Service acceptance in the local church.

Plans are being made for the great Advance for Christ and His Church Rally to be held in Little Rock, October 17, for Arkansas Methodists. Announcements will be made in the near future concerning the program. Pastors and local church leaders should begin now to make plans to attend this the most important meeting to date in the Advance Movement in Arkansas.

REPORT OF A CARAVAN

By JIM CLEMONS, Wynne, Arkansas

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

IT is still hot in Kansas! All the reports about the weather out here are true, if they say that some days the temperature goes well above 100 degrees, even with a strong wind blowing. We never realized just how true reports similar to this were at the training center, where we were warned by the Kansas group. But last night we had one of the few good rains in all our time here, which did much for our morale.

While in Ellsworth, we visited the Mother Bickerdyke Home for War Widows and shared a worship service with the ladies there. They were one of the most appreciative groups we have ever found, and made our visit seem very worthwhile to us and to them. We might have exceeded the usual age range of people with whom we work, for the average age of the ladies is 87 years.

Also, we were given an opportunity to visit the pottery in Ellsworth. The various processes through which pottery must go before it is sold were explained to us. We saw the clay as it first arrived, as it was forming in plaster of Paris molds, which also were made at the pottery, and the pieces as they underwent firing, dipping, and glazing. As might be expected, our appreciation of this product increased rapidly, and the Dryden Pottery Company profited by our visit.

Stockton, our present "home," is a town of about 2000 population. It is located near some oil fields, and is experiencing the same growth from the immigration of oil workers and their families as many other Kansas towns. However, Stockton is not suffering from the "growing pains" that some nearby towns are having. One night Pat and June saw lights on derricks being used in the drilling of oil. This was something else of which some of us had heard, but never before seen in reality.

We seem to have begun learning of the oil industry from a different approach than we would ever have expected if we were studying of it in classrooms. Today we were entertained for dinner by the wives of a "roughneck" and a "tool pusher," or, in laymen's language, a driller's assistant and a drilling superintendent, respectively. Listening to their presentation of the work

gave us a good coverage of interesting and valuable information, plus, some insights on the family life of oil workers. The constant moving from town to town and some of its handicaps, the certainty that the men will work despite terrible weather conditions, the concern about each well's being finished on schedule, whether or not it will have oil, and the bond of friendship among oil people which assures each worker and each member of his family that in all other workers and their families are friends which will stick by him—these are a few of the "inside" things which are a part of the oil families.

We have been told much already about the drilling, testing, and bringing in of an oil well. For instance: the number of men and types of equipment; their uses and names; the size of holes that are drilled; frequency of tests made during the drilling; the change in work when oil is found; and the work that is done after the well comes in. Later this week we will be permitted to visit an oil field, where such advance information will be helpful in our understanding some of the things we will see.

With only a week of Caravaning remaining for us, we realize that we have an even greater job before us than we have had in the past.

Not only is there our regular work to accomplish, but we realize the possibility of the tendency for us to begin to lag. Thus, we need more devotion to our task. This same idea seems to have been discussed by other teams, too, for one of our letters this week ended with "Pulling up at third base adds no more to the score than striking out."

We think we found a suitable way to overcome this tendency as we sat in the church services here Sunday morning and listened to a presentation of a conference program. It was a program entitled "second mile giving." The thought has been before us this week that, whatever work we may face the last week will only be the first mile, and that our greatest success can come only as we journey the second mile by giving our best efforts to that work which now we cannot plan to do, the work that will face us later, as we attempt to carry out our present plans. Perhaps chances like this for us to realize possible pitfalls, to learn to face them, and to seek solutions to them will be beneficial to us—in life, as well as Caravaning.

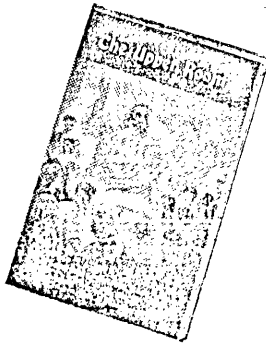
The printing press has no legs but it has carried civilization almost all of the way from darkness to light.—Edw. Coursin, Judy's.

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Meet The Man Who Helps Methodists Go Places

By ARTHUR WEST

ADD to your list of interesting people a man named William M. Cassetty, Jr., who as head of Methodism's Transportation Bureau has arranged travel for the church's leaders by boat, train, bus, plane, rickshaw, and Chinese sampan, and has endeared himself to thousands as one of the denomination's most gracious gentlemen.

If you step into his office on the fourth floor of the Methodist building at 740 Rush Street in Chicago, you will probably find him talking long-distance to some church official who has a transportation problem. He will be literally penned in by his roll-top desk, piled high with work, finished and unfinished, and the worktable back of his swivel chair, but he will motion to you to come in and be seated.

Probably he will greet you with a hearty handshake and an invitation to "sit down and spend the afternoon with me." His desktop littered with papers dissuades you from taking his suggestion too literally but he puts more meaning into it than most executives would and gives you his undivided attention.

His smile is genuine. His voice has the smooth softness of a Tennessean. He is your friend from the start. He is dignified in his appearance with a conservative blue serge suit and a dark tie, but even his pince-nez resting on his strong Roman nose do not give you the impression of austerity or aloofness. He speaks the common language and meets you on the level. The light shines on his smoothly polished bald head, fringed with gray, but his youthful spirit and jovial manner do not give you an impression of age.

While you are in his office you may be introduced to some railroad passenger agent, an airline official, or a Methodist bishop. All of them come and go through his office with amazing frequency and to each he has a good word and perhaps a humorous story.

What the railroads think of him is symbolized by a citation three roads—the Missouri Pacific, the Rio Grande, and the Western Pacific—united in giving him in May, 1946. He is proud of it and has it framed above his desk. It is an honorary degree, S. T. D.—"Doctor of Travel Service."

Consequently, most people call him "Dr. Cassetty," although some of the old-timers from Nashville, where he lived and worked for so many years before coming to Chicago, simply call him "Bill."

He is "Rev." too—an ordained local preacher of The Methodist Church, related to the Tennessee Conference, where for a number of years he was director of young people's work in the West End Church, Nashville. In fact, he was born in Nashville and the town is still dear to his heart. Business takes him there frequently. He formerly operated the Transportation Bureau from Nashville and only recently merged the office there with the one in Chicago.

The Methodist Church is easily his first love, although he is a man of many interests. Getting church officials to where they need to go by the best and quickest route is his chief concern and no man in Methodism is more conversant with transportation systems than he. In fact, he is regarded as an expert in the field by his colleagues from other denominations, who recently chose him president of the Inter-Church Transportation Committee. He can lead a panel discussion on steamship travel problems at some national convention or tell you the best way to get to Dubuque. He saves church leaders an infinite amount of time by having at his finger tips the information they need and by having the facilities to arrange for any type of transportation their itinerary requires.

His life-time service to the church was recently recognized by his election to Pi Tau Chi,

national honor society in religion. Since early manhood, Dr. Cassetty has been active in The Methodist Church. It was while he was in Epworth League work in Nashville that he often served on their transportation committee when the group went on picnics or to assemblies and this brought him into contact with railroad officials and started him on his interesting career as transportation bureau chief. As business manager and bursar of the Methodist Training School in Nashville, he had similar contacts with transportation people. Later he was business manager and acting treasurer of the Board of Missions of the former Methodist Episcopal Church, South. It was in 1919 that he helped organize the transportation bureau and became its secretary.

"My wife takes good care of me," he'll tell



REV. W. M. CASSETTY, JR.

you. And then if he sees you're believing it, he may say, "She's in my imagination."

The other day someone who had known him for a long time and had heard his frequent references to "my wife," believed that he was really married and had a family. But those who really know him are aware that William Cassetty is a charter member of the Bachelors' Club.

"I'm afraid of the women," he insists. And yet if you happen to be in Younkers' restaurant some noon and see him calling the waitresses by their first names and introducing people to the hostess, you will be inclined to doubt it. But it's just part of his genuine interest in people. He loves folks.

"I have 34 children," he boasts as he tells about his work with young adults in Nashville and his counseling with them in their marriage problems and helping them get a start in business. He was truly a father to those who came under his influence in the West End Church, his friends say. They are on his correspondence list. They send him gifts and pictures and treat him like their own dad.

Dr. Cassetty is now an enthusiastic member of Chicago's oldest Bible Class—the Arthur Dixon Bible Class in Chicago Temple.

He knows intimately most of the church's leaders of the last generation, including the current crop of new bishops and executives. At church gatherings you will find him lunching with them, strolling along the street with some bishop from a foreign field, or chatting with a new district superintendent about clergy permits and transportation plans.

With a wry smile, Dr. Cassetty frequently

pulls out a bunch of clippings and reads jokes to his friends in the office or at the luncheon table. Or sometimes he just hands the printed joke to the friend and says, "Have you seen that?"

If you are lunching together, you can be sure he will have two tall glasses of water—"no ice, please"—and several slices of rye bread. Soup is always first and it may be last too, for he is not a heavy eater especially in mid-day when there is still a lot of untouched work waiting back in the office. Go with him in the evening and he dines more leisurely and with fuller menu, but still insists on the rye bread and no ice in the water. The waitresses where he regularly eats knows these peculiarities and cater to him like he had a half interest in the place. He doesn't, but he has a big interest in them. He can tell you that this waitress is helping support her disabled-veteran husband and that last year, that girl over there had a sad home problem to solve.

He is, in a sense, a self-made man, for beyond high school he has not had the formal schooling you would expect in the average man in his position. In fact during his twenties, doctors despaired of his life, but he came through when they got at the root of his trouble and has been in good health ever since.

He's quite familiar with the Bible, however, and has studied it at the former Methodist Training School in Nashville, along with other subjects as philosophy and economics. He's also taken work in several subjects by correspondence.

With a shy grin, he will pull out a packet of cards from his pocket—enough of them to represent a deck of playing cards, but they turn out to be hotel credit cards, memberships in many organizations, and credentials of all kinds.

He's a member of the Boy Scout Council and the Chamber of Commerce in Nashville, past chaplain of the Elks, a 32nd degree Mason, a Shriner, and even member of the Ladies Hermitage Association in Nashville. How he rated that one, I leave it to you to guess. But you can spend an interesting hour looking over his cards, although I suspect he doesn't regularly show them except to someone who is writing a story about him.

While he belongs to many clubs and societies, you can be sure of one thing, he is primarily proud that he belongs to The Methodist Church and it's because of his love for the church and its people that he stays after hours a good many nights to help work out the transportation snarls its leadership faces in getting to their mission fields and places of service.

Not all of his time is spent with time-tables of the C. B. & Q. or the Southern Pacific. He is vitally concerned with encouraging unfortunate people to take the "right road" in life. One railroad man who was fighting against the drink habit was befriended and brought under Christian influences in Chicago Temple by Dr. Cassetty. The man wrote his appreciation to Dr. Charles Ray Goff, the Temple's pastor:

"Dr. Cassetty has been a friend not only of mine but of other railroad men for a number of years and he is very popular with us. He is always, a very welcome guest when he comes to our offices. In fact, we need a man like him around us. He has shown us a great deal of courtesy and has helped me materially—not only as a sincere and faithful friend—but as a spiritual adviser. I cherish his friendship very much..."

You can be sure that Dr. Cassetty has helped more than one soul be sure of passage on "life's railroad to heaven."

FAYETTEVILLE DISTRICT GUILD MEETS

(Continued from Page 11)

speakers. Mrs. Stiles spoke on how to make the guilds grow, and also said she was anxious to visit the different guilds during the year.

During the business session Mrs.

ROLLIE'S NEW BIRD BATH

(Continued from Page 6)

any.

"I know, Auntie," he cried. "My

McNair tendered her resignation as District Secretary and Miss Ora Couch of the Fayetteville guild was elected to fill her place.—Reporter.

pigeon put her head down to say 'Thank you' before she took her drink, just like Daddy does when he thanks God for our food before we eat at the table. We ought to say 'Thank you' before we eat. I guess my pigeon is the politest bird after all."—The Herald of Holiness.

A VISIT TO GREECE IS DEPRESSING

(Continued from Page 9)

ness of these representatives which speaks even more loudly of our faith, or lack of it, than all the missionaries we send to carry the Christian message.

LIBERIA METHODISM SHOWS NEW GAINS

The changed transportation situation in Liberia, Africa—once one of the most inaccessible areas of the continent—was noticeable in the recent 116th session of the Liberia Annual Conference of the Methodist Church, held in the Mount Scott Church, Harper, Cape Palmas. Bishop Willis J. King, of Monrovia, presided over the sessions.

The Farrell Lines Company, through their coastwise steamer, *The African Guide*, made it possible for the largest delegation to ever attend a Methodist Conference in Liberia, to travel together to the Conference on what proved to be a delightful three-days voyage each way. The Liberian Air Ways, in addition to its regular once-a-week schedule, made an extra trip to convey His Excellency, President Tubman, and others to the seat of the Conference. These travel conveniences which are to be added to, mean a new day in the Republic, and the Conference session afforded a splendid opportunity to publicize these new types of service.

The Conference attracted an unusually large number of visitors. His Excellency President Tubman, Secretary of State Gabriel L. Dennis, Speaker of House B. G. Freeman and other notables are instances of the calibre of persons in the governmental life of the Republic who took time out to attend the Conference. Persons representing all sections of group life were present in the Conference. In a larger degree than usual the aboriginal groups were represented and shared actively in the business of the Conference.

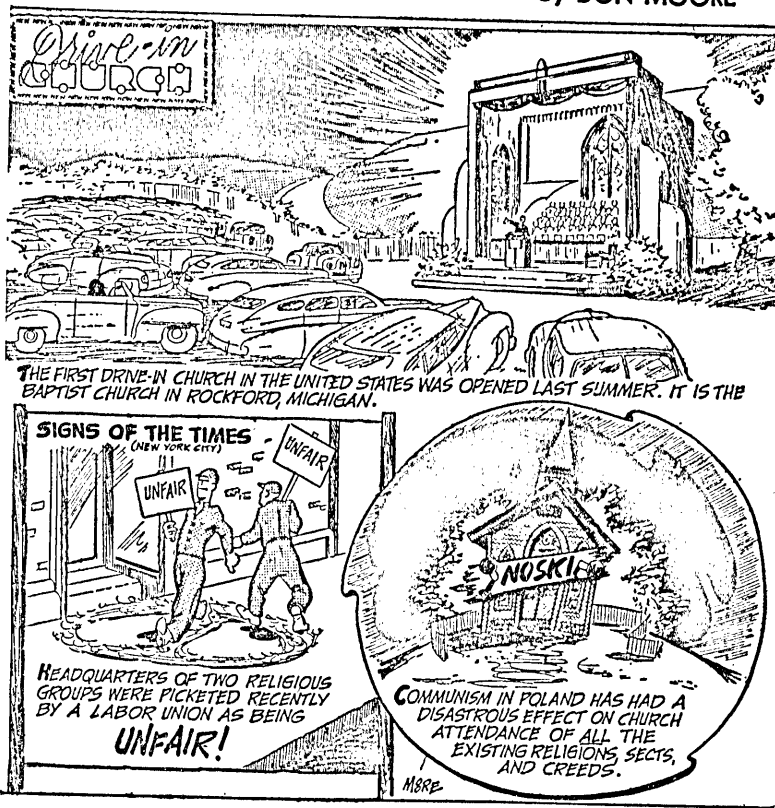
In addition to the routine features, which consist of reports from pastors of churches and matters that have to do with the life and work of the ministers and churches in the Conference, there were certain notable events. One of the most notable was the address of His Excellency President Tubman, a Methodist layman. In simple, unaffected style, and all the more impressive because of its manifest sincerity, President Tubman paid tribute to the work of the churches in helping to develop and maintain educational and religious institutions in Liberia, and urged Liberians to more and more take responsibility for carrying forward these institutions.

Secretary Gabriel L. Dennis, also an active Methodist layman, reported on his visit as a delegate to the World Council of Churches at Amsterdam, Holland, in August, 1948. The Holy Communion address of Bishop King on the opening day of the Conference and his sermon on Sunday were noteworthy features; also the splendid address of President Frank Argelander, of the College of West Africa on Sunday night.

The people of Cape Palmas were wonderful hosts. Under the leadership of Superintendent George Brewer, Jr., Harper became the capital of the Republic for the week of the Conference. All denominations cooperated in making the entertainment most enjoyable. Mount Scott Church, under the leadership of Rev. L. W. Wah, had been completely renovated; with new and beautiful art glass windows, new pulpit, a beautiful electric pipe organ, the gift of His Excellency President Tubman, new beautiful chandelier light fixtures with its own electric motors to operate it, Mount Scott is easily the most beautiful and best appointed church in

LOOKING AT RELIGION

By DON MOORE



the Conference.

The Conference reported slow but steady gains in many lines but was saddened by the news of the passing of two of its ablest leaders: one a veteran in retirement during the past few years, the Rev. H. Van Richards; the other, in the prime of life, and a District Superintendent, the Rev. W. P. L. Brumskine.

The Missions, both under foreign and Liberian auspices, showed definite progress. This was notably true of the College of West Africa, Gbarnga, and Ganta. The Bishop spoke hopefully of the early opening of the Girls Hostel under the auspices of the Woman's Division of Christian Service and the possible re-opening of the Mission at Barclayville. Local missionaries in charge of Jack Town Mission, Sinoe, and Camphor Memorial, Grand Bassa, reported progress in their work. But everywhere there is evidence of great need, and there was expected the hope that the church in America would reenter this field with renewed zeal and vigor.

Two new district superintendents were appointed: Rev. J. F. Yancy, Grand Bassa; and M. J. Richards, Cape Palmas. Rev. L. W. Wah continues at Mt. Scott, Harper, Cape Palmas, as full-time pastor. The next session will be held at Edina, Grand Bassa.

KOREAN METHODISTS ARE ONE AGAIN

"Yesterday was a red-letter day in Korean Methodism: we are a united church again after long years of suffering and frustration," says the Rev. A. Kristian Jensen, missionary to Korea.

"To realize what has happened one must know that ever since the war the Methodist Church in Korea has been divided. Everyone yearned for unity and cooperation, but none knew how to re-unite the church without excluding some of its members. Several months ago however, a group of Koreans representing both sides of the controversy began to meet regularly for prayer and for planning re-unification. When their plans were agreed upon, they called for sessions of the two annual conferences of Korean Methodism south of the 38th parallel.

"Then Dr. E. Stanley Jones arrived. He came when a spiritual challenge was needed. He called for repentance on the part of all, and with great inspiration he urged the greatest possible degree of Christian unity to meet the challenges of our day. His coming was perfectly timed to complement the prayers and efforts of the committee of fourteen Koreans who had labored so

long for just what Dr. Jones was emphasizing.

"The unhappy political situation in Korea also had much to do with the Church's determination to unite. When former Bishop Choon Soo Chung, and later Dr. J. S. Ryang, were sent to prison there was a general feeling that this was vicarious suffering for something for which all were responsible. Therefore, when the delegates to these conferences faced each other, it was this slogan which recurred in many speeches: 'That all may be saved for the new church—and that the new church may save all Korea for Christ.' As a result, not once did the spirit of antagonism or distrust show its ugly head in the conference sessions.

"In preparation for the General Conference which was to follow immediately, the two annual conferences elected as their chairman two of their finest leaders. These then served as co-chairmen until the new bishop was elected, each in honor preferring the other. Three missionaries were elected to their General Conference, and there were many other evidences that the Korean Church wants its missionaries close by their side, to guide but not to lead.

"The high light of the General Conference was the election of the new bishop. It had been decided earlier to elect episcopal leadership for a two-year term only. On the first ballot, Rev. Yu Soon Kim was leading with 36 votes, and on the second he was elected with 46. I have seldom seen a man more moved than he was, or more humbled, by the overwhelming responsibilities which had come upon him. Yet after prayer, he began effectively to organize the Church for united and active service. One of the first bodies to be re-organized, after several years of idleness, was the Central Council of Cooperation among the Korean Church, the missionaries, and the Board of Missions in America.

"Then by noon on the last day, when we hardly knew what else could happen to us, came word that old Bishop Chung had been released from prison. Thus all Methodist pastors who had been caught in the sinister net of charges of war-time collaboration with Japan were now free, including former Bishop Ryang.

"Such are the results of three years of determined effort for reunion on the part of Korean Methodism, of our missionary group, and of our many friends in the United States and elsewhere who have been praying earnestly for the cause of Christ in Korea."

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The Sunday School Lesson

By DR. O. E. GODDARD



FESTIVAL SONGS

LESSON FOR AUGUST 14, 1949

SCRIPTURE TEXT: 105-107; 111-118.

GOLDEN TEXT: *Oh give thanks unto Jehovah, call upon his name. (Psalm 105:1)*

Today we are in historical atmosphere. The poets are singing of the wonderful works of God for his chosen people. To condition ourselves for this historic study, let us read the last words of the first martyr, Acts 7:1-53. With your minds thus refreshed by Stephen's historic deliverance, please read from the "Hall of Fame"—Hebrews 11:4-39. Every nation should celebrate annually all of its great historic events. Our Fourth of July, Armistice Day, February 22, should be observed appropriately each year.

The Hebrews were wise enough to keep fresh in the memory of each event of their history. They celebrated, with a meticulous devotion, the Passover, the Feast of Weeks, and the Feast of the Tabernacle, Purim, and other outstanding and memorable events in their history. There was a three-fold value in these celebrations: It made a vast religious contribution to the growing nation. Second, it developed a political value in keeping before each generation the glorious facts of their history, and annually reminded them that their nation had a divine mission. Third, there was a great social value in the mixing and mingling of the different people on these long journeys, and the opportunity of social commingling on their return journeys around their camp fires.

Hallel

The group of Psalms of our lesson today is usually called, "Hallel" which is an abbreviation of the word hallelujah. (The word hallelujah and amen are found in all languages. Hallelujah means an overflow of joy, and amen means, so may it be.) It was the custom in the hallel celebrations for the Levites to sing these Psalms accompanied by the many instruments in use at that time, and at each pause in the singing the congregation responded with a vociferous voice. This was the most hearty and jubilant of all the Jewish programs. Sometimes the congregation continued to shout the hallelujahs until they drowned out the singers.

In the old fashioned revival, in the early days of this country, the shouters often drowned out the singers.

God Preeminent

In the historic lessons which you have read from the Acts and Hebrew references, which I gave you at the beginning of the lesson, there are many heroes who are highly extolled. But these singers of the hallel collection, were so enthused, possessed, obsessed, with the thought of the greatness of Jehovah, that they did not mention the names of the persons involved in the history. God filled the whole horizon, and they sang lustily of his goodness and mercy to the children of men.

Psalm 105

This is one of the several historic Psalms supposed to have been writ-

ten by David. He deals not with mere historic events but with what God has done for the Jewish nation. It might be interesting to you to read 1 Chronicles 16:8-22, and note the parallelism between these verses and Psalm 105:1-15. (David, like some present day preachers, evidently preached the same sermon more than once.) This Psalm covers a period of several hundreds of years, from the call of Abraham to the settlement of Canaan.

Scholars usually divide this Psalm chronologically as follows: Verses 1-5, general introduction; the period of the Patriarchs 6-15; The sojourn in Egypt 16-22; During Moses' life time 23-38; The wilderness wanderings 39-42; The arrival in Palestine, 43-45. The introduction is so splendid that we must pause here to read it. "O give thanks unto the Lord; Call upon his name: make known his deeds among the people. Sing unto him, sing psalms unto him: talk ye of all his wondrous works. Glory ye in his holy name: let the heart of them rejoice that seek the Lord. Seek the Lord, and his strength: seek his face evermore. Remember his marvelous works that he hath done; his wonders, and the judgments of his mouth."

The Psalmist in verses 6-15, emphasizes the fact that the "Seed of Abraham" were God's chosen people, and reminds them of God's loving care of them during the period. In verses 16-22, during their sojourn in Egypt they are reminded of how God provided for them through Joseph, whom Pharaoh had made the chief officer of the government.

Next this Psalm, in verses 23-38, reminds them that when they became very numerous in Egypt, with new rulers of this country who knew not Joseph, the Jews were cruelly enslaved. They cried unto the Lord, and he sent Moses to liberate them. Here is mentioned the curse, upon the Egyptians, of the ten plagues and the liberation of the Jews, by Moses and their exodus from the land of Egypt. He further reminded them that during their wanderings in the wilderness, God provided for their guidance, the cloud by day and the pillar of fire by night and supplied quails and manna for food, and water from the rock to fend off starvation and famishing for lack of water.

Verses 43-45, give us the joyous entry into the promised land of Canaan where this chosen people could "observe his statutes, and keep his law" even looking forward to the coming of a great redeemer—Jesus Christ.

Psalm 117

There are three interesting facts about this Psalm. First, it is the shortest one in the Psalter; second, it is in the middle of the Bible; third, it is the Psalm from which Bishop Ken got his inspiration to write the doxology. Bishop Ken

lived in the seventeenth century, and wrote several good hymns. The doxology was the last stanza of one of his great hymns. This is by all odds the most popular of English lyrics. Last Sunday it was sung by millions of Christians. It has been sung by millions in worship services for two or three centuries. So far as any one dares to prophesy, it will continue to be sung by millions to the end of time. Bishop Ken expressed the hope that he might hear it sung in heaven. It will be noted that Bishop Ken inserted the doctrine of the Holy Trinity—God, the Father, God the Son, and God the Holy Ghost.

A famous Unitarian states that the last line of the doxology had done more to establish the doctrine of the Trinity than all books on that subject, by all the theologians. "O praise the Lord, all ye nations: praise him, all ye people. For his merciful kindness is great toward us: and the truth of the Lord endureth forever.

Praise ye the Lord." (Psalm 117)
*"Praise God, from whom all blessings flow,
 Praise him, all creatures here below;
 Praise him above, ye heavenly host;
 Praise Father, Son, and Holy Ghost."*

The God Of Nations

In the history of the Jewish people the Psalms indicate most clearly that God was the uppermost thought in their minds. In all our Psalms of today's lesson it is obvious that God in all things had the preeminence. So it ought to be today in every government in the world. If God is the Creator and Upholder of the world, surely he should have the first place in every nation and in the hearts of every individual person. If you will go back and study the lives of the Pilgrim fathers as they crossed the seas, and listen to their conversations, the songs they sang and the prayers they offered—all these revealed that they were coming to establish a government in a new country in which God would be recognized as the supreme ruler. Read again the Declaration of Independence and the Preamble to the Constitution of the United States, and see how it breathes Christian spirit.

God is as truly interested in the life and destiny of nations as he is in the lives and destiny of people. Would that every officer from President of the United States, to the township constable, realized the fact that God has a mission for our great country. It does not require more than ordinary spiritual insight to discern the hand of God in our

history, from the landing of the Pilgrim fathers, up to this hour. That the little colony of Pilgrims should have grown in so short a time, into the most dominant political power on earth, is an astounding fact. The only sane interpretation of all this is, that God is raising up a young nation to be a blessing to the entire world.

Some Questions

To the President of the United States of America: Do you believe that God has a plan to make our young nation a blessing to all the nations of the world? Do you accept the responsibilities imposed upon you by the vote of the citizens, to cooperate with God in the realization of this great ideal?

To the Cabinet Officers: Do you share the view that ours is a land of destiny, and will you cooperate with the President in this undertaking?

To the Senators and Congressmen: Do you believe that we should enact such laws, regulating our own conduct and establish such cordial relationships with all other nations of the world, that our children and our children's children may see the consummation of one world with God overruling all?

To the Governors of all states: Do you, as chief executive of your state, accept the responsibility of endeavoring so to integrate your commonwealth, that it will be a factor in bringing about the results indicated above?

To the Mayors of our cities and towns: Is it your desire that your municipality shall be in harmony with the ideals and purposes for which God brought our nation into existence?

To the Voters: Do you sense the responsibility of your citizenship in God's country? Do you vote as you pray and pray as you vote? Do you have a supreme contempt for a citizen who will sell his vote?

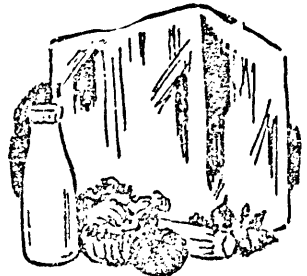
Let every officer and every voter know that they and their country have a divine mission in the world today.

*"God of our fathers, known of old—
 Lord of our far-flung battle line—
 Beneath whose awful hand we hold
 Dominion over palm and pine—
 Lord God of Hosts, be with us yet,
 Lest we forget—lest we forget!"*

*The tumult and the shouting dies—
 The Captains and the Kings depart—
 Still stands thine ancient sacrifice,
 An humble and a contrite heart.
 Lord God of Hosts, be with us yet,
 Lest we forget—lest we forget!"*

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