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The International Issue Of The Upper Room

EVERY issue of The Upper Room from the very beginning has been a distinct contribution to devotional literature. It immediately became so popular and so well filled a long-felt need that there have been many imitations both of its style and content. Nevertheless, The Upper Room still stands practically without a real rival in devotional literature of this character.

A pre-view of The Upper Room for September-October indicates that this will be the most unusual and meaningful issue yet published. Dr. J. Manning Potts, Editor of The Upper Room calls this the International Issue. It will contain daily devotionals from twenty-nine countries, every continent and many islands of the sea. If you want to sense something of the heart-beat of religious leaders across the world, be sure to have a copy of The Upper Room for September-October.

"Calculated Risks"

"CALCULATED RISKS," as the words are commonly used regarding international relationships, are actions taken in the face of possible dangers. Those who determine the course of action feel that the necessity for the action outweighs the possibility of the dangers involved.

For some months now our international policy has included a series of calculated risks. The Marshall Plan was definitely a calculated risk. Western Europe was on the verge of economic and political collapse which would have made the entire continent an easy prey of Communism. The Marshall Plan, as publicly announced, was an effort to save our allies in Western Europe and also to stop the spread of Communism. No one outside the Iron Curtain knew just what the reaction of Russia would be to this effort to block its complete control of two continents—the fantastic dream of many would-be dictators.

The Berlin airlift was a calculated risk. The blockade of Berlin by the Russian forces was a positive effort to force the United States and its allies out of Berlin. The blockade itself was a drastic step. No one amongst us knew how much further Russia would dare to go to realize her ambition to control Berlin. The airlift was a definite challenge to the blockade and involved tremendous risks. Again Russia stopped short of force in her efforts to make the blockade effective and the airlift defeated the blockade.

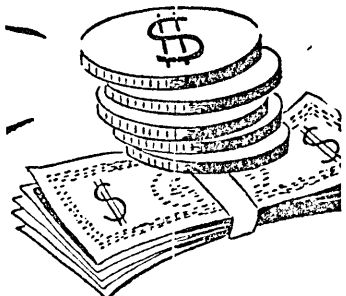
The Atlantic Pact is purely a defensive organization. No one really expects it to start a war. However, such a defensive alliance is aimed, as everyone knows, at blocking and defeating, if necessary, any further aggression by the Russian forces. Such a movement certainly involved calculated risks. When Russia allowed this movement to be consummated, it was a sign of undisturbed strength, that bides its time, or of a weakness that prevented the use of force, now.

Our present proposal to implement the Atlantic Pact by arming our allies in Western Europe is again, in the nth degree, a calculated risk. If Russia permits the complete recovery and rearming of Western Europe, the danger of war with Russia would be over for an indefinite period. The calculated risk lies in the fact that Russia may be strong enough to stop the whole process at a time of her own choosing. We do not believe Russia is that strong hence we will likely take the risk, hoping thereby to stop further aggression by Russia and establish a period of peace, at least, "for our day."

What Happens To The World Service Dollar?

IN the issue of July 14 we were discussing, in this column, the fact that many of "Our people have become much more familiar with the names under which we have grouped our benevolent work than they are with the causes supported by their gifts." In that article we also said, "Perhaps this would be a good place and time for the management of The Arkansas Methodist to say that we realize that we are as much at fault for this lack of information as any other one agency of the church. It might also be a good time to announce our resolution to mend our ways at this point." With a series of articles, for which this article in an introduction, we herewith begin to "mend our ways."

The writer was admitted on trial into the Annual Conference in 1912. At that time, and for a few years later the local church received from the District Stewards each year an assessment for a definite amount for each item included in



Conference Claims. It was the pastor's responsibility to try to collect the full amount assessed. If the total amount was collected, each item was paid in full. If only a part of the total was collected, as usually occurred, the pastor was privileged to indicate in his report the amount he proposed to pay to each item included in Conference Claims. He did not generally divide his collections on a percentage basis but arbitrarily determined the amount he wanted to pay to each item. By this unreliable, unpredictable method of apportioning the benevolent dollar, it often happened that some worthy causes suffered.

Fortunately that haphazard method of apportioning our benevolent dollar was discontinued years ago. The total amount collected is now distributed by the Conference Treasurer to the interests concerned on a predetermined, percentage basis. Our apportionments now reach the local church in a "lump sum" and are paid in a "lump sum." Our present method of distributing the benevolent dollar is efficiency personified, as compared to the old method. Nevertheless, our present custom of thinking of our apportionments for benevolences as a sum of money to be raised instead of a series of vital causes to be supported is proving a serious handicap in our efforts to lead our people to pay the amount they should pay in the support of our benevolent program.

For the benefit of our church membership, especially, we plan to discuss in this column the various major interests supported by the World Service dollar.

Blocking Operation Successful

IT is the consensus of opinion by those interested in education that if educational work is to meet the needs of today, additional funds will be needed. The usual source of such help is the Federal Treasury, and the present administration is seeking to make additional funds available for the schools. That is, it was until it hit a snag which has all but upset the boat.

The Catholic Church, which doesn't profess to have much regard for the time honored principle of separation of church and state, was quick to protest a bill introduced in Congress which provided that any additional funds made available at this time be limited to public schools. Mrs. Eleanor Roosevelt's own comments on this measure raised the ire of Catholic Cardinal Spellman who became so personal in his statement to Mrs. Roosevelt that the Mayor of New York felt called upon to make peace between the two.

Cardinal Spellman and Mrs. Roosevelt have finally agreed upon a statement about federal aid to education, but the point is that in spite of additional prodding by the administration Congress has dropped the proposal for the present like a hot potato. All of which probably means that the public schools which need help will get none at the present.

The White Paper On China

ANYONE making a half-hearted effort to keep up with the fast moving world developments these days found in The White Paper on China published by the State Department last week more than interesting reading. This U. S. State Department appraisal of China's current condition pictures the Nationalist government's plight as so desperate as to be beyond hope. The more than four billion American dollars worth of aid rendered China by the U. S. is being written off as a bad investment. According to the report graft, corruption in high places, rank inefficiency and mismanagement by Chiang Kai-shek's Nationalist Party in administering this aid accounts for the failure of this help to stem the Communist's tide as it rolled over China.

Thus the U. S. "writes off," more or less officially, the Nationalists government of China. For sometime now there has been little help extended from the U. S. government to help the Nationalists. Repeated pleas from prominent Chinese and Chinese sympathizers have availed little in Washington. The State Department in the White Paper is justifying its past and present policy, as it also lays the foundation for a new policy, the extent of which is not now being made known.

As for future help to China, the State Department recommends that aid be given in the future to any independent group in China which holds promise of gaining enough strength to break the hold of Communism. That such a group will eventually arise is an opinion that is shared by many who profess to know the ways of the Chinese. For the sake of the record, China has never been engulfed permanently by a foreign ideology.

Needless to say, the publishing of this State Department paper brought forth varied reaction, much of it following political party lines. But regardless of what the reaction may be to U. S. policy, past and present, all will agree that China's present plight is critical indeed.

The practical concern of the Church just now is the possible effect that any change in U. S.

(Continued on Page 4)



There Is A Way To A Better World



By DR. JOHN Q. SCHISLER

(This address was given by Dr. Schisler in the Leadership School of the Central Jurisdiction July 7, 1949, Morristown, Tenn.)

TO find the way to create a sense of brotherhood among men of all races, creeds, nations and conditions is at once the most important and the most urgent need of this hour which is aquiver with possibilities of the utmost significance. Is there such a way which is discernible and which humanity can travel out of chaos or is it a delusion of a sick mind, a mirage seen across the desert of the world's fears?

I believe profoundly that there is such a way and that God passionately wants humanity to find it.

I. The Significance of Christian Teaching in Our Time

Arnold J. Toynbee, the great Christian historian, said in an article published in LOOK last year:

"Modern man is like a poker player who has increased the stakes until his bank account, his home, his job, his life are all in the pot. The suspense is appalling. He feels he has to win. But he has no certainty that either his cards or his skill will bring him through."

Man acts as if he believes that salvation can be found in technology. We educate our children that they may invent, produce, sell and use appliances and gadgets. We think if we can fill our homes, offices, stores, farms, and factories with modern equipment we will be able to work less and rest more and that rest will give us: peace of mind. But it does not work out that way. We have made remarkable advances in our provisions for public education in the last three years. Better buildings are being erected, modern equipment is installed, teachers' salaries are being raised. One state has appropriated eighteen million dollars for its university in two years. We tax ourselves for all this because we believe that it provides the highway which humanity may travel out of the disasters of recent years.

Most of this is providing more and better secular education for materialistic ends, whereas the great unmet needs of our times are spiritual. In this regard, Toynbee says:

"Technical proficiency is not, in itself, a guarantee of wisdom or of survival. Civilizations that in the past became fascinated by their own mechanical skill proved to have taken a step toward suicide."

Then Toynbee concludes by saying:

"The great need of the modern world is a rebirth of supernatural belief. Without it, man—unregenerate man—is hardly to be trusted with the dangerous toys his laboratories have hatched.

"Such a rebirth of Christian values is quite possible. It may come from some of the 'backward' peoples who have not yet had their moment in the limelight of history and have not, therefore, fallen victims to the pride and self-idolatry which may blind the great powers."

Toynbee, the historian, is joined by the scientists and the sociologists in proclaiming that the Christian way is the only way to world peace and security.

A greater than any of the modern scholars said long ago, "Whosoever will save his life shall lose it; but

whosoever will lose his life for my sake, the same shall save it."

Someone says, "I can understand all you are saying and I believe it profoundly and feel deeply about it, but what does Christian education have to do with it?"

Let us see if we can find the answer in the example of Jesus.

everywhere shall have abundant life, it must continue ever to be the primary mission of the Church to reach and save all who will come. How is this to be done? By following the example of Jesus—that is, by teaching. If there had been a better way to establish fellowship with God and brotherhood among men surely

should be in every church which is able to afford them, we should remember that these are not the basic resources for Christian education. The great resources are spiritual and they may be the possession of any group of teachers anywhere. All of us everywhere have Christ, a Book, a gospel, a church, the sacraments, a glorious tradition, a system of beliefs and a dream of a Christian world brotherhood. These are ours wherever we may be and no one can take them from us.

In fact, when the teacher has done his best, he has only set up a situation in which the Holy Spirit may operate. The King of England was addressing the disarmament conference a few years ago. His message was going out over the air and the radio connection broke. A humble workman caught the loose ends of the wire in his hands and bridged the gap. The king's message passed through him to all the listening peoples of the world. Would you like to be the connection between the King of Kings and the Lord of Lords and the people whom you touch and teach?

III. The Urgency of the Present Situation

Let me quote Toynbee again: "If there is one thing of which I, as an historian, am certain, it is this: History never 'happens.' It is brought about by the free decisions of men as they decide whether to be courageous or cowardly in the face of tomorrow."

Again: "You cannot escape the moral choice. It lies in wait at the end of every path."

A visitor to the World's Fair in New York was impressed by the striking evidence everywhere of technological advances along the lines. He was depressed by the headlines in the newspapers which revealed strife, strikes, tensions, fears, crime, war. He sought out the temple of religion hoping there to find an answer to the world's ills. Across this incompleting structure was a sign: "Not yet ready."

The hour of destiny arrived some time between World War I and World War II when the world's history came to the forks of the road. What that hour demanded was a world leadership with moral insight to realize that the world was facing one of its great crises and spiritual power sufficient to lift the world above the clamor for material advantage. In a word; it needed the Church but the Church was not ready. It has been a serious question in the minds of the world's best thinkers in the last three years whether civilization would have another chance. The future is not yet clear, but there are signs of hope on the horizon. Let us pray and work that this time we may be ready.

A businessman was practicing a rather lengthy talk. Charmed by the sound of his own voice, he was blissfully unaware of the critical attention his efforts were receiving from his wife, until she handed him a slip of paper. It proved to be a printed instruction sheet which accompanied a new fountain pen. Underscored was a line reading: "When this pen runs too smoothly, it is a sign that it is nearly empty."—Christian Science Monitor.



Jesus came to seek and to save that which was lost. It was his primary mission. It must be the primary mission of the Church. If the Church is truly "the body of Christ" doing his will on earth, evangelism is at the center of its life and work.

In the performance of his divine mission of seeking and saving the lost, Jesus became the greatest teacher who ever lived. He taught everywhere, under all circumstances and by all possible means. He taught in parables, in miracles, in conversation, in stories, in sermons. He taught in the fields, by the lakeside, on the water, in the highway, in homes of the people, in the synagogue, on the hillside. He taught his apostles, his disciples, the common people, the children, the tax gatherers, the publicans and sinners, the scribes and pharisees. So much did he teach and with such consummate skill that his apostles called him Master, which means teacher.

Yes, Jesus was an evangelist and he evangelized by teaching. No other religious leader in the world's history possessed in so high a degree the power to use spectacular means to accomplish his purposes. This was a temptation to him as it has been a temptation to many religious leaders since that day. But Jesus put these spectacular means aside and he had the most creative ministry of any religious leader on earth by conforming his life completely to the will of His Father even unto death, and by simply going and teaching and doing good.

Since it is the will of God that none should perish, but that all men

Jesus would have known it and have used it.

II. The Resources For Christian Education

A learner must have instruction, an example, and practice under guidance. It is the teacher who must give instruction, who must be the example, (or one of them), and who must guide the activities of the pupil, counselling with him regarding his decisions, his mistakes and his victories.

All this means that the most important resource in Christian education is a wise, skillful, consecrated teacher. We are prone to lay our failures upon our lack of buildings and equipment. A good building and adequate equipment make possible better work only when the teacher has the will and the skill to use it. The first investment any church ought to make for its church school is in its teachers.

A child arrived at the school house somewhat early on the first day of school. She was becoming a bit frightened until she saw an adult approaching. When this person started to unlock the door, the child's face beamed and she exclaimed: "O you are the new teacher." "How do you know I am the new teacher?" "Because," the child replied, "you have the keys."

It is the teacher who holds the keys which may unlock the passages for the light of God's countenance to shine in upon the tender growing spirits of her pupils.

Again, not to undervalue good buildings and good equipment which

THE DEVOTIONAL PAGE

REV. H. O. BOLIN, Editor

PREACH THE WORD . . . about Life's Greatest Moment

Text: "And Thomas answered and said unto him, My Lord and my God."—John 20. 28.

A father whose son had been reported missing in action turned from the phone to cry, "It's John, Mother; he's alive. This is the greatest moment of my life!" Thomas had lost more than a son; he had lost God. But the day he heard Christ say, "Reach out your hand and thrust it into my side, and be not faithless but believing," he made the great affirmation, "My Lord and my God!" and he experienced the greatest moment in life.

In coming to make Christ Lord, Thomas found he had dedicated himself to one who knew everything about life. He made this discovery by listening to what others had to say, by making his own thorough investigation even though he was skeptical and, once he was convinced that Christ was alive, by pledging him total allegiance.—L. L. Lacour.

EVANGEL—ISMS . . .

If we do not make a God-fearing society for God to work with, we cannot blame him if the society we do make spreads destruction.

The robbed man may never have appreciated what the Good Samaritan did for him, but the latter did his duty nonetheless.

Church members who prefer places of pleasure to the House of Prayer on Sunday evenings can hardly be expected to start a revival.—The Christian Advocate.

PRAYER

"Prayer could be the mightiest power for good in the whole world. Scientists are begging us to catch up spiritually with their discoveries. They tell us that unless we rise to a higher spiritual level we shall destroy one another with atomic energy. Nothing will lift the thoughts of men to higher levels like unselfish prayers for one another."

"President Truman has repeatedly begged the people of America to pray for a revival of religion. These leaders have terrible responsibilities. They are being pursued by selfish men who try to persuade them to sell out the interests of humanity for the advantages of a few."

"Good people often criticize our leaders but seldom pray for them. Nothing would please the leaders of the world today more than letters assuring them that 'We the People' are constantly praying for them."

"Prayer looks to the future. It sees others as we hope they will become and so it helps them grow. Prayer gives new life."—Frank C. Laubach, In Shepherds.

Better housing makes for better citizens, says a survey which shows that 60% of the tenants of a new housing development were spending much more time doing civic, educational and other citizenship work than they did before they moved. Also, they go to church more.—McCall's.

WORKING WITH US

Della Adams Leitner

*A happy certainty is ours in all our quest for good,
That God is working with us and this, when understood,
Gives faith and strength and courage in all we try to do,
And, should we fail or falter, it brings us hope anew.*

*Yes, God is working with us, on that we can depend,
He is the One Companion who always will extend
A helping hand to guide us, to lead us every day;
His counsel is our wisdom and we shall KNOW the way.
—In The Union Signal.*

NEED AND SUPPLY

Need and supply are two of the great forces of life. They largely determine the value that is placed upon any article. Ordinarily when the demand is great and the supply is scarce prices rise. This rule holds without exception in the material realm, but it does not hold too firmly in the spiritual. There are great spiritual values which God is anxious to supply without limit, but the abundance of the supply does not decrease the value. Paul was thinking along this line when in Philippians 4:19 he said, "My God shall supply all your need according to his riches in glory in Christ Jesus." May we note three of these needs that are prevalent in our present age.

We need vision today, and God is anxious to supply it. We read in God's Word, "Where there is no vision the people perish." Again, we find Jesus saying, "Lift up your eyes and look; for the fields are already white to the harvest." We are inclined to feel that there is no need for haste. That was the trouble with the generation to which Christ first spoke these words. He warned them—"men say, There are yet four months and then cometh harvest." They did not have vision to realize the need of their generation. They did not know that their time was running out. They were not aware of the day of their visitation, and their house was left unto them desolate. We face the same danger today. The Church of Jesus Christ, in all of its branches, will redouble its efforts and that soon, or it will face the calamity of getting there too late and with too little. There are anti-Christian forces that are spreading over the world with much enthusiasm, courage, and determination.

The modern Church needs a vision with regards to the matter of consecration. There is too little difference between people on the inside and those on the outside of the Church. Many people are expecting the Church to do the impossible—they are looking to the Church to save them in their sins. They do not realize that salvation, in its final analysis, is the building of right character. The Church is a glorious institution, but it is not an end in itself. It is rather a means to an end and that end is assisting people to become Christlike. This means that when one really and truly accepts Christ as his Savior he breaks with evil habits that he knows Christ does not approve.

The Church in our age needs a vision with regards to missions—both home and foreign. Many church members are willing to give, at least stintedly, of their money to send missionaries to foreign fields, but they do absolutely nothing about the unsaved all around them. This creates a situation that greatly handicaps the missionaries in foreign fields. Our world is more and more becoming one big neighborhood. People of other nations know what is going on here. The question, is sometimes raised, "Why do you attempt to bring Christianity to us when it has left so much of the life of your nation untouched?" May God help us through our Advance for Christ and His Church movement to bestir ourselves as never before. We should use every possible form of evangelism to reach the unreached and build all up in the Christian faith. Shame on any Methodist preacher who consistently refuses to practice that very form of evangelism in which his church was born. If John Wesley were here today the chances are he would start some societies in the Methodist Church to try to revive it as he did in the Established Church of England. Do you suppose that many of them would shut their doors in his face as the Established Church did?

Another modern need which God is anxious to supply is faith. This is also one of the great forces of life. It is the principle upon which all operation is carried on in every realm of life. It is true in the scientific realm. Scientists first believe a thing to be true and then either prove or disprove it by experiment. The commercial world moves on by faith. Every bank and every business house opens its doors by faith. All people eat and sleep and play and work by faith. All worthwhile inventions and discoveries were made by faith. When we consider the importance of this force, we do not wonder that we are saved by grace through faith. Let us not forget that we are kept in the same manner.

God supplies this need. It is not a thing that one wholly generates within himself unaided. The disciples prayed a great prayer when they came to Jesus saying, "Lord, increase our faith." Christ informed the man with the afflicted child that all things are possible if one can only believe. The man was on the right track when he replied, "Lord, I do believe; help thou mine unbelief." God is calling on the

JUDGMENT

The comfortable conviction that the world is not such a bad place after all, and that man is a fine fellow at heart, is almost the only piece of sentimental nonsense for which support could not be scraped together out of misquoted tests of scripture. There is no suggestion in the New Testament that if we only leave humanity to itself, and give it a chance, it will muddle through in time. On the contrary, it is made perfectly clear that an unrepentant humanity is in grave danger. It is a danger that can be averted, but unless it is averted by the salvation which is found in Christ man will inevitably perish.—Lewis Maclachlan, in Defeat Triumphant (Henry Regnery Co.)—The Pastor.

REBIRTH

The Gospel of the grace of God means not simply better living conditions; it means a new quality in the life of men, new relationships, new experiences, new purposes, new motives, new sources of power, and this does not have to wait until the living conditions are the best that can be desired. As has so often been said before, a man can live in a mansion without a care in the world, and be a pagan; and he can live in a cottage, conscious of many a limitation, and be a Christian, with the peace of God in his heart, with fear put far away, with an inner joy which diffuses a glow over life's most drab and common tasks, and with a love for his fellows which destroys all bitterness, all animosity, all jealousy.—Edwin Lewis, in A Philosophy of the Christian Revelation (Harper & Bros.)—The Pastor.

Church to do that which is humanly impossible, but if we will look to him he will supply the faith that is necessary to make the venture. Thus inspired we will lay down our time, our talents, and our money in sufficient quantities to do a big job.

The last need we wish to note here is power. One may have ever so much vision and faith, but if he does not have power his vision will remain an idle dream and his faith will finally fail. Here again God steps in to supply the need. Christ admonished his disciples to tarry in Jerusalem until they were filled with power from on high. They followed his advice and secured sufficient spiritual strength to turn the world of that day upside down. We can have this power, too, if we will pay the price in consecration; for the promise was not merely for that generation but for their children and their children's children and those who were afar off both in space and time.

Our need for these three forces is great. The supply is unlimited. God is waiting to give us vision to see the need of our age, faith to believe that it can be met, and power to bring it to reality. "My God shall supply all your needs according to his riches in glory by Christ Jesus."—H. O. B.

Keep your mind on your work, not your work on your mind.—N. Y. World Telegram.

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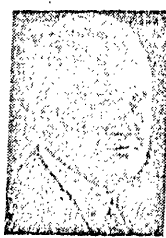
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A WEEKLY MESSAGE

By FORNEY HUTCHINSON

MY EXPERIENCE AS A BISHOP

In the fall of 1932 I was serving our St. Luke's Church in Oklahoma City. Bishop McMurray insisted that I go to Mount Vernon Place Church in Washington City. An unfortunate condition had arisen there which he thought I could remedy. Arthur J. Moore was my bishop and I asked him what I should do about it. He said, "You should go by all means. The conditions demand it." So, with one bishop pulling and another pushing, what could an ordinary Methodist preacher do?

The results were that we were soon installed in the parsonage as pastor of our capital city church. They gave us a warm welcome and I soon found myself feeling perfectly at home. I did not reach Washington until after the Conference that sent me to Mount Vernon Place Church, but the welcome from the preachers and people of the Baltimore Conference was warm and comforting. When the next Conference met, I was a member and received every possible courtesy, with a good year's work to report.

At the Conference meeting at the close of my second year my return was in doubt. Soon after our arrival we discovered that Bishop Mouzon, our presiding officer, had been ill and would not be able to reach the seat of the Conference for several days. Bishop Paul Kern had been appointed to preside in his place, and he in turn had notified the secretary that he would be a day late. The next morning when we assembled we were without a bishop, in which event the order is to elect one out of the body to serve until the bishop arrives. To my very great amazement, they elected me.

I didn't know how to refuse, so I took my place, hoping that Bishop Kern might come early. However, I presided throughout most of the morning session and had a unique experience. Toward noon Bishop Kern came, thanked me for serving in his place, and took the chair, proceeding at once with the business of the Conference.

The brethren were very courteous and gracious, but needless to say, I was relieved when Bishop Kern arrived.

It is not what we eat, but what we digest that makes us strong; not what we gain, but what we save that makes us rich; not what we read, but what we remember that makes us learned, and not what we profess, but what we practice that makes us good Christians.—Cominco Magazine, Consolidated Mining & Smelting Co.

NEWS AND NOTES ABOUT FACTS AND FOLKS

BISHOP AND MRS. PAUL E. MARTIN are vacationing at Lake Junaluska the first two weeks of August. Bishop Martin will preach at the Sunday worship service August 14 and on August 15 will deliver an address on "Evangelism and The Church School" at an educational conference in session at that time.

BORN to Rev. and Mrs. Carl Keightley of Dallas, Texas, a daughter, Cheryl Elizabeth, on Monday, August 1. Brother Keightley is associate pastor of Highland Park Methodist Church of which Dr. Marshall Steel is pastor. Mrs. Keightley is the former Julia Dell Stevenson of North Little Rock.

MISS HARRIET RIDDICK of Morrilton writes: "The young people of the Morrilton Methodist Church have set aside August 15-19 as a week of activities. A regular schedule will be followed each evening. The young people from the churches of the Conway County Sub-district are invited to attend. There will be a worship service each evening. Adults are also invited.

J. GLENN METCALF, a member of the Music Department of Hendrix College, for many years until his resignation at the end of this school year, has been made a full time member of the staff of Trinity Cathedral, Little Rock, as director of music. He will organize a number of new choirs and will also maintain a studio at the parish house.

ROBERT G. MAYFIELD, of Lebanon, Mo., has been recently added to the staff of the General Board of Lay Activities as an associate secretary. Ministers and laymen in attendance at the recent session of the North Arkansas Conference will remember Mr. Mayfield as the speaker at the Layman's Hour, and also as the principal speaker at the annual Layman's Luncheon. Mr. Mayfield is retiring from a successful practice of law to enter this new field of work.

THE recent death at the age of 85 of Mrs. Nora Lambuth Park, a retired missionary of the Methodist Church, in Soochow, China, brings again before church people the name of one credited with doing perhaps more than any other woman missionary half a century ago to free Chinese women from foot-binding and other social disadvantages. Mrs. Park was the widow of Dr. William Hector Park, who was one of the most famous medical missionary pioneers sent to China by Methodism, and the founder of Soochow Hospital and seven other hospitals. She was a sister of the late Bishop Walter R. Lambuth, long a missionary in China, and later founder of his Church's mission in the Belgian Congo, Africa. They were the children of the Rev. and Mrs. J. W. Lambuth, Methodist pioneers in China.

THERE are 176 missionaries of the Board of Missions and Church Extension of the Methodist Church still in service in China, despite the fact that seven annual conferences served by the Church covering north China and the Shanghai areas) are in communist control, Dr. Frank T. Cartwright, associate secretary of the Board, reports. Of the total number of missionaries, 88 are representatives of the Board's Division of Foreign Missions, and 88 are women missionaries of the Woman's Division of Christian Service. Only thirty-two missionaries have been evacuated to the United States because of the political conditions, and most of these are mothers with young children, he says. "The Christian witness is still being lived and preached in China," adds Dr. Cartwright. "The work of Christian schools, hospitals and churches goes forward with surprisingly little hindrance. Methodist missionaries inside communist territory are allowed to move about freely in the cities of their residence, but with few exceptions they are not yet free to travel to other cities in the countryside."

I always have liked William Lyon Phelps's definition of a gentleman: "A person who is nice to those who can be of no possible service to him."—Bennett Cerf, Saturday Review of Literature.

DEATH OF DR. WILLIAM L. STIDGER

Dr. William L. Stidger, age 64, professor at the Boston University School of Theology, died at his home in Newton, Mass., on Sunday, August 7. He was the author of fifty-three books and pioneered the first course in radio preaching in any theological school. He was known as one of the greatest preachers of Methodism.

Dr. Stidger is well known among the preachers of Arkansas as he was one of the platform speakers at the Pastors' School at Hendrix College in 1944.

LEPANTO PASTOR'S DAUGHTER KILLED

Word has been received of the tragic death of Mrs. Tom Prestage, formerly Miss Delores Bridenthal, twin daughter of Rev. and Mrs. Irl Bridenthal, Lepanto, in an automobile accident in Mineral Well, Texas, on Sunday evening, August 7. Mrs. Bridenthal and Dorothy Bridenthal, twin sister of Delores, were injured in the accident. Mrs. Prestage was married two years ago and had been living in Mineral Wells since her marriage. Mrs. Bridenthal and Dorothy were visiting in Mineral Wells at the time of the accident.

The sympathy of Arkansas Methodist readers is extended to the Bridenthal family in its bereavement.

TWO MINISTERS' WIVES SUCCUMB

Mrs. J. R. Dickerson

Mrs. Susie Felton Dickerson, aged 80, died on Monday, August 1, in a Hot Springs hospital. She was the widow of Rev. J. R. Dickerson, member of the Little Rock Conference. Brother Dickerson served a number of charges in the Conference prior to his death in 1944. Mrs. Dickerson's funeral was held at the Fairview Church in Texarkana on Tuesday by Rev. C. H. Farmer, Rev. Fred L. Arnold and Rev. R. E. Simpson.

Mrs. J. B. Stevenson

Mrs. Louisa Briggs Stevenson, aged 82, of Conway, died in a Little Rock hospital on Thursday, August 4. She was the widow of Rev. J. B. Stevenson who served almost fifty years as a pastor in the North Arkansas Conference. She is survived by a daughter, Mrs. Fletcher Smith, of Conway. Funeral services were held at the Smith home on Friday by Rev. Allen D. Stewart, pastor of the First Methodist Church, and Dr. C. M. Reves, district superintendent of the Conway District.

THE WHITE PAPER ON CHINA

(Continued from Page 1)

policy will have on the Christian missionary endeavor in China. The big question is whether a change in U. S. policy will mean a change in the policy of the Communists in China. As far as we have been able to determine Christian missions has been permitted to continue its work under the Communists regime. Just how long this will be permitted is a matter of speculation.

The one hope for China's future lies not in more American aid, or Communism, or even in a Nationalists victory in the present so-called civil war. The one hope is the Christian gospel. The Christian missionary preceded the investor and the soldier to China and the chances are that he will be the last to leave, if ever. One can hope that the cause of Christian missions in China will receive the support and encouragement of Christians here at home. When the night is the darkest the light of the gospel is the brightest. As long as Christian missions has the opportunity to continue the Christian church should sacrificially support this phase of its work.

To some people a tree is something so incredibly beautiful that it brings tears to the eyes. To others it is just a green thing that stands in the way.—Wm. Blake, quoted in Buck Bits, Buck Glass Co.

"PEACE IS POSSIBLE"

NEW YORK CITY, June 1—"Peace is Possible" has been selected as the theme for the sixth observance of World Community Day, to be held November 4, under auspices of the United Council of Church Women, a Protestant interdenominational agency composed of representatives of 83 denominations.

As the central project for the observance, the Council is urging its 10,000,000 women to collect new pieces of material for women overseas. Known as "Pieces For Peace," the project is aimed to furnish needy women with materials for dressmaking, and other essential household items.

In explaining the project, Miss Mabel Head, secretary of Christian World Relations, and official observer at the United Nations for the Council, pointed out that women abroad, while grateful for past gifts from American church women, are at present anxious to secure materials for use in making their own clothes. She said this was especially true of European women, who for generations have been noted for their skillful needlework.

The peace bundles are to be handled through Church World Service, an agency through which 23 Protestant and Orthodox bodies administer their overseas relief.

Collection of the material is to start immediately, Miss Head said. Yarns, floss, crochet cotton, trimmings, and even curtain materials are acceptable, provided they are clean and in good condition. While second hand material is not to be excluded from the bundles, Miss Head said the Council's aim was to



collect at least 60 per cent of new materials.

In preparing contributions, Miss Head advised women to take a piece of light cardboard, 15x25 inches in size, and use it as a base on which to build the pile of materials. The package then is to be wrapped in a yard and a half of blue denim, securely tied, and taken to the local church where the World Community Day dedication service is to be held. The church will ship the bundle to the appropriate Church World Service office.

Other World Community Day observances have resulted in church women contributing over one million diapers, thousands of layettes, half a million "Kiddie Kits," for children under five, half a million "Boxes and Bundles" for six to twelve year olds, and last year over a half a million "Pack a Towel" bundles for ten agers.

As described in the booklet being distributed to church women this week, World Community Day is being observed "to increase by learning, by gifts, and by prayer, that sense of world community which must precede an enduring peace."

Specifically, women are being asked to increase their sense of awareness to the economic, social and political needs of the world, to dedicate themselves in service, and to pray earnestly to God for the furthering of the world community idea and the brotherhood of man.

Special programs will emphasize the role of the United Nations, especially the work of the Food Agricultural Organization, the World Health Organization, and the United Nations Educational, Scientific, and Cultural Organization, in promoting peace. Special children's programs, forums, and church services will mark the observance.

FAITH BOOKLETS ARRIVE AT ADVANCE OFFICE

The first proof copies of "Our Faith" booklets have reached the Advance Office. The Executive Director, Dr. E. Harold Mohn, says:

"We have been waiting for weeks to get our hands on these booklets and now it is hard to take one's eyes off the pages. Reading the first volume that reached my desk, "Our Faith in Immortality," was a spiritual experience. If millions of our members study this and the other booklets devotionally for eight months Methodism will experience a new birth."

The other two booklets that come to the Advance Office as first copies are "Our Faith in Love" and "Our Faith in Prayer." Concerning them the Executive Director said, "The contents are so simply stated and the style so fascinating that a high school pupil can understand, yet the subject matter commands attention and will become the source of many inspiring sermons."

"Most important of all," said Dr. Mohn, "these eight booklets which have been prepared by eminent theologians and re-written in popular style, provide not the slightest grounds for doctrinal controversy. Here the sure foundations of 'Our Faith' are neither questioned nor discussed, but built upon. Our origins are not under consideration, we are in an Advance for Christ and His Church to redeem the world."

It is anticipated by the Chicago Office that the sets of eight booklets will be ready for sale and distribution about September 1, 1949. Letters to the pastors, enclosing order blanks, have been mailed. It is expected that each church will order enough sets to provide one for each seven active members.

The price is 75 cents per set in the paper binding. Each booklet contains about 10,000 words and Scripture passages for devotional reading together with a few great Methodist hymns.

The Preaching and Teaching Mission Committee, of which Bishop G. Bromley Oxnam is chairman, has set as its goal one set of these booklets in every Methodist home. The Board of Education plans the use of the eight booklets in the Church School, at Sunday evening services, and in other meetings during the week. Bishop Oxnam and Dr. Mohn hope that the first supply of 500,000 sets will be exhausted before Christmas and that additional editions will be required.

CENTRAL COMMITTEE OF WORLD COUNCIL MEETS

NEW YORK CITY—"The question was—would we cohere, were we a body? I think we have proved that we are, and the sense of mutual confidence among us has greatly deepened during our meetings."

Thus did the Bishop of Chichester conclude the 6-day sessions of the 63 members and 25 consultants from 21 countries attending the meeting of the Central Committee, main administrative body of the World Council of Churches, over which he presided, in Chichester, England, July 14.

One of the outstanding items of business at Chichester was the establishment of a permanent Commission on Life and Work of Women in the Church. The first activity of this new body, which is to be composed of 25 members with a permanent staff and executive secretary, will be the compilation of data gathered all over the world for the report on women in the church. (The preliminary study for this report was issued this spring.)

On the agenda of the Commission, whose main aim is to stimulate interest in and action on the place of women in church life, are the discovery and use of women qualified to serve the Church in its local or ecumenical activities and a study of the man-woman relationship in the light of Biblical teaching and traditions.

American members of the sub-committee which drafted this program were: Mrs. C. S. Harrington of the Presbyterian Church in the United States, Dr. J. Earl Moreland, president of Randolph-Macon College, and Mrs. Anna C. Swain, president of the Women's American Baptist Foreign Mission Society. Special consultants to the sub-committee were: Mrs. Samuel McCrea Cavert, director of the preliminary study on women in the church, and Mrs. W. Murdoch McCleod of the United Council of Church Women.

"If one were to coin a watchword

for the whole study process in the coming period, it is that it should be oriented toward action," said Dr. Henry P. Van Dusen, president of Union Theological Seminary, New York, in his report on the activities and plans of the Council's Study Department, of which he is chairman.

"Only evangelism which has actually won men to Christ can furnish principles for 'The Evangelism of man in Modern Mass Society,' only proven results in social change can guide 'Christian Action in Society,'" said Dr. Van Dusen, mentioning two of the three inquiries which are being undertaken by the Department. "So we propose to focus attention upon 'successful' evangelism, upon 'effective' Christian efforts to remould society, as furnishing the essential data for our inquiries."

Commenting that in the minds of many Christians, and over 90% of these are laity, "there is lacking any clear connection between their Christian faith and the decisions they have to make in their daily life so that . . . they live in a constant state of paralyzing schizophrenia," Dr. Van Dusen announced that the study of "Christian Action in Society" will be bi-focal. On the one hand, it will aim to define "The Responsible Society," on the basis of Section III of the Amsterdam Assembly reports. On the other, it will inquire into "The Christian Meaning of Work," concentrating on the reports of small local groups of lay people and their efforts to solve the concrete situations that confront them.

Although scholars have had great difficulty in reaching agreement on Biblical interpretations, Dr. Van Dusen reported that the recent interdenominational meeting at Oxford on "The Bible and the Churches' Message to the World," subject to the third study, had produced an agreed statement on the fashion in which the Bible may be used to guide the churches in speaking and

acting in the social and political realms, an achievement of no little importance."

The formation of some twenty national ecumenical study committees was announced by Dr. Van Dusen, a notable response to the desire of the Amsterdam Assembly for decentralization of ecumenical research.

"We must emphasize the need for still closer collaboration in the just distribution of resources and for greatly increased giving in relation to the distress and the opportunities before us," said Rr. Robert Mackie, director of the Department of Reconstruction and Inter-Church Aid.

On the basis of Dr. Mackie's report, the Central Committee voted to change the name of the department to the Department of Inter-Church Aid and Service to Refugees. The Director warned, however, that the change of emphasis in title did not mean that the need for aid was any less great, noting that a million and a quarter dollars are still lacking to complete the most urgent projects in Europe this year. Dr. Mackie pointed out that "such a plan demands generous giving upon the part of churches which have not directly suffered from the war, but it also demands a spirit of inter-church aid and self-help within Europe itself."

Pointing up the new fields of action in Europe, Dr. Mackie mentioned the importance of evangelism, particularly of "those who are conditioned against His truth," and added that the European churches are recognizing that laymen, and especially young people, are their greatest potential influence in the world.

To sustain the work of the overburdened clergy, direct subsidies are often needed, as well as an expansion of the health and recuperation services of the Department, which strengthen not only the health of the participants but also their ecumenical understanding. Major aid in

this field can come from the development of the program for exchange of trained personnel in the areas of greatest need.

Although "resettlement is obviously the key to the refugee problem," Dr. Mackie cited the findings of the Hemburg conference on German refugees, held in February, that there are more than twelve million refugees in Germany and Austria as a result of the Potsdam Agreement. Problems of employment and of adjustment to new and overcrowded communities for these people constitute the main item on the agenda of the German churches. Appeal for aid to refugees "should be seen, not as an unrelated emergency, but as an inescapable responsibility of the churches in Europe and outside Europe. We are dealing with our fellow members of the Church of Christ."

"The statement we have made
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THE CHILDREN'S PAGE

ANNIE WINBURNE, Editor



IN STORYLAND

THE FALSE ALARM

Jack heard a whistle outside his window. He was a yellow-haired boy about nine. He put his head out of the window, only to see Allen, his black-headed friend, looking up.

"Let's go fishing," said Allen. "I'll ask mother." A moment later he put his head out of the window. "I'll be right down, Allen. Just wait until I get bacon and some bread. We can have lunch in the woods."

In a few minutes he reappeared. The two boys sauntered slowly toward the river. The day was hot, so they did not want to hurry. Their way led down a steep gravel road, through a green, dewy pasture, along the railroad track, across the golf course, and then into the woods.

The woods trail was damp and fragrant. They walked silently, enjoying the green beauty on every hand. The birds were warbling with full throats.

At last the pair emerged from the woods upon a shaded river. Here they set up some small sticks, lighted a fire, and toasted the bacon and bread which they had brought with them. After this lunch, as they called it, they wandered along the stream bank.

Jack threw in his line. Before long he felt a bite. He jerked his line, felt a sudden pull, and drew out a struggling trout.

"I got the first one," he shouted to Allen.

"I'll get the next two," replied the other boy.

It was a long time before either of them got another bite, perhaps Jack's shout had frightened the fish. After a while Allen got a trout, and then another. Then they began fishing in earnest.

Jack did not like to feel that his friend was a better fisherman than he was. There was quite a lot of excitement between them as to who would catch the next fish.

So busy were the two boys that they were not aware of the approach of two bears behind them. Suddenly Allen heard a rustle of paper at his back. He looked around. There stood a bear busily nosing the fish which they had wrapped up in paper.

Allen shouted. Jack looked around then he, too, saw the bears. There was but one tree close, a very thin maple. But both boys immediately flew to this tree.

In their excitement neither one of them could get up the trunk of that small tree. They were both crowding each other. At last Jack shinned his way to the branches. He reached down to help the now nervous Allen up into safety.

"That was a narrow escape," panted Allen. "They weren't chasing us," replied Jack, noticing the bears carefully for the first time.

Allen looked. There the two animals were eating the fish they had caught. There was no excitement whatever about the mother bear or her cub. They finally finished the fish and licked the paper until it was clean.

Neither animal seemed to have



HAPPY SUMMER DAYS

*We have happy times together
In the warm and sunny weather,
With a picnic in the park.*

*All the family and Rover
Help to do their part and over,
For this happy sort of lark.*

*We have chores at home, remember?
In August or December,
So we hurry home at dark.—A.E.W.*

noticed their presence.

"They'll go away pretty soon," said Allen.

"I hope so," shivered Jack. "I'd hate to have them get me. They'd eat me alive."

But the bears were in no hurry to leave. After sniffing around for a few moments, the mother curled up in the shade of the tree and fell asleep. The cub nosed about for a few minutes longer until he, too, curled up by his mother to fall asleep.

"Now we're in a fine fix," said Jack. "We've got to stay up here until that fool bear wakes up again."

"Don't you suppose it would be safe to go down?" inquired Allen. "We might not awaken her."

"You can go down if you want to," declared Jack. "But I know when I'm safe."

"Then we can awaken her."

"How?"

"With these maple buds."

Allen began to pick off the maple buds and hurled them at the sleeping bears, but did not seem to disturb the sleeping creatures. Jack began picking the buds, too; and he tried to do his share towards awakening the bears.

At last the mother bear rolled over sleepily, for a maple bud had hit her on the nose. But she did not appear to be angry in the least. The cub sat up as well.

The boys began throwing more and more buds, in the hope of driving the animals away. The buds were becoming scarcer and scarcer. They had to lean farther and farther out on the slim limbs of the tree to pluck them.

All at once the limb that he was stripping of buds bent downwards, and Jack almost fell out of the tree. He clung tightly to the bending limb, hanging up in the air like a birdhouse.

Finally the limb cracked and then broke.

The bear had approached in evi-

IN THE WORLD OF BOYS AND GIRLS

NATURE

*Thank you God, for pretty places
Among the flowers of dainty laces.*

*For the birds that fly so high
And for the bright blue sky,
For the trees that bow and sway
Upon a very windy day.*

*We thank Thee God, for birds that
sing,*

We thank Thee God, for everything.

—Clare Justice and Sally Smith

(The above poem was written by two members of the Junior Department of our church at Eudora after studying the series of lessons on "Finding Out About God's World.")

THE SHETLAND PONY

By Irene E. Londen

Betty and Billy were going to visit cousin Bobby. Betty and Billy were twins, living in the city. Bobby lived in the country.

Mother told Betty that she and Bill would have to sleep two more nights before it was time to go. Betty and Billy could talk of nothing else. They planned just what they would do. They wanted to roll on the green grass on the hillside, play with the kittens that lived in the hayloft, watch Bobby's father milk the cows and see Bobby's mother make butter. But most of all they wanted to ride Bobby's Shetland pony.

Billy had a picture of Bobby on the pony. The Shetland was black with white spots. It looked so nice in the picture they could hardly wait until they could see it. Mother told them that it was a nice, gentle pony and said they might ride it if Bobby wanted to let them.

At last the time came to go. Daddy took them to the train. Mother, Betty and Billy were now on their way to cousin Bobby's.

The first thing they asked Bobby when they reached his house was, "What does your pony eat?" Bobby told them the pony ate grass, corn and hay. He took them out to the field where the pony was kept. For a long time the twins watched Bobby ride. He wasn't a bit afraid and they knew they would not be afraid either. Billy could wait no longer. "Can't I ride just once?" he asked Bobby.

Bobby frowned. He was used to playing alone and having things all to himself. He didn't want Billy to ride his pony. So he shook his head and said, "No." Betty and Billy wanted to cry. They wanted so badly to ride the pony but Bobby would not let them. They lay in the long green grass and watched Bobby.

When they went back to the house Mother asked if they liked to ride the pony. She was very sorry to learn that Bobby did not want them to ride. Bobby's mother could hardly believe her boy would be so selfish.

That night Bobby's father made some ice cream. Real homemade ice cream—very different from the kind you buy in the drug store. Poor Bobby, his Daddy sent him to bed before the ice cream was ready. He

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JUST FOR FUN

A young husband did not like hash. His wife acquired a French cookbook giving many recipes for using leftovers. The next evening she had one of the fancy mixtures in a covered dish on the table. The husband reached over and raised the cover, but the wife said, "Why don't you ask the blessing first?"

The husband replied, "I don't believe there is anything here that hasn't already been blessed."—L. & N. Employee's Magazine.

Old Lady (visitor on dude ranch) —"What's that funny stuff on the sheep?"

Guide—"Wool."

Old Lady—"Wool? Huh, I'll bet it's half cotton."

dent curiosity. Jack landed with a bang, almost on the creature's back. He was so frightened at the bear's closeness that he could not move. The bear's nose was close to his. Then of a sudden the bear stuck out her tongue and licked Jack's nose. The boy was too alarmed to even scream.

Then the animal backed away.

A voice sounded, "Come here, Flossie."

The boys looked in the direction of the voice. There stood a man calling the bears. They approached him eagerly. They must be tame bears, the boys decided.

"I'm glad you didn't hurt my pets," the man said, and immediately left with the two bears following him.

"Now what do you know about that?" demanded Allen, after he had climbed down the tree, and stood beside his friend watching the disappearing trio.—The Presbyterian.

Forty-Six Young Methodists Will Go To India

FORTY-SIX young people of the Methodist Church, who will sail for India and Pakistan in September to spend three years as missionaries under the denomination's Board of Missions and Church Extension, are now on the campus of Hartford Seminary, Hartford, Conn., in an intensive six-weeks preparation for their work. Most of them have just completed college studies, or are leaving busy pastorates or teaching posts in America, but they will be at Hartford Seminary every day until August 15, studying the languages of India and Pakistan, the culture of these two nations, how to teach the Bible and Christianity, and the opposing ideologies of Christianity and communism.

The forty-six students are from all parts of the United States, all are college graduates, all are unmarried, and all are entering this new job with the idea of serving the people of these two nations as a contribution to international friendship and goodwill. Most of them will teach, or preach, or engage in social work in India and Pakistan. The Board of Missions hopes that from the group there will come at the end of three years a number who will then become life-time missionaries of the Methodist Church.

Dr. James K. Matthews, of New York, associate secretary of the Board of Missions, and a former missionary to India, is dean of the school. On the faculty are Dr. E. Stanley Jones, India missionary and

evangelist; Dr. Mathew Spinka of Hartford Seminary; Dr. Harold DeWolf of Boston University; Dean Malcolm Pitt of Hartford Seminary; Dr. Lowell Hazzard of Illinois Wesleyan; Dr. Howard T. Kuist of

tionals now studying in America.

The young men who are going to India and Pakistan for three years under the Board's Division of Foreign Missions are: the Rev. Daniel D. Allen of Westhampton Beach,

Pollock of Pittsburgh, Pa.; the Rev. J. F. Priest of Vincennes, Ind.; Julius S. Scott, Jr., of Marshall, Texas; William D. Addleman of Germantown, Ohio; Glenn S. Fuller of Claremont, Calif.; Joseph E. Hasting of Tuskegee, Ala.; John R. Lockman of Waukesha, Wis.; Tunnie Martin, Jr., of Detroit, Mich.; John P. Ruggiero of Jamestown, N. Y.; Richard E. Sturgess of Minneapolis, Minn.; Francis E. Sweeten of Oaklyn, N. J.

The young women who are entering the service under the Woman's Division of Christian Service of the Board of Missions are: Misses Virginia Baldwin of Cleveland Heights, Ohio; Ellen Barnette of Atlanta, Ga.; Pearl Bellinger of Detroit, Mich.; Joyce J. Carpenter of Lansing, Mich.; Margaret Dieckhoff of Madison, Wis.; Georgiana Falb of Elgin, Iowa; Maxine Finley of Millersburg, Ohio; Colleen Gilmore of Hattiesburg, Miss.; Elizabeth Hempstead of Rockland, Maine; Mary I. Holland of Miami, Texas; Pauline Jennings of Oberlin, Kansas; Betty Job of Kokomo, Ind.; Elizabeth Johnson of West Haven, Conn.; Nancy Kellogg of Cincinnati, Ohio; Frances Molesworth of Mt. Airy, Maryland; Maryruth Nickels of Beech Grove, Ind.; Grace Nieman of Mt. Clemens, Mich.; Jane Stentz of Concord, N. C.; Elizabeth Strom of Quincy, Fla.; Martha Struthers of Minneapolis, Minn.; Elizabeth J. Stuntz of Carmel, N. Y.; Alexandria Stylos of Roxbury, Mass.; Imogene White of Green City, Mo.; Hilda L. Wiley of Seaford, Del.; Murden Woods of Klamath Falls, Oregon.



Forty-six young Methodists who are going to India for three years of missionary service this fall. They are pictured on the campus of Hartford Theological Seminary where they are now taking six weeks of special training.

Princeton; Dr. Albert E. Barnett of Garrett Biblical Institute; Miss Lucile Colony, of the staff of the Board of Missions; Miss Mildred Drescher and the Rev. H. C. Scholberg, missionaries to India; Dr. Harold Ehrensperger of Nashville, Tenn.; Dr. George W. Briggs, of India and Drew Theological Seminary; Dr. Esther Cummings of Biblical Institute, New York; and five Indian Christian na-

L. I.; John R. Allison, Jr., of Chapel Hill, Tenn.; Edwin L. Bittenbender, of Berwick, Pa.; Richard B. Bridgewater of Phoenix, Ariz.; Paul Cribbons of Sterling, Ill.; Alfred T. Halsted of Grand Rapids, Mich.; Gerhard T. Johnson of Clarkfield, Minn.; William R. Marlow of Baltimore, Md.; the Rev. Homer L. Morgan of Doraville, Ga.; Ralph Alfred Odom of Amarillo, Texas; John C.

Too Busy To Die - - A Hint Of Immortality

By H. H. SMITH, SR.

SEVERAL years ago a prominent minister and distinguished author, who had passed well beyond his three-score years and ten, thought it advisable to have a check-up on his physical condition. When the doctor completed the examination and hinted that the minister might be nearing the close of his life, the dauntless man said: "Why, doctor, I can't die now; I've got three more books to write."

The most important work of the world has been done by men and women who were so absorbed with their tasks that, even in old age, they were too busy to think of death. It has been so from the most ancient times. There is the old Greek mathematician, Archimedes, who lived during the third century Before Christ. Syracuse, the city in which he lived, was under siege and about to fall to the enemy; but the old man (he was 74) was too busily employed with his mathematical studies to realize his peril. A Roman soldier rushed into his room and thrust him through with the sword, as the persistent thinker begged that his life be spared until he had finished the problem before him.

Let us note three men who have left their mark upon the world. John Wesley, Church Founder; David Livingstone, Missionary-Explorer; William Booth, Evangelist and Social Worker. Old age found these great servants of God with unfinished tasks and too busy to think of death. John Wesley was

a tireless worker all his life—and loved it. At 83 he traveled 76 miles in one day and preached three times. At 85 he was still traveling, preaching, and writing sermons. At 87, says his biographer, Dr. Fitchett, he complained of feeling the infirmities of age, but he continued preaching and writing, "if with slower step and hand, yet with a spirit as brave, and a face as bright, as in his prime." As old age slackened his labors, he would repeat, with a smile: "'Tis time to live, if I grow old." Almost with his last breath he gave orders that a sermon which he had preached on "The love of God to fallen man," should be scattered abroad and given to everyone. He passed on in his 88th year, with many "fields white unto harvest" still calling him, and on his death-bed bore testimony to the saving power of the Gospel he had preached to countless thousands.

David Livingstone has been an inspiration to all Christendom. Early in life he adopted the motto: "Fear God and work hard." What a volume of sacrificial labors his Journals record! Within six months time he had 27 attacks of fever, but plodding on, he said: "Fever or no fever, I'm determined to work for Christ's Kingdom." Obstacles of the most formidable sort only made him cry out: "Death alone will put a stop to my efforts." It is impressive as well as pathetic to read some portions of his Journal. Stricken with fever he cried out to God: "Wilt Thou not permit me to plead for Africa? Africa is not opened

up if I die now." Stanley begged the old hero to leave his work, go home to his family, whom he had not seen for several years, rest up and return to finish his work. Though weakened by disease, he would not leave his post, and about a year later the end came. In an African hut, in Ilala, kneeling in prayer, he breathed his last; perhaps with the prayer upon his lips which he had offered a short while before: "All that I can say in my solitude is, may Heaven's richest blessing come down on everyone,—American, Englishman, Turk,—who will help heal this open sore of the world."

William Booth, everybody's friend and benefactor, spent his long life in behalf of humanity. His biographer pictures him at eighty, a patriarchal-looking man, with his long white beard; sitting at his desk, "where he has spent so many hundreds of hours writing for his Master." He is on the road to blindness, but he continues his labors for the cause for which he has given his long life. Though old and infirm, he is planning greater things for the needy ones of the world. Before he leaves this life, he wants to secure a promise from his son, Bramwell, that he will open up work in China, one of the few countries where the Army had not taken up work. The promise is made, and they shake hands on it.

Harold Begbie, *Booth's biographer, says: "During his last visit to America, his daughter, Eva, persuaded him one afternoon, in Chi-

cago, to lie down on the sofa, and extracted from him a promise that he would not move till she came to call him with a cup of tea. 'Now, you won't move, will you, darling?' she pleaded at the door. And the old man said: 'No, I won't move; I promise you.' But a very short time after leaving him she heard movements in the room. She opened the door and found him walking to and fro, his eyes and cheeks wet with ears. 'Darling,' she exclaimed reproachfully, 'you faithfully promised me that you wouldn't move.' 'Oh, I know, I know,' he broke out; 'but I've been thinking of all the suffering of little children, the children of the great cities, and I can't rest, I can't rest.'"

After the operation on his eyes was known to fail to restore his sight, and his son, Bramwell, told him, as gently as he could of the sad fact, he said: "God must know best!" and after another pause, 'Bramwell, I have done what I could for God and for the people with my eyes. Now I shall do what I can for God and for the people without my eyes.'

Too busy to die! But we have to pass on, and even though our lives be prolonged to the most advanced age, we are unable to accomplish all the work we set our hearts upon. Was it not Victor Hugo who said, when advanced in age: "I haven't uttered a thousandth part of what is within me?" If this life ends all, then is not man over-endowed? Do we find here a hint of

(Continued on Page 14)

A CONGO MISSIONARY VIEWS RHODESIA

By Ray L. Smalley, Elizabethville, Belgian Congo

Rhodesia is that great country (400,000 square miles) sprawled out just south of the Congo, stretching south to the Transvaal, and bounded east and west by Portuguese territory.

Many of you have heard of the Rhodes scholarships but perhaps you do not know that their founder, Cecil Rhodes, is the same enterprising gentleman who secured this territory for the British Empire. It is vast and sparsely populated. The great Zambesi River cuts across it diagonally separating the two colonies of Northern and Southern Rhodesia. It has great plains in the north, rocky hills and mountains in the west, and the magnificent Victoria Falls in the east.

As we traveled through it recently on our mid-term furlough, it seemed a forbidding country. This was the period just before the rains and everything was parched and dry. Much of the land was covered with dry grass; other parts were covered with stunted trees. There are a few irrigated sections green with crops and fruits trees. As we drove through in our station-wagon, we met only one car in about 100 miles outside of the villages. What a contrast when one drives into the cities of Salisbury and Bulawayo! Here there are beautiful residences, streets lined with flowering trees, modern shops and business houses of every description—everything to make one think he is right back home in the U. S. A., except for the confusing law which says that one must drive on the left-hand side of the street!

We passed farms with great fields being plowed by spans of 16-oxen. Corn and tobacco are the chief crops, and sun-hemp is another. Some raise this for seed to sell to the tobacco growers who use it for enriching their soil. We saw numerous herds of cattle owned by both blacks and whites. They give little milk but are well adapted to the climate and can exist even when the grass is dry. (Since returning home we have heard that the expected rains did not come and the resulting drought is devastating.) Along the auto roads are paralleled farm roads where the oxen pass, sometimes drawing sledges with wooden runners. In Southern Rhodesia all the main roads are paved with cement strips just wide enough for the tires. We passed many small bridges with signs saying "Not safe if the water is over the rails," but at that time of year the stream-beds were as dry as a bone. In two places over the Zambesi and Limpopo Rivers there are beautiful bridges arching skywards from the forests; others are crossed by ferries.

At Methodist mission stations at Nyadiri, Mrewa, Old Umtali, and Mutambara there are schools for both boys and girls which are way ahead of ours. The robust girls in their knee-length dresses and chic, colorful, knitted turbans, speaking English in soft-spoken tones, made a great impression on us. Mutambara and Old Umtali are oases of well-irrigated gardens and crop lands. Some alfalfa and wheat were growing there.

In Southern Rhodesia they have a most valuable system for native agriculture carried on by a former missionary named Tlvord. He has trained many demonstrators who go out among the African farmers teaching them the best methods of crop rotation, compost making, and irrigation. The Africans live in reserves. They

General Conference Entertainment Committee

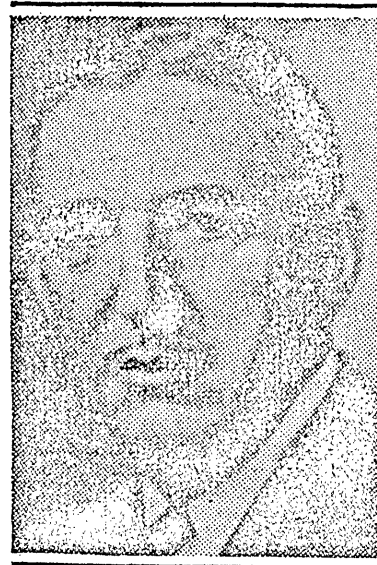
METHODISM'S Commission on Entertainment of the General Conference elected officers and organized for its huge assignment at a meeting in Chicago. Dr. Frederick B. Newell of New York City, was elected chairman of the 12-man commission which is charged with the responsibility of making arrangements for the 1952 session of the church's highest law-making body. Elias C. Watson of Richmond, Va., was named vice-chairman.

Dr. Aubrey S. Moore of Chicago, who was re-elected secretary of the commission, said following the meeting that invitations are now being received from cities desiring to be the host to the 1952 General Conference and that in the near future the group hopes to begin a plan of visiting and studying the facilities offered by prospective host cities.

Correspondence relative to invitations for the 1952 General Conference should be addressed to Dr. Moore at his office, 77 West Washington Street, Chicago, 2, Ill.

Named to the executive committee were the officers and the following members: Dr. J. Bascom Watts, Tulsa, Okla.; J. Wesley Hole, Los Angeles, Calif.; Rev. Dr. R. G. Morris, Cincinnati, Ohio.

The program committee includes, in addition to the three officers:



DR. FREDERICK B. NEWELL

Howard W. Selby, West Newton, Mass.; Dr. J. Emerson Ford, Nashville, Tenn.; S. A. Cohagen, Waterloo, Iowa; C. M. Hayman, Kansas City, Mo.; the Rev. Dr. Carl K. Mahoney, Portland, Oregon; M. W. Boyd, Morristown, Tenn.; and Dr. Lud H. Estes, Milan, Tenn., secretary of the General Conference, ex officio.

Bishop J. Ralph Magee of Chicago convened the commission.

AN AMUSING INCIDENT

By J. B. STEWART, Newark

MANY years ago in one of our annual conferences of the southwest, very laughable event occurred. In fact it was so funny, that the presiding bishop, E. E. Hoss, got so tickled that he almost had to quit the chair for the time being.

A certain presiding elder had recommended the location of one of his preachers, on the grounds of unacceptability. It seemed that this preacher was somewhat of the grouchy type, rarely in a good humor, and had never gotten the grade of appointment he deserved. During that particular year, he had a clash with the young people, and the church had become woefully disrupted. But he blamed it on his elder, claiming that he, (the elder) had told him to "wade in and hit the thing hard."

He was a past middle-age Irishman, slightly crippled, one leg being just a trifle shorter than the other, which gave him a limping gait in his walk. He was dressed clergy style, but his trousers needed pressing, and his coat displayed "shine" of too much pressing, and he wore what in its time had been a white vest.

His name was called and his case discussed. The vote was about to be put before the house when he jumped to his feet and asked the privilege of "just a word." But the bishop declared him out of order, kindly and gently reminding him that his elder had represented his case fairly, and that time was precious, and that they must move along with the business of the conference. But the

may buy land but they must promise to follow the government methods of using that land. There are trained foresters, too, who supervise the growing and setting out of seedling trees.

brother persisted in his plea for "just a word," all the time inching his way down toward the front, while a few voices rang out "Let him be heard!" But all very much against the bishop's protest. When he finally got a hearing, he began in a highly pitched voice and with a snubbing and sobbing tone: "Bishop, this case reminds me of the deer skin story. A man and his boy started to town one cold morning with a one-horse load of produce—potatoes, dried fruits, furs and hides. Among the stuff, was a deer skin, a raw dry-hide, which if held out and tapped on with the knuckles, would rattle like a snare drum. The horse was subject to balky spells. When he took one, the man would lay on the lash, while the boy would stand behind the wagon and beat on the deer skin. Under the stimulus of whip and rattle of rawhide, the horse would squat himself, begin to prance, back his ears, give a lunge, pull out and go on.

But on this particular morning, the boy beat on his deer skin too hard and too loud. The horse became frightened, ran away, tore up the wagon and scattered the produce "east, west, sky-winding and crooked." The infuriated father strided back and was about to horse-whip the boy, when he began to plead, "well pa, you told me too." "YES," said the father, "BUT I DIDN'T TELL YOU TO HIT IT TOO HARD!" Now, this presiding elder, after telling me to "hit that thing hard," comes up here, after the horse has done run away and wrecked the cart, he comes up and says he didn't tell me to "hit it too hard."

Before he was half through his story, the house was literally in an uproar of laughter, and the bishop laughed till he cried. He wiped his handkerchief over his blood-red face, and in a suppressed shriek of voice, put the question. A unanimous

METHODIST CHILDREN'S HOME REPORT

The month of July is usually one of the dullest periods in our year. We are surprised and deeply grateful for the large number of gifts of money and supplies which have come in since our last report. A large number of memorial gifts have been received. Receipts from this source continue to grow.

In response to a request, made two weeks ago, for aid in the purchase of a sewing machine for one of our cottages, we are happy to report that sufficient funds have been received to cover the purchase of this machine. We appreciate this quick response and are happy to know that so many of our friends read our little articles in the *Arkansas Methodist*.

The following visitors have visited the Home since our last report: Mrs. J. M. Johnson, Ashdown, Mrs. M. W. Brandon, Little Rock, Mrs. Emile Trebing, Little Rock, Mrs. Rose Hendricks, Little Rock, Mrs. J. Dowdy, Memphis, Becky Ann Roleson, Dearborn, Michigan, Beulah Jones and Mazie Moon, North Little Rock, Mr. and Mrs. Robert Latini, Baltimore, Maryland, Mrs. B. W. Bowie, Coy, Arkansas, Mr. and Mrs. H. C. Seefeldt, Monticello, Mr. and Mrs. J. F. Cannon, Washington, D. C., Mrs. Josie E. Elder, Route 5, Little Rock, Mr. and Mrs. Robert Bruce Landers and Edward Earl Attwood, New Edinburgh, Gregg Jo Poteet, Houston, Mr. and Mrs. R. J. Rice and their guest, Miss Kim, of Korea, Mrs. C. H. Lyons, Coy, Arkansas.

Memorials

Mrs. Rufus Smith, Sr., given by Mr. and Mrs. Fenner Baker, Jr., Paris.

S. L. Bowman, given by Mrs. Mary G. Thach, Eudora.

Mrs. H. G. Spelzhaus, given by Dr. and Mrs. Jack D. Moore and family, Forrest City.

Mrs. Nelie Buford, given by Forrest City W. S. C. S.

Mrs. Nelie Buford, given by Dr. and Mrs. Jack D. Moore and Family, Forrest City.

Dr. Harper Noel, given by Mr. and Mrs. Fenner Baker, Jr., Paris.

Mrs. W. B. Grafton, given by Mrs. E. W. Walker, Vanndale.

Mr. Edward A. Hale, given by The Nance Family, Marion.

Mr. Edward A. Hale, given by Mr. and Mrs. Smith A. Johnson, Marion.

Mr. Edward A. Hale, given by Mr. and Mrs. Louis Barton, Marion.

Mr. Edward A. Hale, given by Marion Methodist Church.

Mr. Edward A. Hale, given by Marion Lodge No. 686.

Mr. Edward A. Hale, given by Mr. A. B. Carter, Marion.

Mr. Edward A. Hale, given by Mr. Julian B. Fogleman.

Mr. Edward A. Hale, given by Men's Bible Class, Marion Methodist Church.

Mr. Edward A. Hale, given by Mr. and Mrs. Robert W. Stokes, Marion.

Mrs. Mary Jane Sawyer, given by Roy E. Cashion, and Mr. and Mrs. J. F. Cashion, Eudora.

Mrs. Mollie Sawyer, given by Mrs. John L. Wall, Eudora.

Mr. H. G. Myers, given by Men's Bible Class, Marion Methodist Church.

(Continued on Page 9)

roar of "No's" filled the air. The long and short of the story is that the preacher was not located, but appointed to a new charge and made good.

METHODIST CHILDREN'S HOME REPORT

(Continued from Page 8)

Church.

Mr. H. G. Myers, given by Mr. Amos Walker, Marion.

Mr. H. G. Myers, given by Mr. and Mrs. Robert W. Stokes, Marion.

Mrs. Bud Morris, given by Mr. and Mrs. W. M. Slayton, Gurdon.

Mr. M. M. Collier, Mrs. Joe Covington, Fort Smith.

Total Memorials, \$155.50.

Miscellaneous Contributions

Oak Grove Church, \$4.00.

Wesleyan Service Guild No. 2, Pulaske Heights Church, Little Rock, \$5.00.

DeWitt W. S. C. S., Circles 1 and 4, \$5.00.

Susanna Wesley Class, First Church, Texarkana, \$10.00.

Harvester Class, Goddard Memorial Church, Fort Smith, \$10.00.

Kate Campbell Class, Augusta Methodist Church, \$8.00.

Mrs. Joe Johnson, Ashdown, \$5.00.

Mr. and Mrs. O. G. Robinson, RFD Des Arc, \$3.00.

Mrs. Lotta Pierce, Paragould, \$3.00.

Capitol City Lumber Company, (Sale of pine trees), \$8.04.

From a Friend, Little Rock, \$91.00.

Other Gifts

Marked Tree Vacation Church School, Clothing and other gifts.

Virginia Edgett, Gentry, Clothing.

Mr. Russell, Aday's Drug Store, tickets for all the children to ice cream social at Highland Methodist Church.

W. S. C. S., Tomberlin Methodist Church, clothing.

Dorcas Class, Forest Park Church, Little Rock, canned fruit, vegetables, jelly and honey.

Mrs. J. P. Chancey, Ozark, Clothing.

Old Circle No. 5, Winfield Church, Mrs. Shipp, Chairman, linens.

Circle No. 6, Winfield Church, Mrs. Hogan, Chairman, food shower.

Rev. C. Norman Guice, Clarksville, had ten bushels of excellent Elberta peaches shipped to the Home.—J. S. M. Cannon.

CENTRAL COMMITTEE OF WORLD COUNCIL MEETS

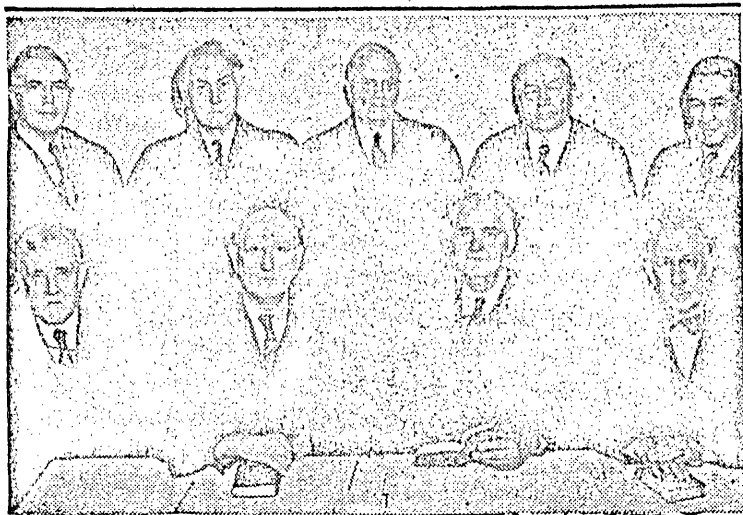
(Continued from Page 5)

here should serve as a warning to governments, both in east and west, that questions of religious liberty shall not be taken lightly," said the Bishop of Chichester, commenting on the message of the Committee to Christians everywhere to "stand firm in their faith" against the "false doctrine" of totalitarianism.

Taking note of the threats to liberty in all parts of the world, the Committee welcomed the adoption of the UN's Universal Declaration on Human Rights, urging that measures be taken to achieve its standards in practice, and reiterated the findings of the Amsterdam report on racial discrimination and the enforcement of religious conformity. After the members had sent messages of greeting to the Christian churches of China and the Evangelical Conference of churches in Spanish and Portuguese America, the Bishop of Chichester closed the sessions, commenting that the outcome "has been more than a fulfilment of our expectations and a great step forward."

Americans are now spending an average of \$1,100,456 per hour for alcoholic beverages. This does not cover the cost of poverty, crime, etc., caused by drink.—Survey Bulletin.

METHODISM'S SUPREME COURT



The Judicial Council of The Methodist Church, shown at their meeting in Chicago, are: seated, left to right—Judge Martin E. Lawson, Liberty, Mo.; the Rev. Dr. Waights G. Henry, Anniston, Ala., vice-president; Judge Marvin A. Childers, San Antonio, Texas, president; and the Rev. Dr. Charles B. Ketcham,

Alliance, Ohio, secretary. Standing, left to right, are: the Rev. Dr. John Taylor Alton, Columbus, Ohio; Judge Henry R. Van Deusen, Scranton, Pa.; the Rev. Dr. Walter A. Stanbury, Gastonia, N. C.; the Rev. Dr. Walter C. Buckner, Glendale, Calif.; and Attorney J. Ernest Wilkins, Chicago.

WORSHIP . . . "TO THEIR UNKNOWN GOD"

By REV. EDWARD K. KNETTLER
Suining, Szechwan, China

DURING the Chinese holidays and season of pilgrimages, we held special evangelistic services in the courtyard of the church property. Several hundred people attended these meetings each day. We enlisted the services of some of the lay people of the church to preach and witness. Their response was excellent, and they very willingly assisted us.

Shortly after the Chinese New Year we held open air evangelistic services for the pilgrims who were going to a nearby Buddhist Temple to worship the goddess Kuan Yin. Thousands of pilgrims passed through our town on their way to this temple and hundreds of them attended our ten days of meetings. We do not know as much as we should like to know about the Buddhist goddess, Kuan Yin, but she is certainly quite popular to the people of Suining.

One day, when visiting a Buddhist temple, we saw many women trying to throw peanuts into little receptacles in front of statues of this goddess. We were quite interested to learn that this was their method of asking Kuan Yin to give them a child. In another room there was another image of Kuan Yin with many hands holding eyes. People came in, lit a little oil lamp in front of an eye, then knelt to worship the goddess in the hope that she would improve their eyesight. In another room on a wheel were written the names of all sorts of sicknesses and pains. A person would pay some money to the Buddhist priest then light an oil lamp and place it opposite the name of the particular ache or pain to be cured. At certain times many pilgrims go to the temple to burn incense and offer food to the gods. How real part of the 8th chapter of I Corinthians seems now after seeing this worship of idols!

When one man was asked who the god was he was burning incense to, he replied he did not know. When asked why he did it, he also did not know. He just said, "O, it is a

Chinese custom."

They really don't know why; they are just afraid not to. We long for these people whose lives are filled with fear and superstition to come to know our living Savior who alone can give them peace and joy.

We have gone to nearby farm houses with our stereopticon kerosene lantern, taking the message of Christ to these farm people. We select one farm house to be the center of our activities and then invite the neighboring farm families to attend our meetings. These meetings are held at night. A light mud wall of a farm house serves as our screen, and the people all gather round us to see the pictures about Jesus and listen to their meaning.

Recently we started evangelistic work in the prison. We are being helped in this work by a lady missionary from England who is visiting us and who has had a good deal of experience in prison evangelism. Many of the prisoners have shown a real interest in hearing the Gospel.

We have an English Bible Class for about ten of the leading men in Suining: the head government official of ten districts, a bank president, several lawyers, the warden of the prison, the principal of a junior high school, and several military officers. This is the "cream of the crop" of the Who's Who in Suining. A few of these are Christians, and the top government official and the prison warden have expressed an interest in becoming Christians. If all these men could be won for Christ, we are sure that many of the other educated and official persons could also be won.

Visiting the country churches on the district is quite an experience. Traveling by bicycle, "hwager," and walking over mountain trails and over rough and muddy roads is an experience that one has to get used to gradually. There are no tourist cabins along the way, and one is thankful for his sleeping bag and bed of straw at the end of a day's

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YOUNG LAWYER LEAVES PRACTICE TO PROMOTE METHODIST MEN

A successful young Missouri attorney is leaving his law practice to devote all his time to promoting the work of Methodist Men.

Robert G. Mayfield of Lebanon, Mo., has been elected by the executive committee of the General Board of Lay Activities of The Methodist Church to serve as an associate secretary on the staff, it has been announced by Chilton G. Bennett, executive secretary of the board, whose national headquarters are at 740 Rush Street, Chicago. He will assume his new duties on Sept. 15.

Mr. Mayfield will have as his primary responsibility the organization and cultivation of Methodist Men—the official name of men's groups in local churches. A goal of 5,000 Methodist Men's groups by 1952 was set by the board at its recent annual meeting.

The new staff member has a record of outstanding service in the practice of law, in community organizations, and in the country's war effort, but his activity as a Methodist layman has been most noteworthy.

The 38-year-old attorney was born and brought up in Lebanon, and since childhood has been active in Methodist work there. Related to the former M. E. Church, South, before Unification, he served as co-chairman of the committee which brought about a merger of the two former churches in his community.

He has been for a number of years lay leader of the Southwest Missouri Annual Conference. He was a delegate to the 1948 General Conference and the South Central Jurisdictional Conference. He is a member of the board of trustees of Southern Methodist University and his annual conference Commission on World Service and Finance.

Admitted to the bar in 1935, he has served as vice-president of the 19th Judicial Circuit Bar Association and has taught criminal law in a training school for the Missouri State Highway Patrol. He was elected to the office of prosecuting attorney of Laclede County in 1946 and re-elected in 1948. He is a member of the Missouri Bar Association.

His community services have included two terms as president of the Lebanon Junior Chamber of Commerce, a term as president of the Lions Club, chairmanship of the Laclede County Red Cross Chapter, and membership on the Public Library Board and the County Child Welfare Advisory Board.

In April, 1942, he enlisted in the Army as a private. He was graduated from Judge Advocate Officer Candidate School at Ann Arbor, Mich., as a second Lieutenant in September, 1944, and served as legal advisor to St. Louis District Engineer Army office until discharged in March, 1946. He now holds the rank of captain in the Judge Advocate General Reserve Corps.

He holds the bachelor of arts and the bachelor of laws degrees from the University of Missouri, which he attended from 1929 to 1935. While at the University, he was vice-president of the Burrall Bible Class, non-denominational Sunday School, and was a member of Beta Theta Pi social fraternity and Phi Delta Phi legal fraternity.

He was married January 12, 1943, to Frances Margaret Odom, daughter of the Rev. J. F. Odom, a member of the St. Louis Conference. Mrs. Mayfield was serving as secretary to Bishop John C. Broomfield at the time of their marriage.

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

CHRISTIAN EDUCATION

Contributing Editors:
Ira A. Brumley
Pryor Reed Cruce

NORTH ARKANSAS CONFERENCE NOTES

By Ira A. Brumley

Helena District Staff Meeting

The Helena District Staff met on Thursday evening, July 14, for the first Staff of Christian Education meeting. The following were present: Ethan Dodgen, Mrs. W. P. Gibbs, Edwin Dodson, Jesse Lee Johnson, E. J. Holifield, Lloyd Conyers, James R. Chandler, Mrs. Ethan Dodgen, and Ira A. Brumley.

Plans were made for the late summer, fall, and winter program of Christian education. These plans include a Bible conference, meeting of church school superintendents and pastors, sub-district institutes, a youth rally for the district, participation in the Conference youth rally, training schools, and plans to have representation in leadership programs at Mt. Sequoyah.

The staff plans to meet again in November to make plans for District Conference and the remainder of the Conference year beyond District Conference.

Jonesboro District Staff Meeting

The Jonesboro District Staff met at Jonesboro on Friday evening, July 15. The following were present for the meeting: E. B. Williams, Mrs. H. D. Castleberry, Thurston Masters, J. T. Byrd, W. Henry Goodloe, and Jefferson Sherman.

Plans were begun for the late summer, fall and winter program of Christian education promotion in the district. The district meeting of pastors and church school superintendents was set for September 6, Leachville. The Bible conference for the Jonesboro District was set for September 7-9, Blytheville, First Church. Plans were started for a number of area meetings to meet the needs for small churches. Plans were made for the Jonesboro Area Training School to be held in October.

Fayetteville District Staff Meets

The Fayetteville District Staff of Christian Education met at Mt. Sequoyah Thursday, July 28, with the following present: E. H. Hook, Mrs. Fay Reed, Paul Womack. Plans for the fall program of Christian Education in the Fayetteville District were discussed. A Bible Conference is to be held at Bentonville August 24-26. The District setup meeting on the Advance in the Church School is to be held at Springdale September 14. Plans were worked out for the Fayetteville District training school to be held at Central Church, Fayetteville, early in March, 1950.

North Arkansas At Leadership School

The North Arkansas Conference had a splendid delegation in the Leadership School at Mt. Sequoyah, July 18-29. The records of the Leadership School show the following enrolled in the school: Nels Barnett, Mrs. I. N. Barnett, Sr., J. Conway Huddleston, and Mrs. J. Conway Huddleston, Miss Thelma Pieken, and Miss Mary Ellen Smith of Batesville; Mrs. Paul Brown, Mrs. W. C. Chamblee, Mrs. Ruby Hudson, H. W. Jinske, E. J. Reaves, J. E. Critz, Mrs. R. K. Bent, and E. H. Hook of Fayetteville; Ira A. Brumley and Mrs. Ira

A. Brumley of Conway; Miss Fern Cook of Markaduke; Miss Ruth Clawson and Mrs. Frances Westphal of Rogers; Lee Cate of Lincoln; G. A. Freeman of Hardy; Mrs. W. P. Gibbs of Forrest City; Virgil Hanks and Mrs. Virgil Hanks of Beebe; Jesse L. Johnson and Mrs. Jesse L. Johnson of Brinkley; Mrs. Carl Meeker of Harrison; I. L. Claud of North Little Rock; Miss Lula Doyle Baird and Miss Mary Louise White of Morrilton; Harold D. Womack of Prairie Grove; H. O. Eggensperger and Mrs. H. O. Eggensperger of West Memphis; Edwin Dodson of Widener.

H. O. Eggensperger and Miss Lula Doyle Baird served as members of the faculty for the school.

A number of children from the Conference participated in the laboratory school.

Fort Smith Council of Children's Work

Under the leadership of Miss Anna Rose Miller, District Director of Children's Work in the Fort Smith District, there has been organized a council of children's work for the Fort Smith area. Miss Miller is assisted in this work by Mrs. Frances Winters. The following report appeared in the SPOTLIGHT, A news sheet for children's workers of the Fort Smith District, "The quarterly meeting of the Fort Smith Council of Children's Workers was held Monday night, July 11, at Goddard Memorial Church. The council was host to workers of the entire Fort Smith District with a workshop for ACTIVITIES WITH CHILDREN. Insofar as was possible, with the different age groups represented, the session was carried out in a manner similar to a Sunday morning session.

"After registering, 57 workers from fourteen churches looked about the large room, in which were assembled ten interest centers, each marked with a small placard bearing information as to its suitability for different age groups. Then they picked activities which they wanted to use with their children, and started to work. A special session for Nursery workers was conducted by Mrs. A. V. Hall. Activities recommended for Kindergarten, Primary and Junior, with suitable adaptation, were fingerpainting, blueprinting, spatter printing, leaf prints, and rebus books. Primary and Junior teachers were particularly interested in puppets. For Juniors was the making of constellation reflectors, for use with their unit about stars. Also included was an exhibit of work especially for Kindergarten children.

"All too soon, for the busy worker's, came time for the assembly period. Led by Mrs. Frances Winter and Miss Anna Rose Miller, they shared with all the things they had made, discussing ways to correlate the activity with the unit of study. For instance, those who made a lovely spatter print using the Bible verse, 'The earth is full of Thy riches,' decided that, with conversation about what the psalmist meant as he sang it, this activity would be a lesson in itself.

"Mrs. Dwight Hawk, council vice president, brought to the group some facts about children in our state which were discussed at the School

METHODIST YOUTH MATERIALS

Evangelism Packet For Youth Leaders

Welcome news from the Youth Department, General Board of Education, is that all current materials in the area of evangelism have been assembled into an easy-to-order packet which sells for \$1.00 from the Service Department, Box 871, Nashville, Tennessee. The name materials in the packet of course include the new elective unit, *Youth and Evangelism*; the new action manual in that area, *Here's How*; and the *Planbook*, which is the cornerstone of all planning in the Methodist Youth Fellowship. But perhaps the greatest value of the packet to the busy leader is that it brings together, and to his attention, a dozen other small leaflets which might be overlooked if he were ordering separately, but which will be extremely helpful in planning an evangelism emphasis. It is NO. 2310-B, Evangelism Packet, from the Service Department—a dollar's worth of convenience plus more than a dollar's worth of materials, all for one dollar.

New MYF Materials

The Methodist Publishing House at (insert your own branch) now has in stock all of the new MYF materials: *Handbook of the MYF* (No. 2290-BC) 25c; *Working With Youth—a Guidebook* (2021-BC) 25c; 1949-50 *Planbook* (2265-BC) 15c; *Here's How*, a handbook in evangelism (2305-BC) 20c; *Jesus' Way—Our Way*, a worship anthology (2294-BC) 15c; and the new elective units in the commission areas.

Methodist Youth Fund Filmstrip

The Methodist Youth Fund filmstrip with sound recording (78RPM) "Your Nickels—Your World" is now available. If your MYF has not seen it, order a copy (\$4.00 cash with order) from the Methodist Youth Fund, Box 871, Nashville, Tenn. This filmstrip is excellent to use as a basis for discussion on where your Methodist Youth Fund money goes. It could be used in your MYF and in assemblies, camp, institutes. —Division of the Local Church.

of Missions, held recently in Conway.

"Miss Anna Rose Miller led the workers in a demonstration of choral reading, using material suitable for Kindergarten, Primary and Junior children.

"The high point of worship during this service was reached when the lights were turned out and those who had made constellation reflectors inserted flashlights and pointed them toward the ceiling. A psalm in praise of nature was composed in the inspiration of the moment, after which 'The Creation' was played softly, with 'the spangled heavens a shining frame.'

"Rev. W. A. Downum, pastor of Midland Heights, spoke briefly on the importance of teaching in relation to what our children will be as adults, and commended the teachers on their efforts. Rev. J. T. Willcox, pastor of St. Luke's, gave the benediction."

NEW STAFF MEMBERS OF BOARD OF EDUCATION

The following new staff members have assumed duties recently with the Division of Educational Institutions of the Board of Education.

Dr. Myron F. Wicke, a native of Ohio, has a B.A. degree from Baldwin-Wallace College and M. A. and Ph.D. degrees from Western Reserve University. He has been on the Baldwin-Wallace faculty since 1930 and has served as dean of the Institution since 1943.

He is very active in the work of the church and, though a layman, has served as supply pastor of two churches in Cleveland. He has a wide range of interests, is a writer, and a member of numerous educational societies.

Dr. Wicke, as head of the Department of Higher Education, will work closely with Methodist schools and colleges in all academic and managerial matters. His duties will be essentially the same as those performed by Dr. John O. Gross prior to his election as Executive Secretary of the Division.

The Rev. Mr. Wm. Albert Rush who far some years has been executive vice-president of Adrian College is charged with the responsibility of opening up a new department within the division—a Department of Finance Counseling. This Department will work with Methodist colleges and conferences in the implementing of the 50c per member asking authorized by the 1948 General Conference.

Mr. Rush will also help colleges in the planning of other financial campaigns and in the securing of competent campaign personnel.

Like Dr. Wicke, Mr. Rush is also a native of Ohio. He holds a B. A. degree from Adrian College, an M.A. from Ohio State University, and an S.T.B. degree from Westminster Theological Seminary. He is a member of the Northeast Ohio Conference.

Miss Bernice Burroughs, who is beginning her duties as an associate in the Division's Public Relations Department, is a native of Kentucky. She has been a student in the University of Cincinnati and in Northwestern University.

She brings to her new post a first-hand knowledge of Methodism that is unusual. This, together with her acquaintance with church leaders, which is also unusual, provides a background which will be most valuable to her in her public relations activities. Her work and relations with connectional Methodism include service as secretary to Dr. Geo. C. Douglass, a publishing agent in the former M.E. Church; service as assistant to Dr. T. Otto Nall on THE CHRISTIAN ADVOCATE staff; and service as assistant director, Department of News Service, Board of Missions and Church Extension, New York City.—Campus News.

When Florence Nightingale, the Lady of the Lamp, reached home she took with her a little Russian orphan boy, who came as a wounded prisoner to her hospital. She arranged for his education, and one day one of his teachers asked him where he would go to when he died if he was a good boy. He answered simply: "To Miss Nightingale."—My Mag. (England)

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

MRS. SUE M. WAYLAND, Editor

ARKADELPHIA DISTRICT CARAVAN

Wednesday, July 27, A Caravan team of the Arkadelphia District, with Mrs. T. W. McCoy, Conference Vice-President, met with the Sparkman and Sardis societies at Sardis Church. The meeting was called at 10:30 o'clock with Mrs. W. G. Harrington, District President, presiding. Mrs. H. H. Fisher, District Spiritual Life Secretary, brought the devotional. Mrs. McCoy gave a talk on the Program of Advance, placing special emphasis on additional giving. She gave some interesting and inspiring highlights on reports of missionaries to the Jurisdictional School of Missions at Mt. Sequoyah. Other district officers present gave brief talks on their lines of work. Mrs. Phil Taylor, President of the Sardis Society, and Mrs. E. E. Fohrell, President of the Sparkman Society, expressed welcome and appreciation for the caravaners.

At noon a lovely picnic lunch was served under the trees of the beautiful church grounds beside the historic old cemetery that is kept with such loving care. There were twenty women and two children present. The beautiful setting and the fellowship with the Christian women made it good to be there.

A number of Caravan trips have been completed in the district and the Caravaners are eager to make other trips. It is hoped that every society in the district may be reached within the next few weeks.

We are happy to report that a new society has been organized at Shorewood Hills with the following officers: Mrs. Frank Haltom, Sr., President; Mrs. A. Johnson, Vice-President; Mrs. Reaves Livingston, Secretary; Mrs. B. T. Tunell, Treasurer; Mrs. Lillian A. Boaz, Secretary Missionary Education & Service; Mrs. D. W. Myers, Secretary Christian Social Relations & Local Church activities.

W. S. C. S. RECEPTION AT CABOT

Mrs. H. H. Womack, Mrs. H. M. Dodson and Mrs. John Burks were hostesses to the women of the Cabot Methodist church, Tuesday evening, in the reception room of the church.

Officers of the W. S. C. S., dressed in formals, composed the receiving line, and Mrs. George Haile and Miss Johnnie Bell Murphy, accompanied by Mrs. Dodson, sang Bells of St. Mary's. During the evening, Miss Julia Martha Hayes played instrumental music on the piano, and Miss Murphy and Miss Emma Frances McKee gave several impromptu vocal numbers.

Mrs. C. A. Bennett and Miss McKee served punch, cookies and mints from a table covered with a lace cloth, and decorated with pink rose buds and crystal electric candelabras. A profusion of pink 'glads were used in the room.

An antique silver bowl was the receptacle for the free will offering which totaled \$78.00.

Out of town guests were: Mrs. H. M. Scott, Mrs. B. Bennett and Mrs. Roy Crandell of Ward.

Show not yourself glad at the misfortune of another, though he were your enemy.—George Washington.

DON'T QUIT

*When things go wrong, as they sometimes will,
When the road you're trudging seems all up hill,
When the funds are low and the debts are high,
And you want to smile, but you have to sigh,
When care is pressing you down a bit,
Rest if you must, but don't you quit.*

*Life is queer with its twists and turns,
As every one of us sometimes learns,
And many a failure turns about,
When he might have won had he stuck it out;
Don't give up, though the pace seems slow—
You may succeed with another blow.*

*Often the goal is nearer than
It seems to a faint and faltering man,
Often the struggler has given up
When he might have captured the victor's cup
And he learned, too late, when the night slipped down
How close he was to the golden crown.*

*Success is failure turned inside out—
The silver tint of the clouds of doubt,
And you never tell how close you are,
It may be near when it seems afar;
So stick to the fight when you're hardest hit—
It's when things seem worse that you mustn't quit.*

—Anonymous.

NOTICE-Promotion Secretaries, Presidents and Treasurers from the seven Districts

Societies of the Little Rock Conference will meet for a two day Workshop at Aldersgate Camp on August 25th and 26th. Mrs. T. S. Lovett, Conference Promotion Secretary, will lead the group in an intensive study of the program for the new year. Mrs. J. P. Carpenter, Conference Treasurer, will plan with her treasurers for the financial goals of the year.

A Departmental Clinic will be held on the Advance Program of the Woman's Society, with all secretaries and presidents outlining a Program of work for their districts.

Caravan Teams will be again "trained" for the visitation in all societies of the entire conference who have not been visited, and plans will be made for the organizing of new societies in many churches.

The following women will attend from the districts named: Arkadelphia—Mrs. W. G. Harrington and Mrs. Matthews of Malvern; Camden—Mrs. Nelson Thornton and Mrs. E. B. Glaze of Camden; Little Rock—Mrs. E. B. Matkin and Mrs. Ewing T. Wayland of Little Rock; Monticello—Mrs. John Golden and Mrs. William Bulloch of Dermott; Pine Bluff—Mrs. E. A. Adams of Pine Bluff and Mrs. John Williams of Sheridan; Prescott—Mrs. Herbert Stephens of Blevins and Mrs. B. W. Edwards of Hope; Texarkana—Mrs. O. B. Poland and Mrs. Earl Miller of Texarkana;

Treasurers who will attend are: Mrs. W. B. Rockafellow, Hot Springs; Mrs. Otis Fincher, Waldo; Mrs. Fred Longstreth of Little Rock; Mrs. Ralph Clayton of McGehee; Mrs. Leslie Helvie of Pine Bluff; Mrs. Charles Scott of Prescott, and Mrs. C. I. Parsons, Texarkana.

When success turns a person's head, he is facing failure.—Milwaukee Newman Club Bulletin.

EXECUTIVE MEETING OF CAMDEN DISTRICT

The spacious home of Mrs. R. H. Cole, Jurisdictional Officer of the W. S. C. S. was the place of meeting of Camden District Woman's Society of Christian Service July 29th. Flowers of various colors were used to brighten the rooms and the serving tables.

The new District President, Mrs. Nelson Thornton, of Camden called the meeting to order at 10:00 A. M. with Mrs. Chas. Geissen of Camden acting as Secretary Pro-tem. After prayer, led by the Spiritual Life Chairman, Miss Lalla Thornton, the president asked for a resume of the work of each officer. The President's report showed that she had visited several societies in the District since assuming office. She told of the recent school of Missions held at Hendrix College, Conway, which was attended by 114 members of the society.

Honor guests for the meeting were Mrs. E. D. Galloway of Prescott, Conference W. S. C. S. president, and Mrs. T. S. Lovett of Grady, Conference Promotion Secretary, who gave inspirational talks preceding the luncheon hour. Miss Louise Fincher of Waldo, who recently attended the Youth Conference at Aldersgate, gave a report of the conference.

At the noon hour a delectable luncheon was served by Mrs. Cole, assisted by the following hostesses: Mrs. J. G. Brown, Mrs. Harvey Crumpler and Miss Florence Whiteside, all of Magnolia; Mrs. Otis Fincher and Mrs. J. W. Rhea of Waldo.

Following luncheon Mrs. J. T. Dodson of Smackover, immediate past president of Camden District, gave an interesting discussion of various phases of the work. This was followed by officers training course led by Mrs. Galloway, Mrs. Lovett and Mrs. Ernest Glaze of Camden, District Promotion Secretary. Those present in addition to the ones mentioned included: Mrs. W. C. Farley, Mrs. Jack Britt and Mrs. W. P. Reasons, of El Dorado; Mrs. Booth Hope, Fordyce; Mrs. Neill Hart, Camden; and Mrs. J. P. Carpenter of Stephens, Conference treasurer.—Reporter.

meeting each member bring two Skan soap wrappers. These will be sent to CARE Soap Campaign and for every two wrappers collected a bar of soap will be delivered to needy people overseas, through Church World Service, which is the official relief and reconstruction agency for twenty-three Protestant denominations.

The devotional period was under the leadership of Mrs. Perry Peterson who had prepared a beautiful worship center using Albrecht Durer's "Praying Hands." The worship was opened with a silent meditation during a musical interlude, following which Mrs. W. A. Stewart read a poem entitled "The Power of Prayer."

"Giving and Praying With the Right Motive," taken from the Arkansas Methodist and based on the sermon on the Mount, was given by Mrs. Peterson and Mrs. Stewart. The devotional closed with the play-

(Continued on Page 13)

FORREST CITY GUILD ENTERTAINS THE DISTRICT GUILDS

The Forrest City Wesleyan Service Guild was hostess to other Guilds of the Helena District for the July meeting, which was held at the church on July 26.

Judge A. L. Hutchins, Chancellor of the Fifth Chancery Circuit, scholar and observer of world affairs, addressed the group on "The United Nations," the program topic for the month.

The Rev. Sam Auslam, assistant pastor during the summer months, gave the devotional.

Mrs. Frank Jones, chairman of the local Guild, presided, and was assisted in arranging the program by Mrs. James Alley, Spiritual Life Chairman, and Miss Virginia Hine, Program Chairman of the Forrest City Guild.

Following the program, a social hour was enjoyed in the church dining room with Mrs. Mel Ridgeway, Mrs. C. E. Turley, Mrs. Willie Miller, and Mrs. Florence Culley as hostesses.

Approximately 80 ladies from Helena Marianna, Wynne, Hughes, Cotton Plant, West Memphis, and Forrest City attended the meeting. Special guests were Rev. and Mrs. James Chandler of Cotton Plant, Rev. and Mrs. A. W. Harris of Hughes, and Rev. Horace Lewis and Mrs. Ethan Dodgen of the local church.

LUCY CLARK CIRCLE OF EUREKA SPRINGS MEETS

The Lucy Clark Circle of the Eureka Springs Methodist church met Monday evening, June 27th, at the home of Mrs. Delbert Weaver. The Chairman, Mrs. W. E. Morris, used the poem "Now the Day is Over" as a call to worship.

The group discussed the purchasing and hemming of tea towels to be given to the hospital. The chairman also requested that at the next

CURRENT NEWS IN ARKANSAS METHODISM

SEARCY DISTRICT HAS OPEN HOUSE

Rev. and Mrs. Coy Whitten held open house at the new district parsonage in Searcy, Monday evening, July 18, from 6:30 until 9:30 o'clock.

The parsonage has just recently been completed and is one of the most attractive parsonages in the entire state. It is constructed of red brick, and has eight spacious rooms, two large baths, and numerous closet and storage accommodations. The home is equipped with an air condition unit.

In the receiving line with the host and hostess were Bishop and Mrs. Paul E. Martin. Among the district officers of the W. S. C. S., assisting in entertaining, were: Mrs. H. H. Fulbright, Mrs. P. B. Davidson, Mrs. Tommie Killough, Mrs. Walter Jimmerson, Mrs. J. H. Johnston, and Miss Helen Stevens. Assisting also were: Mrs. J. A. Gatlin and Misses Julia Caldwell and Martha Love.

District superintendents and their wives who attended were: Dr. and Mrs. E. C. Rule, Rev. and Mrs. S. B. Wilford, Rev. and Mrs. Elmer H. Hook, Rev. and Mrs. Cecil Culver, Rev. and Mrs. E. B. Williams and Rev. and Mrs. A. N. Storey.

Nearly two hundred people called and were shown through the entire home. Floral arrangements were profuse and varied and added to the beauty of each room.

Punch and individually iced cakes were served from a prettily appointed table in the dining room.—Reporter.

METHODIST HOSPITAL AND BATH HOUSE

During July the Hospital admitted 127 patients who remained a total of 1,008 days. The average daily census was 32.5 and the average stay 7.4 days. There were 18 births; 57 operations (17 minors, 25 majors, 15 blood transfusions); the bath house administered 427 treatments. The X-ray department made 37 pictures, and the laboratory made 364 tests.

Churches represented in the admissions were: Methodist, 32; Baptist, 32; Presbyterian, 7; Catholic, 4; Jewish, 3; Nazarene, 2; 11 from eleven other churches; and 18 without any church preference.

Since our last report the following contributions have been made: WSG, Winfield Church sent gift in memory of Mrs. Elizabeth Workman; Mrs. H. Humphreys, Hot Springs, sent check for \$40.00 for special equipment; Mrs. John A. Jones, Glenwood, sent sheets and pillow cases; the ladies of First Methodist Church, DeQueen, sent 21 pillow ticks (with more to follow.) For these manifestations of thoughtfulness and remembrance we are most grateful.

The superintendent has been out almost every Sunday since Conference and will be engaged from now until the last Sunday in October (except the second Sunday in September). He wishes to express his appreciation for the opportunity of telling of the work of the Hospital among the various congregations—large or small.

Up to the present time the Hospital has not had a single case of polio and the possibility is that there will not be any since the epidemic is waning.—Reporter.

CHURCH SCHOOL REORGANIZED AT POTTER

At the end of a week's Vacation Church School and revival meeting the Potter Methodist Church reorganized a church school. Church school and preaching services had been discontinued at Potter for about eight months. Mr. Marcus Miller was elected Church School Superintendent and adult class teacher. Other teachers and officers were Mrs. Lou Callahan, secretary-treasurer; Mrs. Childes, teacher of young people's class; Mrs. Walston is superintendent of Children's Division.

The Vacation Church School was the first to be conducted in the Potter community. Thirty-six certificates were issued for completion of studies, "Our Daily Bread" and "Praise Ye the Lord." Mrs. Cowger, from the Rocky Methodist Church, taught the Primary group.

Revival services were conducted each evening from July 24-31. Six members were received on profession of faith and baptism.

The young people of the community will meet each Friday evening for a period of worship and fellowship. Miss Lois Miller and Miss Edna Walston will lead the young people's group until the Youth Fellowship is organized.

Vacation Church Schools and revival services are planned for each church on the charge. Rev. Joshua Tien from Nanking, China, will preach at the Old Dallas Church August 21-28. Mr. Tien is a student at Perkins School of Theology. Mr. Doyle Grogan will be in charge of the music for the revival services and Vacation Church School at the Rocky Methodist Church, August 14-21.—Virgil C. Bell, Pastor, Shady Grove-North Mena.

PRAIRIE GROVE METHODIST YOUTH FELLOWSHIP

The Prairie Grove M. Y. F. started out the new Conference year by electing officers the first of June. The following officers were elected: President, Jim Weaver; Vice-president and Worship chairman, Juanita Beaty; Secretary, Mary Hatfield; Treasurer, Wanda Lee Shofner; Recreation committee, Patricia O'Brien, Troy Cox, and Mary Nell Cawood; Publicity, Nellie Bartholomew and Bobbie Pennell; Membership and Community Service, Pat Robertson; Pianist and music chairman, Mary Elizabeth Fidler. Adults sponsoring the M. Y. F. are Mrs. Clyde Delap, Sunday School teacher; Miss Ollie Barnes, counsellor, Mrs. H. D. Womack, department superintendent.

The M. Y. F. has very definitely avoided a summer slump. The summer has been almost a peak of activity. New plans carried out for the summer and fall program are open house at the church twice monthly with quiet games for any young people of the community, outdoor programs on Sunday night, Youth Activities' Week to be held in cooperation with the Lincoln M. Y. F., to be held at Lincoln, swimming parties and many new activities not yet completely arranged for. The Prairie Grove M. Y. F. is looking forward to a year of advance with the Advance.—Jim Weaver.

DAILY VACATION SCHOOL AT HUNTER

The Vacation Bible School in the Hunter, Arkansas Methodist Church began July 11, and ran through July 22, with an enrollment of 73 and an average attendance of 64. Fifteen workers helped in the school along with the pastor.

Mrs. Thelma Spencer had charge of the Beginners, with Mrs. Clyde Miller as assistant teacher. There were fifteen enrolled in this class, and they studied "This World About Us."

Mrs. Mary Hall had charge of the Primary class, with Mrs. Dorothy Daniels and Miss Martha Joyce Almond as assistant teachers. There were eighteen enrolled, and they studied "We Go To Church."

Mrs. A. D. White had charge of the Junior girls with Mrs. Almond and Mrs. Andrew Stanley as her assistant teachers. There were fourteen enrolled and they studied "Outdoors in Palestine."

Mrs. Sherman Ragsdell had charge of Junior boys with Mrs. O. A. Woodward and Mrs. Marvin Miller as assistant teachers. They studied "Outdoors in Palestine."

Rev. Sherman Ragsdell, the pastor, had charge of the Intermediate boys with Mr. Cooper and Charles Ragsdell as assistant teachers. They studied "O, Come Let Us Worship." There were ten enrolled.

Miss Bette Jean Witherspoon had charge of the Intermediate girls with Mrs. Doyle as assistant teacher. They studied "O, Come Let Us Worship." There were seven enrolled.

Mrs. S. T. Walters was supervisor of the school and Miss Maxine Woodward was secretary.

The school closed Friday night with a program, each class reviewing some of the things that they had studied and a beautiful display of several things each class had made.—Reporter.

REV. D. L. DYKES ADDRESSES YOUTH GROUP

Rev. D. L. Dykes, pastor of the Central Methodist Church, Fayetteville, was speaker at the July meeting of the Alfred Watson Sub-district in Gentry, July 25. Brother Dykes spoke on "What is God Like?" Gene Wells was in charge of the worship service.

Miss Maurine Horton sang a solo, "The Holy City," and the Gentry M. Y. F. choir presented a choral number. J. O. Kumpe, Jr., presided at the business meeting. The cancellation of the two camps on Mt. Sequoyah, August 1-5 was announced. Delegates were chosen to attend the Youth Leadership Conference on Mt. Sequoyah, August 9-19, and members voted to pay the expenses of two delegates. Delegates chosen were: Miss Betty Jo Melton and Miss Mary Sandlin of Fayetteville, and Jim Weaver of Prairie Grove. Miss Marjorie Hammond, also of Fayetteville, will attend the conference from the North Arkansas Conference.

The attendance banner was presented to the Bentonville group. Following the business meeting C. L. Hartroff directed several games and contests. Refreshments were served.

Springdale will be host to the next meeting.—Jim Weaver, Reporter.

HENDERSON SUB-DISTRICT MEETS

The Henderson Sub-district met in Gurdon on August 1 at 7:30 p. m. A very interesting program was given and the following officers were installed by Rev. W. R. Burks: President, Charles Overstreet, Prescott; Vice-president, Carolyn Burleson, Gurdon; Treasurer, Bob McPherson, Hope; Publicity chairman, Margaret May, Okolona; Counselor, Rev. George Reutz, Gurdon. Commission chairman, Dwight Pankey, Emmett; Myrna Daniel, Prescott; Nancy Topp, Emmett; Flossie Hartsfield, Hopp.

After the installation service a recreation period was held and refreshments were served by the Gurdon M. Y. F.—Reporter.

CARAWAY M. Y. F. ELECTS OFFICERS

The Caraway M. Y. F. recently elected new officers for the year 1949-50. They are: Bette Lu Krutz, president; Ann Jimerson, vice-president; Lura Wheeler, secretary-treasurer; Jennie Lou Hinton, social chairman; Jo Welch, assistant social chairman; Ed Malone, program chairman; Tommy Riggs, assistant program chairman; Wilanne Stroud, song leader; Ann Jimerson, pianist.—Lura Wheeler.

YOUTH FELLOWSHIP MEETING AT CUSHMAN CHURCH

Nine Methodist Churches in this area sent a total of 82 representatives to a regular monthly meeting of the Youth Fellowship groups at Cushman Monday night.

Churches represented were Central Avenue, Asbury and First Church, Batesville; Moorefield, Newark, Bethesda, Cave City, Sulphur Rock, and Cushman.

The following program was presented under the direction of the Cushman delegates:

Scripture, Allene Brown.
Solo, Charlotte Evans.
Story, Sarah Ruth Ford.
Piano Solo, Jeanne Nelson.

After the program and business meeting, refreshments were served and games played under the direction of Miss Mary Ellen Smith of First Church.

The next meeting will be held at Cave City September 12.

Half the world's troubles, political business, and personal, result from misunderstanding. Taking the time to sit down and talk it over has saved nations the security of their peoples, employers the confidence of their workers, and men the loyalty of their friends.—Lamp.

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Here And There In Arkansas Methodism



By The Editors

Students at Hendrix College this fall will find that some rearranging has been done on the campus. Workmen have finished moving the "temporary" frame chapel from where it has been located for some thirty years to a new location south and west of Martin Hall, boys' dormitory. The building will continue to serve as a chapel building until the new Chapel and Fine Arts Building is built. The building will then be converted to some other use. Relocating the present chapel building has opened up a new view of Martin Hall from the center of the campus. Plans call for beautification of the grounds where the old chapel stood. Architect's drawings for the new Chapel and Fine Arts Building are

now being studied. Work continues on the new Commons Building, Georgia Hulen Hall. The cafeteria facilities of the new building will be available for use by the opening of the fall semester, with the rest of the building being completed during the fall.

Did you know that regular Methodist worship services are being held for the deaf each week in Little Rock? Such a service is held on Sunday morning at the First Methodist Church, Little Rock, under the direction of Rev. A. M. Rasnick, licensed Local Preacher, who resides in Sylvan Hills, North Little Rock. Brother Rasnick delivers the sermon in sign language to ten or twelve deaf worshippers each week.

REPORT OF A CARAVAN

By JIM CLEMONS, Wynne, Arkansas

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

KANSAS weather at last seems to have taken pity on us, for after having given us a warm reception for six weeks, it has made our final week here much more enjoyable. We might even say this week has been pleasant, considering the tales we have heard of Kansas in August, and the feelings we experienced in July.

Our last report was from Stockton, where we visited a "location" and saw men drilling a well for oil. As we watched the men and machinery at work, listened to explanations of that work, and remembered what we had been told of the family life of the workers, we realized again that we were learning not only a small process of a large industry, but of a way of life that is very common to many people in America. Being able to associate different ideas on this one subject made it more meaningful to us.

In the past week we have read two letters from members of other Caravan teams. One letter was from Alabama, where a sister of the Stockton pastor is an adult counselor, and the other from New Mexico, where a boy from Minneapolis (Kansas, that is—our present home) is serving. The letters were from teams who had trained at Lake Junaluska, North Carolina, and at Abilene, Texas. These two training centers, the one we attended at Oskaloosa, Iowa, one in Williamsport, Pennsylvania, and one in San Francisco, California, are the five places where approximately 75 Caravan teams received instruction for their work this summer.

Several times the resemblance between their experiences and those of our own team almost caused us to ask, "Are they writing about us?" Both letters told of problems, "boners," team members, sight-seeing, and spiritual highlights, that were very similar to our own. To us the significance of the similarity of these letters came as we grasped a little of the world-wide fellowship of Christian young people and youth workers who, through Caravaning, are united in service to their faith.

Friday night the five of us will

leave a dedication service for the last time of the 1949 Caravan season. It so happens that we will probably say our own good-byes as quickly as any team ever has, for we leave soon after the service is completed. Nola will return to Mankato to attend a district "house party" for the study of missions. This project is sponsored by the W. S. C. S., for whom Nola works as a teacher at Boylan-Haven School in Jacksonville, Florida. June and Jim will leave with Pat and her parents, who are driving out here for her, and go to St. Louis. Several members of the Oskaloosa Training Center have planned a reunion at a church there, where one of our faculty members is pastor. From there, June leaves for Kentucky, and Jim travels a bit further south with the Pounders. Arnie is going back to Phillipsburg for "Kansas' Largest Rodeo."

Thus will end the work of this year's Central Kansas Caravan No. 1. We will make our separate ways back into our own lives, without the presence of four other people, who in the past seven weeks have been so much a part of us. For awhile, we will continue to use the "y'all"'s, the "man alive"'s, the "whozits"'s, the "I'm sorry"'s and the "one thing the matter"'s, which we have picked up from the other four. For years we will remember the little incidences which have given us cause for so much laughter; many times we will laugh at some little insignificant happenings, then say to those around us, "Excuse me, but that reminded me of something very funny that happened while I was Caravaning." Although these small things will leave our memories, there are some greater things which time alone can never erase. The spiritual growth which we have made, the feeling that we have spent and thoroughly enjoyed this summer in working for God, and the hope that perhaps others might have seen His light in us, are some of those things which shall be with us the rest of our lives.

Change isn't necessarily improvement. Sometimes an old setup is better than a new upset.—Sales Maker, Hardwick & Magee Co.

PATTERSON METHODIST CHURCH

Ten days of revival services at the Patterson Methodist Church closed Wednesday, with the emersion of two candidates for membership who chose that method of baptism.

Under the ministry of Rev. Sherman Ragsdell, as evangelist, and of Rev. Carl Strayhorn, pastor of the Patterson Church, eight members were added to church membership on profession of faith. They were baptized by sprinkling. Three were received by letter from other churches. One whole family came into the church in a group. There were fifteen additions to the Patterson Church.

One of the most touching and inspiring incidents of the revival, was the infant baptism service in which four small children were dedicated by their parents, in a beautiful rose service.

The church and community were strongly stirred by the inspiring messages by Bro. Ragsdell, and we feel that not only will the church be stronger and of greater service to the community, but that the community will be more in sympathy with the efforts of the church.

On Wednesday evening, after our revival ended, a collection of useful things was made, and the "pounding" was carried to the parsonage. This was just a small token of our appreciation of our pastor, Rev. Carl Strayhorn, and of his ardent work in the revival.—Mrs. S. E. Cook, Reporter.

WOODS CHAPEL HAS REVIVAL

The Woods Chapel Methodist Church has held a revival for the last ten days.

The preacher was Rev. W. O. Scroggin of Piggott. Rev. Robert Montgomery, pastor, was attending Southern Methodist University in Dallas at this time. The Sunday School superintendent, Johnny Carter, was in charge.

The revival has had far the best attendance in several years.

Brother Charley Lloyd led the group singing. Miss Joyce Montgomery was the pianist.

There were five additions on profession of faith.

The sermons of Brother Scroggin will not easily be forgotten. They helped us to know our Saviour better.—Louise Fletcher, Reporter.

YOUNG LAWYER LEAVES PRACTICE TO PROMOTE METHODIST MEN

(Continued from Page 9)

field at the time of their marriage. travel of forty miles. Drinking water is always a problem along the road. All water must be boiled and often one goes through several villages before he can get any water that is fit to drink. Another problem is that of unsanitary food. Everything is quite primitive in many villages, and no one seems to worry about such small matters as germs and unsanitary surroundings. After a week or so of roughing it in the countryside, it is a wonderful feeling to return home and get a hot bath, put on some clean clothes, and get something good to eat.

On the whole, however, one does not mind a few inconveniences when there is so much at stake. One just thinks of the thousands of persons who have no knowledge of our Lord, whose lives are dark, restless and burdened with sin.

TRIBUTE TO A GREAT LEADER BY A FORMER STUDENT

By Robert D. Fridley

Among the numerous dangers always threatening the teacher of religion is the danger of becoming so zealous for the cause he represents that he may neglect the accuracy of the contents of the message which he so ardently proclaims. On the other hand, there is the danger of insisting on accuracy of content to such a degree that the ardor will be extinguished. The teacher of religion who is able to keep ardor and accuracy in proper balance is a true artist. The life and work of Dr. Gilbert T. Rowe have proved him to be pre-eminently such an artist.

I rather imagine that the teacher of theology, of all people, would be inclined toward dogmatism as the years pass, but not so with Dr. Rowe. He makes no claim to having the final answers to all theological problems, but I have always felt that he comes as near to having them as any man I have ever known. I have been impressed over and over again with his knowledge of the Christian tradition, his ability to evaluate it, and his faithfulness to the truth of it. And I hasten to say that his faithfulness to its truth extends beyond mere verbal assent; it is as much a part of the man as his inimitable gestures. Yet for all this he is never unkind toward the man whose opinions differ from his.

This absence of dogmatism is but one expression of Dr. Rowe's perennial youth. He has the rare combination of the daring spirit of a young man and the sagacity of a patriarch. This combination flowered forth in originality of thought and expression, and it always gave to his class room an atmosphere of stimulating freshness and religious healthfulness. It made of his office a place where any student could go for advice, for instruction, of for a friendly chat, and every student who frequented his office will always feel the impact of his forceful personality.

The teacher of religion in these days must be some validity in the claim that this liberty has been used at times "as a pretext for evil." Christian liberty as it applies to academic freedom in Christian institutions of higher learning is freedom to teach what is traditionally true in the church. This means that he who teaches the Christian religion is charged with the responsibility of using his academic freedom in such a way as to be in keeping with the spirit of the church and to advance her objectives. This Dr. Rowe has done in a magnificent fashion, and when the annuals of American Christianity are completed it will be correctly recorded of him that he did possibly more than any other one man to inspire a spirit of constructive liberalism in the Methodist clergy of the South.

Wofford College, Spartanburg.—In the South Carolina Methodist Advocate.

LUCY CLARK CIRCLE OF EUREKA SPRINGS MEETS

(Continued from Page 11)

ing of "What A Friend We Have In Jesus" and a poem, "A Fool's Prayer," given by Miss Vivian Babcock.

Delicious refreshments were served by the hostess to fourteen members, and a social hour followed. The next meeting will be at the home of Miss Vivian Babcock.—Mrs. James Perkins, Secretary.

METHODIST STAND IN KOREA

NEW YORK—The Methodist stand in Korea is positive and democratic, Dr. T. T. Brumbaugh, associate secretary of the Division of Foreign Missions for Korea and Japan, recently declared.

Dr. Brumbaugh made this statement in commenting on a mass rally of Christians held July 23 in Seoul. Earlier reports on this meeting indicated that the attitude of most Korean Protestants was defensive, based on fear of communism. Actually Protestants and Catholics gathered together both for mutual inspiration and for drafting resolutions outlining objectives for Christian advance in South Korea. An appeal was then issued, asking for understanding and sympathy from the Christians in the democratic countries of the world.

"It is significant that Catholics and Protestants in Korea are co-operating for the first time in a great movement of national regeneration and in the name of religious liberty and fundamental human rights," commented Dr. Brumbaugh. "It is natural that this has patriotic and nationalistic motivation, but significant also that Korea Christians feel themselves so great a part of world Christianity as to make such an appeal. This action in Korea is unprecedented."

The Methodist Board hopes to send 50 new missionaries to Korea during the next four years. If American Methodists underwrite all Advance specials in Korea, one million dollars will be spent for missionaries, buildings and reconstruction during that time, Dr. Brumbaugh explained.

He added that there were already 60 missionaries in Korea representing the Woman's Division of Christian Service and the Division of Foreign Missions.

In a special message to American churches, received here by Dr. Brumbaugh, Korean Christians appealed for prayers and help in guiding that country's destiny.

A three-point resolution, approved at this rally of the Korean Christians, was as follows:

(1) "That we Christians shall be more earnest in the preaching of the gospel towards the saving of our people's souls, the wise direction of their thought and the promotion of their moral lives by ourselves first showing a good example of such before the people.

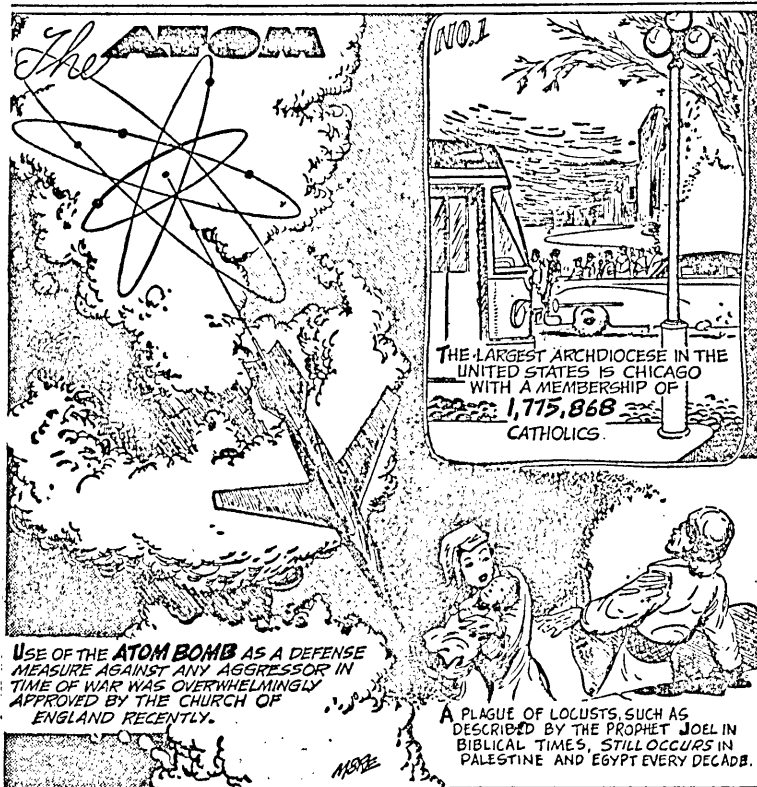
(2) "That we Christians, recognizing that the maintenance of religious liberty, fundamental human rights, democracy and national prosperity depend upon the security and progress of the Republic of Korea, hereby pledge ourselves to unite as one and to devote our every effort to overcome the national crisis.

(3) "That we Christians, recognizing that the freedom and peaceful development of the Republic of Korea is inextricably bound up with the freedom of all men and the peace of the world, pledge ourselves to maintain close contact with the world Christian Churches and with all democratic nations throughout the world, and to cooperate with them."

This resolution was signed by H. Namkung, chairman of the Mass Meeting; Paul M. Ro, Bishop of the Catholic Church in Korea and Keun Lee, a representative of the Protestant churches in Korea.

LOOKING AT RELIGION

By DON MOORE



THE GREATER THINGS

By Dolly Strong Rambo

"Martha," the Master's voice was soft and low,
 "Thou dost not need to fret and worry so;
 Thy love of serving is a worthy part
 And well we know it comes from truest heart
 But, though there must be those with willing hand,
 Thy sister does not merit reprimand.
 Though many are the cares a household brings,
 There should be time to think of other things.
 Mary has not forgotten though she yearn
 Here at my feet the deeper truths to learn.
 Come sit with us awhile and thou wilt know
 The tasks are not so great that vex thee so.

Your place as well as hers is by my side
 That all life's interests may be sanctified.
 Duties there are but first I'd have you feed
 Upon the manna of the spirit's need.
 Lovingly Mary chose the better part
 Because she serves from prompting of the heart.
 Bring first to me the greater offerings
 And time will follow for the lesser things."

THE SHETLAND PONY

(Continued from Page 6)

said, "Bobby might spoil the fun by not wanting some one to have any ice cream."

Betty ate half of the big dish of ice cream Bobby's mother gave her. It was the best she had ever eaten. All the while she kept thinking of Bobby. Finally she begged Bobby's mother to permit her to take some upstairs.

How ashamed Bobby was when he saw Betty with some ice cream for him. He hid his face in the pillow and wouldn't even look. Just then Billy came in the door. He told Bobby to shut his eyes tight and open his mouth. Then Betty gave Bobby a large spoonful of ice cream.

Bobby opened his eyes. "You can ride my pony all you wish, tomorrow," he said.—In Ex.

TOO BUSY TO DIE . . . HINT OF IMMORTALITY

(Continued from Page 7)

immortality? Just as we seem to be making some progress in grace, in the development of our talents, in a fuller dedication of ourselves to God, in a more efficient service for the Kingdom,—just then, death calls and we must go. Surely there must be life beyond this world,—and surely there is for those who follow Christ, who has said: "Because I live, ye shall live also."

(* Quotations from the Life of William Booth, by Harold Begbie; Macmillan Co., Publishers, New York. By permission.)
 (Ashland, Va.)

NEW DORMITORY UNDER CONSTRUCTION AT SMU

Dallas, Texas — Completion by September, 1950, of a new dormitory for women at Southern Methodist University is in prospect. To be named Peyton Hall after Mrs. George L. Peyton of Mexia, the dormitory will house 100 girls and will cost an estimated \$460,000.

Construction began recently on the three-story structure. A gift of \$250,000 from Mrs. Peyton made possible the building of the dormitory, which is to be the first permanent dormitory for women to be erected on the SMU campus since 1926. Mrs. Peyton is a member of the SMU board of trustees.

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METHODIST FARM IS PRACTICAL CHRISTIANITY

By Frederick A. Woodress

MISSIONARY work in Portuguese East Africa is not all prayer services and preaching. It involves teaching crop rotation, raising animals and holding "county fairs" for the native population.

The Rev. Ira E. Gillet, Methodist missionary, who recently returned to the United States from Africa on furlough, sums it up this way: "You can't build a church with people who are hungry."

A few years ago Mr. and Mrs. Gillet moved into an abandoned 2,000 acre farm in the bush country of Mozambique. "It is in the midst of the big Zavala Native Reserve not far from the Indian Ocean and 230 miles northeast of Lourenco Marques," explains Mr. Gillet.

"Guilundo Farm lies in the midst of 20,000 native families who needed our help. The land is not especially good though rice, peanuts and cotton are raised on it. Our purpose is to help the people in Portuguese East Africa both agriculturally and spiritually. This challenge has been more difficult because we have all used the same poor land."

The Gillets initiated new growing methods, introduced the Africans to more nutritious foods and set up a system of fairs to encourage handicrafts and the growing of better crops. "But our work is only beginning," this agricultural missionary points out. "We are still clearing the land, building earthen dams on the small streams that run through the property and building fire breaks."

Plans for this Methodist center include an educational program for both children and parents in the farm school. The parents are granted 20-acre plots on which they grow crops under the supervision of the farm staff. Eventually, they return to their native villages with a better knowledge of scientific farming. Then the plot is turned over to another family.

An expert in animal husbandry and a graduate in home economics have been added to the staff of Guilundo Farm. This new agricultural specialist is introducing white leghorn chickens to native farms, the idea being that the eggs and chickens will furnish more protein to the deficient native diet. The Farm also has purchased a three-quarter Holstein bull for breeding purposes; and has ordered a milk

goat for breeding. "The natives don't realize how badly they need milk," says Mr. Gillet. "We hope to add it to the native diet."

The Gillets work a seven-day week, spending the week ends traveling to the isolated parts of their district which is 150 by 150 miles in width and length. "We travel in a panel truck, equipped with beds and cooking equipment," Mr. Gillet explains. The couple conduct religious services, meet with the 12 native pastors in the district and hold fairs during these week end periods.

The missionary has become a jack-of-all trades on this job. He is an auto mechanic as well as a minister

and farmer. Mr. Gillet averages 10,000 driving miles each year. In eight years he has driven 80,000 miles. "I do all my own repairs because the nearest public garage is 230 miles away," comments Mr. Gillet.

The Gillets are now in New York arranging to buy a panel truck to take with them to Africa upon the completion of their furlough in December. They will drive across the United States in this new truck, eventually reaching Harrisburg, Oregon, where they will stay with Mr. Gillet's brother, Orlo M.

The missionary was editor of the *African Christian Advocate* for 27 years.

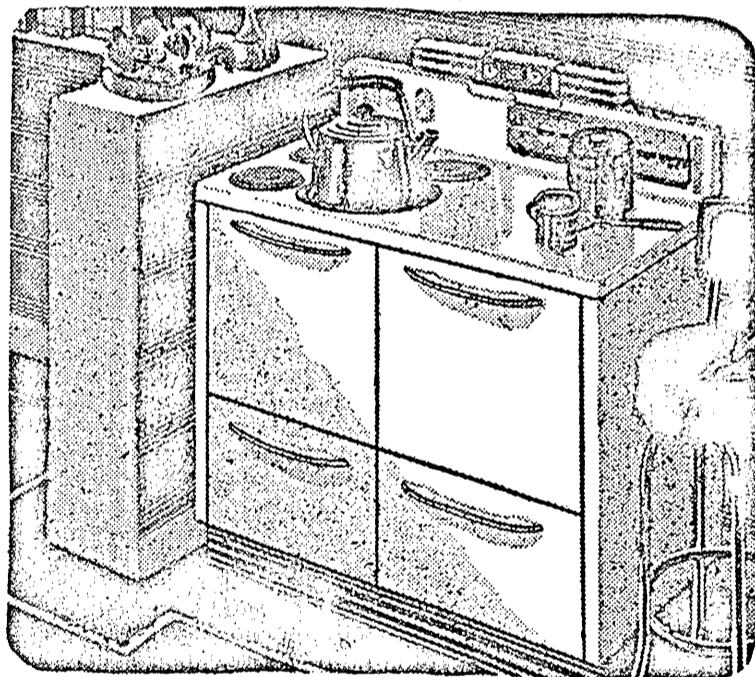
"I PLOUGHED AROUND IT"

Lincoln is reported to have said: "Some men are like the stump the old farmer had in his field—too hard to uproot, too knotty to split, and too wet and soggy to burn." His neighbors asked him what he did about it.

"Well, now, boys," he answered. "I just plowed around it." That is a good thing to do with the obstacles that we encounter.—Thos. H. Warner, Church Mgt.

It is not a sin to have possessions—but it is a sin for possessions to have us.—H. A. Scroggins, Wesleyan Christian Advocate.

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SUNDAY SCHOOL LESSON

(Continued from Page 16)

desired by the Lesson Committee.

Matbie Babcock, born 1858 and died in 1901, wrote one of the most popular hymns among our young people since it appeared. Surely he got his inspiration from the Psalms of our lesson today. I hope as we sing this beautiful hymn we shall more and more realize this is our Father's world and as our listening ears, hearing all nature sing, may rejoice in helping to make and keep the world our Father's world.

"This is my Father's world, and to my listening ears,
All nature sings, and round me rings
the music of the spheres.
This is my Father's world: I rest
me in the thought
Of rocks and trees, of skies and
seas; His hand the wonder
wrought."

The Sunday School Lesson

By DR. O. K. GODDARD



PRAISE FOR THE WORKS OF GOD

LESSON FOR AUGUST 21, 1949

SCRIPTURE TEXT: Psalms 8; 19:1-6; 65:9-13; 104.

GOLDEN TEXT: *Oh give thanks unto Jehovah, call upon his name; Make known among the people his doings. Psalm 105:1.*

Here we find ourselves in a great wide, wonderful world. We see the mountains and valleys, trees and flowers, and human beings. In the overarching sky we see the moon, countless stars, and planets. What impression does this make upon the unprejudiced mind? Two stories might help here to illustrate but I do not vouch for the authenticity of either story. I know only that for a long time they have been current in print and accepted as the truth.

A group of families went to a reputed coast line which never before had been seen by civilized man. The children went far down on the coast to play. Soon they came rushing back saying that some one had been there, for they found a play house. Who made the play house?

The other story concerning Henry Ward Beecher, perhaps the greatest preacher of the nineteenth century, and Bob Ingersoll, the most brilliant infidel of his day. They were contemporaries, acquaintances, and friends. Ingersoll called to visit Beecher. After some general conversation, Ingersoll asked Beecher what a small machine on the table was. Mr. Beecher replied, "That is a miniature copy of our solar system and when wound and started, it illustrates how the planets revolve around the sun." At Ingersoll's request, Beecher wound and started the machine. Mercury, Venus, Jupiter, the earth, and all the other planets revolved around the sun. Ingersoll, in great astonishment asked, "Who invented and made this machine?" Beecher answered, "No one, it just came into existence of its own accord." Ingersoll, perplexed and baffled took immediate leave, not willing to enter a debate with his friend as to the purposefulness of creation.

I think the normal, unprejudiced mind, on seeing our marvelous world naturally raises the question as to who made it.

The normal, unprejudiced mind naturally believes that all he sees in creation emanated from God. It takes a lot of rationalization to make anyone believe that the uncreated atoms could have gotten together and agreed to start the process of creation. It seems to me that the most credible theory is the Christian theory; namely, that an eternal, self-existent, all-powerful God, created the heavens and the earth and all that in them is. How much time God required to do this is not an important question. Anyone who cares to believe that he was creating the world in its present, through thousands of years, may do so and his orthodoxy will not be questioned. The Genesis account is a story told in oriental style. It is as truthful as if it had been told of in occidental form. All of us can see much of profound interest in the world, but the astronomer, the geologist, botanist, the chemist, and the antiquarian can flood us with information, most astounding and edifying. But common people can see enough to fill

them with boundless admiration. The impression that the material world made upon the unsophisticated Hebrews is indicated in the four Psalms of our lesson today.

Psalm 8

"O Lord our Lord, how excellent is thy name in all the earth! who hath set thy glory above the heavens. Out of the mouth of babes and sucklings hast thou ordained strength because of thine enemies, that thou mightest still the enemy and the avenger. When I consider thy heavens, the work of thy fingers, the moon and the stars, which thou hast ordained; What is man, that thou are mindful of him, that thou visitest him? For thou hast made him a little lower than the angels, and hast crowned him with glory and honor. Thou hadest him to have dominion over the works of thy hands; thou hast put all things under his feet: All sheep and oxen, yea, and the beasts of the field; The fowl of the air, and the fish of the sea, and whatsoever passeth through the paths of the seas. O Lord our Lord, how excellent is thy name in all the earth." (Psalm 8). When the Psalmist thought of the magnitude of the world, as he knew it, and the smallness of man, he wondered how God, who had worlds and systems of worlds to care for, would give any consideration to such an insignificant creature as man. If corporeal magnitude were the basis of measurement, the mastodon, the elephant, and the other large animals, would get the major attention of the creator, but evidently corporeal magnitude was not the basis of measurement.

Man is the masterpiece of God's terraqueous workmanship. On man God's purpose culminated. For man, all other things were created. Man, therefore, is the explanation and interpretation of why God created anything. If we can find the answer to the question of why God created man, we can know why God emerged from the solitary grandeur he had enjoyed from all eternity and filled the universal space with created things. I have a faint recollection that the old Presbyterian catechism said, "Man was created to glorify God and enjoy him forever." Hence God created man in his own image and after his own likeness. He made man a free moral agent and endowed him with a capacity to communicate with his Creator. God took a great venture in making a free moral agent. This lifted man above the fowls of the air, the fish of the sea, and all other material creation. Man became a partner with God, and enjoyed mutual fellowship. God made man a kind of terrestrial lord—his vicegerent. Furthermore, he made man immortal. All other animal creation lived and died and were no more, but man was made to live on, "when suns have waned, and worlds sublime their revolutions told." We shall be enjoying our mutual fellowship with God then

million years from now.

God gave man power, not only over all animate, but also all inanimate creation and all the forces and powers locked up in the world—steam, heat, electricity, gas, atomic energy and all the other undiscovered latent powers of the world.

Who can comprehend the worth and dignity of this being called man in a mighty contest with all the mighty forces and powers God has locked up in this thought-provoking world? The expression in the text: "For thou hast made him a little lower than the angels," is rendered by some recent translators, "Thou hast made him a little less than God." O my fellowman, are you acting like you are a little less than God?

Psalm 19:1-6

"The heavens declare the glory of God: and the firmament sheweth his handywork. Day unto day uttereth speech, and night unto night sheweth knowledge. There is no speech nor language, where their voice is not heard. Their line is gone out through all the earth, and their words to the end of the world. In them hath he set a tabernacle for the sun. Which is as a bridegroom coming out of his chamber, and rejoiceth as a strong man to run a race. His going forth is from the end of the heaven, and his circuit unto the ends of it; and there is nothing hid from the heat thereof." Psalms, both 8 and 19, were suggested during night vigils. I am not saying they were written during the night at that time, but that authors had spent many hours out in the darkness of the night, watching the shining moon and the twinkling stars, and saw in all this glorious display, the hand of God in his creative power. "The heavens declare the glory of God," might be more properly rendered, "The heavens continue to assert the glory of God daily, year after year." I think the grammarians used to call this "progressive present," as it was repeated day after day. The firmament, or sky, also continued daily to declare the glory of God. To the mind of the Psalmist, these declarations have been being made for centuries past, and will continue as long as the machinery of the heavens exists.

A Beautiful, Poetic Concept

Day unto day uttereth speech, and night unto night showeth knowledge," represents day and night as holding a conversation, concerning the wonderful works of God. As day goes off the scene, to give place to approaching night, day tells night of the wonders of God's world as

seen during the past twelve hours. The next morning, as night vanishes, and day dawns, night tells day of the wonders just seen during the twelve dark hours. This is repeated day after day throughout all the cycles of time. "No speech, no language, their voice is not heard," means this is a mute conversation. This pantomime between day and night is, to me, one of the finest poetic conceptions in all literature. I know nothing in Shakespeare, Milton, Browning, Tennyson, or any other poet, that surpasses this. Will my readers kindly turn to Psalm 65:9-13 and to Psalm 104 and read them carefully? These Psalms, like the two we have just studied, continue to show how the Hebrews were thrilled by the wonderful works of God—how they saw God, here and there and everywhere. They saw God written on every leaf and wafted on every breeze. They saw "Books in running brooks, tongues in trees, sermons in stone, and good in every thing." Again they saw, "Earth crammed full of heaven and every common bush aflame with God." Would that our generation were as alert to the manifestation of God as were the Hebrews. A farmer once said to me, "I have made one hundred bales of cotton this year." Another man in a different section of the country reported, "I have made one thousand bushels of wheat." They should have said, "God and I have made the cotton and the wheat."

All farmers should realize that they are partners with God in feeding and clothing the world. God furnishes the soil, sunshine, showers, then man furnishes the labor. A shrewd mathematician figured it out that God furnishes ninety-five per cent and man five per cent of the power of production of the harvest.

I wish that every farmer as he plows the furrows, sows the seed, cultivates, and gathers the crop, would realize, definitely and daily that he is a partner with God in all his work. If these lessons bring to us a new sense of God's presence and power in all our lives, they will have fulfilled the purpose devoutly

(Continued on Page 15)

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