

Arkansas Methodist

Serving One Hundred and Forty Thousand Methodists in Arkansas

"The World is My Parish" —

Wesley

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

VOL. LXVIII

LITTLE ROCK, ARKANSAS, AUGUST 25, 1949

No. 33

Where The Catholic Church Controls

NEWS items issued by the Protestant Radio Commission and released through the Religious News Service the past week contained an interesting item regarding the use of the radio by the Protestant church in Peru and Argentina.

The following is a quotation from the release: "For nearly two months now Protestants in Peru and Argentina have been barred from the use of radio . . . Government sources have passed the word along to stations that Protestants must be denied the use of radio . . . About three months ago speeches (by Protestants) of any kind were banned entirely. Protestants then reduced their programs to church music. Now even church music is taboo, and all efforts to secure time on the air have failed. Meanwhile, Roman Catholics have a monopoly of religious time on the air."

In our nation, where the Catholics are in the minority, we hear much from them about "tolerance." In Peru and Argentina, where the Catholic church is in the majority, Protestants cannot even sing a religious song over radio.

Communism Still Faces Its Severest Test

BECAUSE of its practices of oppression and persecution, and at time of extermination, it has apparently not been too difficult for Communism to maintain itself in Russia. The rank and file of the people of Russia lack the arms and leadership with which to stage a successful revolution even if they were inclined to rebel.

However, Communist expansion which has covered most of the Balkan states, Finland, much of Korea and China and has made impressive inroads elsewhere has been possible, largely, because of the unbridled, unqualified promises Communism has made to the people of these countries.

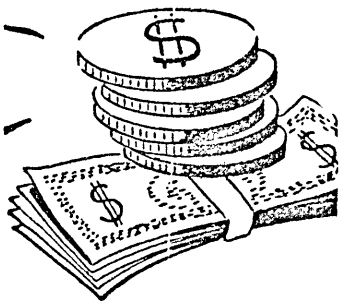
It does not require much knowledge of world affairs for one to know that it is impossible for Communism to fulfill its promises to the millions of expectant people who have turned to it for help. The fable of the spider and the fly gives but a faint idea of the tangled muck in which these smaller nations have found themselves enmeshed when they have accepted communistic supervision. Nevertheless, these nations still remember the days of national independence and they have not forgotten the glowing promises Communism has made them. Communism must make good on these promises or face the severest test it has yet had amongst these people.

On the surface, at least, Russia does not seem overjoyed with the conquest of China by communistic forces. Russia still recognizes the Chinese National Government as the legitimate government of China. There may be a real reason for this attitude. It is our feeling that Communism faces the most severe test of its history in China. Communism cannot provide proper living conditions for the millions of the common masses in Russia itself. It would be a physical impossibility for Russia to fulfill for the four hundred and fifty million Chinese people the expectations created by the Utopian promises of their communistic conquerors. Four hundred and fifty millions of disillusioned, destitute Chinese people could cause a tremendous disturbance in the digestive machinery of Communism.

What Happens To The Benevolent Dollar?

NOT all members of The Methodist Church know the difference in the terms, "Conference Benevolences" and "World Service." Sometimes we contribute to the item in the budget marked "World Service and Conference Benevolences" without taking the time to determine just how the dollar contributed for this cause is divided. It should bring us, as contributors, a deeper satisfaction and increase our interest in the benevolent program of our church if we have at least a general understanding of the way our dollar is divided and know something of the causes it supports.

Our General Conference meets every four years. At this law-making, policy-forming Conference the various Boards and Commissions of our church must submit their askings for the following quad-



rennium. There the askings from the various interests are kept in proper proportions and the totals carefully studied before being finally approved by the Conference. The numerous causes represented in our general benevolent program are grouped under the common name, "World Service." The total amount of the askings fixed by the General Conference for these causes is then apportioned to the Annual Conferences of Methodism.

For some years it has been the custom in Arkansas, in both of our Annual Conferences, after determining the amount to be accepted for World Service, to add an equal amount to that sum for Conference Benevolences before it is apportioned to the local church. Hence, when we pay a dollar to the item in our local church budget for World Service and Conference Benevolences, we should remember that fifty cents of that dollar remains in the treasuries of our own conferences for the promotion of various interests in our church program in Arkansas. The distribution of the fifty cents by our Conference Treasurers that stays in our conferences for conference benevolences is made to the local interests supported on a percentage basis that has been determined by a vote of our Annual Conferences.

The other fifty cents of the dollar we pay to this item of the budget is sent by our Conference Treasurer to the Treasurer of the Commission on World Service and Finance at Chicago for "World Service." The Treasurer of the Commission on World Service and Finance distributes the World Service funds to the various General Boards and Commissions on a percentage basis which was determined by the action of the General Conference.

Building Human Lives Or Buildings

A layman was heard to pass this judgment upon the Church of today: The Church seems to be more interested in building buildings than in building lives. Whether or not this layman was entirely correct in diagnosing the present condition of the church may be a matter of speculation, but at least he is suggesting a present possible pitfall. Churches can become so engrossed in a building program that they lose sight of the primary purpose for their existence, namely building and enriching lives.

This is especially true during this time when such a vast amount of church building is being done. We have suggested previously that this postwar era will likely be remembered as one when there was a great amount of church building. Only recently we published an editorial which called attention to the fact that church budgets have suffered little in congregations which were also shouldering fund-raising campaigns for church building purposes. While one cannot question the value of great church plants and the finest of equipment therein, neither can one question the fact that churches are built and equipped for the salvation of man and not man for the glorification of the church.

Shameful Practices And Policies Revealed

THE conscience of Christian citizenship has been stabbed awake by continued revelations of conditions in penal institutions of Arkansas. Two unrelated incidents have served to focus the attention of Arkansas citizens (and doubtless many others from outside the state) upon the deplorable practices and policies of these correctional institutions.

When matters of this sordid sort are uncovered, officials who have jurisdiction in the case make their investigations in an effort to "fix the responsibility." This procedure serves at least three purposes: first, the officials are thus able to wash their hands of the matter; second, an individual or small group of individuals is made the scapegoat for the problem at hand; third, the public conscience is cleared of the problem. The point we would like to make is that if the general public were "alive" to such matters as a good correctional system, then these all but inhuman practices and policies would never have been.

In both of these recent instances one excuse offered was the lack of funds for additional equipment, buildings, and trained personnel needed to improve present conditions. In the more recent instance a responsible party related to the institution pointed out that the school had made repeated requests for aid, but to date the institution had been out-lobbied by other state institutions and agencies that were also seeking more funds for purposes of expansion. It is a sad commentary on any commonwealth when the public funds are apportioned on the basis of who has made the best appeal for the funds rather than what the actual need is.

As far as we have been able to determine The Methodist Church, as a Church, is not doing anything to minister to the spiritual welfare of inmates in these two institutions. Several sister denominations have held religious services regularly. We are not here passing judgment upon the work of any who have been rendering serv-

(Continued on Page 4)

Evangelism In The Small Church

By ROY I. BAGLEY, Pastor, First Methodist Church,
Blytheville

(This is a copy of a talk made at a recent meeting of the Town and Country Commission of the North Arkansas Conference.)

ONE of the fatalities of our faith today is that we have lost the spirit of expectancy. We move along in our church program striving to reach quotas and forget the person. We are all conscious that God works through us but somehow that conviction that God will do great things through us has grown dim. It is easy for each of us to fall to the snare of becoming promoters of a program instead of becoming better proclaimers of the Gospel message. We may fool ourselves into thinking that we are evangelists if we can report everything "out in full;" but unless there are real Christian experiences in the lives of our congregations we are missing the mark. To meet all the responsibilities that are ours is an indication of Christian development but we ought to be more concerned about the number who have lost all interest in the church and who have never found their peace with God at our altars.

The question that confronts us is whether we are going to be satisfied with bringing the children into the church, as vital as that is, or whether we are going to really go where the people are with our message and weld them into a fellowship that will make Christ real in their homes. There are rural and urban areas where people live near our churches who never attend. These are our responsibility.

Evangelism is a spirit. The method is important in so far as it portrays that spirit and gets the message of Christ to those who need it. We have been improving upon the techniques in a fine way. We must have an urgency about our message that will put these fine methods into use for their greatest effect.

There are two ideas that we must break down, particularly in the small church; one, that evangelism is effective only in one season of the year; and second, that only one method will be effective in a rural area. Both of these ideas have a stifling effect upon the evangelistic spirit in a church. It seems that these two ideas are being questioned more today than ever before and the time to change them is upon us.

Too long the feeling has been that a summer revival was the only time in which a real evangelistic effort could be put forth. Instead of this being the best time it is very frequently the very worst time that a meeting could be held. The date has been set in many meetings for the "convenience" of the people without regard to the time of opportunity. The date for an evangelistic effort ought to be set when the pastor has the people ready for that meeting. A visitation campaign ought to be held when everything is ready.

It is the conviction of the leaders in evangelism that visitation evangelism is just as effective in the rural as it is in the urban situation. Perhaps not as much time has been given to ironing out the rough spots in a rural church for visitation evangelism as should have been. In those smaller churches where the prospect lists are made up a genuine visitation campaign could be held between now and Easter or between now and Annual Conference and would greatly add to the spirit of our evangelistic task.

Help in an evangelistic campaign in a smaller

church is always a problem. A minister feels that he can give some time to assisting another in a campaign but the responsibilities of his own work prohibits him from taking too many engagements outside the bounds of his own work. It is easy to say that a man with a station charge can run out to a nearby church and preach in the evenings. This usually results in a series of sermons without too much revival fire burning. The interests of the preacher is divided and his own work is constantly on his own mind to the extent that he has not the time to make careful mental and spiritual preparation. To have a real evangelistic campaign both the visiting preacher and the pastor of the charge must stay on the job.

In view of this it seems that the best way



REV. ROY I. BAGLEY

would be for the time to be set up so that the visiting preacher could go and stay on the work where he is helping in the meeting. He may not be able to hold as many meetings but he will do a better job of the ones that he does hold.

Station preachers must help to meet the evangelistic task of the circuit preacher. The man who has only one church ought to explain to his congregation that we are a connectional church and just as interested in that smaller church as in our own. By placing part of the responsibility for real evangelism on each church there comes a genuine interest in all churches. The larger church ought not only to share their preacher for this time but should feel some financial responsibility toward that smaller church.

The whole question of offerings in a revival have been discussed from many angles. It seems that the church in which the revival is held should make an offering and that the visiting minister should take into consideration some of the financial difficulties of the local pastor and make his contribution to that particular phase of that local church. When the local church makes an offering for a revival it makes them feel that they are doing their part; what the visiting minister does with the offering after it is made is up

to his own deep interest of that church.

You no doubt have heard it said, "There ought to be a church in this place." After a careful study of the situation and it is decided that a church should be placed in a given situation then it is the responsibility of every established church near that location to work for the organization and nurture of a young church. The ministers with some of their laymen who are willing to give some of their time ought to go and start the visiting and then the district superintendent with the pastor chosen could have a real foundation on which to start a new church organization.

In a town in this conference a sister church divided and they went out in the edge of the town and organized a church. They have a membership already of respectable size and so far as the pastor of the church from which they left can tell, it has added to the interest of his church. To divide in the way that this was done is not very commendable; but for us as ministers interested in serving the needs of people who do not attend our own church, it is a mark of Christian grace. The very fact that an established church has aided in the organization of this new church brings a wholesome Christian spirit and adds spiritual zest to that congregation. This is not a theoretical picture, it is an actual proven fact in many areas.

The reclamation of abandoned churches is an evangelistic opportunity that we cannot overlook. Other groups move in and serve the people in an inadequate way; but we had stopped serving them. One of the encouraging reports is when one of these churches is re-established and the people are renewed in their faith in the Methodist Church to serve them.

The pastor on a circuit has a problem in that he must leave his church after a revival to go on to other churches on his charge for his meeting there. Young converts are left without that careful pastoral supervision in the time in which they need it so very much. The evangelistic task is not done when the person is brought to the altar in his commitment, it has just started. As important as preparation is, the program of conservation is equally important.

This problem can be met some by setting the dates for the evangelistic efforts far enough apart in order to give the pastor time for some real follow-up work at that particular church. If a visitation campaign has been held, it is even more imperative that the pastor spend much time in that community after the effort. Here is another place where help can be given by a pastor of a station church. He can assist by teaching a short course that is of vital importance to that group of people. He can help by organizing with the pastor a better Church School.

In one conference that I know of the Board of Evangelism has put into the field a missionary-evangelist. He has done valuable work in organizing new churches and in assisting the pastors with heavy churches in their evangelistic campaigns. This seems to be a field that should be more carefully looked into.

The evangelistic task in urban and rural situations must hold a prominent place in our thinking. There must be a different approach in view of these points that have just been mentioned. Our evangelistic task is to take our message to people who are not being served now.

SMU HAS NEW "DEAD ROOM" FOR SOUND ABSORPTION

The quietest place in Texas is on the Southern Methodist University (Dallas Texas) campus. Completion there of a "dead room" for sound absorption has just been announced by Dr. H. Wayne Rudmose of the SMU Physics Department.

Built to measure basic problems in acoustics, the SMU soundproof room absorbs 99.9 per cent of normal sound waves, giving the SMU sound laboratory a nearly perfect acousti-

cal free field of space. The room duplicates acoustical conditions which would be found at a point in mid-air about three thousand feet removed from any object capable of reflecting sound waves.

The SMU chamber is the fourth of its kind to be constructed by a university or college in the United States. It gives the Methodist institution sound research facilities similar to those at Harvard University, Massachusetts Institute of Technology, and the Illinois Institute of Technology. Four similar units have

been built by commercial institutions and the U. S. Army.

The room, located in Hyer Hall on the SMU campus, was built according to a design worked by Dr. Rudmose. Rudmose joined the SMU faculty two years ago. Between duties at SMU, the 34-year old professor has designed radio broadcasting studios for stations in all parts of the country.

Addition of the research laboratory at SMU marks the university's physics department as a pioneer in acoustical measurements, Dr. Rud-

mose said. Present methods of measuring sound have been developed in the last ten years.

Somebody sent me a postcard, asking me if I would like to define democracy. I didn't care to do it at the moment but I think democracy is a state of affairs under which people feel free to send postcards to perfect strangers asking them to perfect democracy.—R. L. Duffus, Nation's Business.

Pass not today in vain; it will never come again.—Omar Khayyam.

THE DEVOTIONAL PAGE

REV. H. O. BOLIN, Editor

ONLY SEVEN PER CENT

Only seven per cent of the population of New England attend any Protestant church, according to an open letter recently released to evangelicals here. In many towns there is not a single church-going person. One thousand church buildings stand deserted or have been converted to secular purposes since the turn of the century.

Of 1,400,000 children in primary and secondary schools, more than 1,100,000 are without religious instruction. In one state (the only one in which a careful survey has been conducted), twenty-one per cent of all towns have no church services. In those towns live approximately seven per cent of the population.

On the other hand, false religions and cults are making serious inroads. A large percentage of Protestant churches have become spiritually paralyzed by modernism, secularism and formalism. Rome is in the ascendancy; hardly a city over 50,000 claims a Protestant majority.

There is undoubtedly a larger proportion of the population unevangelized and a higher degree of ignorance of the way of salvation than at any time in the past century, concluded the statement.—United Evangelical Action.

WHY I GLADLY GIVE

Because everything I have comes from God, and by giving part of my income to Him I thus acknowledge His ownership and my stewardship;

Because the church is the best institution I know of through which my money can most profitably be used to extend Christ's kingdom;

Because making a pledge, or giving regularly, reminds me constantly that I have a definite share in extending Christ's kingdom on earth;

Because the missionary and other agencies of the church have no other source of support than God's people, and they depend upon my support;

Because I am unwilling to accept the benefits of the church without my contributing something to its work;

Because by giving of my means to Christ and His church I am laying up treasures in heaven;

Because thus giving to the cause of God and His work keeps me from becoming selfish and indifferent.—Selected.

BEST INVESTMENT

When John Wannamaker, the famous merchant, was eleven years old he purchased a small red leather Bible for \$2.75. He paid for it in small installments. Later he said of the purchase: "I have made large purchases of property in my time involving millions of dollars; but it was as a boy that I made my greatest purchase. That little red Book was the foundation on which my life has been built and has made possible all that has counted in my life. I know now that it was the greatest investment and the most important purchase I ever made."—Wesleyan Methodist.

A teacher who is attempting to teach without inspiring the pupil with a desire to learn is hammering on cold iron.—Horace Mann.

WALK IN THE LIGHT

*Walk in the light! So shalt thou know
That fellowship of love
His Spirit only can bestow
Who reigns in light above.*

*Walk in the light, and thou shalt find
Thy heart made truly His
Who dwells in cloudless light enshrined,
In whom no darkness is.*

*Walk in the light and thou shalt own
Thy darkness passed away.
Because that light hath on thee shone
In which is perfect day.*

*Walk in the light, and e'en the tomb
No fearful shade shall wear;
Glory shall chase away its gloom,
For Christ hath conquered there.*

*Walk in the light! Thy path shall be
Peaceful, serene and bright;
For God, by grace, shall dwell in thee,
And God Himself is light.—Bernard Barton.*

THE SIN OF BEING TOO BUSY

The Bible tells of a great battle between the Israelites and the Syrians. Benhadad, the Syrian king, was delivered into the hands of Ahab, king of Israel. On a very flimsy pretext, he freed him. The prophet rebuked Ahab and the king excused himself in these words: "As thy servant was busy here and there, he was gone."

The most important task Ahab had before him was the holding of this royal prisoner, but he got busy with lesser matters and he was gone. The prophet warned him that his life would later be forfeited for the life of the prisoner and that his people would be crushed by the Syrian army. A few years later these prophecies came true.

May we use this event as a background to get before our minds the most prevalent sin of our day. Our greatest trouble is not the sin of inactivity. This is a very energetic age. People are literally being driven from task to task until life itself is spent. There may be a few who will finally be condemned for laziness; for failure to act in any type of endeavor, but for every one who thus fails there will be a hundred who will go down in defeat through being too busy with the minor matters of life while the major things are neglected. They major in minors and the precious things of life are shunted aside.

One of the reasons why this sin is so prevalent is because of its subtlety. These minor things in life are necessary and need to be taken into account. No life is well-rounded that does not deal with minor as well as major matters. The trouble comes through giving the minor things the major place in one's consideration.

For example, social functions are important and should be given due consideration, but many overdo these functions. They live for them and for them alone. Jesus was a sociable person. He was very conspicuous at weddings and feasts and other social affairs. He once called

attention to the fact that his enemies accused him of being a gluttonous man and a wine-bibber. Of course, this was not true. It was simply the criticism of his enemies, but it does prove that he was a sociable and not an austere person like John the Baptist.

The trouble comes when one gets too busy with the social functions of life and neglects the more important duties. The writer once knew a group of ladies who spent every afternoon, seven days a week, in bridge parties. Now, if they had only met occasionally for a few games in which no gambling was practiced and no intoxicating liquor consumed no one could have criticized them. But even if they had left the gambling and drinking out of the picture, they would still have sinned, for they were so busy with a minor affair that they were neglecting the major duties of life. Most of them were members of the church, but they were too busy with bridge parties to teach in the Sunday school, work in the Woman's Society of Christian Service, visit the sick, comfort the sorrowing, or reach the lost for Christ and the church. They were majoring in a minor and in spite of their church membership, damning their souls.

The same thing is true in the matter of recreation. All people need some form of recreation; the sustaining of health depends upon it. Any person who takes some time off occasionally for recreation will be more efficient in his work. He not only comes back to his task with renewed mental and physical strength, but he has a new attitude toward it and a new vision of it. The trouble comes when recreation is overdone and more serious matters are neglected at the expense of it. All of us have seen people who spent most of their time in recreation. Several years ago the writer saw a placard which contained the picture of a foolish looking young fellow bent over a pool table. At the bottom of the picture these

PLATFORM POINTERS

Never forge ahead by hammering at the other fellow.

Emotion is no substitute for devotion.

If we let God guide, He will provide.

Prayer is a small word for a big thing.

No man can truly lead until he has learned to follow.

"If you are dissatisfied with your lot in life erect a service station on it."

Enthusiasm is a great hill climber.

The Christian life is not a subtraction of trouble, but an addition of power to meet it.—War Cry.

words appeared: "YOU HORRID, EMPTY-HEADED FOOL; TAKE ALL YOUR TIME IN PLAYING POOL." The trouble was not the fact that the young fellow played pool occasionally, just for pastime, but he took all his time at it. He permitted the minor matter of recreation to consume all of his time. While he was busy here and there all of his opportunities for accomplishing something worthwhile in life were gone. Surely, this is the number one evil of our day. The person who overindulges in minor affairs wastes his time and he who habitually wastes his time is wasting his life. He will finally come down to the end of the way with nothing to show. He will go before his Maker emptyhanded. Like the man who buried his talent in a napkin, he will be cast into outer darkness where there is weeping and gnashing of teeth.

Another thing that people get too busy with, to the neglect of more important matters, is the making of money. Christ emphasized this evil more than any other. It is the human family's point of greatest danger. Jesus spoke of four men who were hopelessly lost and all of them over emphasized the material things of life to the neglect of the spiritual values. Thus it was with the rich young ruler; the rich farmer; Judas Iscariot; and the rich man who lifted his eyes up in hell.

Like social life and recreation, the making of money is an important minor matter of life. The person who has a talent for making money and doesn't use it will be held accountable for his neglect before God. This is one minor that can be transformed into a minor. The individual who makes money in an honest way and then gives until it hurts to the bringing in of the Kingdom of God is laying up treasure in heaven.

May God help us live well-rounded lives looking after both our minors and our majors remembering always that he who gets so busy with the lesser things of life that he neglects the more important is making an eternal mistake. Social, recreational and business life must be looked after but never to the neglect of prayer, Bible study, meditation, church loyalty and Christian service. The world is God's university. We are majoring in building Christlike character. Our minors should never be permitted to stand in the way of reaching this goal.—H. O. B.

When saving for old age be sure to lay up a few pleasant thoughts.—Wesley News.

The Arkansas Methodist

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

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

Office of Publication, 1136 Donaghey Building
LITTLE ROCK, ARKANSAS

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

CONTRIBUTING } H. O. Bolln } Mrs. Sue M. Wayland
EDITORS } O. E. Goddard } Forney Hutchinson

OWNED, MANAGED AND PUBLISHED BY THE
METHODIST CHURCH OF ARKANSAS

COMMISSIONERS

Little Rock Conference—J. S. M. Cannon, J. L. Hoover,
O. C. Landers, Fred W. Schwendtmann, Arthur Terry,
Aubrey G. Walton, Burney Wilson.
North Arkansas Conference—John Bayliss, W. Glenn
Bruner, J. G. Moore, Joe Pierce, C. M. Reeves, R. J.
Rice, J. W. Workman.

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



A WEEKLY MESSAGE

By FORNEY HUTCHINSON

PLEASANT EXPERIENCE WHILE VISITING AT PRAGUE

In 1930, in company with my brother, F. M. Hutchinson, I made a brief visit to the ancient and heroic city of Prague, capital of Czechoslovakia. While there I made some very pleasant observations which I wish to share with my readers.

When I got off the train I was ushered on to a beautiful and spacious street known as the Woodrow Wilson Boulevard. Mr. Wilson had befriended the Czechs at the close of World War I. He probably made it possible for them to continue as an independent nation. As an expression of their appreciation, the head of this main street leading from the depot to the city was named in his honor. I thought that gesture indicated a fine spirit.

The next day, as I recall it, was Wednesday and I went to our missionary headquarters to familiarize myself as much as possible with our work. I found our office in a room over a large central building and had a very pleasant visit with our authorities who were in charge there. They seemed to be brave, courageous men. At night I went to prayer meeting. I was amazed at the crowd. I have rarely seen such a large attendance in our prayer meetings at home. One of the missionaries whose name is well known in this country led the meeting and made an address. The response was very pleasing and must have been gratifying to him.

The next day I found it necessary to cash a check on the American Express. I knew no one and had very little idea as to how to find the American Express Office. It was extremely difficult to make inquiries. The Czech language is one in which you can do but little bluffing. You either know it, or you don't know it. I had walked the streets for some time trying to find the office and was almost in despair, when I met a friendly looking man. I knew I couldn't talk to him, but I held out my money order, or express check and moved my hands to indicate that I wanted to know how to find the office. He caught on immediately and beckoned me to follow him. We walked the streets, side by side, for quite a distance and then I saw looming up before us in big American letters the office I was seeking. I tried to thank him, he waved at me and smiling, turned and went on his way.

I stood and watched him, wondering how many Czechs would find that same sort of consideration in America. Altogether, my experiences in Prague impressed me most favorably and I have been interested in the little nation's fate ever since.

NEWS AND NOTES ABOUT FACTS AND FOLKS

BORN to Mr. and Mrs. Franklin Chalfant, North Little Rock, on August 4, a daughter, Sharon Eileen. Mr. Chalfant is the son of Rev. Vernon E. Chalfant, pastor of Gardner Memorial Church, and Mrs. Chalfant.

BISHOP PAUL E. MARTIN will be the inspirational speaker for a Conference-wide Youth Rally to be held at Searcy, September 8. It is expected that not less than 1,000 Methodist youth from the North Arkansas Conference will attend this meeting.

ANNOUNCEMENT is made of the marriage of Miss Bettie Jo Davis, niece of Mr. and Mrs. Elmer Yarbrough of Benton, and Jackie Adams, son of Mr. and Mrs. J. W. Adams of the Congo community, on August 8 at the Traskwood Methodist Parsonage, Rev. H. A. F. Ault, pastor, officiating. Mr. and Mrs. Adams will reside at 2324 Ringo, Little Rock.

MISS RUTH STEWART, daughter of Rev. Allen D. Stewart, pastor of the First Methodist Church, Conway, and Mrs. Stewart, and Hillquit Lynch of Hot Springs, were married on Thursday August 18, at the First Methodist Church, Conway, the father of the bride performing the ceremony. The couple will be at home in Arkadelphia where Mr. Lynch is teacher of Economics and Sociology at Henderson State Teachers College.

PROTESTANT churches of all denominations across the nation will be marking "Reformation Day" on October 30, with special services and united community mass meetings. Sermons for the day will note the causes of the Reformation, the meaning of Protestantism for the year 1949, and the need for unity among Protestant forces. Within the last few years there has been a growing consciousness of Protestantism's distinct point of view and teachings, and most churches are endeavoring by educational means to inform their members of the meaning of their distinctive beliefs.

SINCE the liberation of Norway from German domination, 100 new parishes have been organized, according to information released by the Rev. Alf Hauge, Lutheran leader in Oslo. Many of the new congregations, however, are of a provisional nature and without regular appropriations from the government or the benefits of the government pension program. The total number of pastors in Norway today exceeds 4,000. In 1900 there were 3,129 and in 1938, 3,895. It is likely that the churches will have to permit some women to serve as ministers in order to fill all pulpits because of the relative lack of theological students.

IN a telephone conversation with Rev. Irl Bridenthal, Monday, August 22, the *Arkansas Methodist* learned that the condition of Mrs. Irl Bridenthal, critically injured in an automobile accident August 7, continues serious although she is slightly improved. Miss Dorothy Bridenthal, daughter of Rev. and Mrs. Bridenthal, also injured in the accident is much improved and is able to be up most of the time. Mr. Tom Prestage, husband of Mrs. Delores Bridenthal Prestage who lost her life in the accident, has been removed from the Nazareth Hospital at Mineral Wells, Texas, to the VA Hospital at McKinney, Texas, for further treatment. Brother Bridenthal ask that the *Arkansas Methodist* convey to his many friends his appreciation for their many acts of kindness and thoughtfulness during these days of tragedy. Brother Bridenthal's address is Baker Hotel, Mineral Wells, Texas.

REV. J. L. TUCKER, pastor of the Methodist Church at DeQueen, and his family returned August 19th, from a three weeks' vacation trip which took them 2,558 miles through Texas, New Mexico, Oklahoma, and across the International Bridge at Del Rio into Old Mexico. Along their route they visited several days with relatives at Dallas, Waco, Temple, Austin, Texas. On Sunday, August 7th, they worshipped at Austin

Avenue Methodist Church, Waco, and Sunday, August 14th, they were at Travis Park Methodist Church, in San Antonio, where they spent the week end visiting such places as the Alamo, Fort Sam Houston, and Randolph Field. While driving through the Davis Mountains in Southwest Texas they had the pleasure of going through and hearing a lecture at the world's third largest astronomical observatory, the W. J. McDonald Observatory, owned by the University of Texas and the University of Chicago. They spent a day and night at the famous Carlsbad Caverns in New Mexico. On their return trip they spent a night each at Clovis, New Mexico, and at Oklahoma City.

WORLD SERVICE COMMISSION TO HOLD ANNUAL MEETING IN CHICAGO

Members of The General Commission on World Service and Finance of The Methodist Church will convene in annual meeting at the Congress hotel in Chicago Sept. 20 and 21.

Bishop Clare Purcell, Birmingham, Ala., will preside. He has announced that members of the executive committee will meet Tuesday morning, Sept. 20, preparatory to the opening of the general assembly at 2 p. m.

Secretary Charles A. Jones, Columbus, Ohio, has notified special committees of meetings to be held Monday, Sept. 19, as well as during the two-day meeting.

J. T. Thompson, Little Rock, Ark., is a representative of the South Central Jurisdiction.

COMMUNISM LIKE MOSLEM THREAT

By Rev. Harry J. Harwood, Rangoon, Burma

We missionaries in Burma can't help seeing and feeling that there are massive forces moving in Asia which must continue to alter radically the situation as we have known it. Materially speaking, our various bits of work seem like small specks in the face of an avalanche, and we are about as unable to control the issue as we were back at the end of 1941 when the Japanese started to invade Burma.

Some way the long-time trends of civilization and the slowly and painfully won gains of the human enterprise will reassert themselves, but it is not possible at this point to show precisely how that will come to pass. It looks as if the upheaval of materialistic Communism is like the Moslem threat to the Christendom of the Dark Ages and Mediaeval times rather than like the flood of crude Germanic nations that swept over the Roman Empire.

That is, the Moslems were out to destroy an old order and militantly to establish a new one which was radical and uncompromising while the barbarian invasions of Rome were effected by people who had some respect for what Rome represented and wanted the fruits and ways of civilization for themselves. They were teachable and malleable to a degree that Islam and Communism are hard and intransigent.

Communism has such serious shortages and is so doctrinaire and at variance with the long range of human experience that one feels it is not apt to sustain itself for a long period as Islam has done.

SHAMEFUL PRACTICES AND POLICIES REVEALED

(Continued from Page 1)

ices, but, according to press reports, the accounts given by the Governor's investigating committee vary considerably with statements made by religious workers who have spoken favorably of administration policies and personnel.

It sometimes takes incidents and investigations of this sort to awaken the interest and sense of responsibility of citizens in such matters. It is hoped that when such interest is aroused there will be an accompanying willingness to support a program for these and other such institutions which is in keeping with the civilization of our day.



Why I Gave My Life To Brazil



By J. R. SAUNDERS, Sao Paulo, Brazil

IN the more than a quarter of a century that I have been in Brazil as a missionary, all my experience has strengthened the reasons I had for coming here. What were some of those reasons:

Brazil was a needy field. Bishop John M. Moore wrote, "America was conquered by the plowshare and



J. R. SAUNDERS

the open Bible: Brazil by the sword and the crucifix." Those who have lived in countries where the sword and the crucifix rule come to know how great and urgent is the need of evangelical Christian message.

It is a noteworthy fact that wherever the Roman Catholic Church has a predominant influence in the life of a country that country has a high percentage of illiteracy. Even today illiteracy in Brazil is said by some to be 60 per cent; by others it is said to run as high as 75 per cent. A corollary is that there is a large class of poor and very poor. Under these circumstances the sanitary conditions leave much to be desired. There is, as a result, a very high mortality rate, especially among the infants and young children.

Under such circumstances—ignorance, poverty, death—superstitions flourish like the green bay tree. This is all the more true because the dominant church through its practices and customs inculcates superstitious beliefs.

Educational advantages are usually available only for the privileged few who can pay well for them. What a difference it would make if all had the opportunity to get an education. I have seen children from poor homes who were educated in our Methodist schools rise to positions of influence and leadership. Brazil is losing great leadership talent because such a large percentage of her people have no chance to get an education.

All who read the daily papers know of the frequent revolutions in Latin American countries,—when one dictator often succeeds in wresting control of the government from the dictator who holds it. Dr. George P. Howard, evangelist in Spanish-speaking Latin America, points out that these Latin American dictators learn their art and find their inspiration in the oldest dictatorial government in existence—that of the Catholic Church in Rome.

All of these six points are illustrated not alone in Brazil but in

the many countries of Europe and South America where the Roman Catholic Church has wielded predominant power and influence.

Rome is spiritually bankrupt in Latin America . . . Attending lectures given at The Institute of Brazilian Studies, Vanderbilt University, in the summer of 1948, I heard the priest, Rev. Roberto Siboia de Medeiros from Sao Paulo, Brazil, describe the spiritual condition of the people of Brazil, painting it in colors that were indeed dark. In conclusion he said, "The Church (Roman Catholic) must do something to help these people—it must give them more ritual." Poor Brazil! This priest, a religious leader in the great state of Sao Paulo, living in the great city of Sao Paulo, and confronted with the spiritual poverty of millions in Brazil can offer nothing better than more complicated ritual for the church services. Well did Christ say of such, "Ye are blind leaders of the blind."

The Evangelical Witness

Another reason for my choice of

the bitter Italian campaign. Friendly ties that had existed through the years were cemented in blood on the field of battle.

Brazil is a country magnificent in area and in natural resources. It is larger than the United States and its resources have barely been touched. While Brazil now has a population of 45 millions a UN commission estimated that she can support a population of 900 million.

I felt that a spirit of continued understanding and co-operation between Brazil and the United States would be a stabilizing influence in world affairs and that every effort put forth by Protestant churches to give Brazil a knowledge of evangelical Christianity would contribute to a fuller understanding between the two nations and lay ever firmer foundations for continued good will and cooperation. After twenty-eight years in Brazil, these convictions have been strengthened. As we view the progress of the evangelical witness in Brazil and note the contribution it has made to the religious, educational and social life of the



PRIMARY CLASS

Brazil as my second homeland and field of labor was that I believed that Brazil and the United States, together, were destined to lead the world into better days.

Among the Latin American colonies which later became republics, Brazil has been freest from the Roman Catholic Church; her people have a spirit of independence, and or religious tolerance much greater than that found in republics founded by fanatical Spaniards. Brazil was colonized by the Portuguese. Moreover, she had the privilege of living under the long and enlightened rule of that great sovereign Don Pedro II, who was ably seconded by men like Jose Bonifacio. When Brazil, as a republic, drew up her first constitution, she declared the separation of church and state. However, real separation between church and state remains more an ideal than a fact.

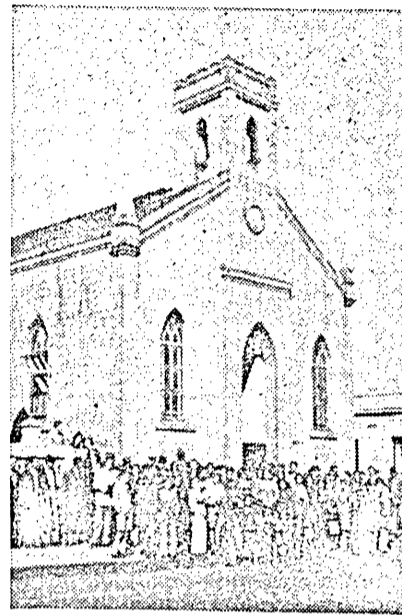
With this background, it is not to be wondered that Brazil and the United States are friends. Their friendship has become traditional. It grew even stronger during the last war when Brazil became an active ally. She not only furnished raw materials, but air bases within her borders made possible the southern air routes to Africa and Europe and later the invasion of Africa itself. Her soldiers fought side by side with United States soldiers in

country, we are justified in saying that it has strengthened the ties that bind these two great peoples to each other.

Far from being a hindrance to the "Good Neighbor Policy" as the Roman Catholic hierarchy, both in Brazil and in Washington, D. C., would have us believe, we may affirm that evangelical missions initiated that even though they did not call it by such a name, and laid the foundations for the present policy through the preaching of the gospel of the Fatherhood of God and the Brotherhood of Man. Wendell Wilkie was astonished and gratified at the "reservoir of good will" for the United States which he encountered on his trip around the world; and he had the courage and honesty to give credit for it to the work of the missionary enterprise.

So, through the years, the work in Brazil has grown. There is now an autonomous Methodist Church of Brazil which is carrying the gospel message to the far places of the country. In the schools of the Methodist Church there are more than twelve thousand boys and girls and young men and women; many others have to be turned away because of lack of room. In addition to its present schools the Church is planning a Methodist university to be built in the Federal District, not far from the city of Rio. Other denominations

Methodism is growing fast in Brazil. Recently in Rio two Methodist schools put on campaigns to raise from appreciative Brazilian people much needed funds for new buildings, and both campaigns were successful. The two schools were Bennett College for girls and People's Central Institute.



EXTERIOR, METHODIST CHURCH

zil. New preaching points are constantly being opened; new circuits organized. Then comes the problem of finding ministers who can go in and develop the new territory. The Brazilian church is not yet able to furnish all the workers that are needed; nor does it have the material resources required for the building of churches, religious education buildings, and parsonages. In the face of great financial needs, it is worthy of note that two years ago the Brazilians in the Central Council made this appeal: "We need more money and more missionaries. If you cannot send us both money and missionaries, then send us missionaries."

A missionary goes with the primary responsibility and purpose of announcing the good news of salvation through Jesus Christ. He goes to help in the establishment of the Kingdom of God in these weary lands. This is primary and fundamental. But he realizes that as he does this many by-products result from his labors. Among these are: the elimination of illiteracy; the poor hear the gospel gladly, accept it, their condition begins to improve, they are taught the laws of sanitation and health; the infant mortality rate grows smaller; superstition is overcome and the suffering that results from it is cast aside; schools, colleges, universities are built; girls are taught domestic science and home-making; young men and women study social service work; medical schools train doctors and nurses; hospitals care for the sick; orphanages become a refuge for homeless children; sure foundations are laid for good will, brotherhood and the Kingdom of God.

Literature is my Utopia. Here I am not disfranchised. No barrier of the senses shuts me out from the sweet, gracious discourse of my book-friends. They talk to me withness.—Helen Keller.



THE CHILDREN'S PAGE

ANNIE WINBURN, Editor



IN STORYLAND

THE LITTLE TOWN OF UPSIDE DOWN

There was once upon a time a good little girl who woke up one morning and got out on the wrong side of the bed. It was a dull, rainy day, instead of a bright, sunny one, and she had wanted to play out of doors in the garden. That is the way things started.

When her nurse wanted to wash the little girl's face, she sputtered and she pouted. When her hair was brushed, she squealed and she cried. She wouldn't let nurse put on her socks, and she didn't want any breakfast. After breakfast she sulked with her nose flat against the rainy windowpane. She was as cross as cross could be if anybody spoke to her.

Well, while she was standing with her nose flat against the rainy windowpane, a little elf hopped out of a raindrop and slipped in through the window ventilator. "Hello!" he said, "I've come to take you to the little town of Upside Down. Come along! All aboard for the Upside Down Place!"

He took the little girl and whisked her off, and the first thing she knew she was on a puffy-puffy train that had its engine at the back and not at the front, and the train went backwards instead of going the right way! The little girl kicked and she screamed, but the train kept on going wrong! "Where are you taking me?" she asked.

"I'm going to show you what the Upside Down country is like," the little elf answered. "You belong there because you've been doing everything wrong since you got up this morning. That's why you belong there, and not with right side up people. That's why I'm taking you to the little town of Upside Down."

So they kept going on and on with the engine at the back of the train and the train going backwards instead of the right way. By and by the little girl noticed that the trees were all upside down, with their roots in the air; the sky was where the ground ought to be; the houses stood on their roofs, and everybody walked wrong side up. She didn't like it at all, at all.

"I don't want to go any farther," she screamed. "I want to go home."

"I can't take you home. You belong in the Upside Down country where the little girls won't let their nurses wash their faces, where they scream and kick when their hair is combed, and where they won't put on their socks or eat any breakfast."

There was nothing to do but just as the elf said. And at last they stopped at an upside down station and got out at the little town of Upside Down. "This is where you belong," said the little elf. "You don't belong where things are right side up."

So the little girl got out at the upside down station and walked through the upside down streets of the little town of Upside Down. It was not at all nice. It was horrid. When she spoke to anybody she met, that person snapped and snarled or else that person sulked and pouted.



CAMPING TIME

Along about this time of year
When Autumn days are drawing near,

We go away and set up camp
Where trails call for a nice long tramp.

Sweet song birds call and squirrels play
And breezes blow throughout the day.

There is much to do and much to see,
It's a happy time for our family.—A.E.W.

O, the little girl did not like being treated that way at all. She began to think that that was just exactly the way she had behaved to her nurse. And she said to the elf: "I am tired of this upside down place, and I want to be right side up. Can't I go home again ever?"

"If you do things the right way," said the elf, "then you can go home. But you really belong here." And he looked hard at the little girl. "Let me see how you act when the nurse wants to wash your face," he asked. "Let me see what you do when she puts on your socks. Do you feel like doing things right and eating your breakfast?"

So the little girl said: "I want to go home and be right. Please take me home, and I will be good." And she showed the elf how she would behave when she went home again.

"It looks as if you might go home," he said. "But I must be sure you can be pleasant before I take you. Smile."

So the little girl smiled. And they went to the station and got on the train that went the right way and not the wrong way, and they went home lickety-split.

When they reached home, there was nurse waiting for the good little girl; and the little girl said: "Oh, I'm not upside down and wrong any more. I'm glad I'm home, where everything is polite and right side up. I don't want to go to the little town of Upside Down any more."

And what became of the little elf? That I don't know, but I wouldn't want him to take me to the little town of Upside Down, would you?—Congregationalist and Advance.

IN THE WORLD OF BOYS AND GIRLS

A RIDDLE

I have a head, a little head,
That you could scarcely see;
But I have a mouth much bigger
Than my head could ever be.

That seems impossible, you say;
You think 'twould be a bother?
Why, no! My head is at one end,
My mouth's at the other.

I have no feet, yet I can run,
And pretty fast, 'tis said:
The funny thing about me is,
I run when in my bed.

I've not a cent in all the world,
I seek not fortune's ranks!
And yet it is true that, though so poor,
I own two splendid banks.

I've lots of "sand," yet run away;
I'm weak, yet "furnish power";
No hands or arms, yet my embrace
Would kill in half an hour.

You think I am some fearful thing,
Ah, you begin to shiver;
Pray, don't, for after all, you know
I'm only just a river.—St. Nicholas.

LITTLE PUSSY

By Nancy Somerville

Smoky was Ruth's black kitten. He followed her everywhere, and played with her any time she would play with him. But when Ruth was practicing on the piano, he would sit very, very still beside her. He seemed to know that she shouldn't be disturbed then.

One day Ruth had a new piece. She played it over and over again. "You know, I'm playing a piece called 'Little Pussy,' don't you, Smoky?" And Smoky rubbed against her arm, and purred and purred, until Ruth gave him a saucer of milk.

Later that day, Ruth was upstairs in her room reading. She heard a mysterious noise, and she listened for a few moments. Then, when it stopped, she went back to her book, deciding it was Mother at work downstairs.

But just when Mother came into the room. "Why, Ruth," she said, surprised, "I thought I heard you practicing."

"And I thought I heard you dusting the piano."

They looked at each other puzzled. There was no one in the house but the two of them. Or was there?

Softly they tiptoed down the stairs and stole to the living room doorway. And then they both laughed until they cried. There was Smoky, sitting at the piano, and touching the keys cautiously with his front paws.

"Do you suppose he thinks he's playing my piece about 'Little Pussy'?" wondered Ruth.

"I don't know," answered Mother. "But he certainly is trying very hard." Now we'll have to call him 'Smoky, the Musical Cat.'—In the Christian Advocate.

JUST FOR FUN

"Do you see that beggar over there? Well, I saved his life once." "Well done," said his pal. "How did you do it?"

"I was passing him when he said to me: 'Could you please, spare a nickle?'"

"What would you do if I were to give you a five-dollar bill?"

"Sure, sir, I would drop dead," he said.

"So, of course, I put it back in my pocket; that's how I saved his life."—Selected.

Visitor: "A hundred years old! Well, that's a wonderful record. I suppose you folks are very proud of him."

Native: "Oh, I dunno. He's never done nothing 'cept grow old, and look how long it took him."—Exchange.

Teacher: Frank, what is a cannibal?"

Frank: "Don't know, ma'am."

Teacher: "Well, if you ate your father and mother, what would you be?"

Frank: "An orphan, ma'am."

A man returning home in the small hours of the night, found a burglar jimmying the lock on his front door. Thinking quickly, the man whispered to the prowler: "I'll open the door if you will go in first."—Right Hand.



A Mission Secretary For Twenty-Five Years



By W. W. REID

AFTER twenty-five years of unprecedented leadership of the foreign missionary forces of The Methodist Church, and an acknowledged leadership in Protestant mission agencies of the United States and of the world, the Rev. Ralph Eugene Diffendorfer, D.D., LL.D., retires on August 31 as executive secretary of the Division of Foreign Missions, Board of Missions and Church Extension, of The Methodist Church. He has led Methodism's overseas missionary enterprise for a longer period than has any other person chosen for the task in the past century and a quarter.

While the calendar, in cahoots with the regulations of the Board, call for Dr. Diffendorfer's retirement from his position at this time, he is by no means severing his relations with the missionary enterprise. Recently Dr. Diffendorfer was elected as president of the Japan Christian University Foundation, and he will on October 1, assume active leadership of this agency. He will lead the effort to raise some \$10,000,000 in America for building and partially endowing the university. Last July he returned from a two-month's visit to Japan, helping organize the institution and its leadership. This is an interdenominational post from which he will continue to give leadership to worldwide missions at one of its most important points today—the training of Christian teachers for the new Japan.

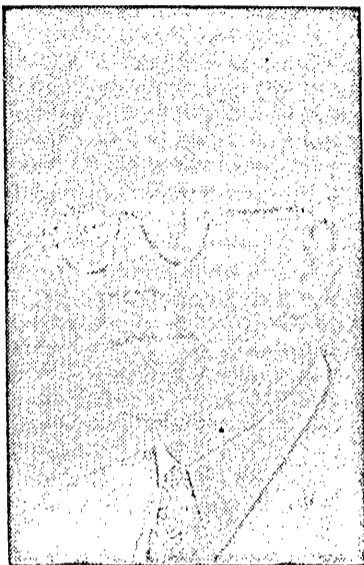
A Horatio Alger might well write the life story of Ralph Diffendorfer, from the rise of the poor farm boy to top place in American missionary strategy, and his early struggle for education, for opportunity to serve his Master and his Church, have all the elements that delighted that biographer of another era. Dr. Diffendorfer was born in Hayesville, Ashland Co., Ohio, the son of Mr. and Mrs. Frank Diffendorfer. The grind of work on the family farm was relieved on Sunday by attendance at the little Methodist Church of the community, where his mother taught Sunday school classes for half a century. And it was in this church and school that the boy first was thrilled by stories of David Livingstone and of Africa, told by a visiting missionary; here that he learned something of the world outside his farm and his village, and was encouraged to think of going to college.

Ohio Wesleyan University admitted him to its halls. That was in the day when this University was the principal center from which the (former) Methodist Episcopal Church recruited new missionaries for its far-flung mission stations. Here he met for the first time such men as Dr. (after Bishop) James W. Bashford, Bishop James M. Thoburn, Prof. (after Bishop) William F. Oldham, Dr. Morris W. ("Billy") Ehnes and a host of others who added glory to Methodism's missionary banners. In the summer, too, he helped support himself in college by selling missionary books in Ohio, and Indiana, and Iowa communities, travelling from conference to conference.

Ohio Wesleyan was followed by theological training at Drew Seminary and by summer work for the (former) Missionary Society of the Methodist Episcopal Church. Then came a period of varied experiences related to the Church and its missionary work, all good experiences for the post to which he was elected in 1924. In those years he held successive secretaryships with the Epworth League, the Board of Home Missions, the Missionary Education Movement, the Board of Foreign Missions, the Interchurch World Movements, and the Centenary and post-Centenary movement of the Methodist Episcopal Church. In 1924, with Dr. John R. Edwards as his associate, Dr. Diffendorfer succeeded Dr. Frank Mason North, then retiring, as correspond-

ing secretary of the Methodist Episcopal Church's Board of Foreign Missions. With unification of Methodism, he became executive secretary of the new Board's Division of Foreign Missions.

The quarter of a century through which Ralph Diffendorfer led Methodism's missionary forces was perhaps the most troubled in all the history of modern missions. The upsurge of Methodism's "Centenary Movement" was over, the numbers of missionaries and their support by the churches were lessening, and there was disillusionment and fear at home and abroad. Then came the years of financial depression, the years of perplexing political and social problems especially in China, and India, and Japan; then World War II with internment of some missionaries, curtailment of their services, etc.; followed by a wholly new set of problems and needs in



DR. R. E. DIFFENDORFER

the post-war five years. No missionary or mission institution, no matter how remote from the actual scene of conflict, was isolated from the war and its accompanying problems.

For such a day and for such problems, Dr. Diffendorfer seemed the ideal leader. He was young, and he was fearless, and he was quick to act upon his decisions—and even his severest critics agree now that his decisions have been generally proven correct by time. Democratic and a good listener, he was always eager for the counsel of missionaries and nationals, and his decisions usually represented their best judgment. But once the judgment was made he was quick to press toward the goal. In this he had the utmost confidence of his staff, of the missionaries and national leaders, of the bishops, and of his Board.

In the years between 1924 and the beginning of World War II, Dr. Diffendorfer visited practically every mission station of the Methodist Church except those in Central Africa. Some he has visited several times, and some he has visited since the war. He has listened and observed, and counselled; and then, back in America, he has used tongue and pen to make Methodism and the public aware of the problems of unheralded men in lands that seldom make the pages of American newspapers, yet greatly affect the world's well-being. And he has been remarkable in discerning trends among peoples and nations, how those trends will eventuate, and how they will modify the cause that is at his heart—the telling of the Good News and the building of Christ's Kingdom upon earth.

Dr. Diffendorfer has left his mark upon every Methodist mission field. Three-fourths of the present missionary staff were recruited, trained, and commissioned during his years of service. Institutions that seemed to give more than usual promise of helpfulness to people were strengthened—often by his own appeal to churches and individuals for funds. Any missionary with a new idea, or method, or approach that seemed to meet a particular need of a tribe or a nation could count upon his support.

One might go around the mission world and enumerate the advances which came from Dr. Diffendorfer's appraisal of needs or his judgment that some proposal by a missionary was helpful.

The emphasis which he rightly placed upon higher education in China helped launch the Association of China Colleges, instrumental in keeping some thirteen institutions in operation during and since the war. He early perceived the gains to Christianity that would come from the Nationalist Government in China, and in the early days he helped mold American public opinion in favor of it: a new and general Chinese appreciation of Christian missions has resulted.

In India, he made valuable contribution to the conquering of illiteracy and hunger by his support of schools with an agricultural and industrial bias, by his worldwide support of Frank Laubach's literacy campaigns, and by emphasis on the production of Christian literature for the newly literate. A champion of Indian independence, he has helped keep Christian missions close to the basic needs of the people of India and Pakistan.

Japan may well thank him for an appraisal of her national problems that long helped Methodism sympathize with the nation's social and economic problems, though not with the military ambitions of her rulers. Dr. Diffendorfer's post-war contribution to Japanese-American friendship and understanding has already been mentioned. Too, missionaries of both Japan and Korea thank him for the foresight which made him see that war with Japan was imminent, and caused him to have the Board call home its representatives just before hostilities started.

His "Voyage of Discovery"—a book detailing his observations in South America—helped Methodism focus its attention upon the secondary schools and colleges of the Church there, upon the need for strengthening the Christian witness through more pastors and churches; and it gave impetus to the development of El Vergel Agricultural School and Farm, and to medical and social work among the long-neglected Indians of the mountain areas. The "Voyage of Discovery" was in fact, a forerunner of the "Good Neighbor Policy."

As we have suggested, Dr. Diffendorfer's influence was not—could not be—confined to the Methodist Church and its missionary activities. He early took his place as a leader alongside Dr. Robert E. Speer, Dr. John R. Mott, Dr. Fred F. Goodsell, Dr. A. L. Warnshuis and many other leaders of other churches. He soon rose to have his own peculiar place as a "spark plug" in the Foreign Missions Conference of North America, the International Missionary Council, the Committee on Cooperation in Latin America, in the World Council of Churches, and in the Federal Council of the Churches of Christ in America. Time and again, he set them afire with his own enthusiasms, his own visions—and they lifted their sights and went out to do bigger things for the Kingdom.

Few men since the Livingstone he so greatly admired have done more to point men to genuine and far-reaching service in the mission field of the world than has Ralph Diffendorfer.

ALCOHOLICS IN INDUSTRY

Conservative statistical estimates show that 2,060,000 alcoholics are regularly employed. 1,370,000 male alcoholics are employed in manufacturing plants, by construction companies, and by public utilities. The male alcoholic in industry loses an average of 22 working days annually—a total of 29,700,000 work-

ing days from the acute effects of alcohol alone.

In addition, the alcoholic loses each year two days more than non-alcoholics because of various ailments. The alcoholic is responsible annually for 1,500 fatal accidents at work, and 2,850 fatal accidents, at home, in public places, and in traffic. This is an accident rate of 321 per 100,000, which is twice that

of the non-alcoholic.

The life span of the chronic alcoholic is reduced to approximately 12 years. A severe loss to industry occurs when an experienced worker, or executive is dismissed because of excess drinking. Estimates of the cost to industry of alcohol addiction among employees are staggering.—Quarterly Journal of Studies on Alcohol March, 1949.

"Alcohol Advertising". In the theatre, on the radio, on the sign-board, in the papers and magazines, I say what I'm paid to say. But in the laboratory, in the wrecked automobile, in the city jail, in the veins of the drunk, "I tell the truth."—Maryland News.

"Grief counts the seconds; happiness forgets the hours."—De Finod.

THE METHODIST CHILDREN'S HOME

In The News

After some agonizing delays, work is again progressing on our fourth new building. We had hoped to be in it by this time. Plasterers are now at work. After the plasterers, then the carpenters will put in the doors. After the carpenters, then the painters will do their work. It may be that some time we will get into this building.

School days will be here again soon. All our children will be gathering back into the fold again soon, and we hope there will be room for others.

Among visitors of the past few days were Mrs. Oscar Goss, Mrs. R. J. Goss and Mrs. Joe Hisehy, of North Little Rock; Mrs. Nellie Jenkins, Farmington, Arkansas; Mrs. A. M. Rogers, Wilson, Arkansas; Mrs. W. L. Hall, Little Rock; Miss Georgia Daily, Miss Irma Helen Hopkins, Mrs. Beulah Rutherford, Mrs. George Daily and David Daily, of Tarkana; Mrs. James L. Taylor (formerly Barbara Hess, one of our recent graduates), Park Hill, North Little Rock; Mrs. John L. Cannon, Jr., and children, Lewis and Lynn, of Tomball, Texas; and Mrs. Dale Loyd and children, Marvin and Jane, of McGehee.

Letter From The General Board Of Hospitals And Homes

We have just received from the General Board of Hospitals and Homes a letter giving a lengthy quotation from Mr. Marshall I. Pickens, head of the Duke Endowment, Charlotte, North Carolina. Mr. Pickens says, and we quote, "We have always recommended and encouraged the construction of small units for the housing of children, with dietary facilities in each building. The John K. Crosswell Home at Sumter, South Carolina, is a comparatively new small institution of this type and the Connie Maxwell Children's Home at Greenwood, South Carolina, a Baptist institution, is a cottage type large institution.

A check of the costs (1948) shows a cost per child per year average of about \$75 per year (more) for the decentralized type institution.

"One of the best sources of information that we have recommended to many of our institutions on this subject is the Child Welfare League of America, 130 East 22nd Street, New York 10, N. Y. If our friends in Columbia have not gone so far with their plans as to allow some revision, it might be well to suggest to them that they have a member of the staff of the Child Welfare League of America go over their plans and make suggestions to the building committee.

"I believe that all experts in the field of child welfare recommend the smaller units for the housing of children. I have never heard of anyone recommending the congregate type institution and most of them have disappeared. I believe the Charleston Orphan House is planning to move out of the city and the Child Welfare of America was asked to survey their situation and make suggestions as to type of institution that should be constructed when the move was made."

Some Thoughts For Today

Primarily, our Home is a character building institution. There is merit, of course, in providing food, clothing, and shelter for dependent chil-

RETIRED PASTOR SHARES HONOR WITH WIFE

Father of the idea of a badge for the wife of a retired Methodist minister, the Rev. Thomas G. R. Brownlow, D.D., of Lakeland, Fla., pins the first badge on his wife, Mrs. Winnifred L. Brownlow, who served

work of the ministry. The souvenir is rich in Christian symbolism, which is explained on an artistic card accompanying it. Mrs. Brownlow was graduated from Genesee Wesleyan Seminary, specialized in



with him for many years in the Michigan Annual Conference. Dr. Thomas A. Stafford of Chicago, executive secretary of the Board of Pensions, designed the badge at the suggestion of Dr. Brownlow and has made it available for any retired Methodist preacher to present to his wife in loving recognition of her faithful service with him in the

music, and has been noted for her youth leadership and missionary work. The Brownlows summer at Bay View, Mich., close to some of the state's important churches which they once served. In winters, Dr. Brownlow is one of the associate ministers of First Church, Lakeland.

dren, but of far greater significance is the moral and religious culture built into the life of the child. Some one has remarked that a child can get food, clothing, and shelter in reform school.

Citizens of Arkansas have been slow to realize the importance of proper training for the underprivileged child. Neither have we realized how rapidly this type of children is now multiplying in the state. Welfare agencies have done the best they could, but there are certain types which they find it exceedingly difficult to place. Children from broken homes who have reached ten or twelve years of age, and who had little if any proper home training, are in need of special care which the private or foster home is all too often unable to provide.

From reliable information coming to us, we find that 75 per cent of the present inmates of the Boys and Girls Industrial Schools are these children from the broken home. If our good institutions had been able to take these children two, three, or four years ago, they might have been saved the experience of correctional institutions. Once they have served a term there, they face stigma or disadvantage which few of them are able to surmount.

For the past few days, conditions at the Girls School at Collegeville have made front page headlines. Whatever the truth of conflicting reports may be, the reflection is on all of us that we have permitted so many of these children to grow up without decent home environment and home training.

It may be necessary to give more legal authority in the matter of needed care for such children to our Welfare agencies and Juvenile Courts. If so, it should be done with all speed. But while waiting for

possible legislation, the citizenry of our state should give more sympathetic cooperation to the Welfare agency and to the courts handling the problems of family welfare.

After all, the public or the state has a stake in the training of every child. When there is lack of training for good, decent citizenship, why should the state have to wait for some overt act on the part of the child before taking steps to correct well-known deficiencies in the guidance of the child?

Every child received by our Methodist Children's Home will cost our church considerable money. But every child who misses our care and enters a state correctional school will cost the taxpayer a lot of money. A large part of the taxpayers are Methodists. If it were a question of saving money, the odds would be about evenly divided. But it is not a question of saving money, but of saving these children. Think it over. Should not the Methodists be doing more for dependent children?—J. S. M. Cannon, Superintendent.

Dallas, Texas—Every Methodist congregation in Texas will unite in support of church owned and controlled colleges and universities in the state on October 16, set by the state's five conferences as second annual Texas Methodist College Day.

Bishops A. Frank Smith of Houston and Wm. C. Martin of Dallas have voiced their approval of plans which will bring Texas Methodists information about their institutions of higher education and enlist their aid in supporting operation of the five schools in the Texas Methodist College Association.

Schools in the Association are Lon Morris College, Jacksonville;

HENDRIX COLLEGE NEWS

Three additions to the Hendrix staff were announced recently by President Matt L. Ellis. They are Lloyd Carr in the division of natural sciences, Mrs. W. A. Foote, counselor at Martin residence hall for men, and Mrs. W. J. Engstrom, counselor at Galloway residence hall for women.

Mr. Carr will instruct in biology and chemistry, taking over the duties of Robert Shideler, who is on leave for further graduate study at the University of Texas. Graduating from the University of Virginia in 1940, Mr. Carr has completed most of his work toward the Ph. D. degree, studying as a Thayer Scholar at Harvard University in 1941 and at the University of Pennsylvania as a Harrison Fellow and a Valentine Fellow from 1941 to 1943.

Only 30 years old, Mr. Carr has had more than 25 scientific papers published in American and British journals. He has presented a number of research papers before the Botanical and Mycological Societies of America.

In 1943 Mr. Carr entered the U. S. Navy, where he held a commission in the medical division, working in the biological warfare program. He still holds a commission in the naval reserve.

Mr. Carr was elected to Sigma Xi, scientific honor fraternity, while at the University of Virginia. He is a member of the American Taxonomical Society of America, the Virginia Academy of Science, and Mycological Society of America. His wide variety of scientific interests was featured in Life Magazine in a series of photographs several years ago.

Mrs. Foote, long a resident of Pine Bluff, will assume the duties of Mrs. R. D. Pattillo, house counselor, who was seriously injured in an automobile accident just south of Conway last January. A Methodist, she has attended Louisiana State University and was formerly with the Pine Bluff Y. M. C. A. She has a daughter and a son, both married.

Mrs. Pattillo has still not recovered from her injuries. A bone operation has had to be performed for the second time, and she has had to re-enter Baptist State Hospital, Little Rock. Mrs. Cecil Graddy, wife of the Hendrix superintendent of maintenance, has been counselor at Martin Hall during the past semester.

Mrs. Engstrom will take over the duties of Mrs. Helen W. Spivey, also injured in the automobile accident last January. Mrs. Engstrom is now secretary to Ed McCuiston, director of Negro education with the state department of education. During the recent war she was for three years supervisor female personell at the Jacksonville Ordnance Works. She has two sons and a daughter, all married.

Mrs. Spivey has also recovered only slowly from the accident. Now with a daughter in Arkadelphia, she is still forced to use a crutch but hopes soon to be able to discard it. During the past semester her duties were assumed by Mrs. E. N. Witt of El Dorado.—Reporter.

McMurry College, Abilene; Southern Methodist University, Dallas; Southwestern University, Georgetown; and Texas Wesleyan, Ft. Worth.

If you make children happy now, you will make them happy 20 years hence by the memory of it.—Kate Douglas Wiggin.

A TRIBUTE TO DR. WILLIAM STIDGER

By DR. RALPH STOODY

DR. WILLIAM LEROY STIDGER, who died suddenly in his home in a Boston suburb Sunday, August 7, as he was about to leave for a preaching engagement, was one of Methodism's most widely known ministers.

While equally distinguished as a preacher, lecturer, author, poet, radio personality and professor, Dr. Stidger's capacity for friendship was his notable characteristic. In all probability he was lovingly called "Bill" by more preachers than have ever before so honored a colleague. In turn he knew intimately not only thousands of ministers, but many of the world's great in every realm of life.

Born in Moundsville, West Va., he was graduated from Alleghany College and Brown University. He then studied in Boston University School of Theology, where he has been teaching homiletics for the past twenty years. He has been honored with the doctor's degree in divinity, literature, and humane letters.

Ordained in 1914, his pastorates were Calvary Church, San Francisco; First Church, San Jose, Calif.; St. Marks, Detroit and Linwood Boulevard, Kansas City. During his teaching years in Boston he preached on Sundays for extended periods both in Copley Church and in the Church of All Nations.

Dr. Stidger was the author of 53

books including collections of sermons, poems, biographies and works on church administration. His biographical studies include books on



WM. L. STIDGER

Edwin Markham, Henry Ford and the Roosevelts while the life stories of countless others are woven into his other books. Hundreds of magazine articles by Dr. Stidger have appeared not only in the church press but in America's most widely circulated general magazines. Many of his writings have been syndicated and a vast amount of his material

has been published in regularly recurring columns which he authored.

In radio Dr. Stidger had a notable career, having presented numerous programs on local, sectional and nationwide hook-ups. His Crusade for Christ broadcasts with Milton Cross were heard on 150 stations. The NBC program "Getting the Most Out of Life" was cited as a "program of excellence and a real public service" by the National Federation of Press Women. His course on radio preaching in Boston University was the first of its kind.

Dr. Stidger's best-known poem gave title to his first book of poetry, "I Saw God Wash the World." It was his love of poetry and epigram which led him to introduce into the American pulpit what he called symphonic preaching, in which a couplet, linked to an appropriate text, was reiterated and developed, as in a symphony. Methods of making preaching timely were demonstrated and taught by Dr. Stidger such as dramatic book, hymn and art sermons. He advocated the use of current events for illustrations and pioneered in seeking and finding unhackneyed homiletic material in unexpected places.

Mrs. Stidger is the former Miss Iva Birkey to whom Dr. Stidger was married in 1910. There is one daughter, Mrs. Elisabeth Robinson Hyland. The Stidger home is at 19 Oakwood Terrace, Newton Center, Mass.

THE LOS ANGELES WORK CAMP

By Marion Miller

I have just returned from the six-weeks' Work Camp in Los Angeles, California. It was the first Methodist Camp of its kind ever held on the West Coast. I feel that it was a very successful one and very worthwhile.

The camp was made up of twenty-five college students from twenty-four different colleges scattered all over the United States. The Counselors were Dr. and Mrs. R. H. Silverthorn who are the Directors of the Spanish American Institute in Gardena, California, a suburb of Los Angeles. We campers were housed in the Institute. This Institute is a Methodist school for boys and girls of all races but particularly for Mexicans. Several of the boys stayed there for the summer and in our association in work, play and worship we formed lasting friendships with them. Every one at the school had his and her job. These jobs varied from picking beans to washing dishes, but we found that when everyone pitched in and sang as he worked the jobs were quickly done.

The first day we were there several projects were presented to us. We had the privilege of choosing the one we were most interested in. I chose the "All Nations Foundation," which is a Community Center, located in one of the worst slum sections of Los Angeles.

The children with whom I worked were mostly negro, however, some were Italian, Mexican, and Chinese. It was a new and thrilling experience for me to work with other races.

The other Campers worked at Settlement Houses similar to All Nations, some conducted surveys for local churches and some worked with the Church Federation and some were Counselors at various summer camps.

In the evenings we had discussion groups, outstanding speakers, Worship Programs and participated in various crafts. Saturdays were usually open for sight-seeing trips and on Sundays we were guests of different churches all over Los Angeles. We heard many outstanding speakers, among them Dr. Frank C. Laubach. Several remarked that it was worth a trip to California just to hear his one message.

It was the consensus of opinion of all that it was a very profitable and enjoyable summer and we hope that the camp next year will be even better.—Hamburg, Arkansas.

CHURCHES AWARDED WORLD SERVICE CERTIFICATES

A reissuance of the popular Certificate of Recognition, awarded to churches which have met or exceeded their full apportionment for World Service, is being conducted at this time by the Council of Secretaries of the Methodist Church.

The certificates, which are 15x12½ in size, lithographed and lettered with the names of the respective churches, are adorned with gold seals, one for each year of the quadrennium, which are awarded and placed thereon as earned.

The issuance of the certificate is made on recommendations of the district superintendent, and his signature is also placed on the certificate at the time the award is made. The certificate may then be framed and hung in the church.

"GOD IS THE AUTHOR OF THE MATERIAL"

By E. STANLEY JONES

MEN need food . . . Does the Christian faith meet this need?

There are some people who believe that the Christian faith pertains to the spirit only, that it is for the salvation of the souls alone. But the Christian way is a total way. It satisfies the spiritual as well as the material. The Christian religion is the one religion that has considered the materialistic side seriously. Other religions try to jump away from this.

God is the author of the material as well as the spiritual. If you disdain the material, then you are breaking with God, for the material is God-made. Even the revelation of Christ came to the material. The Scriptures do not say, "The Word became printers' ink," but "the Word became flesh"—a fact, a gospel out of life. The heart of reality was shown in a body, flesh. We are not ghosts. If we are to show our spiritual life at all, it must be in material terms.

Jesus, in announcing his program, said, "The spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor, he hath sent me to heal the broken hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised. To preach the

acceptable year of the Lord."

He came to preach the gospel to the poor—the economically disinherited; to heal the broken-hearted—the morally and spiritually disinherited; to preach deliverance to the captives—the socially and politically disinherited; to heal the blind—the physically disinherited. There is going to be a fresh world beginning with justice and fellowship and love.

The Christian way is a total way. It advocates economic distribution. Love and justice must function. Jesus showed his concern for man's material need by feeding the five thousand. The Lord of all life fed them all. Men usually make the word "poor" in the Scriptures come out to mean the "spiritually poor" in order to avoid issues. We must take it both as spiritually poor and materially poor.

Jesus said, "The poor you always have with you." But we are not supposed to live with them and be like them. We must do something for them. The only good news to the poor is the message that there will be no more poor. We can abolish poverty.

There are two kinds of thinking people nowadays. The poor, who think about their next meal, and the rich who think about their last one. I have bitter tears for the

underprivileged, but I have just as bitter tears for the overprivileged.

Twenty-five per cent of America's people are above average, 25% below. The 50% left are all in the middle class. It is interesting to note that problem children come out of the two 25% groups. This goes to show that too much or too little spoils a man.

There must be distribution according to needs, not distribution according to greed.

Comes the problem, if the rich and poor are made to become equal, all will rest contented and not work anymore. But Paul said, "If a man will not work, he shall not eat."

The Christian Way teaches contribution according to ability. You may say that I am preaching socialism. But long before socialism was founded, long before communism was founded, this had been imbedded in the Christian faith. I think communism is all wrong because it uses force. The communist use bullets. But we can not get to good ends by wrong means. It will entirely spoil the end. Christian socialism uses love as means and love alone. It is a sad thing to say that the Christians of today have abdicated their original work and have allowed the communists to rush in and take over.

BISHOP LACY REPORTS FROM FOCHOW

A cablegram from Bishop Carleton Lacy, from Foochow, gives the information that the Foochow Conference area has been taken over ("liberated") by the Communists. All of the missionaries of Foochow Conference are in Foochow, except

Miss Frances Fulton who went to Hongkong on a visit. Dr. Gerald L. Downie of Nanping is also in Foochow. Miss Martha Graf is in Kutien which was taken over some weeks ago. The cities of Hingwha and Sienyu of Hinghwa Conference have not been heard from yet. He further states that airmail service has been suspended; and that "all are well."

The taking over of Shanghai, Nanjing and other key cities by the Communists was done in an orderly manner so it is expected that Foochow had the same experience.

Self-reverence, self-knowledge, self-control, these 3 alone lead life to sovereign power.—Alfred Lord Tennyson.

Roy 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

Program Period

The program of the North Arkansas Conference Board of Education got underway in a series of Bible conferences August 21. This series is to reach each district of the Conference with the series closing September 16. The series is as follows:

August 21-23, Bentonville.
August 24-26, Goddard Memorial, Ft. Smith.
August 28-30, Searcy.
August 31-September 2, Batesville, First Church.
September 4-6, Paragould, First Church.
September 7-9, Blytheville, First Church.
September 11-13, Forrest City.
September 14-16, Russellville.

Dr. Wesley C. Davis of the Perkins School of Theology of Southern Methodist University is to be the leader of these meetings. Dr. Davis is professor of New Testament and an able scholar. He has come to our Conference many times for training schools and Bible conferences. There is always a demand for his return.

All churches within reach of these centers are urged to take this opportunity to get guidance in the study of the Gospels and the Life of Jesus.

This series of Bible discussions will be most helpful to persons who are to teach the second year of the special Bible course being used in many of our churches. It is likely that many churches that did not use this special course last year will want to use the second year of the course beginning with October.

Persons not responsible for the special Bible course will want to be in these discussion groups with Dr. Davis because of their interest in the Gospels and the Life of Jesus.

Meeting For Pastors And Church School Superintendents

This series of meetings will get under way before the series of Bible conferences will have been completed, the first one being held September 6.

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

These are to be supper meetings, beginning at 6:30 p. m., the supper to be followed by a discussion on how the ADVANCE IN THE CHURCH SCHOOL is to be carried on.

These meetings are for district superintendents, pastors and church school superintendents. Some have asked if other persons are to be invited. These meetings are being limited to these three groups for a definite purpose. We want these three groups as they are the persons to whom we must look to give guidance in the local churches. This program finally depends on the pastor and church school superintendent.

It is hoped that each church school will seek to have present the superintendent who is to serve for the church school year which begins with the first Sunday in October. The church school that fails to have

METHODIST YOUTH STUDIES EVANGELISM

Defying Chicago's heat and humidity, a group of 50 young Methodists recently shared in a unique and practical project of evangelism,

project was sponsored jointly by the National Conference of Methodist Youth and the General Board of Evangelism. In the picture, a hap-



touching an estimated 10,000 persons during a week of study, survey-taking, and house-to-house visitation. While the students came principally from the North Central Jurisdiction, all of Methodism's jurisdictions except the Western were represented at the school. The

py group listens intently as the Rev. Paul Grimes (left) of Chicago, director of clinical work, and Dr. Neal Dow Kelley, Dearborn, Mich., dean of the school, go over plans at the Des Plaines Camp Ground training center.

its superintendent in one of these meetings is likely to be limited because of his lack of understanding as to what the program is for this period.

We are to launch a three year program in these meetings.

The following is the schedule of meetings:

September 6, Leachville, Jonesboro District.

September 9, Batesville, Central Ave., Batesville District.

September 12, Paragould, First Church, Paragould District.

September 13, Searcy, Searcy District.

September 14, Springdale, Fayetteville District.

September 15, Ft. Smith, First Church, Ft. Smith District.

September 19, Morrilton, Conway District.

September 20, Brinkley, Helena District.

Conference Youth Rally, Searcy, September 8

While all this other program is under way there is to be a Conference Youth Rally, Searcy Methodist Church, September 8, with Bishop Paul E. Martin as the inspirational speaker.

This program is to be under the direction of the Conference Council of Youth Work.

The program will begin at 3 p. m. with a general assembly in the Sanctuary of the Searcy Church. Then the groups will be divided for the discussion period. There are to be a number of discussion groups; such as, Sub-district officers; Presidents of local Methodist Youth Fellowships; Life Service group; Leaders of Intermediates; Leaders of Seniors and Older Youth; Personal Problems group, etc. These groups

will remain in session from 3:30 to 5:30 p. m.

There will be a free period from 5:30 to 7:30 for the evening meal and as a fellowship period. Some of the district or sub-district groups may want a meeting during this free time.

The closing period will begin at 7:30 to be climaxed by the message of Bishop Martin.

Since much of our summer youth program had to be called off this summer it is most important that we have a great rally of our youth in order that they may be guided in their part of the Advance program.

It is not our hope that churches will bring all their youth, but that all the churches within reach of the meeting place will send a fine representative group that can be counted on to lead out in the local church when they return home. Please begin now to make plans to have a good group in this very important meeting.

Church School Rally Day And Christian Education Day

This period of special program emphasis is to be brought to a close with the observance of Church School Rally Day on September 25, and the observance of Christian Education Week, September 25 to October 2.

This total program from August 21 through to October 2 is a definite effort to prepare our leadership for the period of the ADVANCE IN THE CHURCH SCHOOL.

It is hoped that Church School Rally Day will be not only a time in the local church for securing funds for the Christian education program in the districts, but a time in which the local church will close

WORKSHOP FOR PRIMARY WORKERS

The Primary Workers of Greater Little Rock are planning a workshop meeting, August 26th, beginning at 7:30 p. m. The meeting will be held in the Primary room at First Methodist Church, Eighth and Center Streets, Little Rock. At this time the new Primary Closely Graded Lesson Materials will be introduced to the group. Miss Alma Morton, of Winfield, will serve as chairman. Mrs. E. L. Baxley will open the session with worship, after which a general introduction to the materials will be given by Mrs. W. F. Bates. Following the introduction a brief preview of each course will be given by representatives of: Highland Church, Course I; Winfield Church, Course II; Pulaski Heights, Course III.

Mrs. Maud Monday will present the new Primary Pictures, and will suggest ways of using them. Various activities called for in the fall units of study will be worked out by Primary workers in First Church, Twenty-Eighth St., Scott St., and Hunter. All Primary workers, parents of Primary children, pastors and superintendents of Children's Divisions in Greater Little Rock are urged to attend.—Mrs. W. F. Bates.

REPORT ON VACATION SCHOOLS

The following Vacation Schools have been reported in the Little Rock Conference:

Arkadelphia District: Grand Ave., Hot Springs; First Church, Hot Springs; Fountain Lake; Keith Memorial.

Camden District: Harmony Grove; Fairview; Timothy; First Church, Camden; Fordyce; Rushing Memorial; Smackover; Junction City; Norphlet; Stephens; Vantrease; Hampton.

Little Rock District: Austin; Hunter Memorial; Henderson; 28th St.; Des Arc; Primrose; First Church, Little Rock; Hickory Plains; Mt. Pleasant; Martindale; Chenault's Chapel; Mt. Tabor; Highland; Salem; Sardis; Bethel; Walnut Grove; England; Bryant and Mt. Carmel; Asbury; Pulaski Heights; Winfield; Scott St.

Monticello District: First Church, Monticello; Jersey and Hermitage; McGehee; New Edinburg; Hebron; Wheeler Springs; Winchester; Portland; Hamburg.

Pine Bluff District: Lakeside; Mt. Olive and Union; Star City; Wabaska; Altheimer; Sulphur Springs; Grady; First Church, Stuttgart; Gillett; Carr Memorial; Good Faith; St. Charles, Pleasant Grove; Lodges Corner; De Witt; First Church, Pine Bluff; Gould.

Prescott District: Bingen; Mineral Springs; Doyle; Mt. Ida; Green's Chapel; Dierks; Prescott, First Church; Gurdon; Okolona; McCaskill; Emmett; Grant's Chapel.

Texarkana District: Foreman; Potter; Stamps; Harmony Grove; Horato; Lewisville; Mena; Locksburg, Rock Hill, Bellville; DeQueen; First Church, Texarkana; Fairview.

the old church school year in such a way as to be ready for a great new beginning of the new year.

Officers and teachers are being urged to use the week of September 25 to October 2, as a time for

(Continued on Page 15)

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

MRS. SUE M. WAYLAND, Editor

A PROJECT AMONG THE LATIN AMERICANS

(Ruth Sutherland is a Deaconess from the North Arkansas Conference, and is the daughter of Rev. and Mrs. Grover Sutherland, a retired minister of the North Arkansas Conference.)

"I like it here. I don't want to go home," said Maria, a Mexican girl of intermediate age, at the end of a week-end camp at Valley Institute in Pharr, Texas. She was sitting on the steps where she could look out over the grassy yard bordered with palms.

She looked toward the administration building where she had had her class on "Practical Worship" and then glanced upward towards the dormitory room where she had had fun with three other girls. Now she would return to a bare windswept yard, a house full of younger brothers and sisters, and an afflicted mother.

Valley Institute, supported by the Woman's Society of Christian Service, attempts to help such children to catch a vision of better economic conditions at the same time it furnishes mountain top experiences in religious activities. Besides camps, there is a sewing club, two Girl Scout Troops, recreation groups, Cub Scouts, the Public Library and a daily kindergarten for the children and youth of the local community. Adults have a Home Demonstration Club and W.O.W. meetings.

Besides community activities, the three deaconesses on the staff work with the local church and the seven other Mexican churches in the Rio Grande Valley. I teach the youth class in the Pharr church and counsel the Methodist Youth Fellowship. If a youth group wants to plan a Youth Activities Week, I go to their church and help them make preparations. Sometimes I teach the course, "The Methodist Youth Fellowship in the Small Church."

The Mexicans who live this side of the border are friendly and polite. Eighty per cent of the population in the Rio Grande Valley is Latin American. Most of the young people speak good English and many of the parents understand it if they do not speak it. Still there is a rift between this group and the Anglo Group. One of our jobs is to bridge this rift and merge the two cultures into a more homogenous one. We do this by having a mixed sub-district meetings and exchanging local Methodist Youth Fellowship programs.

More Mexican children could attend the kindergarten if we had scholarships for them which are eighteen dollars a year. Our game room needs some dart games and ping pong balls. The Public Library has little funds and recent novels in good condition would help increase the circulation. Always there are new babies in the homes and little dresses and baby things are needed. God has no hands but ours and truly we can carry his work forward by our prayers, our gifts, and our service.—Ruth Sutherland.

There are too many people in too many cars in too much of a hurry going in too many directions to nowhere for nothing.—Coastal.

THE SPIRIT OF HOME MISSIONS

By EZRA COX

*I am the Spirit of Home Missions.
I was born in the heart of the lowly.
My ancestors were pioneers.
My mother is the church.
My father is the spirit of righteous adventure.
In my early life I fought against ease and stagnation.
I blazed new trails in thought and endeavor.
I slept in the great forests of the West;
I drank from her running brooks;
My footprints are seen everywhere.
I searched for stout hearts and found them—
Holman, Tichenor, Phelps, McCall.
I have kept courage in the hearts of men who dared.
I have welcomed the newborn babe in the frontier cabin.
I walked the crowded city streets;
I visited the sick;
I preached the Gospel to the poor.
I gave the Negro my right hand and helped him up.
I live because I serve
And show kindness to the stranger in our land.
I help build up your churches,
Your schools, your hospitals, your homes;
I help educate your youth and train your minister.
I live because I serve.
I am not a formal organization—
Not departments, bureaus, workers in office—
These are only my framework.
I am a Spirit,
Commissioned of God and blest by the lowly Nazarene;
I must help men in heroic tasks
For humanity gnaws at my heart.
Therefore, let me go now to the needy places.
My Spirit must live!—Home Missions.*

BUTTERFIELD WOMAN'S SOCIETY MEETS

The Butterfield Woman's Society met August 9th, for their regular meeting at the home of Mrs. Lee Efrid.

After the singing of a hymn Mrs. Frank Spurlin read the scripture, John 11: 18-45. Mrs. Herschel Rusher gave a poem.

There was a general discussion on the last chapter of the book, "The Newness of Life," which was led by Mrs. Lee Efrid.

Plans were made to get a complete baby's layette and send to overseas relief for the August project of the group. Articles of clothing for a child under one year of age will be packed in a box. This box will be mailed to some missionary directly for use in her particular area of service.

Plans for other such projects were discussed but none were decided upon definitely. Mrs. Herschel Rusher dismissed the meeting with prayer.

Delicious refreshments were served by Misses Alta Jen Efrid and Lamonte Byrd.—Reporter.

A TRAINING CIRCLE

The Training Circle of the First Methodist Church of Fort Smith is truly the realization of a dream. This circle was first organized by a small group of young women who met with Mrs. W. B. Landrum, Field Representative of the Woman's Division, at the church for the purpose of organization. Mrs. Landrum explained the purposes and functions of a church circle. She was a great inspiration to these women who had never before been members of a church circle and who desired training for circle work. This meeting formed a nucleus for a circle which

EDUCATIONAL SEMINARS IN SEPTEMBER

The schedule for dates and places of meeting for the Little Rock Conference has been made as follows:

Arkadelphia District, at Malvern, Sept. 8; Camden District, at Fordyce, Sept. 15; Little Rock District, at Little Rock, Sept. 29; Monticello, Sept. 20; Pine Bluff District, at Pine Bluff, Sept. 16; Prescott District, at Blevins, Sept. 7; Texarkana District, at Texarkana, Sept. 6.

The Conference Secretary of Missionary Education and the District Secretaries of Missionary Education are hoping to make these the most educational Seminars that have ever been held. Promise of this is already evident as plans are being formulated by the committees in charge. Because of the large attendance at the Arkansas School of Missions in June there is a large number of resource persons to assist with the Seminars. This is another important factor in the realization of a worthwhile Educational Seminar.—Mrs. Erik F. Jensen, Little Rock Conference Secretary of Missionary Education.

the group called The Training Circle. Mrs. J. K. Fraser was chosen sponsor.

The first meeting of the Training Circle was in March. Officers were elected and suggestions were adopted.

With the decisions made by those first eleven members of the Training Circle and through the sincere effort and cooperation of all members, the circle now boasts fifty-five members—and still growing! Much credit and many thanks to Mrs. Fraser, the sponsor, who is a wonderful guide and inspiration in this work.—Reporter.

SCHOOL DAYS IN THE CONGO

By Myrtle Zicafoose—Minga Station

Every day in the Congo starts with an early-morning prayer meeting. The first bell rings at daybreak, and before six o'clock every one is in church. There is a song, scripture-reading, and a short talk.

When prayer meeting is over, the Mission boys get into line for roll call, to have their work assigned to them for the day.

School opens at seven-thirty.

The Second Degree School and the Kindergarten have classes from seven-thirty to eleven-thirty. The Second Degree School has three hours of regular class work, and an hour in handwork, sewing, cooking, building or gardening.

There is a noon intermission when the students go home for lunch, rest, study, or down to the water to bathe.

In the afternoon, the Mission boys usually work in their larger gardens with rice, millet, manioc, peanuts, and sweet potatoes.

The afternoon school is made up of the Woman's School, a Nursery School, and the First Degree Classes. Their program includes sewing and handwork as well as regular school work.

The same teachers teach in both First and Second Degree Schools. (When we have our new building, we hope to have all classes in the morning and thus have the whole afternoon free for agriculture.)

Free time begins at 4:30. Usually the boys use this time to go to the water to bathe, or for study. (The boys who cook, wash dishes or serve food have no other work during the day. The work wheel changes often so that they do not have this work for long at a time.) At night, the boys have a study hall where they may study for the next day's classes.

The girls from the Home have the same kind of schedule. They attend school together with the Mission boys and the village and out-village boys and girls. In the Home, the girls' program includes garden work, cooking, cleaning, pounding, carrying water, sewing and mending.

On Sundays all the children attend Sunday school and church, vespers in the afternoon, and each room has its own prayers for bedtime.

All the classes for women are taught by women. Mama Akaki is in charge, and teaches the class of advanced women. The women who teach have been girls in the Girls' Home. Mama Akaki is a graduate of the Woman's School at Kimpese. Our women are learning to help us; they are talented in sewing and do some lovely work.

The strength of nations lies, not only in their wealth and manpower, but in ideals of human association based upon one compelling motive . . . faith in the brotherhood of man.—John Morley, "Who Wins in This Stupid Game?" New Outlook, 7-49.

When our 1st grader was asked what he learned in school, he replied, "I learned things I didn't understand and then I learned to understand them." —Kathryn Coffey Glennon, Ladies' Home Journal.

CURRENT NEWS IN ARKANSAS METHODISM

VACATION BIBLE SCHOOL AT WILTON

A Vacation Bible School of the Wilton Methodist Church was sponsored by Mrs. Claude Clark, wife of our pastor. There was an enrollment of 60 pupils on May 23 and the school closed June 3 with 25 having perfect attendance records. Miss Ada Mills was secretary and Mrs. Clark supervised the work of the school. Lessons taught were those outlined for the Vacation School. Miss Ada Mills, pianist, assisted by Miss Ada Ruth Mesamore.

Teachers included Mrs. H. H. Wells, assisted by Mrs. Hugh Throckmorton and Mrs. Vance Smith for Primary work; Misses Barbara Clark and Ada Ruth Mesamore for Juniors; Mrs. Claud Clark had charge of the Intermediates and was assisted by Brother Clark, who taught the history of Methodism in a forceful way.

On the afternoon of June 3, Mrs. Clark led her group to the parsonage and Brother Clark surprised them with tables laid with refreshments. A fine picnic was enjoyed and hospitality and friendship which belongs to this group was abundant. The school closed on Sunday night, June 5, with a program of review of things learned during the school.

This is the first Vacation Bible School the Wilton Charge has had. We appreciate the work done by Mrs. Clark and her teachers and by Brother Clark, who contributed so much to its success.—Mrs. R. L. Grant, Reporter.

VACATION SCHOOL AT GRAND AVENUE, STUTTGART

Friday evening, August 12, was the closing of one of the very best Vacation Bible Schools that Grand Avenue Methodist Church of Stuttgart has ever held. Mrs. George Sörrells was the efficient director, and she was most fortunate in having the able and faithful cooperation of twenty other workers. 101 Children from four to fifteen were enrolled. 77 received certificates and a little more than half of these had perfect attendance. The closing service was attended by parents and visitors and marked with great interest. The program was interesting, the exhibits were attractive, and the refreshments served by the Woman's Society of Christian Service were most delicious.—Reporter.

BUFFALO ISLAND SUB-DISTRICT

The Buffalo Island Sub-district M. Y. F. met Monday night, August 15, at St. John's. A devotional program was presented, the highlight of this being a candlelight service.

The business session was presided over by president Lura Wheeler. A report was given by treasurer Judy Hargrove concerning the offertory for the Methodist Children's Home. It was moved and passed that each church have a special offering at their M. Y. F. sessions each Sunday for this purpose.

An announcement was made concerning the election of officers next month at Caraway, September 19, and each church was urged to attend.

The banner was presented to

BUTTERFIELD M. Y. F. HAS GALILEAN SERVICE

The Butterfield M. Y. F. had a Galilean service at Camp Couchdale on Lake Catherine July 24.

The service began near sundown. The choir came across the lake in two boats, rowed by Frank Spurlin and Harold Robinson. They sang "Day is Dying in the West," as they came across the lake. After the two boats had been anchored by Melvin King, the choir sang "Beautiful River." Ray Rusher gave the call to worship from one of the boats. Beverly Wallace, also from one of the boats, read the scripture followed by a prayer by Lamonte Byrd. The choir sang "In the Sweet Bye and Bye." The remainder of the program was given by young people from the shore.

They took their places near the water's edge and presented an interesting program on "Friends and Friendship." Talks on this subject were given by Fay Rusher, Betty Howard and Inez Dammann. The meeting closed with the youth benediction.

The choir was composed of Jean Efrid, Lamonte Byrd, Wayne Collie, Harold Robinson, Melvin King, Ray Rusher and Beverly Wallace.—Mrs. Frank Spurlin, Counselor.

REPORT FROM GRAND AVENUE CHURCH, STUTTGART

Mrs. Christie and I were wonderfully received upon coming to Grand Avenue. The W. S. C. S. sponsored a reception at the close of the evening service on June 19th. Both the evening service and the reception were wonderfully attended. Substantial improvements have been made on the parsonage making it among the best homes in the Little Rock Conference. The Church School is doing fine work and the morning and evening services are very well attended. On the 14th of August there were 106 in the evening service. Elsewhere in this issue we are reporting one of the best Vacation Schools this Church has ever held.

There have been three recent weddings in our church. On August 7, James Spicer and Mary Laura McDougal were married and on August 14, Howard Alderson and Mary Ruth Ward were united in marriage, and on Friday morning, August 19, Jean Essex was married to Don Farley.

The Christies left on the 19th for a week's visit and vacation with Rev. and Mrs. James E. Christie at Walker, La. Prof. J. D. Clary, superintendent of the Stuttgart schools, conducted the morning worship in the absence of his pastor.—A. J. Christie.

Caraway. This banner is received by the church having the highest percentage.

Rev. Raymond Mills of St. John's was supervisor of the recreation and refreshments that followed.—Lura Wheeler.

Children should be taught to think of their talents and abilities as gifts given to them to be developed and given back to the general stream of social life.—Evelyn McBain, "Our Faith," American Wkly.

HOMECOMING AT HARMONY GROVE CHURCH

There will be a Home-coming at Harmony Grove Church on September 11th. All of the former pastors are invited to attend this gathering and all of the old friends of the church are welcome to be present to enjoy the day with the people of Harmony Grove and to see the beautiful new brick church that has been erected this year. It is a credit to any community and the community appreciates it in the fullest. When you come back to old Harmony Grove you will see and say that the people of this community still love the church and the cause of Christ.

Come and enjoy the day with friends and loved ones.—Cleve H. Gilliam, Pastor.

OLD BUT NOT SENILE

Rockport Methodist Church is one of the oldest points of Methodism in our state, but notwithstanding more than a century of life, she is in no sense decrepit or unfruitful. A few years back a young lady, Evelyn McElroy, was Sunday School superintendent, and she had a vision of great things for Rockport—some of us, including the writer, thought she was dreaming of the impossible. But in one year we much more than doubled church finances, got a half-time pastor and began to take on a new life. Evelyn, sister-in-law of Rev. Lester Lee of Mineral Springs, has since married and left the community; but Rockport is continuing in the direction of her "dreams."

For the first time in some thirty years a pastor lives at Rockport, in a very decent home, paid for. Rockport is paying about four times the salary of some eight years ago, and doing it without any sort of uproar or notoriety. The church is exceptionally well pleased with Brother Diffie. And her spirit is that the older she gets the better she'll be. As I am not now a member, I can say with all propriety that Rockport Methodists are the most lovable folks on earth.—G. M.

CLINTON METHODIST YOUTH FELLOWSHIP

The Clinton Methodist Youth Fellowship had its annual Youth Activities Week August 1-5. The theme of the week was the National M. Y. F. theme, "Jesus' Way—Our Way, Through Faith."

Lois Lee King, recent graduate of Hendrix College, directed the singing and recreation. Rev. W. F. Cooley, pastor of the First Methodist Church, Russellville, was the inspirational speaker who further carried out the theme of the week.

The program consisted of fellowship suppers, singing, classes, recreation and worship. The classes were directed into three groups, "Beginning of the Methodist Church"; "Christian Beliefs," and "Courtship and Marriage," taught by Grace Badgett, Rev. W. F. Cooley and Elsie Finger, respectively.

The week's activities were climaxed Friday night by a very inspiring communion service.—Reporter.

Success is the ability to get along with some people—and ahead of others.—Stepping Stones.

MEETING OF GRAND PRAIRIE SUB-DISTRICT

The Grand Prairie Sub-district held its regular meeting July 15 at the First Methodist Church in Carlisle.

Forty-six young people and counselors attended, with Lonoke, Des Arc, and Carlisle churches represented.

After a program and business meeting the group adjourned to the basement for recreation and refreshments.

The September meeting will be a district rally on the 25th at Carlisle.

The regular sub-district meeting, to be at Des Arc, is postponed until October 17.—Reporter.

REVIVAL AT OGDEN

Rev. Claud Clark, pastor of the Wilton Charge, held a two weeks' revival at Ogden, beginning on July 10. He was assisted by Rev. Forney Harvey, pastor at Lockesburg. The people of Ogden entertained their pastor and his family most graciously. Brother Harvey and his family were also guests of Ogden. The Christian fellowship was enjoyed by the people of Ogden and our preacher families appreciated the courtesies extended them by the Ogden people who are outstanding for their hospitality.

A revival of fellowship and Christianity was evident among those who attended this meeting.—Mrs. R. L. Gantt, Reporter.

YOUTH ACTIVITIES WEEK AT OSCEOLA

The Osceola Methodist Youth Fellowship began its Youth Activities Week Sunday, August 7th and ending Thursday evening, August 11th.

The group met at the church at 6:45 for supper served by the West-Gearldine Liston, president, in charge. Round table discussion was led by Ray Wooten. It closed with recreation led by Miss Nancy Caldwell.

Monday evening the group went to the Mississippi County Sub-District meeting at Whitton at 6:00 for a picnic supper. Recreation was led by Mrs. Anderson; the worship service was in charge of Dell Jimmie James, vice-president, Osceola, conducted the business session.

Tuesday evening at 6:45 p. m. supper was served by Circle No. 1 of the W. S. C. S. with Mrs. E. H. Burns, chairman, in charge. Round table discussion was led by Miss Peggy Douglas. This evening a study course on "Christian Faiths" was begun with Rev. Roy Bagley, pastor, Blytheville First Church, as teacher.

Wednesday evening supper was served by Circle No. 2, W. S. C. S., with Mrs. W. A. Steed, chairman, in charge. Round table discussion was led by Billy Kersey.

Thursday evening supper was served by Circle No. 3 of W. S. C. S., with Mrs. Harold Fergus, Chairman, in charge. Round table discussion was led by Miss Catherine Boothe. The activities closed with sixteen credits given out of an enrollment of 22. Rev. H. L. Wade of Wilson, and Rev. H. L. Robinson of Luxora, were visitors.

Dwyne Couchman, president, presented Bro. Bagley a lovely white shirt as a token of appreciation from the MYF.—Reporter.

News From The Districts

PRESCOTT DISTRICT

On Thursday, August 4, at the call of Rev. E. D. Galloway, district superintendent, and J. T. MacAllister, district lay leader, 95 laymen from over the district met at Murfreesboro at 8:00 p. m. Roland Shelton, Conference Lay Leader, was the principal speaker, bringing a most interesting and inspiring message on the general program of the church. Rev. Cagle E. Fair, pastor at Blevins and district director of Conference Claimants Endowment campaign, presented the various aspects of the campaign. O. A. Graves of Hope spoke on the necessity of making the campaign a success. Judge H. M. Stephens of Blevins brought a very timely message on finances and the responsibility of laymen in the financial program of the church. Rev. E. D. Galloway, district superintendent, also appeared on the program expressing his appreciation for the great spirit of cooperation in the District and urged the laymen to advance in the greatest program in the history of the Prescott District.

Considering the fact that about half the pastors in the district were in revival meetings in their charges the attendance was considered very outstanding and showed the keen interest of the laymen in the program of the church which J. T. MacAllister, district lay leader, outlined during the conference.

Rev. George Reutz of Gurdon reports that the World Service and Conference Benevolent askings and the Advance were accepted. A \$300 dollar raise on salary was also made for this conference year.

Rev. G. L. Glasgow reports that he has had a very warm reception on the Prescott Circuit. A new refrigerator has been purchased for the parsonage and other improvements and repairs made.

Rev. Robert S. Beasley, pastor at Glenwood, and Rev. W. H. Watson, pastor at Caddo Circuit, report all finances paid to date at the quarterly conference held on their charges August 14th.

Rev. and Mrs. J. E. Cooper returned from a three-weeks' vacation trip in Texas Tuesday, August 16. Rev. E. D. Galloway filled his pulpit while he was away.

Rev. L. E. Wilson reports the Emmet Church has closed a very successful revival meeting. Rev. Virgil Keely, pastor at First Church Stuttgart was the preacher. Fourteen members were received. Rev. Robert Core, pastor at Bearden, assisted Brother Wilson in a meeting at Holly Grove. The congregations were large and the church was truly revived. John Boyd, chairman of the Board of Stewards at Emmet celebrated his 79th birthday August 8th. Mr. Boyd is a great layman who never misses a board meeting and always attends church on Sunday. Brother Wilson is doing a great work on the Emmet Charge.

Rev. John Rushing reports that the Dierks Charge is having a great year. Rev. Osborne White has just finished a meeting with Brother Rushing at Greens Chapel. There were four additions to the church, and as a result of the meeting the church is installing new pews and is discussing other plans for the improvement of the church. Brother Rushing further reports that Sevier County recently held a local option election sponsored by the liquor interest, and that 19 votes were cast

in Green's chapel township and all 19 were dry.

Rev. George Meyer reports the reconstruction of the parsonage at Nashville that was destroyed by fire. Plans of the parsonage committee call for an additional room and bath. The house should be ready for occupancy by the middle of September.

Rev. E. T. McAfee reports that the Okolona work has started off fine and the pastor and his wife have been heartily received. The attendance in the church school has increased and in a great revival at Trinity church 8 were received on profession of faith. Trinity Church will cooperate in the Davidson Camp meeting which will begin Monday, August 22nd.

Rev. W. C. Lewis reports that every activity of the Washington Charge is taking on new interest. The pastor had a three-weeks vacation on the west coast, and has returned home well rested and with renewed vigor. Brother Durham is helping Brother Lewis in a meeting at Liberty beginning August 21st.

Rev. Osborne White reports that the church at Delight has had one of the largest vacation schools in attendance in years with the largest staff of workers. There were four classes. Beginners, Primary, Juniors and Intermediates with an enrollment of 52 and seven adult workers.

The new officers of the Elberta MYF Sub-district are as follows: President, Mary Harrison of Murfreesboro; Vice President, Frankie Wagner of Amity; Secretary, Lashena Coker of Murfreesboro; Treasurer Gwin Chism of Bingen; Recreation, David Timberlake of Nashville; Community Service, Hazel Wiley of Dierks; Worship and Evangelism, Betty Kennedy of Nashville; Missions and World Friendship, Jeanette Lions of Nashville.

At the First Quarterly Conference held by the district superintendent, Rev. E. D. Galloway, Prescott, accepted all askings and raised the pastor's salary. Sunday, August 22, at 11 a. m., Mrs. E. D. Galloway, president of the Little Rock Conference W. S. C. S., spoke to the congregation on the Advance for Christ and the present needs of the world.

Under the guidance of the District worker, Miss Shough, Mt. Ida, Rev. W. S. Cazort is having a Daily Vacation Bible School. The ringing of the early morning church bell brings this large group of young folks together and the earnest workers keep them intensely interested in their class work.

Work of finishing the Educational Building, suspended for this week, will start again next week. All should be completed before the first of September.

Bishop Paul E. Martin has set September 11 as the day on which he will dedicate this beautiful church. All former pastors are requested to attend. This large native stone building, estimated to be worth \$100,000.00 will be completed at a cost of less than \$55,000.00. It will be completed debt free.

A Vacation Bible School was conducted at Blevins Church from July 20 through July 31. There were fifty children enrolled with an average attendance of forty-two. Mrs. John W. Rushing of Dierks, Prescott

District director of Children's Work, was superintendent of the school. Teachers in the school included Mrs. Warren Nesbitt, Kindergarten; Mrs. L. J. Brown and Mrs. E. L. Glenn, Primaries; Mrs. Cagle E. Fair, Juniors; Mrs. Milburn Tippet, Intermediates. Mrs. Carl Brown was chairman of the committee on transportation, and Mrs. P. C. Stevens was chairman of the refreshment committee. Various members of the church assisted with the transportation and refreshments.

The school was held each morning from eight to ten o'clock, with a well-rounded program of study, activities, play, refreshments and worship. The school closed Sunday morning, July 31, with a program by the children and the presentation of certificates.

The Kindergarten group studied "My Home and Family." They made cloth booklets, growth charts, and wall plaques, and learned songs about happy families.

"We Go to Church" was the theme of the Primary study. They studied the reasons why we go to church and learned Bible verses and songs about the church. During the activity period they made Bible markers, scrapbooks, and a model church with people in it.

The Juniors studied "The Story and Work of the Methodist Church." They learned many of the hymns of Charles Wesley and the early Methodists. During the school they worked out five scenes concerning the history of the Methodist Church, which were presented on the last day of the school for the parents. Also, a scrapbook concerning the work of the church was made by each child.

"O, Come Let Us Worship" was the theme chosen for the Intermediates. They learned the various ways that we worship. A worship scrapbook was made for the youth department. Also, the group worked out some worship services, one of which was presented the last day of the school.

Due to the splendid leadership of Mrs. Rushing, the co-operation of all workers, and the responsiveness of the boys and girls who attended, it is felt that the school achieved its aim, that of deepening the spiritual life of all the participants.—W. R. Burks.

DONALD EBRIGHT HEADS CWS FOR INDIA

Dr. Donald F. Ebright, of Bluff City, Kansas, Methodist missionary in India since 1936, has been named director of Church World Service—all-Protestant relief and rehabilitation service from America—for all of India. In this post he succeeds Dr. Edward D. Lucas, Presbyterian educator, who directed relief work during the years of World War II and since. At the same time Dr. Ebright will continue to serve in another new position that he accepted recently—that of secretary for Audio-Visual Education under the National Christian Council of India. He will devote about half time to each activity.

Dr. Ebright went to India as a missionary in 1936, and for three years was pastor of the famous Lal Bagh Methodist Church in Lucknow then he was transferred to a similar pastorate in Cawnpore, and still later to Moradabad. In Cawnpore, great industrial city of North India, he served for three years as an acting chaplain of a British regiment. He was founder and dean of the United Provinces Christian Council Youth Camp a trustee of

HOLLY GROVE HAS YOUTH ACTIVITIES WEEK

With the assistance of a Fellowship Team from the First Methodist Church, West Memphis, and visiting adult leaders especially qualified in youth work, a most successful Youth Activities Week was conducted August 14-18 at The Methodist Church of Holly Grove for the young people of that church. The theme "Jesus Way—Our Way" was followed in the various forum groups, discussion groups and worship periods.

The program began each day with a period of private devotions using the youth devotional manual "Power" and a workshop period was observed each morning from 9:30 until 11:00. The afternoon and evening sessions provided a forum led by the West Memphis Fellowship Team, recreation, fellowship supper, singingspiration, discussion groups for Intermediates, Seniors, and Adult Leaders, and directed group recreation by the visiting Fellowship Team. Each evening's program was concluded by a worship service under the direction of Rev. Paul V. Galloway, pastor Winfield Methodist Church, Little Rock.

Rev. Sam Auslem, associate pastor, First Methodist Church, Forrest City, led the Intermediate Discussion Group on "What is Religion;" Rev. Jesse Johnson, pastor The Methodist Church Brinkley, led the Senior Discussion Group on "Friendship, Courtship and Marriage;" and Rev. Ethan Dodgen, district superintendent, Helena District, was the leader of the Adult Discussion group on "Methodist Beliefs."

The program was concluded Thursday evening with a Camp Fire dedication service. The West Memphis Fellowship Team included Miss Sue Osment, Director of Youth, Martha June Warner, Joan Young, Rosemary Kelly, Doyné Dodd, and Joryn Smith. Miss Willa Jean Callo-way is the Holly Grove Methodist Youth Fellowship counselor, and Rev. Charles P. McDonald, Jr., is pastor.—Reporter.

"MY CHURCH DAY"

"My Church Day" was observed on Sunday, August 14, at the College Hill Methodist Church of Texarkana. In spite of the hot August Sunday, the observance was a huge success. Our auditorium was full as well as the choir.

As the pastor said, this shows that people can go to church in spite of the weather hot or cold. We also had a very excellent Church School attendance.—Weldon B. Smith.

McRobert Hospital and a member of the board of governors of Philader Smith College, Naii Tal. But much of his time was spent in the Indian villages, in itinerating by ox-cart among the churches and schools, and in helping in the development of the Christian communities sprung up among the outcasts and low-castes in the villages.

Dr. Ebright, who comes from a long line of Methodist ministers in Kansas was born in that state, and educated at Baker University, Drew Theological Seminary, Hartford Seminary, and the University of Chicago.

An 8-piece table-mat set with a different grace printed on each one is being produced by the Dietz Press of Richmond, Va. August Dietz, Jr., president, hit on the idea after a personal survey of grace-saying habits among members of dozens of clubs and organizations; 82% of those questioned didn't know a table grace.—Newsweek.

I'M TEACHING GIRLS!

By Alberta Farr, Hiroshima Girls' School, Hiroshima, Japan

So often someone says, 'Oh, so you're just teaching English?'

No, I am not "just teaching English"—or any other subject. I'm teaching girls . . . to form habits of study, to think, to form judgments, to be thoughtful of one another, to expect more of themselves than society expects, to use their study opportunities for growing into worthy women, to develop a wholesome self-respect. Through the medium of English, to which their parents insist they must be exposed, I am attempting to lead them out of their narrow, insular thought-world into an acquaintance with and interest in people of other lands and their problems. With 900 girls, this is a full-time job! It means not only hours of teaching in the classroom, but also many hours of outside as well.

Objectives for education are dubious in Japan. Most parents are indifferent to what girls learn—since they are "only girls and will be wives and mothers, so don't need more than sewing and some cooking." The diploma is all-important, with English and music as decorations. No skill is required in the former, only to have "studied" under a foreign teacher. Our first year girls (7th graders) are so different from the others, because they are fresh from the co-educational grade schools where they are expected to keep up with the boys in their classes. No concessions are made because they are "only girls" and not mentally capable of doing normal classwork. Once they enter girls' schools, however, the whole psychology of the parents and teachers changes. Now the supreme goal is to get them through to the diploma at the end, without serious study or effort.

Public junior high schools are now co-educational. Dashia, a large Congregational school older and larger than ours, is experimenting with two junior highs: one co-educational for the venturesome parents, and one for girls only, for the fearful. The missionaries in the former are delighted with the way the boys and girls get along together, challenging one another. While I would personally prefer not to have to struggle with the discipline problems which obstreperous intermediate boys would bring into classes. I sometimes wonder if this will not become necessary for schools concerned about educating girls, and not merely graduating them.

At faculty meeting yesterday, the acting president urged the young teachers to remember that "loving" their students did not mean they were simply to be playmates, letting them do as they please. In Japan, "love" is too often indulgence, ruining rather than helping, instead of being redemptive, corrective process. If a girl is "pitiful" or "unfortunate" in any way, this "love" requires that she should be given what she wants easily, or permitted to get by without making a genuine effort or to disappoint her is "love." Love, as active good will which refuses as a kindness—to accept less than the girl's best and which helps to overcome weaknesses, is not generally understood.

A new school year has just begun. We shall enjoy the fresh new classes of girls who will be having their first experience of learning English, of getting along with a foreign teacher. Most of them will be having their first contact with Christinity of any

LOOKING AT RELIGION

By DON MOORE



SAMARITANS IN UNIFORM

IT could have happened anywhere, but it happened in New York. A slight man, dressed in clean but well-worn clothes, walked timidly up the steps of a police station. He walked with a stoop and with difficulty, as if in pain.

Detective Robert Gordon looked up as the man entered. "Yes?", he said.

The man hesitated, looked unhappily around him. His words came slowly, and with an Italian accent.

"I have never done this before," he said. "Always I have provided. But now I am not well. Just from a hospital. My spine is bad. I cannot work." He stopped.

Detective Gordon sensed the trouble. He softened his voice. It was an effort for a man his size. "Go on," he said.

The man bit his lips. Then—"My name is Telli. It is not for myself. I don't care about myself. But my wife . . . my two children . . . they are hungry."

Detective Gordon gave the man a long appraising look. "Sit down over there," he said. Then in a voice more appropriate to his size he boomed, "Abe; Johnny!"

As the men ambled out of a rear room, Gordon looked them over appreciatively. Good men, these two. Lieutenant Abraham Goldstein and Sergeant Johnny McCabe. Gordon motioned them into a huddle. Quickly, he outlined Telli's predicament. Within a few minutes all three men were busy on telephones.

Telli watched all this activity with a look of bewilderment. He could not believe that it had anything to do with him—and yet . . . Later he saw the men hold a low, whispered

kind, so the challenge to the leadership of the school is tremendous. I am determined this year that somehow hymns more appropriate to the religious experience and heart needs of intermediate girls shall gain wider use in chapel services. My dormitory girls are my greatest joy, singing better in English than in Japanese, as they make good use of their English hymnals.

conference which ended as Gordon boomed, "You Johnny pick up the stuff in my car. I'll wait here with Telli." He turned back to his police blotter.

Telli was concerned. Had he broken the law? Why were they keeping him here? What would Maria think? He had promised to be back soon. Little Guiseppe and Anthony had not eaten today. It would be a bleak Christmas for those boys of his. Why were they keeping him here? He tried to get Gordon's attention; but he waved him off.

It was almost an hour when the sound of a car screeching to a stop broke the heavy silence. Goldstein bounded into the room, followed by McCabe. "Well, it's all in the car," he said. "Johnny's got the list."

McCabe unfolded a sheet of paper and read in almost a whisper, "One leg of veal, a liverwurst, a bologna and a side of lamb donated by Steinberg's butcher shop. Four loaves of bread, a couple of pound cakes, and an apple pie from Alonzo's bakery. Kelly's restaurant chipped in four complete dinners. Levine's fruit market—a sack of potatoes, a bag of onions in addition to celery, turnips, oranges, pears, apples and cranberries. A dozen cans of miscellaneous things from Johnson's grocery. Hmm!"

Gordon reached for his hat and coat. "Let's go, Telli," he said. "We're driving you home."

Not till he saw Gordon's automobile loaded with a week's supply of food did Telli fully comprehend what had happened. Then he was too stupefied to speak. Suddenly Goldstein shouted, "Hey! We almost forgot something!" Gordon and McCabe exchanged glances. "Any left?"

A wide smile creased McCabe's face. "Think so." He bounded for the back room and returned with a carton full of toys.

When the additional carton was safely in, the car started, with siren screaming. What would Maria think!

When they arrived at the Telli home, Maria Telli was speechless. Her husband was just beginning to

KERRVILLE, TEXAS, DISTRICT TELLS OF WORLD SERVICE WORK

"The Kerrville, Texas, District did not wait for the Advance to increase its World Service giving 33 1-3%," says the Rev. Dr. J. R. Hilliard, superintendent. "For the past two years it has done this. All askings have been accepted this year with a good surplus. In addition, the Sabinal Church has built a church and parsonage for the Latin Americans in Sabinal and are paying forty dollars per month on the pastor's salary. Fred Faust is the pastor at Sabinal."

LIST OF LESSON AND PROGRAM UNITS AVAILABLE

Nashville, Tennessee—A printed list of lesson and program units on Our Faith appearing in the church school periodicals during the winter of 1949-50 will soon be available for free distribution. Printed by the Methodist Publishing House for the Editorial Division, it may be ordered either from that Division at 810 Broadway, Nashville, Tennessee, or from conference executive secretaries of education.

FOURTH SUNDAY LEAFLETS

Fourth Sunday leaflets issued by the World Service Boards and Agencies for August and September, 1949 bear the titles, respectively, "Human Relations For Christ" and "A Personal Word To You, Mr. and Mrs. Church Member."

"Human Relations For Christ" is a small folder printed in blue and black which tells of some of the work of the Board of Hospitals and Homes.

"A Personal Word To You, Mr. and Mrs. Church Member," also a two-color leaflet, emphasizes evangelism and how it affects the individual church member, men, women, and young people.

find his tongue. "I-I thank you," he faltered. "On behalf of my family I thank you. You are good men." Maria Telli burst into tears. Guiseppe, aged four, walked up to McCabe his eyes shining. "Say, mister, that's a real gun you got, ain't it?" Lieutenant Goldstein, suddenly became very busy with a handkerchief. Gordon in a suspiciously husky voice muttered, "Okay boys, let's get going. I think I'm getting a cold."

The three men left abruptly. Silently, they rode back to the station, each alone with his thoughts. Through Gordon's mind spun the fragment of a sermon he had heard his father deliver many years ago. He saw himself as a boy in his father's church and he heard again the rich voice saying, "The good people in this neighborhood are not alone in their humanity. Throughout the country and throughout the world, there are many like them—people of every color and creed and national origin who carry out the word of the Lord by helping the needy, by bringing hope to the depressed and by performing acts of kindness and nobility. It is of them that the Psalmist said:

"Who shall ascend into the hill of the Lord?
And who shall stand in His holy place?

He that hath clean hands and a pure heart . . .

He shall receive the blessings from the Lord, and righteousness from the God of his salvation."

—Religious Press Committee.

OBITUARY

EVANS—Mrs. Margaret Evans, whose maiden name was Margaret Atchley, was born in a parsonage home October 20, 1865, the daughter of one of our outstanding ministers who helped to lay the foundation of Methodism in Arkansas. Very early in life she was converted and joined the Methodist Church. She was a very loyal member of the church until death took her. Hers was a long and useful life.

On June 29, 1893, she was married to Blake Evans, who died early in life. After the death of her husband in 1898, Mrs. Evans continued strong in her Christian life. She was keen in her interest, and alert to every aspect of the church's well-being. She loved the church because it had been the source of a deep, rich and satisfying life. She was beautiful in the consistency of her life beautiful as the mother of a great home. We are all poorer because of her going, but the world and the church are richer because of the ministry of her self-forgetful life.

On Feb. 24, 1949, Mrs. Evans bid farewell to the scenes of earth and passed to her eternal reward. She is survived by two lovely daughters, Mrs. R. H. Daniel and Mrs. Keely Richardson, both of Dalark, Arkansas. Her funeral was conducted in the Dalark Methodist Church by the pastor, the writer, assisted by Rev. A. J. Bearden.—Rayford L. Diffe.

CHINESE EXCHANGE STUDENT RECEIVES FINANCIAL AID

When Miss Lan-Ying Lin, Chinese exchange student, graduated at Dickinson College (Carlisle, Pa.) recently at the head of a class of 220 men and women she found herself without funds to finance plans for graduate work in an American University.

Then things began to happen which Miss Lin, who speaks English with difficulty described as "typical of so kind America."

The University of Pennsylvania promised her a tuition scholarship for a year's graduate study there in physics.

The Dickinson chapter of Phi Beta Kappa, national college scholastic society, gave her \$400 in recognition of her brilliant classroom work, besides electing her to coveted membership. It was the first time that the chapter, chartered in 1887, ever had given funds to a student.

As a graduation present co-eds with whom she shared a dormitory on the campus presented her with \$100 and personal gifts. Faculty members and other campus friends contributed to a fund for her. The fund still grows.

"I can see my way clear now for another year in America," she said happily.

A graduate of Fukien Christian University, Foochow, Miss Lin had left China last fall for America with promise of financial help from her homeland. The funds never came through because of China's worsening economic and political plight. Dickinson had met all of her college expenses during the past term.—Campus News.

CHRISTIANS SERVE KOREAN WOMEN PRISONERS

Miss Kate Cooper, of Atlanta, Georgia, missionary in Seoul, Korea, reports that missionaries and Chris-

tian ministers are now working for the rehabilitation of women prisoners and ex-prisoners from the infamous West Gate Prison. Formerly all released women convicts were for long periods under the strict surveillance of the police and were often re-arrested for slight deviance from the straight and narrow path. Now increasing numbers of them are being released to Christian workers, and they are directed to the church

and to its organizations as a means of rehabilitation. Some of them have been so influenced by the church and its teachings that they have asked for membership, Miss Cooper says.

The value of a man to an organization depends upon his ability to think individually and to act collectively.—Woodmen of the World Magazine.

NORTH ARKANSAS CONFERENCE NOTES

(Continued from Page 10)

studying the suggestions found in the "Workbook," which has been prepared for church school leaders. Every school should have one or more copies of this material. It is to soon be off the press and can be secured from the Methodist Publishing House at 25 cents per copy.



Electricity is somewhat like an old-time juggler—keeping a lot of things going at once—and doing it mightily economically!

Just to show you how little it costs to have time-saving, labor-saving appliances in your home, let's take an average family whose electric bill is about \$5 a month.

If this family adds an electric washer, the additional electricity it uses costs just 8c a month—an electric roaster will cost only 50c a month more—a modern electric refrigerator will cost only 75c a month more—and they can run the radio for 18c a month more.

Your electric appliance dealer will gladly give you complete information about any new appliances you may want. Visit him soon.



Arkansas

POWER & LIGHT

Company

HELPING BUILD ARKANSAS

The Sunday School Lesson

By DR. O. E. GODDARD



PSALMS OF JUSTICE

LESSON FOR SEPTEMBER 4, 1949

SCRIPTURE TEXT: Psalms 49:1-7; 72; 82.

GOLDEN TEXT: Righteousness and justice are the foundations of thy throne: Lovingkindness and truth go before they face. Psalm 89:14.

A comparatively small percent of the people who have lived from the day of Adam, up to the present day have been treated justly by their fellowman. It is distressing to recall the injustices that human beings have perpetrated upon each other. It would be a gruesome story to tell of the sufferings humanity has endured down through the centuries. Were we to put on the witness stand, all the people from Abel down to the last man who has passed today, perhaps not one in a million could testify that he had not suffered injustices. This is a sad commentary on the conduct of our ancestors, but it is as true as it is sad.

Two Sources Of Our Trouble

While it might truthfully be said that every man has been treated unjustly, it could be implied or stated that almost every man has treated other people unjustly.

But the two most prolific sources of such injustices have emanated from government and organized wealth. The Psalms of our lesson today have urgent warnings to the governments and to wealth.

I presume the primitive form of government was patriarchal. If injustices were there, they stemmed from the patriarch. The merging of patriarchal into tribal government was perhaps the next step in government. In the tribal form of government, there was no individual ownership of land. All lands were owned by the tribe. The chief was often a tyrant, who made virtual slaves of all members of the tribe. Wars were quite prevalent among the different tribes. Many chiefs went to war with their neighboring chiefs for the most trivial cause. Innocent blood, thus spilled, cries out against many of these cruel rulers.

The next step in evolution of government was the merging of tribes into kingdoms. The injustices incident to tribal government were not decreased under the reign of kings. No subject of the king had the right over his own life. Many cruel kings waded through slaughter to his throne, and closed the gates of mercy to mankind. The earth has been saturated and streams ran red with human gore, during the reign of kings, ancient and modern. Perhaps very few persons under the reign of kings, could say they had not suffered injustices. It was practically the same if the chief ruler were an emperor, sultan, shah, or any other absolute ruler.

The next step in the evolution of government was the changing of the absolute to limited monarchies. This registered the birth of the desire for human rights and personal liberty. This mitigated the hitherto injustices of governments perpetrated by governments but by no means abolished them.

The next step in the evolution of government was the upsurge for a freer government of the people, for the people, and by the people.

There were numerous efforts to

set up republics, but the inability of the voter to make a right use of his sovereignty, brought the young republics to premature graves. The very best republics up to this date have not been free from injustices to their citizens. Perhaps Switzerland has come nearer meting out justice to its people than any other government, past or present. The political corruption in our great cities is a shame on free government.

This same corruption seems to have percolated down through State and county seat politics. How frequently have mayors, governors, and county officers been the choice of the voters. Every dishonest election is an injustice to the honest voter. Where is the American citizen who has not suffered from political corruption? The Bible pictured the day when the kingdoms of this world should become the kingdoms of their Lord and Christ. Until that day, every citizen will suffer from dishonest politics.

Labor Day

Tomorrow, as you know, is Labor Day by our calendar. This is Labor Day Sunday. We should celebrate these two days properly. The relationship between the employer and the employee is always a delicate subject. I should be able to discuss the matter impartially. I went from the farm to college and spent eight years, as a student one year, and then teacher the next, alternately throughout the eight years, thence into the ministry, therefore, in the true sense, I never have been either employer or the person employed.

Labor day ought to be, also, everybody-go-to-Church-Sunday. All our churches should be crowded to overflow, and the pastors should preach on, "The Golden Rule and the Law of Love." The minister, of necessity, should be the sympathetic adviser of both parties of industry. Neither party should expect the minister to be a partisan on his side. If the pastor could persuade both parties to practice the Golden Rule and the Law of Love, we believe that all labor problems would disappear like mist before the rising sun. All labor dissensions stem from the fact one side or both ignores the Golden Rule. The church has the final solution, not only for this, but for all the problems of life.

Strange to say, neither of these two sides—capital nor labor—has, as a rule, adequate respect for the church. Many laboring men and women think the church is the rich man's club and the pastor is the hired servant. Many rich men think that the church wants them for their money, so they steer clear of the church. The truth is, that the church is the best friend of both classes.

If the laboring man would investigate conditions in non-Christian lands he would discover that the laboring man does not receive for his labors, in pagan countries, the half or even the third of the wages

paid in Christian lands. He would also find in non-Christian lands, the laboring man is compelled to work seven days each week. If he would come to church he would find a very few rich men in the pews. In my ministry of half a century, I have served no church that was dominated by the rich. The few men of wealth on my Boards of Stewards never have presumed to shape the policy of the church, or to "boss" the preacher.

Suggested Program For Labor Day

It is too late to have such a program this year, but I am making the suggestion for use one year hence. Let the employers give a barbecue for all their employees and their friends and families. Make this a real holiday—a day of eating and drinking (Water of course!), and fellowship. September is usually a dry, warm month. Allow no man to wear a coat and every woman dress simply for the outdoors. Have a number one, good speaker from the employer class to set forth the attitude of the corporation toward the employed. Likewise, use the best speaker of the employed to state their attitude toward the corporation.

Here again I reiterate the assertion that the only solution of labor problems, and all other difficulties lies in accepting and practicing the teachings of the Lord Jesus.

Our lesson today deals with our relation to our possessions. We find that rich and poor, alike, are guilty of the misuse of their possessions. You will recall again that Jesus said more about our worldly possessions than he did about many of the matters upon which we place great emphasis—such as repentance, faith, and remission of sins. So we come again to the great fundamental teaching of Jesus, the stewardship of our money. We must not allow ourselves to become servants of our earthly gains, but make all we possess serve in bringing in the kingdom of love and justice through our sharing and loving. Jesus taught with deep earnestness that the love of money is the root of all evil.

Jesus gave a warning to all men that we must be his stewards in time, money, and all our possibilities. "Ye are not your own, ye are bought with a price."

TAKE TIME FOR TEN THINGS

- Take time to work—it is the price of success.
- Take time to think—it is the source of power.
- Take time to play—it is the secret of youth.
- Take time to read—it is the foundation of knowledge.
- Take time to worship—it is the highway of reverence.
- Take time to help and enjoy friends—it is the source of happiness.
- Take time to love—it is the one sacrament of life.
- Take time to dream—it hitches the soul to the stars.
- Take time to laugh—it is the singing that helps life's load.
- Take time to pray—it helps bring Christ near, and washes the dust of earth from our eyes. —Exchange.

CHURCH PEWS

At prices any church can afford

Write or call

WAGONER BROS. MFG. CO.

Phone 246, Booneville, Arkansas

AMERICAN METHODISTS HELP PRESERVE WESLEY'S CHAPEL

Grateful acknowledgement has come from England from British Methodist leaders for the gift of \$12,500 toward a fund of 6000 pounds currently being raised for the preservation of Wesley's Chapel, City Road, London.

The money was voted by the Budget Committee of the Crusade for Christ, of which Bishop Paul B. Kern is chairman.

The chapel, built by John Wesley, is near the house where he lived and is but a few feet from the Methodist founder's burial place. While it survived the bombing, buildings adjacent were completely destroyed and raging fires were so close as to melt the lead in the stained glass windows.

Always a shrine to be visited by Methodist tourists, the number of distinguished leaders making a pilgrimage there this past summer was unusually large due to the many delegates and others from all parts of the world attending the Assembly of the World Council of Churches across the Channel.

Bishop Oxnam, among numerous bishops who visited the Chapel, preached there in Wesley's pulpit on a September Sunday. The occasion was a fulfillment of the desire expressed by the Bishop's English-born father who took his son to service there nearly fifty years ago. "My boy," he had said, "if you ever become a Methodist preacher I hope you may sometime preach in that pulpit."

The Rev. Ronald V. Spivey, the present pastor, writes: "This most generous response of our Methodist friends in the United States has made it possible to face our present problems and our hopes of future work with much more confidence than we had thought possible a little while ago. I am speaking for all members of the church and Trustees Board in conveying gratitude to all who have taken part in this gesture of friendliness to us in our need."

Wesley's Chapel officials have expressed their intention of placing on the walls a suitable inscription in acknowledgement of the help sent from America.

Make yourself an honest man, and then you may be sure there is one less rascal in the world.—Carlyle.

PIPE ORGANS

NEW & USED

Prompt service on tuning, rebuilding, modernizing, chimes additions

The South's Largest Organ Company

ARKANSAS ORGAN CO.

P. O. Box 491 Phone 5-0415-5-0746
No. Little Rock, Ark.

Bibles Rebound

Old Bibles rebound like new regardless of present condition. Rare books, magazine and all types of bookbinding. Write for our attractive folder explaining our services.

NORRIS BOOKBINDING CO.

Greenwood, Miss.