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The Skill And Progress In American Labor

NEXT Monday, September 5th, is Labor Day in our nation. It is a legal holiday in every state of the nation.

America can well be proud of the skill of its workmen and of the progress labor has made since the turn of the century, as a great force in our national life. It is probable that no other movement in American life has grown in strength faster than organized labor in the last half century.

No other nation of earth can match the skill, the "know how" and the productivity of American Labor. It is the undergirding force of the real greatness of America at home and abroad. In no other nation of earth does Labor have living conditions, working conditions and wages comparable to what it enjoys in our nation. This is true because America's "way of life" offers labor its largest opportunity.

Faith In Government Is Essential In A Democracy

IN government by a dictator confidence in the integrity, the honesty and the justice of government is not so essential to the survival of government as force. A dictatorship is sustained by force rather than by the confidence, goodwill and popular support of the masses.

In a democracy, where leaders rule "by the consent of the governed" it is essential for leaders of government to maintain the confidence of the people in the integrity, the honesty and the justice of government if a crisis in government is to be avoided.

The American citizenship has been asked to suspend judgement on certain individuals whose names have been mentioned in connection with the "five percenter" investigation now in progress in Washington. The request is quite proper.

Nevertheless, without raising the question of who did or who did not sell personal influence in Washington for financial gain, there is no question but that the principle involved, wherever in vogue, is a damaging blow to public confidence in good government.

At times it may be difficult for representatives of small business concerns to break through the red tape that surrounds some of the governmental bureaus and agencies in Washington. Under such circumstances it would be perfectly proper for such firms to employ some one to present their case who knows how to get a hearing before these agencies. Such a course would be quite like a man hiring an experienced lawyer to properly present his case in court. He is buying "know how" instead of personal influence.

However, it is a gross betrayal of a sacred trust for any person influential in government to sell his influence to a business concern in order to secure for the business contracts that should be let on the basis of fair, competitive merit. That course is quite like hiring a certain lawyer, not because of his ability to properly present your case in court, but because you think he has personal contacts with the judge in court that will guarantee favorable action on your case regardless of its merits.

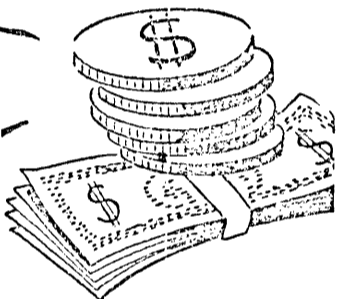
If there are those in connection with our government in Washington who have been guilty of such dishonorable conduct, somebody should "lower the boom." Our government would be safer, more respected and more respectable without them.

What Happens To The Benevolent Dollar?

LAST week we discussed in this column the fact that the dollar we pay to our local church budget for World Service and Conference Benevolences is divided 50-50 between World Service and the work promoted by our two Annual Conferences in the state. The 50% paid for World Service is sent by our Conference Treasurers to the Treasurer of the General Commission on World Service and Finance which has headquarters in Chicago. The Treasurer of this Commission is in effect the General Treasurer for The Methodist Church.

World Service funds handled by this Treasurer are distributed to ten different causes supported in whole or in part by the World Service dollar. The General Conference determines the per cent of each dollar each cause receives.

While there are ten causes which receive support from the World Service



dollar, the major portion of the dollar is allocated to the Board of Missions and Church Extension. This quadrennium seventy-one and one-half cents of each World Service dollar goes to this basic interest in our church program.

Only one who has taken time to make a special study of the matter can have even a general idea of the magnitude of the work of the Board of Missions and Church Extension. In addition to the all but unbelievable program promoted by the Woman's Division of the Board, its work falls into two other general divisions: the Division of Foreign Missions and the Division of Home Missions and Church Extension. The Division of Home Missions and Church Extension has a further division into two sections, the Section of Home Missions and the Section of Church Extension.

It has been the writer's privilege to attend several annual meetings of this great Board. An observer comes away from these meetings almost bewildered by the magnitude of its program, yet with the feeling that every detail of the program at home and to the farthest ends of the earth is under trained personal supervision. One may get some idea of the extent of the work when we remind you that the annual report to the Board by the Secretary of the Division of Foreign Missions made a book with pages nine by twelve inches, containing three hundred twenty-five closely printed pages. Remember also that there are two other general Divisions, the Woman's Division and the Division of Home Missions and Church Extension. Our World Service dollar makes possible the world-wide work of this great Board of our church. (More next week on this subject)

An Uninterrupted Fall Program

ONE of the main arguments advanced for the changing of the annual conference's meeting from the fall season to the late spring was that the leadership of the local church could plan the fall, winter and spring program without fear of interruption. Normally, there is a gain in interest and attendance in the activities and services of the church with the coming of the fall months. To bring a conference year to a close, to attend the sessions of the annual conference, with the possibility of a different pastor being assigned to the charge, served to break the continuity of the fall and winter program. Even if the pastor were returned for another year, he returned to begin a new conference year with all the attending organizational and administrative work that disrupts the regular program of the church.

For the past several weeks the writer has been questioning representative pastors throughout the state about the prospects of an uninterrupted fall and winter program, and almost without exception the answer has been one clothed in eager expectation. For the sake of fairness to all concerned, the pastor should give, if he has not already, much time, thought, and prayer to planning an uninterrupted fall, winter and spring program, that the experiment of the change to the spring conference may have an honest trial.

The only reason the Arkansas Methodist is interested in keeping alive this matter of the "spring conference" is to point out the various implications as they arise from time to time.

Restlessness In Communism's Kingdom

APPARENTLY all is not at ease within the realm of the Communist Kingdom, and when unrest and dissatisfaction arise among any large number within a political dictatorship then one may watch for some significant developments.

For sometime now the conflict between the East and West—Communism and Democracy—has found its greatest point of tension in Germany, particularly in Berlin. The cold war there has, according to reports, on more than one occasion all but burst into flames. Perhaps, the desire on the part of both parties concerned to avoid if possible armed conflict was sufficient reason to restrain hostilities in that area.

The scene but not the tension changed then from Europe to Asia where the armed forces of Communism spread out like a fan through much of vast China. Several billion dollars of U. S. materials and supplies had been distributed by the U. S. in the hope of keeping China free of outside interference while gaining for herself a place among the family of nations.

But the point of greatest tension seems to have shifted, at least momentarily, to southeastern Europe, to Yugoslavia. For sometime now, Communism has been having its trouble with the Church in that part of Europe, especially the Roman Catholic Church. Also, for a longer period of time Marshal Tito, head of the supposedly communistic state of Yugoslavia, has been in disfavor with the rulers of U.S.S.R. A "cold war" in the Communist Kingdom has been in progress for sometime but recent developments indicate the fighting temperature is rising fast. Press reports at the time of this writing indicate

(Continued on Page 4)

Labor Sunday Message, 1949

(Approved by the Executive Committee of The Federal Council of the Churches of Christ in America and issued through the Department of the Church and Economic Life.)

AMERICAN workers in factory, store, field, and office, with their families, compose most of the American nation and most of the Christian churches. Labor Day calls attention to their rights, responsibilities, and aspirations. We therefore call upon the churches to unite wholeheartedly in celebrating this Labor Sunday.

Everywhere workers are taking a larger part in the shaping of their own lives. They are assuming greater economic, social, and political responsibilities.

Workers want status. They want to feel that they are recognized as far more significant than the machines they operate and the materials they handle. They want to bring the democracy they hear so much about into their work-a-day world. American labor has made great strides toward this goal.

Workers want security. They want an end to the ups and downs of the business cycle. They want a cushion against the hazards of unemployment, sickness, and old age. Within recent years the justice of this demand has had increasing practical recognition.

Workers seek self-expression, both in their work and as citizens. This means wide participation for all in economic and political decisions. In America social changes over the years have resulted in gradual but significant progress, partly registered in social legislation.

A World in Ferment

The world is now in a ferment. Movements that were begun to free the people have been used later to enslave them. Other movements have effected profound social and economic changes without sacrificing civil and political liberties. We should take care not to resist change merely because it is change nor to condemn that which exists merely because it is not as new as something which is proposed. The strength of democracy is its ability to reinterpret the old, to use the new, to make continuing adjustment between freedom and justice, between individual rights and social demands. We dare not ignore the just aspirations of all people. We must

strive to realize them within the framework of a Christian society.

The first step toward this end is to recognize the vast changes that have already occurred in our American life. We have shifted to a large extent from individualism to organization, from comparative self-sufficiency to far-reaching interdependence.

With business management this change has taken the form of building up greater corporations and financial groups, representing vast concentrations of economic power. Neither the individual worker nor even the local union can



successfully deal with a multi-million-dollar corporation regarding terms of employment or conditions of work. On the part of labor the growth of industrial unions has been stimulated to balance these powerful concentrations.

How Will Labor Use Its Power?

The Church must never forsake its basic interest in individuals. Nevertheless the times demand that it give increasing attention to group action, group morality, and group responsibility in our economic life. Men and women as objects of God's redeeming love are not means to be used by the powerful for selfish ends. They are neither slaves to be driven nor statistics to be manipulated. Each as a child of God is an end unto himself within God's purpose.

In America the churches are rightly concerned with the motivation and the social consequences of the increased concentration of

corporate power; they face also the great question of the end for which organized labor will use its expanding power. Will it give Christian principles, including social responsibility, a first place in its program? Will the men who guide its affairs exercise Christian humility and justice in their use of power? Will they put the public interest above the special interests of the pressure groups they lead? The answers to these questions depend upon the religious and ethical values held by the people in the ranks and leadership of labor.

The values that Christianity puts first cannot be realized by preaching and the printed word alone. They can most effectively be caught from men who share the problems and strivings of those they would serve. Our churches seek both the organized and the unorganized workers in still larger numbers in their membership and leadership, while they likewise seek to achieve closer contact, understanding, and cooperation with all workers everywhere.

The Task Before Us

Such is the task to which we urge earnest dedication by our churches. This is a task which cannot be done only in the pulpit, in the sanctuary, or where people gather together for prayer and worship. It must be taken also to wherever people live and work. The mission of the churches cannot be separated from the restless masses of humanity who seek justice and freedom.

We cannot escape from our increasing interdependence; rather we must accept its responsibilities and meet its challenges. This means that Christians must be motivated by a purpose to help, never to dominate. Christians must seek a more intimate and sympathetic understanding of the conditions and just aspirations of all working groups in their own communities; and then apply that understanding, rather than ill-informed prejudices, in their judgment and action as citizens on issues that involve labor's rights and responsibilities.

In a changing world, as Christians we not only welcome but seek actively to promote, every advance in human relations toward social justice and human brotherhood under the Lordship of Christ and the love of God for all men.—Requested to be read in the churches on Labor Sunday, September 4, 1949, or, if preferred, on September 11, 1949.

YOU ARE DOING THINGS YOU'LL NEVER KNOW

From the Board of Hospitals and Homes

The superintendent of a Methodist hospital had just concluded his address about the work of the hospital at a Sunday evening service. Just as the pastor rose to announce the concluding hymn a man in the congregation stood up. He said, "Six weeks ago I caught my hand in a corn husker. Three fingers on my right hand were badly mutilated. I was rushed to my doctor who said that he could do very little to save the fingers. He said I might go to White Cross hospital and maybe they could help me. I needed that hand and those fingers in earning a living for my wife and children. I went to the hospital." As he held his right hand high in the air he continued, "That hand is my testimony to White Cross hospital. May God bless that great institution." Whenever you give money to support a Methodist hospital you are doing things you'll never know. You are helping people you may never meet.

The head of one of our Children's Homes received the following letter: Dear Mr.....: Last week was the first anniversary of the adoption of our baby boy. I sat down to write you a letter telling how happy we are and I couldn't write. The words wouldn't come. Every time I took my pen a lump came in my throat and I couldn't even start writing. Now I must write.

"You will never know the happiness this baby has brought into our lives. For many years we felt we were doomed to be childless. That craving for parenthood would never down. After our first attempt at adoption we were so disappointed that we felt hopeless. Then you

gave us this darling baby. If God ever sent a little piece of heaven to earth He did in Jackie. . . and if we were to live to be a thousand years old we would always be grateful for the Methodist Children's Home." Whenever you give money to carry on the work of a Methodist child-caring agency you are doing things you'll never know. You are helping babies, children, and adults of whom you may never hear a word.

A Methodist pastor rang the bell of a convalescent home by mistake. As he turned to walk away an elderly lady stopped him and in an animated, hushed tone told him her story. "My father was a merchant, a devout Christian. I was brought up in refinement and culture but not luxury. I taught school in Pennsylvania forty years. During much of that time I was organist in a Methodist Church and for literally years at a time I did not miss a Sunday service. I have been on the official board of three Methodist churches. I have always been a tither er. . .

"Now I am old, I have no relative and few friends. I am in this home (it was an unlicensed home operated for profit) because there is no other place to be, but this is awful. I sleep in one big room with twenty other women. Many are senile, others live like beasts. We are brow-beaten, quarrelsome, backbiting, and in constant fear of being put out. I never lived so close to hell in my life. I have a little money and these people want it. I cannot live alone. If you know of any place where I can go it will be better than this."

Some months afterwards the pastor was able to complete arrangements for this cultured, Christian woman to spend the rest of her days in a Methodist home for the aged. There she found an environment of Christian concern. She is paying her own way. Whenever you give

WHY I HATE THE TRAFFIC

I don't believe I have ever mentioned this to anyone before, and I know I have never mentioned it in public but the reason for my fierce hatred for this abomination, this curse, is that my own family was struck by it. It struck my own father. Our family lost everything. My father having fallen a hopeless victim to the habit finally stopped at nothing to satisfy his awful appetite. He sold our furniture, even our chairs and beds. He was a terrible victim. He and his wife and his children suffered unspeakably. Now, you see why I hate it and why I'll fight it with every breath until I die.—Dr. E. Stanley Jones, World-famous Missionary.

DR. HASHIMOTO TO TEACH IN OREGON

Dr. Hideo Hashimoto has been appointed to teach Religion and Philosophy at Lewis and Clark College in Portland, Oregon. Dr. Hashimoto is a Methodist minister and has served various churches among the Japanese on the West Coast. Though born in Japan, he has lived in Hawaii and the United States almost all of his life. He has recently received the Doctor of Philosophy degree from the University of California.

money to make possible the establishment or program of a Methodist home for the aged you are doing things you'll never know.

Half our trouble comes of wanting to have our own way, and the other half due to failure to face the facts.—Wesleyan Christian Advocate.

THE DEVOTIONAL PAGE

REV. H. C. BOLIN, Editor

A FAITHFUL PASTOR

Dr. Conant tells of a pastor who, passing a big department store, felt a sudden impulse to go in and talk to the proprietor on the subject of his salvation. Finding him, he said: "Mr. T., I've talked beds and carpets with you, but I've never talked my business with you. Would you give me a few minutes to do so?" Being led to the private office the minister took out his New Testament and showed passage after passage which brought before that business man his duty to accept Jesus Christ. Finally the tears began to roll down his cheeks, and he said to the pastor, "I'm seventy years of age. I was born in this city, and more than a hundred ministers and more than five hundred officers have known me as you have, to do business with, but in all those years you are the only man who ever spoke to me about my soul."—Selected.

SOUL WINNING

Brainerd said, "I care not how or where I live, or what hardships I go through, so that I can but gain souls to Christ."

Matthew Henry wrote, "I would think it a greater happiness to gain one soul to Christ than mountains of silver and gold to myself."

Fletcher of Madeley said to Samuel Bradburn, "If you should live to preach the gospel forty years, and be the instrument of saving only one soul, it will be worth all your labors."

Said Spurgeon, "Husbandman, your Great Employer sent you out to sow the seed, but if no grain of it would ever come up, if you sowed the seed as He told you and where He told you, He will never lay the blame of a defective harvest on you."—Selected.

SIN

A man in the open country watched from a distance an American eagle mount into the sky upon its mighty wings. It was a magnificent sight; but soon it appeared that something was wrong. The king of birds did not continue to rise in the sky with the same power and speed. His flight at first seemed hampered, then came to a stop, until at last the great bird fell down at the wanderer's feet.

Looking closely, the man saw that the eagle was dead. Searching still more closely, he observed that a small weasel had dug its claws into the abdomen of the splendid bird, had soared upward with it into the sky, and had drained the eagle of the lifeblood while the latter tried to escape. Sin is like that.—Jan Karel Van Baalen, in *The Journey of Man*.

APPRECIATION

It is a rare compliment to an artist when a concert-goer considers the price of the ticket too low. When the eccentric pianist, Vladimir de Pachmann, played a concert at Reading, Pa., a member of the audience stopped at the box office and handed in a \$1 bill. "What's this for?" asked the cashier. "I got more than my money's worth," replied the customer, "and I want to pay the difference."—Nicolas Slonimsky, *Etude*.

A SERMON TO THE EMPTY PEW

*I hate to see you in the church,
Even though you're often there,
Every Sunday you are present,
Some folks seem not to care;
I'd feel better if you'd leave here
For you always make me blue.
Do you know of whom I'm speaking?
It is you, oh, Empty Pew.*

*Won't you walk right out and leave me?
Please do not come back again
For you bring me disappointment
And you cause me much chagrin.
I don't like your cold hard faces
Staring at me in full view;
Of all the things that cause me worry,
It is you, oh, Empty Pew.*

*What? You say it's wrong to blame you,
It's an undeserved assault,
That you're here for folks to sit in,
That it's really not your fault.
Well, I humbly beg your pardon
And I wish my members knew
How to be, at least, as punctual
As a cold and Empty Pew.—E. D. Gallo-
way, District Superintendent, Prescott
District, Prescott, Arkansas.*

THE SPIRIT OF CHRIST

People have used various methods of attempting to ascertain their standing before God. Some place their hope on their morality. Like the rich young ruler, spoken of in the Bible, they have lived clean moral lives and they feel that this is all that is necessary. They forget that Christ warned this young man that there was something lacking in his life. Nicodemus is another illustration of the fact that morality alone is not sufficient. A person can be moral without being a Christian, but he can't be a Christian without being moral.

There are others who place their hope on their church membership and church loyalty. They belong to the church, attend its services, and support it with their means. They feel sure that the church will be able to save them. Some are not as moral as they should be, but they are looking to the church to take care of their shortcomings. They have a conception of salvation. They expect to be saved in their sins rather than from their sins.

It will be remembered that the Pharisees stood high in both of these respects. Morally speaking they were the best people Christ met while here in the flesh. No flagrant sins of the flesh could be charged against them. They tried hard to live by the ten commandments and the ceremonial laws of the Old Testament. They were exceedingly faithful to the church. At the expenditure of much time and effort they attended all of its services and supported it with their means until it hurt. They were paying about half of their income in taxes to the Roman Government but this did not prevent them from paying their tithe to the church. In addition to the tithe they also made offerings. We recall the prayer that one of them made in the Temple. He reminded the Lord of his church loyalty; his tithing and offerings; his giving to the

poor; and his fasting twice a week. From the standpoint of being a good man and a loyal church member there was nothing against him, but in spite of all this he went down to his house without justification.

Christ called these Pharisees hypocrites. He said they were standing in the gate of heaven, but they refused to enter themselves and were preventing others from entering. Their trouble was an inside matter. On the outside their lives looked good but on the inside they were wrong. They were like painted graves—on the outside they looked good but on the inside they were full of ravings and dead men's bones. Their sins were sins of the spirit rather than the flesh, and after all, these are the most damning sins one can have.

There are many today who have the same trouble as did the Pharisees. Their sins are of the spirit rather than the flesh. Paul laid great emphasis at this point. In Romans 8:8 he went on to say, "He who hath not the Spirit of Christ is none of his." The real test of discipleship according to the Apostle is whether or not one has the Spirit of Christ. We can put that test along by the side of our lives today for we can learn from the Bible just what his Spirit was.

The Spirit of Christ was the spirit of self-surrender. He never tried to have his own way but was always anxious to do the will of the Father. Immediately following his baptism he was in the wilderness for a period of forty days. He was there seeking the will of the Father concerning the building of his Kingdom. He closed his active ministry on his face in prayer in the Garden of Gethsemane. Again he was seeking the Father's will. He was carrying the burden of the sins of the world and the load was almost too much for his physical nature. Three times he prayed that the cup might pass, but closed each prayer with the

words, "Nevertheless, not my will but thine be done."

Again, the Spirit of Christ is a spirit of obedience. Self-surrender to the will of another and obedience are closely akin. In speaking of the obedience of Christ Paul said, "He being in the form of God thought it not robbery to be equal to God, but when he found himself in the form of a man he became obedient unto death even the death of the cross." The poet sang, "Trust and obey for there is no other way to be happy in Jesus, but to trust and obey."

Another quality of the Spirit of Christ was that of sacrifice. In fact sacrifice motivated by love is the very heart of the Christian religion. God loved the world and gave his Son. Christ came to redeem mankind and said of himself, "Greater love hath no man than this that a man would lay down his life for his friends." The world lauds its "go-getters" but Christ was a "go-giver." He gave his all for others and never stopped to count the cost.

The Spirit of Christ was the spirit of faith. He had unbounded faith in the Father. He was constantly admonishing others, "Have faith in God." To one in trouble he said, "All things are possible if you can only believe." He never doubted the Father. He never doubted but that righteousness would finally be victorious. He had every reason to doubt men. They were constantly failing him, but he believed in them in spite of their weaknesses. He believed that redeemed human nature, weak though it may be, is the raw material out of which the Kingdom of God can and will be built.

Again the Spirit of Christ is a spirit of service. The biography of Christ is found in one sentence and that sentence is in the Bible—"He went about doing good." He girded himself with a towel and washed the disciples' feet. After giving them this great object lesson in humble, unselfish service he said, "You call me Lord and Master and you say well for so I am, but I am among you as one who serves."

Last and most important the Spirit of Christ is a spirit of love. He loved both his friends and his enemies—one group with a love that made him glad and the other with a love that made him sad. He went the second mile and turned the other cheek. He prayed for his murderers—"Father, forgive them, for they know not what they do." In speaking of Christ, John said, "We love him because he first loved us."

The test, therefore, of true discipleship is the possession of the spirit of self-surrender, obedience, sacrifice, faith, service and love. This is the Spirit of Christ, and "He who hath not the Spirit of Christ is none of his."—H.O.B.

"As for the clergy, they're a poor lot," said the grumbling layman. "Yes," returned the bishop, "some of them are poor indeed; but consider the stock from which they come. You see, we have to make them out of laymen."—*Watchman-Examiner*.

Incipient intoxication shows itself in a failure to form involved and abstract relation of ideas.—Herbert Spencer.

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
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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. Schwendimann, Arthur Terry,
Aubrey G. Walton, Burney Wilson.
North Arkansas Conference—John Bayliss, W. Glenn
Bruner, J. G. Moore, Joe Pierce, C. M. Reves, R. J.
Rice, J. W. Workman.

Entered as second-class matter, January 31, 1903,
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, 1919.



A WEEKLY MESSAGE

By FORNEY HUTCHINSON

A TRIUMPHAL ENTRY

Matthew 21: 12-13—And Jesus went into the temple of God, and cast out all them that sold and bought in the temple, and overthrew the tables of the money changers, and the seats of them that sold doves.

And said unto them, It is written, My house shall be called the house of prayer, but ye have made it a den of thieves.

The triumphal entry was a great occasion. The multitudes were mightily moved and followed Him, crying, "Blessed is He that cometh in the name of the Lord," throwing their garments and branches from the trees in the way.

Jesus entered the temple and told the people that they had perverted the use of the Father's house. "It should be called the house of prayer, but ye have made it a den of thieves." First of all, they perverted the name of the temple. In the second place, they perverted its use.

Now, a den of thieves could be used for two purposes. It might be a place where thieves operate, where they gather to make their plans and divide their loot. Or, it might be a place where thieves congregate.

In our day the church represents a great perversion at times, not so much because it is a place to store loot, but because it is a place for designing men and women to misappropriate or misrepresent. "My Father's house shall be called a house of prayer." It is difficult to comprehend the significance and meaning of that statement. We would do well to carefully consider under which head the church of our day classifies, as a real "house of prayer," or where unworthy men and women assemble for unworthy purposes.

GROW TALL

By William Young Elliott

Let us grow tall as the pine tree grows, seeking the blue sky, seeking the far view, seeking the sun;

Let us leave the low earth, and the dark shadows, and the creeping vine that would strangle the soul.

Above we shall find room for our green, spreading branches, and warmth for their tender new growth.

There we shall feel the soft sun by day, and by night look up at the stars.

There we shall see birds wheeling against a blue sky, and the white summer clouds, and the sparkle of the clear waters far below.

There we shall breathe the clear clean air of infinity.

There we shall find God!—In The Christian Advocate.

NEWS AND NOTES ABOUT FACTS AND FOLKS

REV. J. A. REYNOLDS of Vilonia writes: "Am on my way home after visiting my daughter at Walnut Grove, California. We spent three days and night on the Pacific beach and rode down the coast on the way back. I spent a day and night at the Grand Canyon."

ON Sunday evening, August 7, Dr. Lafayette M. Harris, president of Philander Smith College, Little Rock, spoke to the Methodist Youth Fellowship of the Benton Church. Rev. H. O. Bolin is pastor. At the Sunday evening church service Dr. John W. Cline, returned missionary from China, was the speaker.

AT a beautiful and impressive ceremony Sunday, August 21, Rev. Cleve Gilliam, pastor of the Rondo Methodist Church, christened his little grandson, Claude Harold Gilliam, Jr. Mrs. O. D. Johnson writes: "It was the first time in the history of the Rondo Church that a grandfather has christened his grandson."

WITH recent publication in twelve new languages, some part of the Bible has now appeared in 1108 languages and dialects. The American Bible Society lists some of the new languages as Fanti, Karre, Mundag, Nosu, Panaieti, Bamileke, Barrow, Eskimo, Batua Gondi, Keripako and Terena. W. W. Reid, in his column, News in the World of Religion, asks, "Can you tell me where they are spoken?"

DR. JOHN O. GROSS executive secretary Division of Educational Institutions, The Methodist Church, was the speaker at the August 12 commencement exercises at Florida Southern College in Lakeland. Seventy-seven students were graduated at that time and 104 will be graduated on August 31. Dr. Gross selected "The Responsibilities of the Privileged" as the subject for his address.

A new science hall has recently been added to the buildings of Ewha Woman's University in Seoul, Korea, from funds furnished by the Woman's Society of Christian Service of the Methodist Church which maintains the institutions. This makes the eighth stone structure on the Ewha campus. Miss Marie Church and other American missionaries on the faculty find the young women of Korea as eager as their brothers to keep abreast of scientific developments.

THE Houses of the Convocation of Canterbury "took no action" after hearing two hotly debated sides to the proposal to license certain well-qualified lay-women to take part in "statutory services" of the Church, such as reading the morning and evening prayers. While the Archbishop of Canterbury, pressed for enough clergy to fill the needs of his churches, favored such licensing, the committee appointed to study the matter opposed the ideas as "a departure from the age-old order of Christian life" and as "a hindrance to the reunion of Christendom."

THE REV. A. A. CHAMBERS, rector of St. Peter's Protestant Episcopal Church, Auburn, N. Y., tells his people this about missionary needs: "It was a Jew who brought the gospel to Rome; a Roman who took it to France; a Frenchman who took it to Scandinavia; a Scandinavian who took it to Scotland; a Scotsman who evangelized Ireland; and an Irishman who made the missionary conquest of Scotland. No matter where one's ancestors lived, they received the gospel at the hand of an alien race. And yet, there are some who say they do not believe in missions."

THE leading English-speaking denominations in South Africa—Anglican, Congregational, Methodist, Presbyterian, Baptist, and Churches of Christ—have jointly set up a School of Theology, Livingston House, at Thodes University, Grahamstown. Two years ago four of these denominations established cooperatively a department of divinity at Rhodes University College, with an English Congregationalist as professor. The number students increased so rapidly that a full-time Church of Scotland minister

REV. R. E. L. BEARDEN PASSES AWAY

After several months of ill health, Rev. R. E. L. Bearden died at his home in Leachville last Thursday, August 25. He and Mrs. Bearden had made their home at Leachville since he retired from the active ministry at the conference in the fall of 1940.

Brother Bearden was born at Yellville, Arkansas, February 11, 1872. He spent forty-two years in the active ministry, serving as pastor in some of the strongest pulpits of the North Arkansas Conference. He was pastor also at Arkadelphia, in the Little Rock Conference. We was Presiding Elder of the Conway and Jonesboro Districts.

He is survived by his wife, two daughters, Mrs. Clemma Bearden of Leachville, and Mrs. Edward Gordon of Morrilton, and two sons, John F. Bearden of Leachville and Rev. Robert E. L. Bearden, Jr., our pastor at Goddard Memorial in Ft. Smith. The funeral service was held at Leachville Methodist Church. A more complete write-up will be carried at an early date.

was added. There are also part-time lecturers for the Anglican, Presbyterian and Methodist sections. One Dutch Reformed student has been enrolled.

THE recent death in Orange, New Jersey, of 86-year-old Miss Jane DuBois Baldwin has brought to light again a dramatic story of Congregational Church missions in a tiny pin-prick island of Kusaie in the South Seas among the Micronesian people, and 8,000 miles from America . . . The story began in 1891 when Miss Baldwin and her sister, Elizabeth, 36 and 39 years of age respectively, decided to give up their school teaching and enter missionary service. Their Church sent them to Kusaie, and there they lived with but one visit to New Jersey in all the years since; for 29 years they were the only white folk on the island, and the nearest doctor was 400 miles away by sea. But despite typhoons, short rations, epidemics, native warfare, illness, and two world wars, these two women stayed at their post. They secured a hand press and on it printed a Bible in Kusaian which it took them 14 years to translate; then they printed Pilgrims Progress, an arithmetic, and other books in the same language. Meanwhile they held classes and taught the people to read; gathered congregations and conducted services. Miss Jane paid for her work with the loss of her eyesight, but they carried on. Miss Elizabeth died in 1939, and the following year the Church brought Miss Jane home because of the war situation.

RESTLESSNESS IN COMMUNISM'S KINGDOM

(Continued from Page 1)

the massing of troops both by the Reds of Russia and by Marshal Tito.

In the light of developments on both sides of the Iron Curtain of Communism, Christians do well to remember at least two principles of their faith. First, Christianity is not synonymous with Democracy, Socialism, Capitalism or any other political concept. The Christian Kingdom is not of this world. Christians may well find within several of these concepts certain ideas which are in keeping with true Christian traditions, but at the same time the cause of righteousness is not to be identified with any one of them. And, secondly, Christians should be the first to remember and the last to forget that eventually truth and righteousness triumph. The course which truth takes to eventually assert itself may seem strange and delayed, but this should not be the cause of any wavering of the Christian's faith.



Methodist Missionaries To Go Into Okinawa



By T. T. BRUMBAUGH, Chairman of the Okinawa
Committee of the Foreign Missions Con-
ference of North America

METHODIST missionaries will soon return as resident workers to Okinawa, a country that has been without a permanent, full-time missionary from churches in the Foreign Missions Conference of North America for the past 25 years.

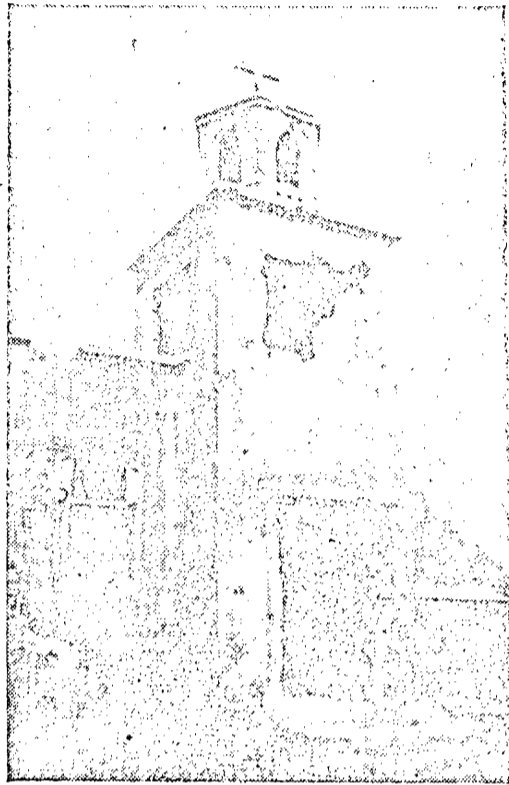
With the approval of Military Government our group is now training several missionary couples for work in Okinawa and the nearby islands. This undertaking will be genuinely interdenominational. It was instituted at the request of the Church of Christ in Okinawa, a united Protestant group. Already the Methodist Board of Missions and the overseas missionary agency of the Protestant Episcopal Church are training missionaries for this work. Here in the United States the responsibility for sending these missionaries will be coordinated through the Okinawa Committee of the Foreign Missions Conference of North America.

These missionaries will restore congregations, reconstruct churches and extend evangelism under supervision of the United Church in Okinawa. Before the war there were 10 Methodist Churches. Today, all are in shambles.

Both of the newly appointed Methodist missionaries to Okinawa are young men who saw Pacific service with the American forces during the recent war. Probably the first missionaries to reach Okinawa next winter will be Rev. and Mrs. Otis Bell, who are now studying Japanese in the University of California language school at Berkeley. Both completed training at Asbury Theological Seminary, Wilmore, Ky. Another newly appointed Methodist couple are Rev. and Mrs. Lonzo A. Battles, Jr., who will complete their theological study at Southern Methodist University, Dallas, Texas, by the beginning of 1950 and will leave for foreign duty later the same year.

Okinawa has many friends in the United States. Though most of them pass as Japanese from whom they are scarcely distinguishable, there are many native-born Okinawans here. Then, too, there are many Americans who recall supporting Christian missions in the Loo Choo (name given to the Rhykyus Islands before Japan's imperialistic exploits) Islands before the war and who are still deeply interested in seeing the church firmly established there. Also, there

are now thousands of America GI's who served for a time in Okinawa and who remember their Christian friends there with deep affection. There also are many American Christians who realize



One of the ruined churches of Okinawa

the importance of fostering Christian principles and institutions at this strategic post-war outpost of American power and influence on the shores of Asia.

Such convictions as there must have been decisive in the decision by the Crescent Hills Methodist Church, Louisville, Kentucky, to underwrite support of Rev. and Mrs. Otis Bell as their Advance "Special" contribution during this quadrennium.

Another American deeply interested in the welfare of this group of islands is Dr. Lucian H. Bittner, a doctor who saw wartime naval service in these islands. Dr. Bittner, now of Glendale, Calif., became so deeply interested in this work that on his return to his home town and church he organized a youth movement for the evangelization of Okinawa. Offerings were collected in specially made ceramic banks designed as replicas of the Methodist churches destroyed in Okinawa. These members of Dr. K. M. Edwards First Methodist Church of Glendale already have raised sufficient money to support a missionary there for more than a year.

Spurred by the first hand reports of Chaplain L. A. Thigpen, Jr., who was stationed on Okinawa during the war, the Central Jurisdiction plans to underwrite specials in that country. Chaplain Thigpen is now stationed at a Veterans Administration Hospital in Tuskegee, Ala.

Methodist missionaries lived and worked in Okinawa until 1924. The names of Dr. and Mrs. H. B. Schwartz and Rev. and Mrs. Earl R. Bull are still revered among the natives, as they are likewise among the Japanese whose language and culture have been so closely identified with these islands.

Before the war, there were many Protestant churches scattered throughout this little archipelago. However, the continued American bombings destroyed most of the buildings on the islands. When the American forces landed on Okinawa in wartime, they did not fully realize the extent of the Christian community in that area. Soon chaplains and Christian GI's discovered several thousand Protestant Christians believing as they and holding the same beliefs as theirs. The Christians of the Loo Choo who had banded together into a united church for self-protection and mutual inspiration during the war, found encouragement from the American chaplains. They are now united in one Protestant body, the Church of Christ in Okinawa.

Life in the Rhykyus is now getting back to normal with the reduction of military and naval personnel to garrison status. Nevertheless, the towns and villages were so extensively destroyed during the war, that a revival of pre-war church activities is impossible until the economic and social life return to normal.



St. Christopher's Training College



By FLORENCE GORDON, Editorial Assistant,
Foreign Missions Conference

THE government of India is looking today toward its teacher training institutions. It has adopted a plan of "basic education," making free, popular, universal schooling compulsory for every child between the ages of six and fourteen. With a population of four hundred million people, and an illiteracy of 88%, it takes a brave young nation to undertake as gigantic a task. But Independent India is brave, and it is convinced that only as it educates its masses can it hope to take its rightful place among the nations of the world. This program calls for hundreds of thousands of trained young teachers to teach the youth of the land.

Among the women of India, the percentage of illiteracy is much higher than 88 per cent; it is 98 per cent. Only two per cent of the women can read and write. The percentage of educated women, however, is disproportionately higher among the Christian women of India, who definitely constitute a minority group, but one which had the benefit of early training. The Christian missionaries who entered India a century or so ago rejected the idea that women could not learn and pioneered in the education of girls as well as boys. Thus it happens that many of the schools and colleges for women today are mission institutions and that they share in the efforts which the government is making to graduate enough teachers to educate the people.

One of the teacher training institutions to

which the government is looking for help in supplying teachers for its youth is St. Christopher's Training College in Madras, which has just been celebrating its Silver Jubilee. When it was started in 1923, this was the first school for college graduates who wished to prepare for teaching in all South India. It was an outgrowth of the Women's Christian College of Madras, and its first class of twelve girls had a number of graduates of that college. Both colleges are familiar to church women in America, for they share in the World Day of Prayer offerings, and have special support also from a number of the denominational foreign mission boards. Thus St. Christopher's Training College has the backing of five British and Scotch societies, the Women's Missionary Society of the Presbyterian Church in Canada, and of the Methodist, United Lutheran, Reformed, Congregational Christian, Northern Baptist and Episcopal women in the United States, as well as the International Order of the King's Daughters and Sons, Inc.

While in 1923-24 there were only twelve students, in 1948-49 there were 170 enrolled, besides 750 girls in Bentinck High School, the practice school for the student teachers. Miss K. Nora Brockway has been principal for the quarter century.

Of the first graduates, five returned for the twenty-fifth birthday celebration. All five are married but all have managed to find time to render service outside of the home. The variety

of work which they have been carrying on is abundant index of the value of their training to India. Mrs. Gauri Pavitrana was a teacher in a government school in Cochin State and became a nominated member of the Cochin Legislative Council. She had the honor of introducing a bill, which became law, prohibiting the evil custom of dedicating girls to the temple.

Mrs. Azariah was an inspector of schools, but later, when she was already the mother of five sturdy sons, studied law. She is now an advocate of the Madras High Court, and as such gives untiring service to unprotected women and girls.

Mrs. Phanuel was for a time on the St. Christopher's staff, and is now head-mistress of a school at which several former St. Christopher's students are faculty members. Mrs. Arputhanathan was offered the post of headmistress of Bentinck School more than fifteen years ago, at a time when few Indian women were heads of schools; her marriage made it impossible for her to accept, but in recent years she has done very good work as a supervisor of primary schools, which has given her opportunities for promoting understanding between parents and teachers.

Before the war Mrs. Abraham helped her husband run a big mission school in Rangoon. When Burma had to be evacuated, Mrs. Abraham was appointed Y.M.C.A. secretary for troops in Assam, and Mrs. Abraham became warden of a

(Continued on Page 14)



THE CHILDREN'S PAGE

ANNIE WINBURNE, Editor



IN STORYLAND

TED'S THRESHING DINNER

Ted had no idea what threshing day meant on his uncle's big farm, for it was the first time he had ever been in the country, except just to drive along the road in automobile or a train and see the fields and houses fly by. "I'm a little bit afraid to have Ted go to Uncle Frank," said Ted's mother. "He may eat too much and get sick."

"Why, mother, I never eat too much, do I?" asked Ted.

"No, but this is different," said his mother.

Everything moved so fast that morning that Ted could scarcely believe his eyes. A big puffing engine turned in the farm gate with a big machine that he did not know the name of hitched behind, and then back of that a wagon of some sort. The man had to be careful not to tear down the big gate-posts; then half a dozen teams drove up and in a few minutes the ripe grain was rushed out of a kind of trough and men were quickly sacking it in big grain sacks to be hauled away, emptied, and the sacks brought back.

"Come, we've got to go to the house," said his cousin Tom. "Hurry up! There will be more grain when you get back."

Ted was not anxious to go, but Lottie and Tom and all the children who had come with the mothers, who were now helping Aunt Jane to cook, rushed off to the kitchen door, and he had to follow.

"Are you getting hungry?" asked Aunt Jane, seeing the little crowd at her kitchen door. "We've been expecting you."

She went back to the kitchen and presently came out with a big tin pan filled with backs and necks of chicken. A lady followed her with a big pile of bread and butter sandwiches.

"Now, wash your hands clean," said Aunt Jane, "and then help yourselves."

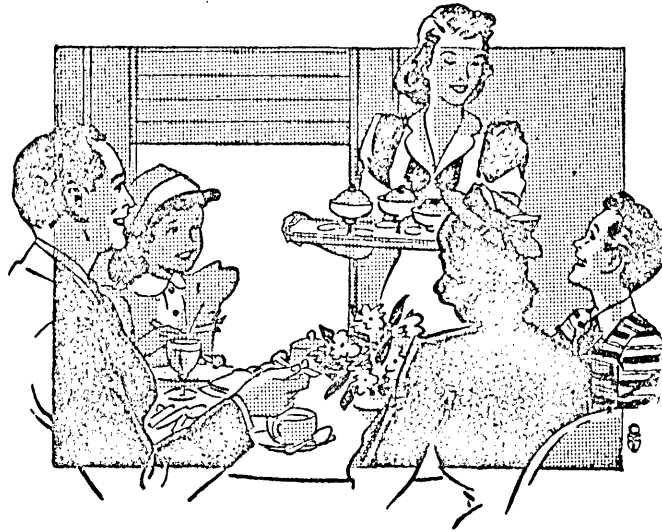
"I didn't know dinner came this early," said Ted.

"This isn't dinner!" cried all the children. "This is a piece. We always get a piece everywhere when we go threshing."

Almost before the children had picked the bones clean and handed them over to old Bruce, the lazy dog, the engine tooted three times and the men began to come to the house to wash up for dinner. The big, long table was quickly filled, and through the kitchen door the children could see the ladies hurrying back and forth with heaping dishes of food. Then came the clearing away and the dish-washing, and after what seemed ages the children were called to eat with the cooks.

There was more chicken and vegetables and pie and cake and so many good things that Ted had to unbutton his belt, as all the others did. He forgot all about what his mother had said about eating too much and filled himself up with the good hot food.

"Now, I think that will last till supper time," said Ted, sliding down from his chair. "I couldn't hold another bite."



A HAPPY TIME

*It's a very special time
When the family eats out.
We like to plan ahead for days
Before it comes about.*

*We do our chores before we go
To have the evening free,
We also have our school work done,
We do it thoroughly.*

*So we look forward to this time
As the very finest treat
When mother, dad, brother and I
Go down town to eat.*

—A.E.W.

JUST FOR FUN

Guest—Don't you know roller-towels have been prohibited in hotels in this state for the last three years?

Manager—Sure, but that towel was put up before the law was passed!

An old lady had a son in the Navy. On one of her rare visits to a neighboring town she saw a sailor. Trembling with excitement she asked him if he knew her boy. She told him his name.

"Well, what ship is he on?" asked the sailor.

"What ship?" exclaimed the old lady. "Are there two?"

A young thing was late for the symphony concert. "What are they playing now?" she breathlessly inquired of the usher. "Ninth Symphony," the usher replied. "Goodness," exclaimed the tardy one, "am

"It won't have to last," said Lottie. "There will be another piece this afternoon."

It was late at night before Ted got home, and, sleepy as he was, he had to tell his mother about the wonderful day. "I had three big dinners and one supper," he said, "but with all that I'm as hollow as a log. I could drink a glass of milk right now. I tell you, mother, threshing is awful hard work."

"It must be," said his mother, going to get the milk. "I used to eat their dinners on threshing days myself, so I know how it goes."—Richard Christian Advocate.

I as late as that?"—Nicholas Slinimsky, Etude.

A little boy had been told by his mother not to mention a guest's amputated foot.

"No, Mother," he replied, "and when I get to Heaven I won't say anything to John the Baptist about his head."—Irish Catholic.

When John Jones took his hunting dog out in the fields to show him off to several strangers, to his amazement the dog pointed at one of them.

"He's smarter than you think," said the man, "my name is Part-ridge."

"I heard you were married a few weeks ago. Is that right?"

"And I heard, too, that your wife came from a fine old family."

"Well, came is hardly the word for it. She brought it with her."

A clerk who had been on a buying trip in New York wrote to the store bookkeeper back home:

"Since I have been away I have seen many strange sights and hope to see you on Monday."

Archie: If you had five dollars in your pockets, what would you do?

Bob: I'd think I had some other fellow's pants on.

"Henry," the little woman reminded, "it's high time you had your picture taken again."

"I'd do it, dear, except for one

IN THE WORLD OF BOYS AND GIRLS

PRAIRIE DOG, "PETE"

By Dorothy C. Retsloff

When the Bensons first moved to Montana, they lived on a ranch ten miles from the nearest white people.

George Benson was nine years old. He had no play-fellows, so he made friends with all the little wild creatures that he could.

One morning his father came in from the pasture with a baby prairie dog in his pocket. The little thing had been very much hurt by some animal, probably a coyote.

Mr. Benson handed it to George and said: "Here, son, see what kind treatment will do for a prairie dog."

So "Pete" became an inmate of the Benson home. The hair on his back and sides was a reddish gray, on his belly it was a very light gray. His legs were short, his breast and shoulders wide. His little ears looked as if they had been cropped. The two inner toes of his front feet were long and sharp. George's father explained that they grew that way, so that Pete could dig his home in the hard earth.

George bound up Pete's injured leg and washed the cut places on his back. He kept him in a box and fed him with tender grass. He never handled him roughly nor spoke in gruff tones. After four weeks of kindness and care, Pete was following George everywhere and was as playful as a puppy.

When Pete was full grown, he measured twelve inches from the tip of his nose to the root of his shaggy tail, and the tail itself was five inches long.

One day in October, while Mrs. Benson was working in the kitchen, Pete ran in. He sat up on his haunches, and barked in his high-pitched voice. She went on with her work. Pete got as close to her as he could, sat up and barked again. It was the first time he had ever acted in such a strange manner. She went to the other end of the kitchen. Pete followed and repeated his strange performance, then he hurried to the door.

Mrs. Benson followed him. She saw two-year-old Helen going down the road toward the creek. Evidently Pete knew that the water was no place for baby Helen, and he found a way to tell her mother.

Prairie dogs live in burrows in the ground. They damage thousands and thousands of dollars' worth of crops every year. Farmers consider them great pests and try to get rid of them by putting poison down in the burrows.

Prairie dogs are nearly always plump and fat. They seem to be happy little creatures in spite of the unfriendliness of the world about them.—Our Dumb Animals.

thing," Henry replied.

"And what is that?" asked the little woman.

"The fact," explained Henry wearily, "that whenever I have my picture taken, it looks like I was having my picture taken."



"Get The Business"



By BISHOP WILBUR E. HAMMAKER, Executive Vice-President of the Board of Temperance of the Methodist Church

THAT slogan fits the latest whiskey advertising exploration like a glove fits a hand. No matter what the cost, "Get the business."

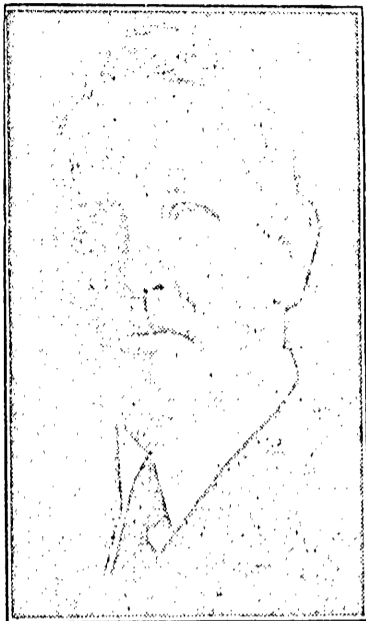
Forget the proprieties and the promises. Put them away as outworn. "Get the business," no matter what usages of decency may be brushed aside.

Schenley's is setting the pace. They are, according to the New York TIMES and ADVERTISING AGE, negotiating with the broadcasting companies. Thirteen years ago, the Distilled Spirits Institute adopted a resolution declaring radio advertising to be "out of bounds" for the makers of distilled liquors. Schenley, although not a member of the Institute, has followed this policy.

But now comes Schenley, doing a "right about face." Reason: the need of more business. Decreasing sales has caused this large company to cast about desperately for new ways and means to jog memory and imagination, to the end that more whiskey be consumed. A man's home is to be no longer his castle. He is to be cornered at his own fireside by the importunate pleaders for the use of more liquor. His children, too, must hear the high-pressure presentation of the values and virtues of Schenley's liquor.

It is an arrogant procedure. Senator Edwin C. Johnson of Colorado, Chairman of the Interstate and Foreign Commerce Committee of the Senate, recently wrote a vigorous letter to Honorable John W. Snyder, Secretary of the Department of the Treasury, concerning this new threat. As head of the Treasury Department,

Mr. Snyder has general supervision of the Alcohol Tax Unit. The Senator asked for the exercise



BISHOP WILBUR E. HAMMAKER

of authority by the Tax Unit to prevent this outrage, which he characterizes in different parts of his communication as "blind" and "selfish" and "vicious."

It is all three of these—also "stupid." "Whom the gods would destroy, they first make mad," is an ancient saying. It is still true. Liquordom can go too far. Becoming mad (that is, insane) in its greed for gain, it can go beyond the long-suffering patience of the people. Far-seeing thinkers in the liquor group see this and sound forth intermittent warnings to their fellows. Their refrain is: "Do not tempt the American people to take drastic steps because of excesses."

To advertise whiskey on the radio and by television involves jeopardy. Good advice is, "Better think twice before such a dangerous step is taken." It will be the clear and complete repudiation of pledges and promises made by liquordom across the years, beginning with the days of "Repeal" agitation back in the late 20's and early 30's. Greed can over-reach itself.

A similar indirect caution to the broadcasting companies was voiced in a letter written by Senator Johnson to Honorable Paul Walker, Acting Chairman of the Federal Communications Commission. In this communication, the Senator suggests that the Commission consider the total implications of the proposed whiskey radio advertisements and issue a warning. It would be as unseemly for the broadcasters to take the money as it would be for the distillers to give it. Common decency should restrain both crowds. If they are without self-imposed restraints, then it may be necessary for the people, through government, to take a hand. Distillers and broadcasters had better "stop, look, listen."

WASHINGTON AVENUE CHURCH MEETS CHALLENGE OF THE ADVANCE PROGRAM

The Adult Division of Washington Avenue Church School, North Little Rock, for three and one-half years has supported a native preacher, Rev. Benjamin Punjabhi of Naid, India. The Advance Committee of the Church recently met and recommended that the congregation take over the support of the native pastor at \$200.00 a year and in addition that they pay \$400.00 a year necessary for maintenance of a Civic Center in the section where their native pastor is laboring.

The project was presented to the entire congregation and was unanimously adopted. If more than \$600.00 a year is contributed it will be used for a student scholarship.

Special envelopes furnished by the Advance Committee were put into the hands of every resident member. The congregation was very enthusiastic in accepting the Committee report.

The congregation also voted to devote the entire contribution on the third Sunday of the last month in each quarter of the quadrennium for this cause. On the third Sunday of August \$154.00 was contributed to this fund in addition to \$50.00 previously paid in June.—Joe A. Goetz.

LACK OF VISION

Finding a pet bass had eaten all his minnows, a fisherman placed a glass partition across the pond. The bass could see the minnows but bumped his nose every time he tried to reach them. When the glass was removed, the bass moved among the minnows without trying to eat them. Later, to his surprise and disappointment, the man found the bass dead. He had died of starvation with food

DR. HARGRAVES HONORED BY COUNCIL



Dr. Corliss P. Hargraves (left) of Nashville, Tenn., secretary of the Council of Secretaries of The Methodist Church since 1940, recently received a special citation for his distinguished service in that office. The presentation was made on behalf of the Council by Dr. Thomas A. Stafford of Chicago, executive

secretary of the Board of Pensions (Illinois Corporation). Dr. Hargraves is retiring from his work as executive secretary of Methodism's Interboard Committee on Missionary Education and as secretary of the Council of Secretaries and will take up other duties in the near future.

all around because he "couldn't see further than the tip of his nose."

Imaginary fear, prejudice, and habit can be a barrier and cause of failure, just like the glass partition was to the bass who was unable to

recognize the importance of changing conditions to himself.—Bill Gutwein, director of industrial relations, Pied Sheet, C. T. Dearing Printing Co.

SCHOLARSHIP FOR STUDENT IN MEDICAL COLLEGE

The Virginia Conference is pioneering by providing a \$1,000 annual scholarship for a student of the Medical College of Virginia who will serve at least four years in a rural area after graduation. Funds are provided by the Golden Cross offerings of the Conference and are under the supervision of a committee composed of the president of the Medical College, president of the Conference Board of Hospitals and Homes, and Conference Director of Golden Cross. They are also the committee to select candidates.

Rural area is defined as all territory other than incorporated cities or towns within the Conference. The year spent in internship in an approved hospital in such an area will be counted as one of the four. In the event that the student defaults on the agreement, the funds given him are to be returned.

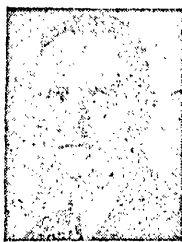
The first recipient of this scholarship is A. McKinley Reynolds, Jr., son of a Methodist minister, who will enter the Medical College of Virginia this fall.

It is hoped that such a program will be launched in other Conferences and that it will include young people who are studying in such fields as social case work, nursing, hospital administration, medical librarian, etc. This is possible under the flexible Golden Cross program by which funds are used as the Annual Conference directs.

Wine gives a man nothing. It neither gives him knowledge nor wit; it only animates a man, and enables him to bring out what a dread of the company has repressed; it only puts in motion what has been locked up in frost.—Boswell's Life, III, 327.

On A Wide Circuit

By W. W. REID
We Live By Faith



HERE was nothing particularly exciting or noteworthy (except to myself) in my recent vacation trip into Canada by motor car. The experience was not unlike that shared by thousands of others as they rolled hither and yon over America's smooth and yet smoother highways.

But something started my mind on how much faith each of us unconsciously exhibits as we propel a ton of metal at 40 m. p. h. for hours at a time. I suppose a "raw savage," "unconditioned" to modern (or any) means of conveyance, would be terrified beyond expression at least the first time he was driven over our highways. But we "moderns" have developed so much faith we never even consider the subject, much less be impressed by it.

I had faith—unexpressed and unconscious for the most part—that this ton of metal would get me to my destination and back; that the men who put it together, fifteen years ago, knew their job and that it had at least as good a chance to survive as had the "One Horse Shay." I had faith that the men who built U. S. Route 1 did not let it come to an abrupt stop around the corner I was turning, and that the road there would be clear and without great holes or barriers. I had faith that the gasoline station attendant was selling me gas unmixed with water; that the drivers hurtling machines in the direction

opposite to mine would keep to the right side of the road—even that British drivers in Canada would do that; that red and green lights meant what I had been told they meant, and, obeying them, I would not become entangled in cross-traffic; that policemen were in the towns to help me and that road signs—"hill", and "curve" and "slow"—were for my safety and protection, and the safety and protection of other drivers and of pedestrians. I had faith that my friends in Canada meant their invitation, that they would be glad to add me and mine to their family circle.

Indeed, every step upon the gas, every pressure upon the brake, every foot I travelled was an act of faith. It was an act of faith in me, and in God, and in the round earth which I drove. Without that faith—now as natural to me as breathing—I could not even have stepped into the car, nor could I have stayed at home without fear.

So, as I travel through life, I travel with faith; without faith in something, in someone, in some power, I would die. Daily, in my every act, I am accepting something from the hands and the spirit of the Power that shaped and holds, and controls the forces of earth and the universe. I cannot move without that faith. For the most part, I am unconscious of my faith, I do not talk about it, so much is it part and parcel of my life. It is a faith in the orderly processes of the universe that we have, even when we do not express it in words. And that ignoring, sustaining, orderly Power most of us call God.

YEARBOOK OF AMERICAN CHURCHES

1949 Issue edited by George F. Ketcham of the Federal Council of Churches. Sowers Printing Company, Lebanon, Pa. (\$3.50) 200 pages.

The Yearbook is the only regularly published reference volume giving up-to-date information on every religious denomination from the largest to the smallest in the United States and Canada. It is the 19th biennial issue sponsored and compiled under the auspices of the Federal Council of the Churches of Christ in America. The 1947 edition carried detailed information only on denominations with 50,000 members or more. The new issue includes detailed information on all.

The Yearbook, containing statistics and general information concerning churches and allied organizations is an indispensable reference work. It includes a detailed directory and record of U. S. religious

bodies—Protestant, Catholic and Jewish—with names and addresses of church officials. It also lists the 260 religious bodies in the United States and Canada; officers of synods, dioceses, state conferences and conventions of major denominations; state and local church federations and councils of religious education; theological seminaries, colleges and universities, religious periodicals; 200 social and civic agencies, world-wide church agencies, national cooperative religious organizations, statistics of membership and finance. There is also a directory of relief agencies, denominational and interdenominational.

If we are not masters of ourselves, we are not fit to be leaders of others.—Spurgeon.

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HARVEST FESTIVAL SERVICE

NEW YORK CITY—Even a city congregation can find vital meaning in a service of thanks and praise for the fruits of the harvest, Dr. Benson Y. Landis, secretary of the Protestant Inter-council Committee on Town and County, said in a message urging all Protestant churches, both rural and urban, to set aside one Sunday between now and November for a special Harvest Festival service.

From earliest times, people of all lands and faiths have celebrated the harvest, in primitive folk festivals, in the great Hebrew feasts of Succoth and Pentecost, in the English "Harvest Home," the German "Erntedankfest," the Scottish "Kirn" and the American thanksgiving of the Pilgrim fathers, Dr. Landis pointed out.

In churches today, however, Thanksgiving has come to be a remembrance of national blessings rather than those of nature, he added.

"Although only a few groups, such as Lutheran, Reformed, Brethren, Mennonite and Moravian, have maintained the separate tradition of the 'harvest home,' it is one we might all observe," Dr. Landis said. "The cycle of growth and fruition, with its evidences of mystery and providence, has a vital meaning for all mankind, city-dwellers and country people alike."

Dr. Landis' message accompanied the eighth annual leaflet of his committee which has a suggested Order of Service for the harvest festival, including hymns, special readings and offerings of appropriate harvest fruits and clothing which could later be distributed to charitable organizations or needy individuals. The Sunday may be chosen according to the time of the area's harvest, the leaflet suggests.

Prepared by the Rev. Theodore A. Rath, Frenchtown, N. J., director of town and country church work of the Synod of New Jersey, Presbyterian Church, U. S. A., the leaflet is available for five cents a copy from the Home Missions Council, 297 Fourth Ave., New York 10, and rates are available on quantities. The Committee on Town and Country represents the Home Missions Council, the Federal Council of Churches and the International Council of Religious Education.

WORLD SERVICE FUNDS AT WORK

Quilin, Missouri, is the center of a rich, rapidly growing section of southeast Missouri. A few years ago it was largely surrounded by swamps. But large drainage ditches have changed the swamps into fertile farms and productive orchards.

No Methodist church had ever been organized in this area until a year ago. The District Superintendent, Fletcher S. Crowe, discovered that another church was planning to move to another town. Immediately he made arrangements to purchase the building.

The District Superintendent and two laymen, Cowan Montgomery and E. H. Higgins, began to raise funds for the church. The General Board of Missions and Church Extension appropriated \$1,000 and the Conference Board \$200. Funds continued to come in until there was a sufficient amount to re-roof the building, lay new floors, decorate the building inside and out, buy new stained glass memorial windows, purchase beautiful new pews, as well as a duo-therm furnace, and a gasoline driven lawn mower.

A sufficient amount was received to pay for all improvements without leaving a dollar indebtedness. All of which was the result of the impetus given this newly organized church by the General and Conference Boards of Missions and Church Extension.

The Rev. L. F. Piercey is the present pastor.

Unless this country is made a good place for all of us to live in, it won't be a good place for any of us to live in.—Theodore Roosevelt.

Strong drink is not only the devil's way to man but man's way to the devil.—Dr. Adam Clarke.

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Of Lay Activities



ROBERT G. MAYFIELD

ROBERT G. MAYFIELD, Lebanon, Missouri, attorney, will begin his duties Sept. 15 as an associate secretary on the staff of the General Board of Lay Activities of The Methodist Church, with headquarters in Chicago, Illinois. Recently elected by the executive committee, his primary responsibility will be the organization and cultivation of Methodist men's groups. He has been lay leader of the Southwest Missouri Annual Conference for several years.

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50,000 KOREAN CHRISTIANS
DEMONSTRATE IN SEOUL

By Marion L. Conrow
Missionary in Seoul, Korea

The Christian forces in the city of Seoul and surrounding villages recently gave a public demonstration of their faith in a huge mass meeting and parade. This had been planned by the National Christian Council in cooperation with church groups, and had the purpose of giving a united witness of purpose and determination to achieve this purpose. All Christian groups cooperated in a united demonstration because they face the extremely active forces of men with communistic ideology who are constantly infiltrating from North Korea and working actively against the Republic of Korea and against the uniting of all Korea under democratic and Christian influences.

More than 50,000 Christians gathered at the Seoul Grounds, some groups walking many miles from nearby villages. All groups carried identifying banners and slogans. A steady procession of groups filed into the grounds from early morning until eleven, when the formal program began. Missionaries sitting in a reserved section of the grandstand had good opportunity to observe the spirit of the people and were impressed by the colorful display of banners. These carried such slogans as:

"Let the churches of the world unite their strength to protect the churches of Korea," "We Christians will defend our native land from communist attack," "The insecurity of Korea is a threat to world peace," "All Asia is watching America's action in Korea in defense of democracy," "Let the United Nations speedily carry out the unification of Korea," "No world peace without the unification of Korea," "Division of Korea is a threat to world peace," "Let the creators of the 38th Parallel line also destroy it."

The entire demonstration evidenced the concern which the Christian forces feel and their conception

of the part they should play in the national development of Korea at this time of crisis.

The program included spirited singing by the entire group, of such hymns as *Onward Christian Soldiers*, the raising of the Korean flag as the band played the National Anthem. There were messages from the President of Korea, from the National Assembly, from the American Ambassador, and from the United Nations Commission on Korea.

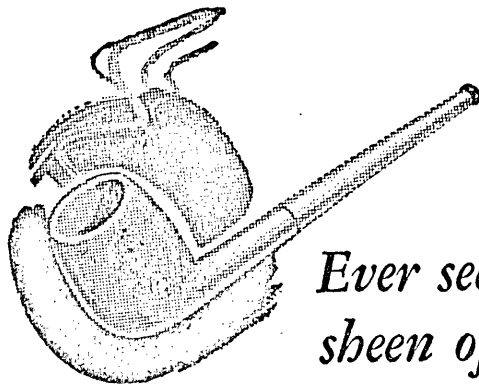
A series of resolutions were adopted to be sent to the following persons and organizations: the Korean National Assembly; the President of the United States, urging him to continue the aid which his government had given to Korea; the United Nations Organization, urging continued effort to bring about the unification of Korea; the World Council of Churches, urging continued prayer and support of the Christian forces in Korea.

Tired though they may have been

after standing for a two-hour program, the great assembly then arranged itself for a parade through the city. From the smallest Sunday school child to the oldest grandmother, with great numbers of young folk carrying the floating banners, the 50,000 Christians were alive with enthusiasm to march in the parade, and to give witness to the faith that was theirs. They were convinced that the Christian people have the answer to Korea's need, that only in the atmosphere of Christian ideals can democratic government survive in Asia.

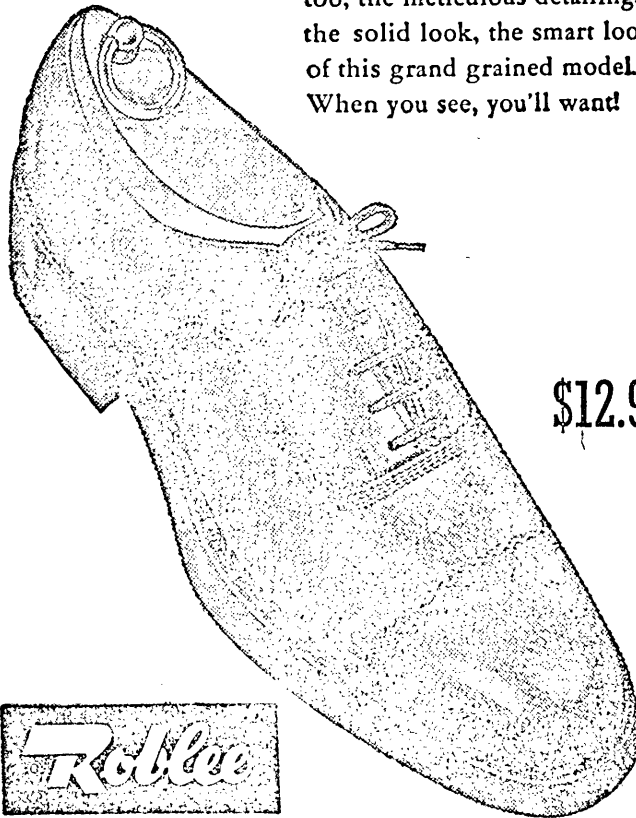
There was a time in the second World War when the hope of the world seemed to hang upon a small island off the coast of Europe and upon the persistence and determination of its people. Britain and its people played bravely a part which made possible the ultimate victory of the democratic forces of the world.

(Continued on Page 13)



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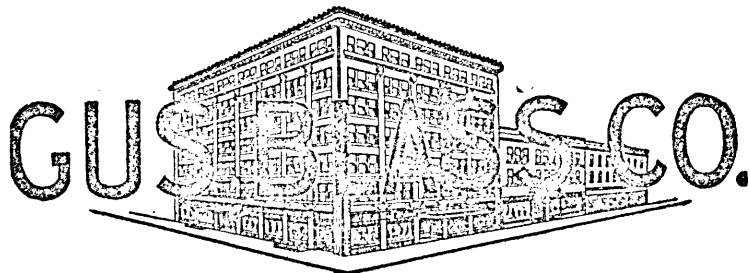


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VACATION CHURCH SCHOOL REPORTS

Following are the reports of two Vacation Schools participated in by the women of Parker's Chapel. The Vacation School held for the Negro children was the outcome of the W. S. C. S. Study on Race Relations that we had last fall.

Parker's Chapel Report

There were 36 children enrolled. The Kindergarten children learned better how to share with one another. They learned all the songs in their textbook, "My Home and Family," and formed a little rhythm band which they seemed to enjoy very much.

The Primary children studied "We Go To Church," and it was most helpful. So many told me that they did not know much about the church until they had this study. The Primaries were the best singers in the school.

The Juniors and Intermediates were combined since we had only a few Intermediates. They were fine workers and enjoyed their study. We added one new member to our on "Living In Our Community," church through the Vacation School.

Parker's Chapel Vacation School For Negro Children

This was the most inspirational Vacation School that I think I ever attended. Mrs. Jessie McKinnon, Mrs. O. C. Birdwell and myself went to the Negro School and with the help of two of their school teachers, Mrs. Champion and Mrs. Griffin, taught three classes. Not one of the 43 children who attended had ever attended a Vacation School before. It was a wonderful school, each one worked with the other in such a fine spirit—wonderful team work.

I would like to write about the Intermediates especially. We had the course, "Boys and Girls Learning About Alcohol." At the beginning of the school some of the boys told me that they had taken a few drinks. But they were eager to learn about alcohol and as they learned they found out how harmful alcohol could be to them, and on the last day of school these same boys came to me stating that since they had learned the effects of alcohol they were never going to take another drink. Wouldn't it be wonderful if these statements held true for these boys and we could think that we had something to do with these boys not drinking? This fall at the County Fair the Intermediates are going to carry the booklets and posters on alcohol, for their exhibit. Their booklets were very neat and attractive. On one side they found pictures illustrating what the world says we should do with liquor, and on the other side of the page they had pictures telling what the Bible says that we should do about it.

I am proud of the work done in this school, and the experiences gained by all of us.—Mrs. J. H. Bell, Parker's Chapel Church, Camden District.

New Vice-President Of Adrian College

DR. EDMOND H. BABBITT, who has been educational secretary of the Board of Hospitals and Homes of the Methodist Church in Chicago, will become vice president of Adrian College, Adrian, Michigan, on September 1. In his new post, he will be in charge of finance for the Methodist-related college. He succeeds the Rev. William A. Rush, who now heads the new department of finance of the Division of Educational Institutions in the General Board of Education in Nashville.

Well-known throughout Methodism because of his frequent articles in church periodicals, Dr. Babbitt is a member of the Michigan Conference and has served as superintendent of the Grand Rapids District and as pastor of several churches. He has been associated with the Board of Hospitals and Homes since 1947.

Always interested in youth work, he served for four years as a state officer in the former Epworth League and has been actively identified with summer institute work for many years. He has been in demand as a speaker at youth conferences.

A native of St. Louis, Mo., Dr. Babbitt received his early education in the public schools of southern Michigan and attended Wesleyan University at Middleton, Conn. He received the A. B. degree from Kalamazoo College in 1927 and the B. D. degree from Garrett Biblical



DR. EDMOND H. BABBITT

Institute in 1932. Adrian College bestowed its honorary doctorate in divinity upon him in 1942. He has been a trustee of Adrian for the past 9 years and re-elected by the Michigan Conference last June for a three-year term.

He is the author of "Strength for Hospital Days," a devotional booklet which has had a circulation of 145,000, and the recent Abingdon-Cokesbury book, "The Pastor's Pocket Manual for Hospital and Sick-room."

He is married and has two daughters.

MORRILTON YOUTH PROGRAM

The First Methodist Church of Morrilton has had a wonderful youth program under the leadership of Miss Hettie Lue Wilson of Hot Springs. Miss Wilson was on the Hendrix Fellowship Team last school year and was one of the group that came to us during our Week of Dedication program last March. Arrangements were made then for her to come on week ends until school was out. On May 30, she began as a full time youth worker. She soon endeared herself to the entire church and had the young people ready to follow her in anything that she wanted to do.

One of the first things she did was to organize the youth into a prayer meeting that met each Wednesday morning at 6:30. This was a wonderful experience for all who attended. In this service the young people learned to pray in public and to give their personal testimony of their faith in God. We had an average of 25 to attend.

Then we had a basement under the main church building that was not being used. It was the "catch-all" for the entire church. Hettie Lue and the young people conceived the idea of converting it into a recreational hall. The next question was, "Where will we get the money to buy the necessary equipment?" So, they had Hobo Day. Twenty-six of them met at the church early on the morning of July 18 after we had made the necessary announcements to our people, and went out and mowed lawns, cleaned vacant lots, made beds, mopped floors, waxed floors, washed windows, strung beans and any job they could get. They did not turn down a one. When

they came together that evening and counted their money they had \$155.00. They were the happiest group of young people that I have ever seen. They then went to the basement and cleaned it out and painted it and now we have a nice recreational hall with all the necessary equipment.

They then began to make plans for a Youth Activities Week. The date was set for August 15-19. We invited the churches of Conway-Perry County M. Y. F. A fine group of them came every evening. Rev. Geo. Stewart of Monette, was the inspirational speaker. They began each evening at 5:45 with fellowship supper. We had an average of 96 for supper. That was followed by 30 minute discussion groups and then an hour for recreation. At 8:00 a service was held in the sanctuary to which the public was invited. The entire week was full of rich and fine things for everyone and on Sunday night, our last service, thirteen of our young people dedicated their lives to fulltime Christian service.

The good Lord truly blessed us in a wonderful way.—Garland C. Taylor, Pastor.

SEPTEMBER PROGRAM

While some churches promoted in June, the majority of churches prefer the early fall date and promote in September. For those promoting at this time, there is a helpful article giving guidance to promotion plans, in the September issue of CHILD GUIDANCE IN CHRISTIAN LIVING. Regardless of when promotion takes place, it is important that it represent a step in the Christian growth of children and children's

DISTRICT DIRECTORS URGED TO CONDUCT DISTRICT MEETINGS

Rev. M. Leo Rippey, director of the Department of Christian Education of Adults, General Board of Education, is urging district directors of adult work to conduct district meetings of teachers of adult classes in order to improve the quality of teaching being done in Methodist churches.

During the past year many district meetings of this type were held throughout the church.

According to Mr. Rippey there were 80,000 teachers of adult classes in the Methodist Church. Very few of them have ever taken a course that was designed to enable them to become better teachers.

"Many teachers do not know the difference between teaching the lesson and purposeful teaching," he said in a recent communication to adult workers. "Others are unaware of the helps that are available. Some use helps that ought to be discarded. No one has ever assisted them in evaluating the many books or notes that are printed on the lessons. They are not aware of the fact that many of these books are not 'orthodox' when it comes to the beliefs of Methodists. Such books present the doctrines of other denominations; yet many good men and women present these doctrines as though a Methodist should believe them."

Mr. Rippey suggests that district directors might help teachers of adult classes as follows:

1. Survey the new materials listed in "Brace Up Your Minds," a leaflet that may be ordered from the Department of Christian Education of Adults, Box 871, Nashville, Tenn., and help teachers discover the various materials at their disposal.

2. Help teachers discover the materials that put special emphasis upon our Christian faith and help them see how good teaching in adult classes will play an important part in this emphasis of the Advance for Christ and His Church.
3. Help them develop teaching procedures that will enable them to know when to lecture and when to lead a discussion; to master the material and delete those portions which are irrelevant and unrelated to the lives of their people; and to know the difference between the International Lessons, the Learning for Life Series and the Methodist Adult Bible Course.

Mr. Rippey declared that what the district directors of adult work do in the way of conducting meetings for teachers of adult classes is one of the most significant contributions that can be made to the work of the church.

workers may plan for this to be so. October first still remains the first Sunday of the new Church School year and it is time to look forward to, when every class has a teacher who is willing to work at the task of meeting the needs of growing boys and girls.—A Conference Bulletin.

If any of you lack wisdom, let him ask of God that giveth to all liberally and unbraideth not; and it shall be given him. James 1:5.

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WOMAN'S SOCIETY OF CHRISTIAN SERVICE

MRS. RUS M. WAYLAND, Editor

DEACONESS TRANSFERRED

Miss Ary Shough, deaconess, serving as rural worker in the Prescott District the past three years, has recently been appointed to Leisenring Pennsylvania Rural Community Center.

During her three years of service in the Little Rock Conference, Miss Shough has worked closely with the total Church program in the churches on circuits. She proved to be quite an outstanding worker in the area of children's work, both in the training of workers, and the classroom with children. She did a fine piece of work with vacation schools.

In the midst of her first year here, one of the circuit preachers was forced to give up his work because of illness. Miss Shough was given the responsibility of finishing the year's work with the charge, which she did most effectively.

After September seventh Miss Shough will begin work at her new appointment at Leisenring No. 3 Community Center near, Dunbar Pennsylvania, where in the midst of coal mines and smoking coke ovens are a number of small communities. The program and purpose of the work have gradually changed and the way is now open for the institution of a new extension program, a rural program serving four mining communities, which will consist mostly of religious education, club work, library service and home economics training.

Approximately seven years ago the Center burned, but a new building is under construction and should be ready for occupancy by early spring. The new Community Center will house a club room, library, craft room, office, gymnasium, community kitchen and living accommodations for the two workers.

Miss Shough will be co-worker with Miss Virginia Tague, superintendent of the Center, who has served there for the past two years. Miss Tague as well as Miss Shough is a graduate of National College for Christian Workers, in Kansas City, Mo.

The interest and best wishes of the Little Rock Conference will follow Miss Shough in her new appointment.—Mrs. E. D. Galloway.

MALAYA

Word has come that the Malay girls in our Methodist school in Malacca are very happy over the prospect of having a Malay girls' hostel in connection with their school. The girls and their parents are deeply moved that the Woman's Division of Christian Service is doing this especially for them. There are now thirty-three Malay girls in the school and many more will come when the hostel has been completed. The Malay girls are Mohammedan, and their eating habits and their customs are different from the majority of the girls of the school, who are Chinese.

Bishop Cushman was present for the dedication of the new building for the Methodist Girls' School at Kuala Lumpur. This building was largely financed by the government and patrons of the school.

In the northern Malay town of Taiping is our newest and finest school building, with every vestige of war damage removed by the help

LIMITLESS LOVING

By Dr. William L. Stidger

(Written for and dedicated to The General Conference of 1948 as an expression of the World Wide Missionary Spirit of the Church. Hymn tune (496) selected by Dr. James R. Houghton.)

*Limitless loving, this is now our creed,
This is the world's great hunger and its need;
Loving the good, the lonely and the low
Where'er the streams of human life may flow.*

*Loving the hurt, the wicked and the maimed;
Loving the hated outcast and the blamed;
Loving the thief and the coward on the cross.
Loving the Madeline with all her dross.*

*Limitless loving, ours, for one and all;
Martha and Mary; Peter, John, and Paul
Loving the black, the yellow and the brown;
Loving the clod, the outcast, and the clown.*

*Limitless love in city and in town,
Where'er the stars and suns and moons look down;
In Europe, China; and in Mandalay;
This is the need, and healing for this day.*

*Loving the outcast, ugly and uncouth
This is the glory and the living truth
Spoken by Jesus in the far off years;
Spoken in pity, sympathy and tears.*

LITTLE ROCK DISTRICT GUILD MEETS

A dinner meeting of the Little Rock District Wesleyan Service Guild was held at Aldersgate, with Highland Methodist Church Guild as hostess on Friday evening, July 22, at 6:30 p. m. Aldersgate Camp is a National Guild project, located near Little Rock.

The invocation was given by Mrs. John Streepy, Sr., Coordinator for Pulaski Heights Guild No. 1.

A report was made by the nominating committee and a recommendation given that Ollie Hall remain in the position as district secretary. Miss Jerry Patton was nominated for the position of Recording Secretary, which has been held by Miss Edna Snell. A motion was made and seconded that the slate be accepted as presented.

Mrs. W. C. Erfurth led the group in the singing of a group of Guild Fellowship songs. The singing created an atmosphere of friendliness and relaxation, and was very enjoyable.

Miss Hall asked for a report from Miss Hanna Kelly, Little Rock Conference Secretary, on the Central Jurisdictional Conference of the Woman's Society of Christian Service and the Wesleyan Service Guild which was held July 9-10 at Mt. Sequoyah.

Pulaski Heights Guild will be hostess for the next District Guild meeting.—Louise Mulkey.

of Crusade for Christ funds. The school has just celebrated its fiftieth steady growth in the progress of the school since 1898, when the Methodist Mission reopened the school at the request of the Perak government. The present building is equipped with the latest educational conveniences. — Methodist Woman.

DELL SOCIETY ENTERTAINS PROSPECTIVE MEMBERS

Prospective members of the Dell Woman's Society of Christian Service of the Methodist Church Wednesday saw the ingenuity of W. S. C. S. members displayed at a luncheon in their honor.

District officers from their communities were also present for the entertainment and luncheon.

A two-course luncheon was served from 12 small tables, each of which was decorated to commemorate a different month. Place cards repeated the year-round theme.

January's table was centered with snowmen and the February table held flowers in a heart-shaped arrangement. A St. Patrick's day centerpiece in green denoted March, while the Easter parade, represented by a figurine wearing a flowered hat, was for April.

Red and white roses as a symbol of Mother's Day centered the table for the month of May and the traditional bridal doll designated June's table. Soldiers in formation were the patriotic motif for July and silver boats sailing on a blue mirror sea represented summertime and August.

September's centerpiece was a little red schoolhouse and October was heralded by flowers arranged as a pumpkin. A cornucopia spilling fruit was the mark for November and poinsettias symbolized December.

As guests entered, Miss Ella Mae Dixon played soft music which continued through the luncheon hour. Two "singing waitresses," Misses Ann McDermott and Charley Ruth Blankenship, greeted the guests and later serenaded each table with a song appropriate to that month.

Mrs. Mavis Settlemire, president, gave the welcome address and introduced the guests. Each table then presented an original stunt, with honors going to August, July and January groups.

Prospective members included Mrs. D.D. Flippen, Mrs. E. W. Nolen, Mrs. Bob Henderson, Mrs. B. Simmons, Mrs. William Kerner, Mrs. Merrill Osborne, and Mrs. Earl Brownlee.

Other guests were Mrs. C. N. Ashabranner, conference secretary of supply, and Mrs. Robert Killian, district secretary of student work, both of Manila; Mrs. W. A. Hollingsworth, district secretary of children's work, of Blytheville; and Mrs. J. T. Altman, in charge of research; Mrs. George Disinger, secretary, and Miss Mildred Ozment, promotion secretary of the district, all of Jonesboro.

About 50 women attended the affair.

Knowledge in truth is the great sun in the firmament. Life and power are scattered with all its beams.—Daniel Webster.

The heavens declare the glory of God, and the firmament sheweth his handywork.—Ps. 10:1.

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METHODIST HOSPITAL OPENS IN NOME, ALASKA

The Maynard-MacDougal Hospital, Nome, Alaska, is open, according to a report received from Mrs. Robert Stewart of the Bureau of Medical Work, Woman's Division of Christian Service. The new building, replacing the one that burned in March, 1948, is not completed but the plumbing is in order, heat is installed and patients have been moved in from the temporary hospital.

Of Dr. Fred M. Langsam, who has succeeded Dr. James B. Tucker as superintendent of the hospital, Mrs. Stewart wrote, "Dr. Langsam has already proved his missionary spirit by flying down the peninsula to the little village of Unalasleet where he examined 145 adult patients, extracted 67 teeth, and operated on eight children. On his trip he was away from Nome only 36 hours. Members of the little mission church offered to pay for the supplies used, but it made for splendid public relations when he said the Methodist women were interested in their welfare and sent him to help them. His knowledge of their Eskimo language is a great asset.

"Dr. Langsam has inaugurated a chapel service at the hospital to be held every Sunday at three o'clock in the afternoon. Local preachers and about fifteen singers participated in the services. The singers are accompanied by an accordion.

"Dr. Langsam plans to give health education talks, first aid lessons in the native villages, as well as in Nome. The people have already expressed gratitude that Methodist women are making this service possible.—World Outlook.

A genius is an ordinary fellow with his heart harnessed to his task.—Watchman-Examiner.

CURRENT NEWS IN ARKANSAS METHODISM

ALFRED WASSON SUB-DISTRICT MEETS IN SPRINGDALE

The Alfred Wasson Sub-District met in Springdale on Monday, August 22. Rev. Mr. Remaley, associate pastor of the Springdale Church, had charge of the worship service. Rev. Wayne Banks, of Fayetteville, gave the invocation. The Springdale M. Y. F. presented two choral numbers.

Miss Mary Sandlin and Jim Weaver gave highlights of the Youth Leadership Conference on Mt. Sequoyah, August 9-19. After the speeches Brother Remaley gave the benediction.

Miss Betty Jo Melton presided at the business meeting, in the absence of the president. Gentry won the attendance banner. The Sub-District Council will meet in Rogers, August 29.

After the business meeting Brother Remaley directed recreation, following which refreshments were served.

Sulphur Springs will be host for the next meeting, September 28.—Jim Weaver, Reporter.

A REPORT FROM ATKINS

The work at Atkins moves along well. The folks gave us a nice reception after Conference. All departments of the church are enjoying a nice increase in attendance and interest.

Since Conference the W. S. C. S. has had the old front porch torn away and a new and modern entrance made to the parsonage. The painters have just finished painting the parsonage. We are proud of these added improvements. We will put our parsonage up against any in the District or in the Conference for beauty on the outside and inside, thanks to the good women.

David Griffin is the new chairman of the Board of Stewards and is also Sunday School superintendent. He does a fine job at both tasks.

Both the Edith Martin and the Mattie Burris Circles are very active in the work of the church. The Nora Hillis Guild is also quite active in its field. We have some very loyal and sacrificial people in our church at Atkins. They have responded in a fine way to our leadership in the improving of the church and parsonage to the amount of some \$5,000.00 since we came here. We are in our fourth year and are

VACATION CHURCH SCHOOL FOR VILLAGE CIRCUIT

A very successful Vacation Church School was conducted at Ebenezer Church from August 15th through August 19th for the Village Circuit which consists of Ebenezer, Lydesdale and Village Churches. The children were furnished transportation and were always there on time. Workers from the three churches cooperated in the school. There were five classes with fourteen adult workers. There were seventy-five enrolled with an average attendance of seventy-two.

The school opened each morning with group singing and a worship period. An hour was spent in class, fifteen minutes for recreation and forty minutes for handcraft and work period.

The Beginners studied "My Home and Family." Mrs. J. H. Wells, Mrs. John Wilson and Mrs. J. L. Franklin were the teachers. They made scrapbooks of Bible verses, pictures of homes and families and Bible pictures. They made small toys of construction paper and each child mounted a large Bible story picture on cardboard.

The Primaries studied "We Go To Church," with Mrs. Louis Wilson as teacher, assisted by Miss Neva Lockett and Mrs. Dalton Jacks. They studied the different phases of worship in church, why we go to church, and the minister's place in church, the different parts of a church and the child's place in church. They made scrapbooks of their work using a picture of a church for the cover. They used pictures of a pulpit, preacher, a Bible, people singing and at worship. Each child made a shadow box with a picture of a church in back and people going to church.

The Juniors studied "The Story and Work of the Methodist Church." Mrs. Floyd Wilson was teacher, assisted by Mrs. Earl Wilson and Mrs. Otto Crumpler. They studied the life of the Wesley family, the early work of John and Charles Wesley, the organization of the Methodist Church and its progress until now. They made scrapbooks of pictures of Methodist Churches, ministers, and

happy serving the church. It is a delight to serve such fine people.—H. C. Minnis, Pastor.

bishops. Each child was given a picture of our own Bishop Martin to complete his book. They also made and painted cardboard flower pots and flowers.

The Intermediates studied "O Come Let Us Worship," with Mrs. LeRue Harris as teacher, assisted by Miss Ibra Booth and Mrs. Woodrow Wilson. They studied from the Psalms on ways we worship and the true meaning of worship. They made workbooks of worship and pictures. They made a large picture of painted flowers and each pupil mounted a picture of Christ.

The young people studied the Discipline of the Methodist Church with the pastor, Rev. D. L. McCauley, as teacher.

On Friday, after a full morning of study, and work, the teachers and pupils, with some of the mothers visiting, enjoyed a picnic on the lawn. The mothers were invited to come and see the display of work and hear a short program. The teachers then awarded the certificates.

Mrs. D. L. McCauley acted as superintendent, assisted by Mrs. Louis Wilson and the pastor, Mrs. Floyd Wilson and Mrs. Louis Wilson were the pianists. Mrs. Otto Crumpler directed the children in singing. Miss Ann Franklin was secretary and treasurer, and Tommie Joe Rogers and Kaydon Wooley were ushers. An offering was taken each day and a total of \$12.50 was sent to the Children's Home.

We think this was a good school and it shows us how three churches can really cooperate in one large Vacation Church School. We hope to have a larger school next year and have it early in the conference year.—Reporter.

VACATION BIBLE SCHOOL AT MARYSVILLE

A very successful Vacation Bible School was held from August 1 to August 12 at Marysville Methodist Church. The churches that took part in the school were those of the Marysville-Fredonia Circuit. They were Bethel, Marysville, Friendship and Fredonia.

The subjects that we had were: "My Home and Family" for the Beginners; "We Go To Church" for the Primaries, and "Praise Ye The Lord" for the Juniors. We had an enrollment of 64 with an average attendance of 54, and 61 to receive certificates. The attendance was as follows: Marysville Church, 29; Fredonia Church, 6; Bethel Church, 10; Friendship Church, 1; Union Hill Assembly of God Church, 8; Midway Baptist Church, 6; other Methodist Churches 2; other Baptists Churches, 2.

I feel that the success of the school is due to our very competent and faithful workers: Primary group, Miss Ruth Sewell, teacher from Fredonia Church; Miss Francille Sewell, helper from Fredonia Church; and Miss Ruth Hazel Davis, helper from Marysville Church.

Beginners, Mrs. H. E. Ballard, teacher from Bethel Church; Miss Bethel Roberson, helper from Marysville Church.

Juniors, Mrs. Felix Harris, teacher from Friendship Church; Miss Wilma Jean Tissue, helper from Bethel Church; Maurice Vinson from Marysville Church, a helper and worker with handicrafts.

I want to take this opportunity to thank each one of the workers who worked with me in the Vacation Bible School.—William W. Barron, Pastor, Marysville-Fredonia.

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

A kennel is not the place to keep sausages.—Danish.

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FIRST CHURCH JONESBORO HAS YOUTH ACTIVITIES WEEK

By SUELLA ANDERSON, Youth Director

Youth Activities Week was held at First Methodist Church, Jonesboro, during the week of August 15 through August 19. The theme hymn for the week was "Once to Every Man and Nation." The schedule for each night included the following: snack supper, quest period, recreation and worship. Snack suppers were served by circles of the W. S. C. S.

The quest periods were discussion groups for each of the three departments. The discussions were on different topics each night and they had as their ultimate goal *Better Christian Living*. Discussions for the Junior High Department were on the following subjects: "Brotherly Love," "Home Relations," "Why I Go to Church," "Are You a Good Christian?" and "What Can We Do to Improve Our Department?" The Senior High group found interest in such topics as: "Love and Marriage," "Our Christian Convictions," "Home Relations," "Finding Ourselves," and "Our Methodist Beliefs." The young people (or college age group) profited from discussions on: "Are You a Good Christian?" "Finding Ourselves," "Love, Marriage, and Divorce," "Our Methodist Beliefs," and "Bible Interpretation for Youth." Interested laymen and laywomen of the church served as resource persons and led the discussion groups. They were: Mr. Pete Lipscomb, Mr. Charles Stuck, Mr. Warren Scott, Mr. W. L. Mann, Mrs. J. T. Ferguson, Judge Foster Clark, and Mrs. Fred Palmer.

Jane Porter and Jeanne Ballew served as a planning committee for the recreation each night. Special features included: Games, Treasure Hunt, Skits, Folk Games, and Sing-spiration.

Worship programs throughout the week led by young people were based on the theme hymn "Once to Every Man and Nation." Monday

night had as its meditation, "The Moment to Decide," a service led by Kenneth Smith, who was assisted by Betty Ann Mills, and Janet Evans. "Brave Christians" was the theme of worship for Tuesday night, which had as its leader Don Berry and others participating were Mildred Stanley and Ralph Reed. Betty Ward led the group in worship based on "Reaching Upward," which was held on Wednesday night. Allan Powell and Jimmy Hendrix assisted in this service. Thursday night found the group reaching the decision that they can "Triumph Through God." Leita Ballew led the service, and Bobbie Jean McDaniel and Bill Goodloe also participated. A beautiful communion service on Friday evening closed the week of worship experiences together. Thirteen candles, the center one for Christ and one for each of the twelve disciples, lighted the altar as each member of the group found his way to the Lord's Supper and to the discipleship of Christ. Dr. Goodloe, the pastor, administered the communion and was assisted in the service by Sarah Ferguson, Bobby Lou Campbell, Jeanne Ballew, Don Baker, and Johnny Groves. Jane Porter served as organist for the worship services.

Even as the disciples of Christ in the long ago, after partaking of the Lord's Supper, sang a hymn and went out to the Mount of Olives, so did the young disciples of Christ in the year 1949 at Jonesboro, Arkansas . . . And so closed Youth Activities Week.

Those things, which ye have both learned, and received, and heard, and seen in me, do: and the God of peace shall be with you.—Philippians 4:9.

In the supremacy of self-control consists one of the perfections of the ideal man.—Herbert Spencer.

PINE BLUFF DISTRICT SENIORS MEET

The Methodist Youth of the Senior Departments of Pine Bluff District throughout all of Pine Bluff District had a recreational meeting and picnic at the Park in Pine Bluff, Wednesday, Aug. 24. Throughout the afternoon swimming, skating, and tennis were enjoyed. At 5:30 the group had a picnic supper with the Pine Bluff and Rice Belt Sub Districts furnishing the cold drinks and ice cream.

During the twilight hour a worship service was held on the lawn overlooking the lake. Miss Janice Dilday, Stuttgart, District Worship Chairman, was in charge. Mrs. K. K. Carrithers, Pine Bluff, gave the devotional.

During a short business meeting it was decided that the two Sub Districts in the Pine Bluff District would purchase the new Methodist Youth Fund filmstrip, "Your Nickels Your World." This filmstrip would then be made available to all churches throughout the District. The group was reminded that one-fourth of the total years Youth Fund Pledges should be paid by the last of August. The Pine Bluff District made the largest MYF Pledge in the Conference while at Camp Couchdale—a total of \$827.

Following the worship service, Miss Emogene Dunlap, Conference

Youth Director, led the group in playing Folk Games. The days activities were closed with the forming of a large Friendship Circle.

Officers of the Pine Bluff District are: Buddy Arnold, president; Buzzy Teague, vice president; Charlene Hillman, secretary; Patricia McCollum, publicity chairman; Janice Dilday, worship chairman; and Hattie Culpepper, world friendship chairman. Mrs. B. J. Burkett is District Youth Director.

Among those present were the District Superintendent and his wife, the Rev. and Mrs. J. L. Dedman; the Pine Bluff Sub District Counsellor, Mr. M. L. Mann; and the Rice Belt Sub District Counsellor, Mrs. F. A. Wilson.

50,000 KOREAN CHRISTIANS DEMONSTRATE IN SEOUL

(Continued from Page 9)

It may well be that upon a small peninsula in Asia may hang the hope of survival of democratic and Christian ideals in the Orient. And in that struggle the Christian people of Korea have a strategic and significant place. For this reason, the United Christian Rally may well be counted a significant event in world history.

I have chosen you, and ordained you, that ye should go and bring forth fruit. John 15:16.

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| Tues. Sept. 20 | Pine Bluff | Pines |
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| Fri. Sept. 23 | Fordyce | Kilgore |
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New Plans For Care Of The Aged



By EDWARD H. BABBIT, Educational Director, Board of Hospitals and Homes

THE question is frequently asked why the Church is in the business of the care of the aged. The answer is three-fold: 1. The need is great. There are nearly eleven million persons in the United States past 65 years of age and it is estimated that two-thirds of these are dependent upon others. 2. This is an arm of Christian service. In our country there are 1,428 homes for the aged operated by church and fraternal organizations and caring for 100,000 people. Nearly 40,000 of these are in homes operated by religious organizations. The Methodists are not alone in believing that this is an essential arm of service. 3. This is carrying out the work of Christ. Our Lord, while on earth, was deeply interested in the needs of persons. One of the first responsibilities recognized by the early Christian Church was to care for the widows, orphans, and the needy. Giving a cup of cold water in the name of Christ to an aged needy person is a significant Christian service. The needy aged are an important group.

Those who have been responsible for the care of aged persons in large groups have long known that the system could be improved. The new trend in the care of the aged is a combination of dormitory and private cottage. On the campus of the Home are built small three or four room cottages for man and wife. When a couple comes to the Home they are guaranteed life care. As long as they are able to live independently in the cottage they do so. They prepare their own meals and maintain the cottage as they would maintain their home anywhere

else. If possible the cottage is on the central heating system of the Home.

This arrangement provides independence with security. In the event that either member of the couple becomes ill or has any misfortune such as a fall they know that the hospital department of the Home is only a few steps from their cottage. They live constantly under the protecting wing of the mother institution and this provides what all persons of later maturity need—security. Independence and the satisfaction of private living go with cottage life. A garden can be maintained and the couple can have their own car.

Having the responsibilities of maintaining a home, however small it is, prolongs the inevitable day of inactivity. Household and family duties cause the couple to put forth energies which might readily be atrophied by inactivity. And yet the responsibilities are not burdensome.

As soon as the couple cannot maintain themselves in the cottage they move into the main building of the Home. Or if the life of either one ebbs out the remaining one moves into the Home. This does not constitute a major adjustment as living continues in the same environment and among the same friends as when in the cottage. The same security continues in a Christian environment and the cottage is made available for another couple.

A cottage can be built by an interested couple who will eventually occupy it or it could be built by a benevolent-minded person and given to the Home. The building of such a

cottage would be a worthy project for a District or a Conference might build several cottages. The Home could build cottages as an investment, both financially and from the service standpoint. A number of Methodist Homes already in operation are incorporating the cottage plan in their future developments and three new Homes which are being organized have included the plan. At the Elyria (Ohio) Home a cottage has been in use eleven years and the original occupants have recently moved into the main building.

This plan is being widely recognized throughout the nation on the part of those who care for the aged. It has the endorsement of the Methodist Board of Hospitals and Homes and was discussed at the first national meeting of administrators of Protestant Homes for the Aged at Cincinnati, Ohio, in February.

The abuses attendant upon residence in some privately operated convalescent homes is becoming widely known. This makes residence in a Christian institution more meaningful. Church-related Homes aim to provide more than the mere physical necessities of life. Religious and cultural values are lifted up. The personnel of the Home is Christian and a genuine atmosphere of kindly care pervades. There is good reason why guests of our Methodist Homes usually outlive their normal life expectancy.

(Additional information or literature on this subject may be secured by writing to the Board of Hospitals and Homes of The Methodist Church, 740 Rush Street, Chicago 11, Illinois.)

METHODIST MISSIONARIES TO GO INTO OKINAWA

(Continued from Page 5)

hostel for men students in Madras City.

Man after man had been unable to manage the hostel successfully but Mrs. Abraham manages it with apparent ease and great success. The young men are so happy that they disapprove of having hostel closed when Mrs. Abraham joins her husband in Bombay during the holidays.

Greetings were received at St. Christopher's twenty-fifth birthday celebration from His Excellency Sri C. Rajagopalachari, Governor Gen-

eral of India, and from many distinguished Indian leaders. The Governor wrote, "The service of loving and devoted teachers is one of the highest forms of patriotic contribution that India needs from people trained to that work." His Excellency the Governor of Madras said, "In Free India teachers have a great burden to bear in training our future citizens. I am sure they realize the importance of this duty."

The Minister for Education for Madras Province, Mr. T. C. Avinshilingam Chettiar, who made the principal address at the celebration, paid a high tribute to the part which missionaries have played in the development of educa-

tion in Madras. Of a total of some thirty-six thousand elementary schools, missions maintain over five thousand, as well as 214 of the 1041 secondary schools and 22 of the 82 colleges. He announced a grant of 65,800 rupees to St. Christopher's for the budget of the current year, and acknowledged the help which the college has given him in the recent reorganization of secondary education, both in the preparation of syllabi and in putting them into operation. He hoped the college would give similar aid in bringing into effect the plan of basic education which the government has adopted for primary education.

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OFFICIAL VISITATION OF EUROPEAN HOSPITALS AND HOMES

Making the first official overseas visitation for the Methodist Board of Hospitals and Homes, two leaders of the church will fly from New York City September 3 on a 10-week European tour.

Bishop Raymond J. Wade of Bay View, Mich., president emeritus of the board, and Rev. Dr. Karl Meister of Chicago, executive secretary, will visit 12 countries on the continent and the British Isles. Their goodwill tour, authorized by the Board of Hospitals and Homes, is being made in cooperation with the Board of Missions. They will be accompanied by Mrs. Wade and Mrs. Meister.

Bishop Wade was in charge of the Stockholm Area, supervising Methodism's institutions in Europe, from 1928 to 1940, and has been closely identified with the work there in recent years as well.

While in Geneva, Dr. Meister plans to visit the World Health Organization headquarters.

As part of their goodwill mission, they are carrying a goodwill fund to be distributed to some of the needy institutions they will visit. The fund, though not large, represents the sacrificial gifts of staff members and the families of many of the Methodist institutions in America. The largest gift—a check for \$1,000—come from the Elizabeth Gamble Deaconess Home Association, affiliated with Christ Hospital in Cincinnati, Ohio. As a token of appreciation for the inspiration for founding deaconess work which came to America from Germany, the contribution is being sent by the Cincinnati group to the Deaconess Mother House and Hospital of the Bethany Deaconess Association, Frankfurt, Germany.

Their tour will take them into Norway, Sweden, Finland, Denmark, Germany, Austria, Switzerland, Italy, France, and Belgium. They will also spend a week in England visiting the National Children's Home and a few days in Scotland.

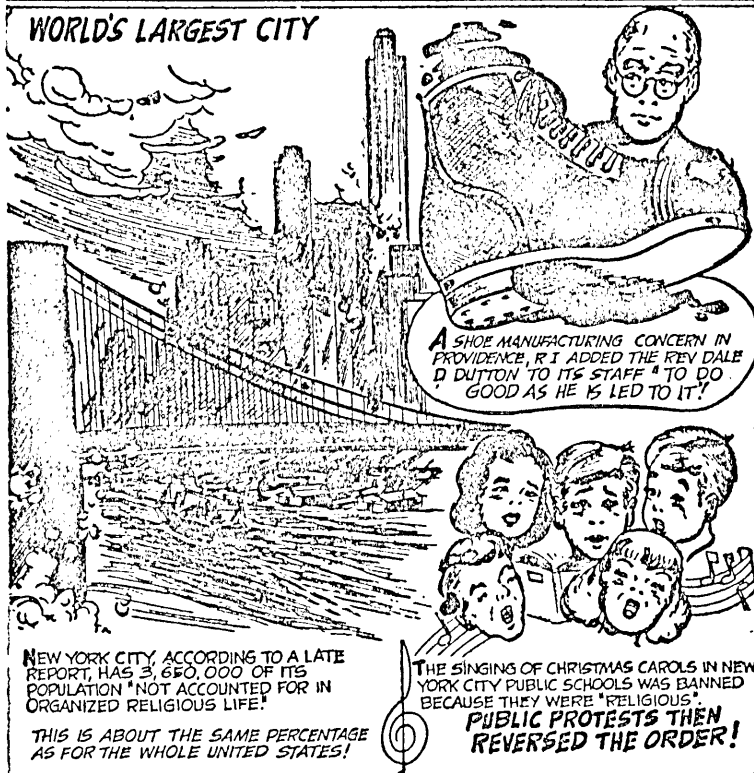
WEDDING SHOWER AT RONDO CHURCH

Mr. and Mrs. Johnnie Jones were given a surprise wedding shower recently at the Rondo Church. Hostesses were Mrs. Eben McClure, Mrs. O. D. Johnson, Mrs. Ruth Boehner, Mrs. M. C. Martin, Mrs. Burl Ball and Miss Jean Jones. Ice cream and cake were served to the large crowd present.

Many nice gifts were received and it was altogether a very pleasant occasion.—Reporter.

LOOKING AT RELIGION

By DON MOORE



not be founded upon the theory that it is perfect or infallible, but it will acknowledge that it has many defects. Neither will the future church be founded upon an infallible book, but we will adore the Bible because it led us to the infallible Teacher. My deceased friend, Rev. A. M. Shaw, wrote a book, many years ago, "Shorten the Line." In this book he warned the church not to attempt to defend everything objectionable brought against the church, the Bible, or Christians, but to take unbrage behind the Rock of Ages, and defy the world to find any fault with the Christ. Brother Shaw's book was timely and should have been read more widely throughout the world. "You may find fault with the church, for it is not perfect; you may find fault with the Bible for the manuscripts were difficult to decipher; you may find fault with Christians and call them hypocrites, but I defy you to find any fault with the immaculate Christ."

The church which places Christ first and over all, will be the church of the future.

NEWS FROM WALNUT RIDGE

Rev. Oscar Evanson, Mrs. Evanson and their son have been well received by this congregation. The attendance at the services has increased. The sermon of last Sunday was on the theme, "Busy Here and There." It was of such worth that a repeat has been requested.

The choir has rendered exceptionally good service even though vacations and hot weather might have been considered handicaps.

Last Sunday, Mr. and Mrs. Julian Beakley presented their little daughter, Sara Douglas, at the altar of the church for dedication to the Lord.

The congregation has recently lost the following three members by death, Mrs. Vic Poindexter, Rob H. Warner and Orey Sexton.

The W. S. C. S. has arranged extended activities. The Agnes Bugg Circle met at the home of Mrs. Percy Cunningham with Mrs. R. C. Waldron as leader. The Mary Jackson Circle was entertained by Mrs. Joe South. The president, Mrs. J. N. Beakley, gave a talk on Psalm 92. Mrs. R. B. Warner, past president, has been given a life membership in the W. S. C. S.—Effie Coffman, Reporter.

SUNDAY SCHOOL LESSON

(Continued from Page 16)

of all books. It is our school master to lead us to Christ.

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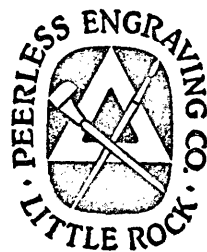
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The Sunday School Lesson

By DR. O. E. GODDARD



JESUS AND THE PSALMS

LESSON FOR SEPTEMBER 11, 1949

SCRIPTURE TEXT: *Psalms 8:2; 22:1; 16-18; 91:9-12; 103:8-13; 110:1; 118:22-23; Matthew 21:15-16, 38-42; 22:41-45; Luke 24:44.*

GOLDEN TEXT: *Seek ye Jehovah and his strength; Seek his face evermore. Psalm 105:4.*

Jesus was amazingly familiar with the Psalms. It is equally true that the Psalms are amazingly familiar with Jesus. The Psalms make many references to Jesus. Many Psalms probably were committed to memory by Jesus in his boyhood days. He attended the synagogue school six days of the week, and worshipped in the synagogue on the Sabbath. This bright, pious young man, from his early teens, up to manhood, was constantly storing his mind and heart with these great truths. It seemed that in every situation of life, he had a scripture ready to quote.

This leads me to say that memorizing the Scriptures, as they did in the olden times, had its merit, to which I personally can testify. In the one-room church house in which I was trained in Sunday School, everyone was requested to memorize some Bible verses every week. Those verses thus learned, I have used for more than sixty years in my preaching and writing. All members of our family followed this plan. One of our sisters memorized more verses than any other member of our community. She became the most efficient soul winner in our midst.

Jesus Used The Bible In His Temptations

My readers will recall that immediately following the baptism of Jesus, a voice from heaven said, "This is my beloved Son in whom I am well pleased." As I have said before, this was perhaps the first time Jesus fully realized He was the Messiah. He knew from the day He was found talking with the elders in the temple, He knew that his Father had business for Him to do. All children at the threshold of the teen age, should be taught that God has work for them to do. Had Jesus known as he played on the school yard that He was the long-looked-for Messiah, this fact doubtless would have made of him an abnormal boy. He grew in stature, wisdom, and in favor with God and man just as every normal boy should grow. But when the Father revealed to him that He was the Messiah, He was so overwhelmed at the magnitude of his mission, He went into the solitude of the wilderness for meditation and prayer. During the forty days stay He was so engrossed in making the readjustment for his work, He forgot to eat.

When He had prayed through, and accepted the situation, the demands of the flesh became clamant. Neither I nor anyone who reads this lesson ever has known such stark hunger as did Jesus at that moment. The devil appeared upon the scene and said in substance, "Now since you are the Son of God, you need not suffer hunger, just convert these stones into bread and satisfy your hunger."

The suggestion did not appeal to Jesus. He did not want his first miracle to be done for himself, nor

did He want to give precedence to material and temporal matters. He was concerned about things momentous, spiritual, and eternal. So, looking firmly at Satan, Jesus answered, "Man shall not live by bread alone, but by every word which proceedeth out of the mouth of God." In other words, keep things first. Never allow non-essentials to have preeminence. The devil went away but did not abandon his purpose to defeat Jesus.

The Second Temptation

At this second approach, Jesus resisted the devil with one of our Psalms of today's lesson. I readily can imagine when the devil came to Jesus, he said in substance, "You surely are the Son of God, and you ought to demonstrate that fact. If people could see you float down to the ground and light like a feather, they would all exclaim that you are the Son of God." Since Jesus had routed the devil by the use of Scripture, the devil decided he would use Scripture and said, "If thou be the Son of Man, cast thyself down: for it is written, He shall give his angels charge concerning thee; and in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone." Matthew 4:6)

Careful Bible readers will notice that the devil omitted the essential condition of the promise—"Keep thee in all thy ways." This did not include making a spectacular demonstration of his faith in God, but applied only in the case of Jesus' going in the right way. Now read Psalm 91:11-12, and note the phrase, "to keep thee in all thy ways," was omitted, adroitly, by the devil in his quotation. Jesus, perceiving the subtlety of the appeal, came back in forceful resistance in the words of Deuteronomy 6:16, "Ye shall not tempt the Lord your God."

The Third Temptation

Again the devil taketh him up into an exceeding high mountain, and showeth him all the kingdoms of the world, and the glory of them; And saith unto him, All these things will I give thee, if thou wilt fall down and worship me. Then Jesus saith unto him, Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve." (See also, Deuteronomy 6:13.) This was a temptation for world dominion. The devil was saying that if Jesus would go into partnership with him, he would make Jesus emperor of the Roman Empire.

This was such a terrific affront to Jesus, I can imagine easily that he showed indignation. Jesus had not before this called the devil by his proper name, but now with flashing eyes and fierce tone he pointed his finger at the devil and demanded that he get out of his sight. There was such finality in Jesus' demeanor that the devil, recognizing the futility of his temptations, slunk away.

The Pre-Eminence Of Christ In The Old Testament

"And he said unto them, These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled, which were written in the law of Moses, and in the prophets, and in the Psalms, concerning me." (St. Luke 24:44)

The New Testament is replete with quotations concerning Jesus, taken from the Law, the prophets, and Psalms. Scholars tell us that these quotations aggregate 639.

Every sacrifice which was required in the book of the Law was symbolic of the sacrifice the coming Redeemer would make. To shed the blood of a little lamb was meaningless except as it symbolized and prophesied the blood to be shed by the Lamb, slain from the foundation of the world. This is what gave significance to all the sacrifices provided for by the Law. They were all so many indices pointing to the blood to be shed by Jesus, the Redeemer. So with all the prophesies. They were all, directly or indirectly fortelling the coming of Jesus. We have seen already that the Psalms are filled with the thought of the coming of Jesus.

Paul says in Galatians 3:24, "Wherefore the law was our schoolmaster to bring us unto Christ, that we might be justified by faith." It would be just as true to say that the prophets were our schoolmaster to lead us to Christ. Likewise we can say the Psalms are our schoolmaster to lead us to Christ. It is not extravagant to say that everything God did which is recorded from Genesis first chapter to the last chapter of Malachi was a preparation for the coming of his Son, to redeem the world.

The Infallible Christ

The blunders of Christian history lie in not giving Jesus preeminence in all things. The church, the ritual, and other things often have been placed on a par with Jesus. The church of the future will be

the church which gives Jesus first place in all things. The church, of the future will teach, I think, that Jesus only is infallible. These souls of ours need something infallible in which to trust, for all time and eternity. The churches of the past have not been unmindful of this fact for they have sought to offer their communicants something infallible and eternal.

The Roman Catholic Church, after building a world-wide hierarchy, finally offered their people an infallible Pope when speaking ex-cathedra. Millions of their adherents believe this implicitly. I am wondering if the world continues to advance intellectually for the next century, as it has done in the past century, will the Roman Catholic Church be able to hold their people to this belief. An intellectual culture increases, credulity decreases. The mature cultured Christian mind of the future will have great difficulty in believing in the infallibility of the Pope. Hence, my forecast is that in the next century or two, that church either will abandon this theory or lose their world leadership.

The Protestant Churches in revolting against the infallibility of the Pope, turned to the infallibility of the Bible. For a long time after the birth of Protestantism, almost every child was taught that the Bible was infallible. For a long time the average preacher and the average church member believed that God called in Moses, later Isaiah, still later Paul, and dictated to them verbatim what they should write. In more modern times, historic criticism shows that this did not happen. That the Bible, including all the various translations, is inerrant, is incredible. That God inspired Moses, Isaiah, and Paul, and others, I most steadfastly believe. That God took care of the manuscripts down through the ages and prevented any translator from a mistranslation and prevented any copyist from omitting or adding a word, I do not believe. The Bible remains the most precious

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