

## An "Underground Movement"

IF fantastic speculations by some of our leaders ever take form in reality we may have an "underground movement" of a different type from that currently referred to in present-day writings. Students of primitive man tell us that frequently many of our early ancestors made their homes in caves. They were supposed to use these underground passages for dwelling places for various reasons. Aside from the fact that building materials and building ideas at that early date were really scarce, it is assumed that they found safety from wild beasts and a ready shelter from the extremes of weather in caves. It is a significant fact also that our early ancestors were supposed to have found protection from their tribal and racial enemies by retreating to the safety of the caves.

Scientists have an expression, "reverting to type," which describes the process by which some species of vegetable or animal life, which has advanced to some higher form of life, returns again toward its original form of life. If all of this talk about using our caves again for the protection of our industries and our lives in the event of an atomic war is serious, it may be possible that man, with his boasted civilization, will be "reverting to type" by using caves again to protect him from his enemies.

It may sound ridiculous to hear the suggestion, after these long centuries, that many may again seek safety by hiding away again underground. Nevertheless, an Associated Press release recently printed in The New York Times states that military men have asked The National Speleological Society, an organization that explores and studies caves, to report on the number of caves in the nation that meet certain specifications as to size and location. Only the other day our local press stated that proper authorities would report for Arkansas.

We need not be alarmed over the possibilities of this suggestion taking positive form in the near future unless the unexpected happens. The discussion of the subject, however, is indicative of the state of mind of our national leaders as they think of possible means of safety in the "next war." If another war threatens such dire destruction, it appears that it would be easy for sensible people to agree on a plan for permanent world peace. Caves are a poor substitute for international peace.

## Afraid Of The Bible

IT is reported by the Associated Press that soldiers in the Soviet occupied zone of Germany stopped a truck loaded with Bibles and refused to allow it to enter Berlin on the ground that the Bible is "propaganda material."

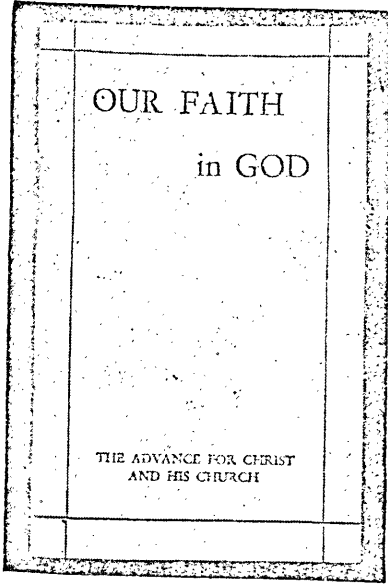
Without question the Bible is "propaganda material" of long standing. It proposes to teach the way to a good life and right human relationships. It emphasizes the infinite value of human personality.

Tragically enough America cannot claim to have accepted the Bible plan for life for all of its citizens. Multiplied millions of Americans pay little attention to the time-tested plan for life which the Bible teaches. Nevertheless America is not afraid of the Bible. Our national leaders over and over declare that the one hope for world peace in our war-wrecked world is a peace plan founded on the principles proclaimed in the Bible. So long as Russia is afraid of the Bible we may expect the rest of the world to be uneasy about Russia.

## Our Faith In A Personal God

LAST week, in this column, we discussed the fact that faith in a Supreme Being is all but unavoidable for thinking, reasonable individuals. It is altogether possible, however, for one to believe in an Intelligent Power that orders the life and directs the movements of the universe without attributing to that Being the qualities of character that the Christian believes his God possesses. Such a Force, whose only attribute appears to be unlimited power, might inspire in man fear, awe and wonder but power alone would not inspire one to a holy reverence, love and a desire to serve.

For the Christian, God is not merely a Being with supreme power. The basic



fact in a Christian's faith in God is that he is a Creator with a personal interest in and an unquestionable love for every human being on earth.

It is this faith in what the Christian calls a "personal God" that makes it possible to believe in the other relationships between God and man which are vital in Christian living. To believe God is only a detached Being of unlimited power who views his creations objectively, and with disinterested concern, would destroy the foundation upon which Christianity rests.

It is only when we believe in a personal God that it is also possible for us to believe that God is merciful. It is only our faith in a personal God who is merciful that enables us also to believe that he forgives sin. It is only our faith in a personal God that makes it possible for us to have faith in the value of prayer. One would know that prayer addressed to a God of any other character would be wasted effort. Only a personal God could love and inspire love in return; only faith in a personal God could inspire in us a desire to do voluntary service for him or create in us an incentive for worship.

We believe in God as revealed to us through the life and teachings of Christ. If God and Christ are one, we have full justification for our faith in a personal God who really cares for us and has the will to save us from evil here and to save us eternally hereafter.

## There Is A Danger

THE writer has become concerned during recent months by the never ceasing flood of news releases, feature articles in magazines and newspapers, and radio programs featuring certain commentators, which deal with the possibility and probability of war with Russia. Every new device of destruction is heralded in as an achievement of acclaim. Speculation on the probably military strength of Russia is the springboard for a plea for more United States men and munitions. The bickering between the various branches of the military services as to how the next war should be fought seems to preclude the possibility of peace. Incidents which emphasize the differences between East and West are magnified. In these and many other ways the idea of World War III is constantly kept before the public eye.

There are several possible explanations for keeping this dreadful possibility before us. The newspapers and magazines feed the public much of what the public wants. It may be a "good business" policy for the news gathering agencies. Certain writers and commentators build a name for having a "certain" slant on international happenings. Of course there is the possibility that the public is being conditioned for war which our leaders feel is inevitable. Then, too, many problems of this nature are more easily comprehended when understood in their political setting. It is also possible that the public desires a feeling of security, an impression which ought to be forthcoming if the all-time high expenditure for military purposes in peacetime can bring such an impression. However explained, the fact is that the press and radio are giving the people a more than ample serving of military mush.

We are not here suggesting that we should bury our heads in the sand and ignore what is going on. But conversations with those who have been in England and on continental Europe within the last two years indicate that the war hysteria and war "fever" is much higher here than there. We simply want to suggest that there is as much danger, perhaps more, in overplaying war possibilities as in ignoring war possibilities.

We are completely aware that the present international situation is fraught with war possibilities. Of this we have been made aware. We would like to know more of the present and future possibilities of peace, for peace is what the world really craves.

## A Project For Your Consideration

ELSEWHERE in this issue of the *Arkansas Methodist* is a statement from the Inter-Conference Sanatorium Commission, concerning a project sponsored by this group. The Little Rock and North Arkansas Annual Conferences, through their Boards of Missions and Church Extension and W. S. C. S. organizations, make possible a program of Christian ministry at the Booneville Sanatorium. This ministry brings spiritual comfort and strength to the many people who must spend long months in the Booneville Sanatorium.

In the judgement of the Inter-Conference Commission, which is charged with the responsibility of formulating plans for a program of work and its support at the Sanatorium, it is both desirable and necessary to purchase an automobile for the use of the Sanatorium Visitor.

We wish to commend this worthy project to you for your consideration. There are doubtless  
(Continued on Page 4)



# Our Need For A Vital Faith



By E. HAROLD MOHN

(Dr. E. Harold Mohn, executive director of "The Advance for Christ and His Church," delivered the following sermon on Columbia's Sunday morning network program "Church of the Air," on October 2. The program originated from Station WBBM, Chicago.)

**I**F there is one thing the world has a right to expect of all religious people, it is a faith that is sure and unshakeable.

Society does not need us because we happen to be Methodist or Quaker, Catholic or a Jew. It needs us because we possess an inner devotion to something greater than any denomination or human organization; to something stronger than armies or popular majorities; to something more secure than modern inventions or organized institutions. Doubtless it is true that the world needs you and me mostly right now, if any because we are the kind of people who keep our moral watches regulated not by the street clock, but by the sun and the stars.

There is a story about a passenger who was making his first voyage across the Atlantic Ocean. Because he was a personal friend of the captain, he was given permission to visit the pilot house and permitted to take over the helm of the ship for a few minutes. His instructions were to steer the ship in line with a certain star, and thus to keep her on her course. Incidentally, some other duties called the captain away for a few minutes, but upon his return the commander found his ship far off her course. The explanation given by the novice pilot was simply this: "You see, Captain, we passed that star several miles back; you'll have to give me a new star to steer by now."

Our wandering world is like that ship. It has lost its guiding star, several miles back because we have lost our grip on those eternal verities which our day has a right to expect of us who stand at the helm. The world today is very much at sea because we have put so much faith in modern gadgets and contrivances, which in themselves have no meaning at all apart from the sun and stars.

What the nations and peoples of our day need more than new systems or new political ideologies is a vital faith, eternal and steady as the stars.

*Our little systems have their day,  
They have their day and cease to be,  
They are but broken lights of thee  
And Thou, O Lord, art more than they.*

This is World Communion Sunday. As millions of Christian people unite today in a worldwide fellowship of worship, they find the secret of that unity as well as the strength of their service to humanity, in a vital, living faith in God. Therefore, as we worship in our churches, on this first Sunday of October each year, and as those of you confined at home or in hospitals join this great company of believers which encircles the globe, let me call upon you to remember several very important things that make our faith vital and strong.

1. Such a faith is never a problem but rather it is a personal privilege. For multitudes of people religion has ceased to be their strength and song because they have made it nothing more than a matter of controversy and debate.

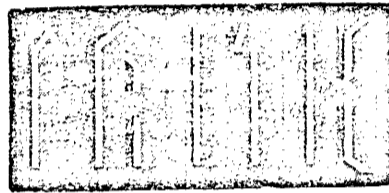
Some generations have lived their religion in terms of deep appreciation. They enjoyed it; they made a festival of it; they were inspired by

it to create great music, build classic cathedrals, and enduring cultures. Other generations have been predominantly critical of their religion; raised doubts about it and analyzed everything in it. The first generation sings: "The Lord Is My Strength and My Salvation," the second finds God a very difficult problem, or a God who hides Himself and so they doubt Him or just disregard Him altogether.

One is reminded of the jingle about the centipede which goes as follows:

*"A centipede was happy quite,  
Until a frog in fun  
Said, 'Pray, which leg comes after which?'  
This raised her mind to such a pitch,  
She lay distracted in the ditch,  
Considering how to run."*

Of course there are questions to ask about God. There are questions to ask about the sun and stars. But if religion is not something more than a question mark or a casual opinion we are merely helpless creatures distracted in the



ditch.

For example, vital living is always a greater privilege than it is a problem. Nature is a whole galaxy of question marks, but we love nature. She is our strength and song. We love her mountains and seas, her summer breezes and winter grandeur, we love the memory of her trees and lakes, and ocean spray. To refuse to live in and enjoy nature because there are problems about her that have no answer is simply to fool the mind and starve the soul.

Love is a problem none can fathom. But try to live without it and we die. So with music. And so with life. It is both physical and spiritual. Wherever there are goodness, truth, beauty, and love, there is vital living. It is here that we touch God not as a problem but as a privilege. Here we begin really to live richly and fully. Of all the things the world today needs from you and me as Christians, it is this kind of vital faith in God and the life we may live in Him. "The Lord is my light and my salvation, the Lord is the strength of my life, He is my life and my song."

2. Once more, it is such a vital faith that America needs more than all else, the kind that will make our government strong and our people great; without which national legislation, international pacts, and even economic power ultimately fail.

What is the real song of America? You will not hear it in the hit parade numbers. It is not sung at political conventions or in marching columns. It isn't even set to music scores. But it is echoed and re-echoed in the character and life of our people. The song of America is "Our Faith." David Lilienthal, the chairman of the United States Atomic Energy Commission, recently said, "To believe we are safe in the world because we have the atom weapon is an escape from reality, a myth." Then he goes on to explain that our freedom and security as a nation do not depend upon our ability to invent modern

gadgets, but that because of our vital sense of fairness and our love of freedom we are therefore masters in production, in raising food, and successful even in winning wars. You see the song of America is not a song of steel, and automobiles and material things. It is the conviction buried deep in the hearts of so many of our people that we believe in right because it is right, in trust because it is trust, in justice because it is just, and in brotherhood because we are all the children of God. That vital faith is our nation's greatest possible security. So Mr. Lilienthal concludes: "Faith in these great moral principles, faith in each other, faith in reason, faith in God make every new discovery serve humanity and help to bring in the Kingdom of Righteousness."

*Faith of our fathers! living still  
In spite of dungeon, fire and sword,  
O how our hearts beat high with joy  
When'er we hear that glorious word!  
Faith of our fathers, holy faith!  
We will be true to thee till death.*

There is nothing we can give our country today so valuable as this.

3. My last word is this, there is nothing our world so much needs right now as such a vital faith.

Do you know really what is the most serious difficulty that confronts our world? In these last few minutes let me try to answer that question.

The Methodist Church has just published four million copies of handy booklets on "OUR FAITH." Their purpose is to plant the seeds of the great Christian affirmations in the minds and hearts of nearly nine million Methodists. The subject of the first little volume is "Our Faith in God" and all church members are asked to make its contents a part of their daily study and meditation through the month of November. In that booklet they will read statements like this: "The more persons there are in any civilization who are indifferent to God, the more that civilization tends to disintegrate. It loses its central unifying force."

On another page this booklet states: "If all we seek is strong bodies, nourishing food, freedom to do and go as we please than we have nothing more than a world of healthy, happy animals. Men cannot really live together in such a state because there is nothing to hold them together in mutual faith and love." Alongside those statements I would like to place the word of the late Dean Inge who says, "It is quite natural and inevitable that if we spend sixteen hours daily thinking about the affairs of the world and five minutes in thinking about God, the world seems two hundred times more real than God."

All this may be summed up in a sentence: Civilization is secure when our inventive and creative efforts are anchored in a great spiritual power whose center is God.

Russian Communism is the first major attempt in history to establish a civilization on faith in a materialistic culture. That is the only alternative history furnishes to the Christian conception of God as the fountain of life, the foundation for humanity's hope.

Every civilization that has lost its anchorage in the spiritual center of Faith in God has been lost. There is nothing more that Christians can bring to the world right now than their own vital faith in God, in Christ, in the Bible, in the Holy Spirit, in the Kingdom of God on earth.

## GLENN SANFORD HEADS TOWN AND COUNTRY WORK

(This release regarding the appointment of Rev. Glenn Sanford was sent out by the Board of Missions and Church Extension.)

The Rev. Glenn F. Sanford, of Conway, Arkansas, executive secretary of the Town and Country Commission of the North Arkansas Conference, has been named superintendent of the Department of Town and Country Work of the Di-

vision of Home Missions and Church Extension. Mr. Sanford succeeds in the post Dr. Elliott L. Fisher, who has been promoted to an executive assistantship in the Division staff.

Mr. Sanford has spent his entire ministry in relationship to the rural and town church, and boasts that his childhood was spent in rural Arkansas and in a rural church. He was born in Mountain Home, Arkansas, and was educated at Hendrix Academy, Hendrix College, and Duke University. In 1927 he was admitted into the North Arkansas

Conference, and served successfully as pastor at Gravelly-Bluffton, Opelousa Community Church, Bentonville, Paris and Marion. For ten years (1927-37) he was extension secretary of the Board of Education of his Conference, and for eight years (1941-49) the executive of its Town and Country Commission.

Under Mr. Sanford's leadership, the group ministry plan and the larger parish plan have been promoted for the rural churches of the Conference; cooperation has been fostered with other agencies serving

the "natural area" of a parish; and lay ministry and service, and the work of youth groups has been advanced throughout the Conference.

Temperance puts wood on the fire, meal in the barrel, flour in the tub, money in the purse, credit in the country, contentment in the house, clothes on the children, vigor in the body, intelligence in the brain, and spirit in the whole constitution.—Benjamin Franklin, American Statesman.

# THE DEVOTIONAL PAGE

REV ROY I. BAGLEY, Editor

## FROM THE BOOKSHELF

We dwell in the darkness of atomic night. It is foolish to deny it. Even those people among us who have taken to saying that they are tired of hearing our comments on the atom bomb are not really tired of a subject which has lost significance but are afraid of possibilities they have no courage to face . . . .

For people who do believe in the Christian God evangelism is a duty and privilege so plain, so incontrovertible, that all talk of relevance is a half-vulgar intrusion of the utilitarian in a realm where it cannot apply . . . .

The preaching of the gospel has never seemed relevant to unbelievers and could seldom be proved as such even by the faithful—in the age itself . . . .

History has passed its own verdict on the relevance of all this. John R. Green and W. H. Lecky believed that England escaped the French Wesleyan revival, and G. M. Trevelyan comments on the "profound effects upon England for generations" of the coincidence in time of Wesley and the Industrial Revolution . . . .

Our religion is second hand . . . .

We are uncomfortable when we are confronted with our duty as evangelists, because it reveals the poverty of our own spiritual life . . . .

The religion of Jesus Christ does not end in personal piety . . . .

The work of evangelism, as we conceive it, will not simply affect church attendance at church and the volume of gifts to charity, but drastically affect all life . . . .

—W. E. Sangster, LET ME COMMEND.

## THE ROCK AND SAND

Read: Matthew 7:24-29.

"Now all depends upon the use you make of the teaching I have given you.

"He who listens to my words and then acts upon them is like a sensible man who, when he builds his house, makes sure of solid rock for a foundation. When the rainy season sets in and the rivers are in flood and the gales sweep down on the house, it does not fall because it has been founded securely upon the rock. But he who listens to my words and does not act upon them is like a foolish man who builds his house upon the loose sand with foundations. The rains come, the rivers rise and the tempest blow; they beat upon the house: it rocks before the gale and falls in utter ruin."

"When Jesus had finished these sayings the immediate result was that the company was profoundly astonished. It was all so new; and He spoke with the assurance of authority, quite unlike the professional scribes."

Prayer: Eternal Father, grant us wisdom to lay our foundations well because we have listened daily to the Greatest Sermon of all. Bring thou its truths back to us often and forever, that they may shape our thoughts and acts and the purposes for which we live. In the name of the Greatest Preacher of all. Amen.  
—In The Christian Home.

## THE SONG OF A HEATHEN

If Jesus Christ is a man,—  
And only a man,—I say  
That of all mankind I cleave to him,  
And to him will I cleave always.

If Jesus Christ is a god,—  
And the only God,—I swear  
I will follow Him through heaven and hell,  
The earth, the sea, and the air!

Richard Watson Gilder, from The  
World's Great Religious Poetry

## WHAT THINK YE OF CHRIST?

Text: "What think ye of Christ?  
Whose son is he?" (Matt. 22:42)

This question that Jesus asked the Pharisees is still the most important question that we can ask today. It was important to these men and it is the foundation for our Christian faith today. There were many ideas about the Messiah in that day. Two prominent ideas stood out; one, that the Messiah was to be a suffering Servant as described in the prophecy of Isaiah. The other idea of a Messiah was that he should be a ruler coming in regal splendor to subdue the nations of the world and restore the Davidic Kingdom. Perhaps these confused ideas was one of the factors in the Jewish denial of Jesus of Nazareth. This much can be said, it was a burning issue with them; one that caused them to look expectantly toward the future. These people were standing in the swirl of events and could hardly look at Jesus in an objective sense.

We stand more than 1900 years on the other side of the earthly life of Jesus and still find it difficult to look at His life in an objective sense. We have theologians who range from the ultra-liberal to one who is strictly conservative. The amazing thing is that each one of these along the scale sing his praise of Jesus Christ and strive to imitate His Life. Each will declare that Christ is the dynamic in his life. The world cannot be the same since it has thought about the Christ.

What we as individuals think of Christ is the determinate factor in the daily power that shall be ours. If when we look at Christ, through Him we behold the face of the Father, we find the foundation for our belief that we are cleansed from our sins. In the concern that Jesus had for the sinful we find the basis for our conviction. We come with our sense of failure and as we think of Christ new power surges into our life and we wrest victory out of defeat.

It is important what we think of Christ in our homes. I heard one of the professors in our theological seminaries make this statement, "The grace of God is just as essential in the life of a child as it is in the life of an adult." When we realize what the Spirit of Christ does do in our homes, greater love and devotion is called from the depth of our soul. If we would realize that we are cooperating with Christ in the formation of Chris-

tian character in the lives of children, how careful we would be that His name would be honored in all of our family relationships. How we do need that consciousness of His presence in all of our domestic relationships.

Then what think ye of Christ in the church? Is the church merely an institution for the propagation of itself? Rather, is not this the basis for all of our organization and administration that Jesus Christ should be preached and taught with such convincing power that the last, the lost, and the least may find release from their guilt and know the power for abundant living. The urgency of men thinking seriously on Jesus Christ is the business of the church. His message of love and redemption, whether it be here at home or abroad, should be uppermost in our devotion. The church should strive to be more Christian-like in all of its relationships. People should be able to see the beauty of Jesus Christ in the entire program of the church.

Let us press this one step further. What think ye of Christ in the world? Is Jesus Christ the supreme answer to the need of our world today? Those that come to tell us that the Christian ideal is impractical ought to stop and ask themselves this question, "Is the way in which the world moves today a practical way?"

How practical is the message of the brotherhood of man? When the world is divided into warring camps, confidence erased, human energy going into methods and means of destruction, the ideal of the Christian Gospel stand in the most practical light. The following of the leadership of Jesus Christ in our world today will bring us to a new day where all of God's children may enjoy His blessings.

It is easy enough for us to ask what someone else thinks of Christ, but the question goes farther than that; it is extremely personal. Jesus said, "What think ye of Christ?" When we bring this question to a personal level no longer can we think of Jesus objectively for. He has entered into our lives and our spirits have been lifted by His presence. In these 1900 years and more that the world has enjoyed the blessings of Christ, we have seen that He is our Redeemer, our Deliverer. As we face this day thinking of Jesus Christ, may our answer be, "He is my Saviour."—R. B.

## PRAYER OF THE WEEK

O Almighty God and heavenly Father, who by thy divine providence hast appointed for each one of us our work in life, and has commanded that we should not be slothful in business, but fervent in spirit serving Thee; help us always to remember that our work is Thy appointment, and to do it heartily as unto Thee. Preserve us from slothfulness, that we may finish the work that Thou hast given us to do; through Jesus Christ our Lord. Amen.

—From The Book of Worship

## SOLEMN SUMMARY OF LIFE

Tender Teens  
Teachable Twenties  
Tireless Thirties  
Fiery Forties  
Forceful Fifties  
Serious Sixties  
Sacred Seventies  
Feeble Eighties  
Shortening Breath  
Death  
The Sod  
'God.

—Selected.

## "HEAVEN CAN'T WAIT"

Sometime ago there was a popular motion picture which was entitled, "Heaven Can Wait." It seemed that from the angle of Hollywood that the Good Life was a matter to be postponed until all worldly pleasures had been indulged in. Heaven was a matter of salvaging the wreckage of the human spirit caused by the gratification of carnal desires. There was enough humor mixed in with the picture to hide any gruesome aspects of disregard for moral and spiritual integrity. The wages of sin are oftentimes obviously ignored by all of us.

A stalwart Christian faith denies this approach to life and declares beyond any shadow of a doubt that "Heaven Can't Wait." We believe that the blessings of Jesus Christ are just as available here and now as in a far indefinite future. The extreme pressure of this modern day makes it imperative that the heavenly be brought to bear upon the earthly.

We have all of the ingredients of heaven right here; God, love, loyalty, and all the other virtues that make life worthwhile. Get these ingredients mixed in the proper proportion and the joy bells of Heaven ring in our heart here and now.

Love is a basic Christian attitude. Love in home, community and around the world will bring closer the realization of the Kingdom of God. Love can never be a passive piety. It must be a positive power creating goodwill and understanding. Mix this into human life and the results will be a life in closer harmony with God.

Take any one of the Christian virtues that you may choose; place it at the center of human life and the results will be amazing. To sum it up—organize your life around Jesus Christ and "heaven does not wait."

'Tis looking downward makes one dizzy.—Browning.

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## A WEEKLY MESSAGE

By FORNEY HUTCHINSON

### REVEREND J. W. SIMS

In the fall of 1918 I was transferred from the Little Rock Conference to the West Oklahoma Conference. I loved my brethren in Arkansas and it almost broke my heart to make the change, but I soon learned that we also had many satisfactory friends in Oklahoma.

One of the most companionable men I met in my new relation was Reverend J. W. Sims. He not only had religion, but he also had a sense of humor. I had met him before I came to Oklahoma. We both represented our respective Conferences as Conference Missionary Secretaries, and in that capacity came to know each other well in the annual meeting of the secretaries.

On one of these occasions he told me a very interesting story of an early experience in Oklahoma. He was sent to a little town where everything was new and conditions difficult. He said he went to his new appointment one cold, windy day. He had barely enough money to get there, not even enough for hotel fare for the night. He had a list of his Board of Stewards and began to visit them promptly, assuming that some one of them would invite him to his home for the evening. On the contrary, as soon as he would go into a store and meet a steward, the brother would immediately get busy with the goods on the counter. He would get information there concerning another steward, make another call and get the same kind of treatment. As I have said, it was a cold, blizzard day and night was falling fast.

He stopped in front of a saloon just as one of the customers came stumbling out. When the air struck him, he said loudly, "walking about." As he came toward the stranger, he again cried, "walking about." Then he said, addressing Brother Sims, "Who are you?" "Sims is my name," he replied, "I'm the new Methodist preacher. Have just been sent here by the Conference." The man staggered slightly, put his hand in his hip pocket, pulled out his pocketbook, peeled off a bill from his roll, and said, "Well, if you're like the rest of them I guess you're broke." With that, he flipped a ten-dollar bill into the preacher's hand and said, "Take that and remember me." He then went staggering on down the street.

Brother Sims said, "I stood there and watched him for a few minutes until I heard him say again, further down the street, 'walking about.' I stood there in the semi-darkness for a moment and then said, 'God bless you, my brother. You just keep 'walking about.' You're the best man in this town, if you are drunk.'"

Those were early days in Oklahoma and this incident could not happen now. Long since

## NEWS AND NOTES ABOUT FACTS AND FOLKS

**REV. CLAUDE CLARK**, who has been living at Wilton is now living at Richmond and will serve the Richmond Circuit. His new address is Ashdown, Rt. 3.

**BISHOP PAUL E. MARTIN** announces the appointment of Rev. Logan Simpson to the Cherry Hill Circuit in the Prescott-Texarkana District.

**GROUND-BREAKING** for the new educational building for our church at Clarksville was held on Wednesday, October 5. Rev. C. Norman Guice is pastor.

**REV. E. D. GALLOWAY**, district superintendent of the Prescott-Texarkana District, and Rev. J. M. Hamilton, pastor at Hope, announce that the Prescott-Texarkana District Conference will meet at Hope on December 2.

**THE Joiner Methodist Church** has installed new one-piece Bodiform pews made by American Seating Company, the finish matching the pulpit furniture. New water system for the church and parsonage has been installed and paid for at a cost of \$2500.00. Rev. Ray L. McLester is pastor.

**METHODIST church ministers and laymen** in both California and Arizona have recently urged upon President Truman that steps be taken to initiate "a meeting of high-ranking officials of both Russia and the United States" to discuss their differences; and that there be exchange of cultural leaders of the two nations.

**IN addition to KUOA, Siloam Springs, and KTHS, Hot Springs, station KWHN, Ft. Smith,** is carrying the Methodist Hour on Sunday morning at 7:30. Dr. Nolan B. Harmon, Book Editor, The Methodist Church, will be the speaker on Sunday, November 13. His subject will be "Our Faith in Prayer."

**BISHOP PAUL E. MARTIN** has appointed Rev. E. D. Galloway, district superintendent of the Prescott-Texarkana District, to represent the district superintendents of the Arkansas-Louisiana Area at the Council of Secretaries meeting at Buck Hill Falls, Pa., on January 30-31 in a study of World Service and Conference Benevolences.

**MISS PEARLE McCAIN**, missionary to China, is now at home on sick leave and will be in Nashville, Tenn., for some time taking treatment. Miss McCain visited at the Methodist Office on Friday of last week. She reports that the church is carrying on in China and in spite of many difficulties, the outlook is hopeful. All Methodist institutions are open and the work is going forward.

### ARMISTICE DAY PRAYER

*Our Father who art in heaven*—we thank you for this Armistice Day which we observe at peace, and beseech you to give to all men's hearts, hands and minds the capacity to work for continued peace. Let us not through greed and false values permit the destruction of all the beauty which has been wrought since first you created our world. Help us turn swords into ploughshares that all may have enough to eat. Help us turn atomic energy into life saving use that will lengthen man's span rather than blow him to dust. Let us hold in affection and respect all those made in your image around the world—whatever their race, color or creed. Then we will not sadden you with more warring; then this Armistice date will truly signify peace at last—to last. Amen.—*American Veteran's News.*

It has been estimated that the 1,370,000 alcoholic males employed in heavy industry lose an average of 22 days each year from the acute effects of alcohol.—Kathryn Close, Survey.

Brother Sims has gone to his reward. He was a great soul! I loved him like a brother.

(Continued next week)

### DEATH OF REV. M. O. BARNETT

Rev. M. O. Barnett, retired member of the Little Rock Conference, died at his home in Pine Bluff on Saturday, November 5. Brother Barnett was born in Mississippi and came to Arkansas when a boy. He was admitted on trial in the Little Rock Conference in 1900.

Funeral services were held on Sunday, November 6, at the Lakeside Methodist Church by Rev. Otto W. Teague, Rev. John L. Hoover, Rev. Kenneth L. Spore and Rev. W. M. Mitchell.

Brother Barnett is survived by his wife and a son, Earl, of Woodlawn.

### NOTICE

The North Arkansas and Little Rock Conferences cooperate in supporting a full-time worker with patients in the State Sanatorium, known as a visitor. The worker is Miss Virginia Guffey. She lives in Booneville and drives back and forth, two round trips daily.

The two Conference Boards of Missions and Church Extension and the two Conference Woman's Societies provide Miss Guffey's salary.

At the recent sessions of the two Annual Conferences, the Commissions on World Service and Finance gave their consent to have the cause of buying a car for the use of the worker in driving back and forth, presented to all local churches in the Conferences. Organized Sunday School classes, Men's Fellowship and other groups are all invited to make contributions as soon as possible.

A set of slides showing the activities carried on with the patients, has been prepared, along with explanatory script, and can be had for use with any group that desires it for the promotion necessary to secure contributions. The slides may be had by calling or writing the Rev. Arthur Terry, 1201 Schiller, Little Rock, for Little Rock Conference, and Dr. W. Henry Goodloe, Jonesboro, North Arkansas Conference.

Any contribution will be appreciated from any class or group; also gifts from individuals will help greatly. We are eager to provide this car before the weather gets colder. If the two Conferences get right behind such a worthy cause, we surely will put it over in a short time.

All contributions should be sent to Mrs. E. H. Hook, 219 East Maple St., Fayetteville, Arkansas, and marked for car fund. Mrs. Hook is treasurer of the Commission.—Mrs. E. D. Galloway, Chairman of the Inter-Conference Sanatorium Commission.

### SALARIES PAID IN RICE

Because of the fluctuating values of gold in communist-controlled North China, salaries at the Isabella Fisher Hospital of the Methodist Church, in Tientsin, are now being paid in cattles of millet (one catty being the equivalent of one and one-third pounds), reports Miss Margaret M. Prentice, R. N., of Denver, Colorado, a staff member of the Hospital. Miss Prentice reports that, despite the upset conditions of the community, the Hospital graduated seven nurses this summer, the first since 1940; that 1336 in-patients and 18,760 clinic patients were cared for during the year; 238 babies were born; 40,000 portions of milk powder were given to infants, and 16,000 servings of biscuits and flour were served older children. Many patients, she says, have become Christians during their days in the Hospital as a result of the ministry of the Chinese pastor and the Bible woman there.

### A PROJECT FOR YOUR CONSIDERATION

(Continued from Page 1)

many individuals, Sunday School Classes, M. Y. F. Sub-District Fellowships, Methodist Men's groups, and other church organizations that would like to make a contribution to this project. Your contribution will be used directly in purchasing an automobile for the Sanatorium Visitor. Send your contribution to Mrs. E. H. Hook, Inter-Conference Commission Treasurer, Fayetteville, Arkansas.

# Methodist Evangelistic Advance In Metropolitan Philadelphia

THE City of Brotherly Love, Philadelphia, and its surrounding metropolitan area will soon see a friendly invasion of nearly a thousand Methodist ministers from every state in the union. Beginning November 26, these pastors and others will dedicate the mornings of a week to earnest study of Christian evangelism and their afternoons and evenings to the practice of it.

Staff members of the denomination's General Board of Evangelism in Nashville, Tenn., agree that this Methodist Evangelistic Advance in Metropolitan Philadelphia is not only the largest simultaneous evangelistic endeavor ever to be attempted by the Methodist Church, but in its nature, organization and plan is unprecedented in American church life. The movement is part of the United Evangelistic Advance as well as tying closely into the Advance for Christ and His Church.

## Huge School of Evangelism

The evangelistic leadership of the entire denomination throughout America, including 106 conference secretaries of Evangelism; 578 district secretaries of Evangelism; one pastor and one district superintendent from each conference will assemble daily in Arch Street Church, Philadelphia, together with 329 pastors from the Philadelphia, New Jersey, and Delaware Conferences.

This school of evangelism, which will reach more than a thousand leaders, is the training program for the evangelistic emphasis for The Advance for Christ and His Church. Under the leadership of the General Board of Evangelism of which Dr. Harry Denman of Nashville, Tenn., is executive secretary, these men will receive training and inspiration in evangelistic preaching, visitation evangelism, and public evangelism.

## Notable Instructors on Faculty

Speakers for the School of Evangelism are Bishop Gerald Kennedy

of the Portland (Oregon) Area; Dr. William R. Cannon of Emory University, Atlanta, Ga.; Bishop Ralph S. Cushman of the St. Paul (Minn.) Area; and Bishop Fred Pierce Cor-

son, resident bishop of the Philadelphia Area; the visitation director. It is expected that some 10,000 persons will be reached for Christ and His Church through these services which are to be held from Sunday, November

the Methodist Evangelistic Advance, and resident Bishop Fred P. Corson. It is expected that 15,000 Methodists will come by special trains, chartered buses, and private cars from a radius of one hundred miles.

## Why Philadelphia

Here are some of the reasons given by the General Board staff why Philadelphia was chosen as the scene for the launching of the Methodist Evangelistic Advance:

"Methodism began its saddle-bag trek across America from this home of old St. George's, the oldest Methodist Church in continuous use in the world."

"Within and around Philadelphia are more Methodist churches than anywhere else in America."

"This campaign, marshalling as it does the combined strength of 329 churches with a total membership of over 100,000, will light fires of evangelistic passion that may be carried across America for Christ and His Church."

## Leaders Optimistic

The general chairman of this movement, Bishop Fred P. Corson; the executive chairman, Dr. Alexander K. Smith; and the campaign director, Dr. Harry Williams, from the staff of the General Board of Evangelism, agree with the combined cabinets of the cooperating conferences and the consecrated evangelistic leadership of their Boards of Evangelism, that "this movement will help to win America for Christ in an hour when the world is torn between fear and faith."

"The leadership trained here, the Christian experiences gained here, the methods tested here, will be but the beginning of a larger movement throughout Methodism and the Protestant Church to make the kingdoms of this world the Kingdom of our Lord and Christ," Dr. Williams believes.



Left to right: executive chairman, Dr. Alexander K. Smith, district superintendent of the West District, Philadelphia Conference; General chairman, Bishop Fred P. Corson, resident bishop of the Philadelphia Area; Director of Campaign, Dr. Harry L. Williams of Nashville, Tenn., a secretary of the General Board of Evangelism of The Methodist Church.

son, resident bishop of the Philadelphia Area.

Instruction in Pulpit Evangelism will be given by Dr. C. Lloyd Daugherty, Jr., of Pittsburgh and instruction on Visitation Evangelism will be given by Dr. Dawson C. Bryan of Nashville. This training will reach each local church participating in this Advance as these leaders in turn train the 6,000 laymen and women to do effective visiting for Christ in the homes of their communities.

## Nightly Services in 329 Churches

The second phase of the program is simultaneous services in the 329 cooperating churches. Two guest leaders will be assigned to each church, one of whom will be the evangelistic preacher, and the other

27 through Friday, December 2.

## Mass Meeting in Convention Hall

The third phase of the program is the great evangelistic rally to be held in Convention Hall on Sunday, December 4 at 3:30 p. m. Bishop W. Angie Smith of the Oklahoma-New Mexico Area will be the evangelistic speaker. The internationally-known Homer Rodeheaver will be the song leader. A youth choir of 2,000 voices will sing "The Hallelujah Chorus" from Handel's "Messiah" and an adult choir of 3,000 voices will sing "The Battle Hymn of the Republic." The service will open with a colorful processional led by the Harmony Trumpeters, massed flags, 750 ministers, 16 district superintendents, a number of bishops, the officials of

## THE CHURCH WOMAN SERVING HER LOCAL CHURCH AND COMMUNITY

(Continued from Page 11)

or any one or more of the seventeen committees that are a part of the local church organization (See 1948 Discipline). The board, council or committees in which she gives her service will be determined by the area of church work to which she is chosen to give leadership. A willingness to prepare always figures more largely than time or talent.

As she becomes a part of a great developing program of education and service in her local church, she will soon realize that she is not serving in an isolated situation and that every vital Christian experience she has in her church has a counterpart in the local community.

She will come to see that wherever there is social lag in her community there is an opportunity for her to express her Christian concern. This she may do in cooperation with other church women through such agencies as the P. T. A., the Red Cross, the Council of Church Women, Y. M. and Y. W. C. A., Welfare agencies, Civic Clubs, educational organizations, local government, the Grange, the Home Demonstration Clubs, the County Nurse's Program, and the library.

There are always some agencies

in every community and they need the cooperation of the church woman because of her Christian experience and convictions and vital concern for people. In the larger communities there should be coordinating councils to avoid complications and also omissions. Confer with such councils. This may be a medium for bringing the church and other community agencies together for study and planning before going into action.

As the church woman goes out to serve in her community she will not go out as a reformer but as a Christian servant. She will not go out to accomplish five years of work in five months, neither will she lack alertness and immediate readiness when action is needed.

She will work for good housing conditions and legislation to assure such. She will work for proper health service, adequate educational and recreational facilities, just employment opportunities, right racial policies and practices, opportunities for alcohol education, clarified understanding of the foreign policy of the United States, a continued study of the United Nations.

The alert, intelligent, Christian woman will be informing herself and others about the above mentioned matters, so that she and others will know when and how to join forces and act. The local woman (preferably the local secretary

of Christian Social Relations and Local Church Activities) will ask her pastor to plan for a social action committee in the local church made up of representatives from the Woman's Society of Christian Service, Wesleyan Service Guild, Youth Fellowship, adult groups and church school and other interested individuals. There is not a church but that can have such an informed nucleus, ready to inspire and inform its own church and cooperate with community agencies.

It would be futile to try to enumerate what local projects the church woman should begin with when one does not know her community. But, it would be well to begin with some quite obvious hazard such as the need for a bridge on a country road, unsafe school buses, unguarded or unmarked street crossings, improperly covered wells and sewers. Immediately, some woman thinks, those are not the things that are causing grief in my community. Then, what is? There is the place to begin. And truly there is no end.

Once launched on this quest the local church woman finds herself growing into the kind of a Christian who is vital, dynamic and "full of love to all mankind . . . She cannot speak evil of her neighbor any more than she can lie. She does good unto all men, neighbors, friends and enemies." (From Wesley's definition of a Methodist.)

## PENSION BOARD PREPARES MINISTER'S WIDOW'S BADGE

In response to many requests, the Board of Pensions of The Methodist Church has produced an attractive gold and white enamel brooch badge for widows of Methodist ministers.

Like its predecessors—badges for retired ministers and the wives of retired pastors—this emblem was designed by the Rev. Dr. Thomas A. Stafford of Chicago, executive secretary of the Illinois Corporation.

The new badge is the size of a nickel and is mounted on a printed card which explains its symbolism. Symbols include the crown, signifying the coronation of the departed one; the wreath, indicating continual remembrance; the lamp, denoting guidance from God's Word for daily living; and the descending dove, representing the presence and comfort of the Holy Spirit. The outer ring enclosing the other symbols is suggestive of life everlasting.

The badge may be obtained post-paid by any widow of a Methodist minister for fifty cents in coin. Widows connected with any Annual Conference in the Southeastern or South Central Jurisdictions, may order badges from Dr. A. T. McIlwain, 506 Olive Street, St. Louis, Mo. Those in the other Jurisdictions should send their order to Dr. Stafford at 740 Rush Street, Chicago, Ill.



# THE CHILDREN'S PAGE

ANNIE WINBURNE, Editor



## IN STORYLAND

### RACHEL'S THANKSGIVING GUESTS

Kathrine waved her hand as she went by, but only made Rachel sigh harder. Of course she smiled to Kathrine, but it was a poor little rainy smile. The sight of the grip in Kathrine's papa's hand was more than she could bear, for it meant to her grandmother's for Thanksgiving.

"O, dear me. O, dear me!" sobbed Rachel, very softly indeed so poor, sick mamma would not hear, "seeing Kathie go makes my stomach ache for my grandmother's Thanksgiving dinner! The mashed potatoes and the white meat, the cranberry sauce and the wish bone! O, dear me! and the little saucer mincepie just a-purpose for me! Seems to me I sh-shall d-die if I try to bear it!"

The window pane was cold, and Rachel's little flattened nose turned quite blue against it. Her tears made little paths in the stream of her warm breath. She was a very unhappy little girl indeed.

Last year she and Katherine had gone to Cloverdale together and sat in the same seat and nibbled both ends of the same banana. That was such fun! Then their grandfathers had met them and they had wished each other "A merry Thanksgiving" and parted.

Now, only Kathrine had gone. A faint whistle sounded down at the end of the snowy street.

"There goes Kathrine's whistle this minute!" thought Rachel dolefully. "Now the engine's puffing in—now they're getting on—now the conductor's crying 'All aboard!' Kathrine's sitting next to the window and she's begun to eat her bananas. We did the minute we got on, last year. You can't wait when you're riding on the cars. O, dear! I wonder if my end o' that banana doesn't look lonesome. And then, in spite of herself, Rachel laughed. It was such a funny idea.

"Dear child! How good that laugh sounds!" thought mamma, among her pillows. She had been lying there grieving that her sickness must keep Rachel away from grandmother's Thanksgiving dinner. It was hard for the child. And then, to have Bridget gone, so there couldn't be any Thanksgiving dinner at home. It was a wonder the dear child could laugh.

Outside, on the snowy lawn, a few little chickadees were hoping about pecking hungrily at the dry weed stalks that peeped above the snow. Rachel watched them with a sudden feeling of companionship with them. They would have no Thanksgiving dinner, either—just snow and dried grass, poor things. Not even rice and cream and baked apples!

"I wish I could—I wonder if I couldn't—I'm going to!" she cried aloud. Her eyes shone with delight. It would be such a beautiful thing to do! Who'd ever given the birds a Thanksgiving dinner before!

"I'll begin right now to make out the bill o' fare. O this is fun!" laughed Rachel. Then she tiptoed to the door and listened.

"Mamma, you asleep?" she cried,



### TO MY DOLL

*Let me tell you about Thanksgiving,  
I'm sure you'd like to hear  
About this special day of ours  
That comes just once a year.*

*We thank our Heavenly Father  
For loving care each day,  
We thank Him for our friends and homes  
And for a place to play.*

*We share some gifts with others,  
We've planned for it with joy,  
It brings a lot of happiness  
To some other girl and boy.*

*You know now why I've told you  
So you can take part, too,  
Since you are not quite one year old  
Thanksgiving is brand new.*

—A. E. W.

just above her breath.

"No, sweetheart; come right in here." And Rachel went in and sat on the bed and told her plan.

"A dear little birds' Thanksgiving dinner, mamma!" she cried. "Won't it be splendid?"

"Splendid, sweetheart."

"And we'll count the things to eat—the courses, you know—right now, on my fingers. You say the thumbone, mamma." Rachel held up her little fat thumb and waited.

"Seeds, Rachel, and grain."

"O, please wait! The grain's my forefinger. That's two courses. And little bits of apple, mamma?"

"Yes, dear, and peanuts all nicely shelled and broken up."

"O, Yes, peanuts—goody."

"And bits of cake and bread and—yes, a bone, Rachel!"

"Mamma! a bone!"

"Yes, or two or three bones—that would better," mamma smiled palely, "You can hang them on the lowest branches of the mulberry bush. Tie them on with little bright ribbons, to make the dinner table look nice! Didn't you know little birds liked to peck at meat? The idea of a Thanksgiving dinner without any turkey course! I'll tell you, Rachel—there are some cold chicken bones in the pantry. That's next best to the turkey, isn't it?"

Such a Thanksgiving dinner as it was, next day! Rachel got it ready

herself, with her mittens on! The "course" were daintily spread in neat rows on the clean, white snow for a table cloth. There were "covers" for twenty-five: Rachel said.

And the guests that came—the snow buntings and the woodpeckers and the chick-a-dees! And the social way they chattered and chirped! and the appetites they had!

But, best of all, mamma was able to sit bolstered up in the easy chair beside the window, and be introduced to the guests. She nodded and smiled, and they nodded and ate.

"O, mamma, seems as if this was the thankfulest Thanksgiving that—ev-er was!" laughed Rachel.—Annie Hamilton Donnell, in the Young People's Weekly.

### JUST FOR FUN

The visiting psychologist explained that the teacher was not holding the attention of her class and offered to prove it.

After the pupils had filed into the room and taken their seats he asked a little girl for a number. The little girl gave 35 and the psychologist promptly wrote 53 on the board. Receiving 29, he wrote 92 and for 82, he wrote 28. After several minutes of this a voice was heard from the

## IN THE WORLD OF BOYS AND GIRLS

### BECKY LOU'S BIRTHDAY

It was Becky Lou's fourth birthday and she was very happy. At lunch time, everybody had a gingerbread boy cookie for dessert and for dinner they had ice cream and a piece of Becky Lou's birthday cake. But better than these things her mother and daddy gave her a real, live yellow canary with little black eyes.

The little bird must have been happy, too, because he sang all day long. "Now, Becky Lou," said her mother, "it is almost eight o'clock. It is your bedtime, too. We shall put this cover over his cage and let him rest and tomorrow I will let you fill his dishes with seeds and water."

"You said seed, Mother," said Becky Lou, "Seeds—you plant seeds."

"Wouldn't it be funny if we gave Dickie some seeds and little flowers began to grow inside him," laughed Becky Lou.

"Well," said her mother, "but we do give Dickie seeds to eat and what would you say if I told you that you eat seeds, too?"

"I, Mother? I never ate seeds, really, I didn't," answered Becky Lou.

"Yes, dear, you did. You ate seeds for your dinner tonight. Now you tell me what we had for dinner and I will tell you what seeds we had," replied her mother.

So Becky Lou started. "Tomato juice, potatoes, peas, meat, ice cream and a glass of milk."

"That's right," said her mother. "Now potatoes are seeds and peas are seeds. We had walnuts on top of the cake and they are seeds, too!"

"Potatoes are seeds! What big seeds! I thought seeds were little things. Do we cook all the seeds we eat, Mother?" asked Becky Lou.

"No, we cook some, but not all. The nuts on the cake weren't cooked and you see they are seeds, too."

Becky Lou laughed. "Aren't seeds funny, 'cause you put them in the dirty ground and they grow. Birds eat seeds and we eat seeds. Dickie eats seeds and I eat seeds. Isn't that funny Mother?"—The United Christian Observer.

rear of the room, "Sixty-six; let's see what you can do with that!"—Sterling Sparks, Sterling Grinding Wheel Division.

A young minister had been asked quite unexpectedly to address a Sunday school class. To give himself time to collect his thoughts, he said to the class. "Well, children, what shall I speak about?"

One little girl, who had herself memorized several declamations, called out: "What do you know?"—Watchman-Examiner.

Four-year-old Maurice was so quiet his mother became suspicious of his whereabouts. Finally she found him sitting on the floor, perfectly still, doing nothing.

"Maurice, what are you doing?" she asked.

"Can't you see? I'm only living!" Montreal Star.

# We Tackle The Race Problem In South Africa

By DARRALL RANDALL, Johannesburg, South Africa

**R**ECENT developments in South Africa, affecting race relations between the native Africans and the governing whites, are becoming more serious and more far-reaching.

Among these developments are the formal abolishment of the Native Representative Council without providing any alternative for the Africans to express their own voice to the government; and reduction in the school feeding program for African children (nearly all of whom get their education through missions). This reduction means more possibilities of tuberculosis, blindness, deformed bodies and other results from undernourishment and malnutrition.

There have also been changes in the social security program which removes most Africans from the benefits of unemployment insurance, etc., at a time when a depression is beginning. There has been a general tightening up of the means of segregation and discrimination between the white and non-white population in such a way as to play one non-white group off against another. This was illustrated by the tragedy of the "Durban riots" between Africans and Indians. The situation is so tense that further outbreaks of violence could occur at many other different places, and some day are likely to be directed against the white population because of the grievances which exist. Fears of this are causing white people to be all the more firm in their efforts to "keep the black masses under control." This is resulting in more bitterness and distrust between the white and non-white peoples of South Africa at the precise time when efforts for conciliation and understanding are needed most if a great tragedy is to be averted.

## Wanted: Leaders

In the meanwhile African nationalism is surging forth! There is a growing demand for complete non-cooperation with all white people, with subsequent rejection of older African leaders "guilty of too much patience." At the moment Africans are waiting for new leaders, and the type of leadership which may emerge is likely to influence the future of the entire continent.

The death of Jan. H. Hofmeyr, reputed to be the outstanding progressive political leader in South Africa, has left a vacuum in which one looks in vain for the type of Christian leadership needed among the white population to build for peace and cooperation.

Another significant development has been the first election of a communist member of the South African parliament, by Africans in the Cape, who still retain the right of electing a "white man" to represent them in government. This trend has alarmed the white population and has increased their determination to take all parliamentary political representation away from the Africans. The denunciation of "communism" by both the church and political leaders, and the prohibiting of this "democratically elected" communist member of parliament from speaking to

Africans in the Johannesburg area, have crystallized the basic issues in the minds of many Africans, indicating more clearly where their future hope may seem to be.

In this situation in which the government appears to be getting more repressive, and in which protests by progressive church leaders are ridiculed by the Africans themselves as being insincere statements declared to be inconsistent with their actions—one has serious cause for despair. An ironic example of this occurred when the highest officials of the English-speaking churches and the most reputed progressive political leaders led a mass protest in Johannes-



DARRALL RANDALL

burg against the efforts to remove democratic rights from the non-white peoples at a meeting which non-white people themselves were forbidden to attend! In such a community revealing the bankruptcy of Christian leadership and political statesmanship in this part of Africa, what can an ordinary individual with a conscience do?

## International Club Formed

We have had an inter-racial fellowship and study group meeting regularly with us since our first arrival in South Africa. Then with the support of several missionaries, an African Y. M. C. A. leader, and the Director of the Institute of Race Relations we organized an International Club as a social and cultural center where representatives of different national and racial groups could meet and learn to understand each other on a non-political and non-denominational basis.

At first many people said it couldn't be done in Johannesburg because of the deep prejudices as well as the social and political obstacles. But suitable premises were obtained; supporters were enlisted; and a constitution was adopted.

Earlier we had obtained the support of the late Mr. Jan H. Hofmeyr, formerly Deputy Minister of South Africa. Alan Paton, author of *Cry, the Beloved Country*, became our Honorary President, and a large number of other outstanding people were enlisted to get behind this project.

Gandhi Memorial Hall was packed for our official opening, March 19th, Mildred was in charge of the committee which served refreshments to all of them. There we had prominent people of different races sitting and standing together for a thrilling meeting! This was a new experience for these people. Then Alan Paton and our committee led the crowd one block to our International Club Center to officially open this full-time center for creating understanding and goodwill in the land of the "crying beloved country."

By the time we left Johannesburg, we had about six hundred memberships paid, and had collected about six thousand dollars worth of contributions to rent, remodel and equip two floors of a building near the center of the city, and enabling us to employ a full-time staff. With the support of progressive business men, we were able to have a beautifully furnished modern premises. Volunteer amateur and professional talent enabled us to inaugurate a full-time program of activities including musical and dramatic programs, lectures, debates, forums and appropriate social activities, and facilities for light lunches, ping-pong and other games.

## Christian Conference Center

While we were getting cooperation from some progressive church leaders and groups for this non-political and non-denominational social center, something else was needed among the churches themselves if outside efforts by Christians were to be recognized as sincere. It is for this reason that we felt that the most important mission project needed in all Africa was the establishment of a Christian Conference Center, in South Africa, where representatives and especially the young people of the different races could gather together for real Christian fellowship.

We are happy to say that this goal has come a step nearer. We finally obtained an option for the purchase of a farm, and have obtained the support of the South African Christian Council to act as trustee. The means of purchasing this property are still not available, but in the meanwhile we started working on the improvements needed on the property. On two different occasions we helped to organize inter-racial work camp groups of young people from different missions and denominations. Working together, we built a chapel out of a barn and we rebuilt the rock-walled roads leading down the valley to the farm. These were much larger groups than we had at our other work camp at Adams College, in Natal, two years ago. This was the first time the experiment had been made in the Transvaal Province. We have faith that this project will grow and become a real "beacon of light" in the darkness of this land!

## MATERIALS FOR EVANGELISM IN THE CHURCH SCHOOL

Nashville, Tenn. — Pastors and church school workers will be interested in plans now under way by the Division of the Local Church of the General Board of Education for printed materials for evangelism in the church school during 1950.

"Teaching for a Verdict," a popular leaflet that has been used for the past several years, has been revised, bringing it up to date for the present quadrennium. It contains general guidance for evangelism through the church school. Pastors and church school superintendents, especially, are urged to make themselves thoroughly familiar with this.

Three age-group leaflets on evangelism, also in use for several years, are being revised by their respective departments and it is expected that

these will be ready by the first of January. They are "The Teacher Leading Boys and Girls to Christ," "The Teacher Leading Youth to Christ," and "The Teacher Leading Adults to Christ."

In addition, the Division is urging that church school teachers use the leaflet "The Teacher's Responsibility List" in which the teacher may write the names, addresses and phone numbers of those members of his class who are not members of the church. This "Responsibility List" has been prepared for teachers—many thousands of them—who want practical help in the area of church school evangelism.

Plans for the distribution of these materials are being carried forward with the cooperation of the conference executive secretaries of Christian education who in 1948 reported 151,929 church school pupils joining the church on profession of faith.

## FAMED HOSPITAL REBUILDING IN MANILA

Bishop Jose L. Valencia, head of the Methodist Church in the Philippine Islands, recently laid the cornerstone for the new building of the Mary Johnston Hospital in that city. The hospital was originally built in 1908 and was the principal medical center of the evangelical churches in Manila until it was destroyed by fire on February 5, 1945, during World War II. The new hospital edifice is being rebuilt with funds from Methodist churches in the United States through the Crusade for Christ and the Advance for Christ and His Church. It is a joint undertaking of the Woman's Division of Christian Service and the Division of Foreign Missions of the Board of Missions and Church Extension.

Assisting Bishop Valencia in the

placing of the cornerstone were Dr. Gumersindo Garcia, the medical director of the Hospital, Dr. Ernest E. Tuck, superintendent of Methodist missions in the Philippines and Miss Mary L. Deam of the Woman's Division of Christian Service. Special guests who brought greeting to the occasion included Dr. C. Icasiano, of the Manila Health Department, John W. Ferrier, Sr., representing the Masonic Work for Crippled Children Alfonso Sycip, of the Chinese community; and the Hon. Ascuncion A. Perez, commissioner of the Bureau of Social Welfare. Others on the day's program were Norman S. Binstead of the Protestant Episcopal Church; Mrs. Horace E. Dewey; Dr. Henry Little of the Presbyterian and Congregational Boards of Missions; and Mrs. Felicidad Mariano of the 1911 Class of Mary Johnston School of Nursing graduates.

## THE WAY TO PEACE

By ELIOT R. SHIMER  
Yokohama, Japan

PERHAPS there were two hundred children, maybe more . . . ragged, skinny little things, but every one with a big smile—a great big smile, that made them look as though they would just blow up and burst. You see, they were happy, and when one has to save up happiness for many years, it is bound to come out like an explosion. They were playing a silly little game called "Cat and Mouse," and their directors were in the circle, too, sharing their happiness. Here was a young Japanese college girl; over there was a young business man; holding the hand of a timid, slight child was a big G.I. And there were more—an American girl who taught English at a Japanese school; a young Japanese teacher, a secretary, an American fellow—all types, American and Japanese, boys and girls, all young, all eager, all joined together this Saturday afternoon to give a gang of slum children a few hours of happiness.

This poor fishing village on the waterfront of Yokohama had never heard so much laughter from its children. Curious parents stood about, half smiling because they saw their children really happy, half in awe—what was it all about? Who were these people . . . that big G.I., that Japanese student, that fellow with the jeep, those girls teaching the little tots to play? After the games, then a kamishibai Bible story, then some singing, and a puppet show, too—all free. Maaa . . . strange doings, indeed!

But not strange to the young people who had planned this afternoon of fun for the underprivileged. Just the previous Sunday night hadn't

they read the words of Jesus: "Truly, I say to you, unless you turn and become like children, you will never enter the kingdom of heaven. Whoever humbles himself like this child, he is the greatest in the kingdom of



ELIOT R. SHIMER

heaven. Whoever receives one such child in my name receives me. . . . They had come to receive as many children as they could handle.

They call themselves the Y.Y.F.—the Yokohama Youth Fellowship. A fellowship grown strong and sure through a year of worship and prayer together, of free discussion, or recreation. A fellowship that saw around them a world of need and felt that they could do something about it. All the darkness in the

world cannot hide the light of one small candle, and here in the hearts of some sixty Y.Y.F. members such a light could be found. Young people all, many not baptized Christians, some hearing the words of Christ for the first time—but all aware, searching, eager, concerned. A group that long ago saw the danger of a fellowship that was self-centered, and had turned outside of itself, to help the community. First an organization was necessary . . . a president, secretary, treasurer; then a working council . . . world friendship chairman, social action chairman, worship, recreation, program, refreshment, adult advisors. And now the seed was bearing good fruit.

Every Friday evening a group of Y.Y.F. members leads a recreational program for some Japanese servants of Occupation families. A small orphan was discovered shivering in Sakuragicho station one winter night. Today he has a home, good food, warm clothes, happiness, and friends. Children of a poor orphanage have learned to sing, to laugh, to play. Relief supplies—shoes, dresses, pants, warm sweaters have been distributed to the needy. "Love thy neighbor"; "practice what you preach"; "a social consciousness"—call it what you will, this group lives it. While nations of the world talk of peace but continue building up their armies and navies and A-bomb stockpiles, a small, unheard-of fellowship of young people continue their efforts in another direction, using different tactics. You see, they think they know The Way; the only way to peace and true security.

## On A Wide Circuit

By W. W. REID

WANTED: ALTERNATIVE TO WAR



OUT of the maze of misunderstanding between the United States of America and the Union of Soviet Republic (Russia)—and out of the sometimes deliberate misrepresentation of one or the other—a few relatively unchallenged facts seem to emerge:

1. The people of the U. S. A. do not want war with Russia.
2. The people of Russia do not want war with America.
3. The people of the U. S. A. and Russia do not want war with anyone.
4. Misunderstanding, misinformation, secrecy, hatreds, name-calling, and emphasis upon "differences" lead to fear between nations as between individuals; fear leads to "incidents;" fear leads to a race to arm and to prepare for "defense."
5. "Incidents" incite and excite to war.
6. An armament race gives fools a sword-rattling spirit of braggadocio and a desire to use arms—and this is war.

With so universal a desire for peace manifest in the U. S. A., in Russia, and throughout the world,

one might think the people could easily organize themselves to achieve that goal. Yet it is probably the most difficult job before men in this century. It is also the only vitally important job before man today: for if he cannot achieve peace, if his future days are to be harassed by increasingly destructive wars, then all gains of arts, of sciences, of religion of human thought are without value or meaning to man; even as a physical being he will face extinction.

Hate, propaganda, mounting military budgets, increasing use of science, and arts, and technical skills and of the greatest physical force revealed to man—atomic energy: the employment of these for building vast destructive machinery to intimidate, if not to destroy, people with ideologies different from our own, can lead to but one end of the road. *The counteracting of that program and process is the greatest challenge man has ever faced.*

This is my task, your task. If the peace-seeking majority of men will talk as loud, work as hard, give even a fraction as lavishly for promoting peace as the militant minority talks, and works, and appropriates for the war machine, world peace (including U. S. A.-U. S. S. R. harmony) can be secured. But I have to give my strength to the cause—and so do you

and your neighbor. In fact, each of us should have "a plan for peace" and shout it from the housetops.

Let us take courage that men are, here and there, working and talking intelligently for peace.

Bishop Oxnham insists that if "two strong men"—Stalin and Truman—would face each other at the conference table, some plans toward peace could be agreed upon; that if ranking civil leaders of both nations—professional men, trade leaders, etc.—would meet and exchange ideas freely and fully, roads to understanding and peace could be built.

The American Friends Service Committee has proposed, as beginning steps toward Soviet-American peace: increasing trade between the two countries; restoration of a united Germany, under international supervision, and with the development of German industrial power; strengthening of the United Nations by reducing armaments (including atomic control), and developing a world government.

The Archbishop of York (England) proposes that we all give more attention to wiping out the causes of communism's attack upon the West: "the glaring contrast between the luxury of the few rich and the misery of the multitude," and all social injustices.

A recent Washington, D. C., conference on "alternatives to war" said that removal of restrictions on East-West trade in Europe would be greater help to the continent than all the guns and tanks America can "spare" them.

Do you have "alternatives" to war?

## WANTED: 50 YOUTH FOR LATIN AMERICA

A call for fifty young men and young women to enlist for three years of missionary service in South America, Central America and Mexico, and to be prepared for their job by August 1950, was issued today by the Board of Missions and Church Extension of the Methodist Church. The call was signed by Dr. M. O. Williams, Jr., and Miss Kathryn J. Bieri, in charge of missionary recruitment at 150 Fifth Avenue, New York City.

In 1948 the Methodist Church recruited, trained, and sent to Japan and Korea fifty young people for three years of service, mostly in the educational field. This year fifty others were trained and are now on their way to various mission stations in India and Pakistan.

The Latin American countries to which the 50 new missionaries will be assigned are Argentina, Bolivia, Brazil, Chile, Costa Rica, Cuba, Mexico, Panama, Peru and Uruguay. The positions to be filled include high school teaching, youth work in churches and community centers, adult education in night schools, direction of religious education, assistants to pastors, pastors, nursing and public health, and agricultural service in rural centers and schools.

Applicants for these fifty places must be between the ages of 21 and 28, single, graduates of college, and active members of some evangelical church, and in good health. They need not be Methodists. While knowledge of Spanish or Portuguese would be an asset, it is not required. Those selected will be given a six-weeks' period of training in July and August next, by the Board of Missions, with emphasis on religious developments, language study, methods, and orientation to Latin American culture.

Those interested should communicate with Dr. Williams or Miss Bieri.

"Here is an unsurpassed opportunity to work with people of great promise who desperately need a dynamic Christian faith," says Dr. Williams. "It will be the task of the 'LA-3's' to help them find a vital Christianity which links religion and life. The dedication required is so complete that those accepted will be enrolled as members of 'The Fellowship of Christian Service in Latin America.'"

Talk them over with your friends, in your church and club; tell them to your congressman. *It is more important for the future than is anything else you can do today.*

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**"LIVES SPENT FOR OTHERS"**

(A Lutheran's appreciation of Methodist medical missionaries)

A Lutheran Church missionary to Bolivia—Miss Florence Dickson—has written the following tribute to Dr. and Mrs. Frank S. Beck, Methodist Church medical missionaries to La Paz, Bolivia, and it has been quoted in the official publication of the World Mission Prayer League:

"In January Dr. and Mrs. Frank Beck, Methodist medical missionaries, from Canton, South Dakota, and founders of the American Clinic in La Paz, Bolivia, returned to that institution for their 36th year of service in South America. They are close friends of our Lutheran mission, and have indeed proved themselves to be true friends in need.

"When appendicitis pains have attacked, two children from our Emmanuel Orphanage and five of the missionaries have cried for the first time in his skillful hand. His shining pincers have nipped the tonsils of eight of our orphanage children and of Lois Erickson.

"Besides the surgery, his treatments have relieved dozens of cases of colds, sore throats, and other ailments of the missionaries and of the orphans. How many times his hypodermic needle has injected the preventative for fatal diseases! The calls for physical examinations also are innumerable.

"So popular has his warm treatment become that the eleven orphans who are at the Clinic simultaneously vie with each other to tell of the hot chocolate and buttered toast that was served them in bed; and so much did they enjoy the doctor's fun and teasing that anyone of them would welcome an opportunity to return.

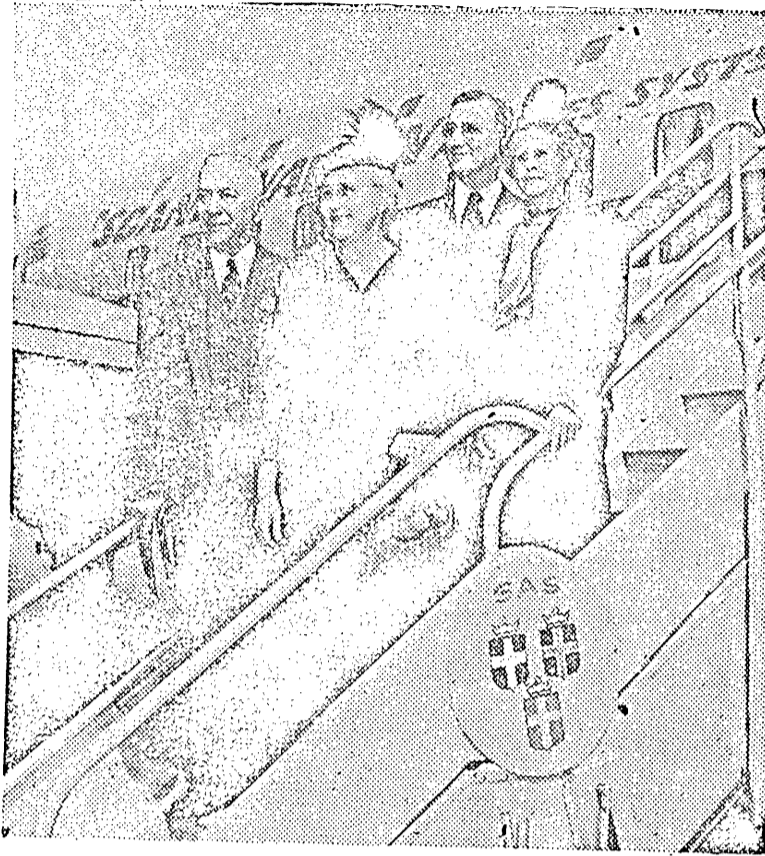
"Like the orphans, I myself have truly appreciated at two surgeries and several other occasions his kindnesses, patient understanding, and his efficiency in medicine and surgery, as well as the splendid care of the Bolivian nurses trained at his Clinic. His happy singing along the corridors and friendly smile at the doorway, and Mrs. Beck's thoughtful visits and floral remembrances to the sick contribute to our healing, I'm sure.

"Well do I remember once when Mrs. Beck was unable to make her usual visits because of an injury, she sent me pretty cards of cheer each day instead.

"Plus all the attention given me, on the day of leaving the figures of my bill had shrunk far below even cost and keep. Not only for me has he done thus, but many of us have had similar experiences there. Charges are always minimum, but service is reliably superior.

"Even outside of their professional work, Dr. and Mrs. Beck use every opportunity to do good: by providing a good home for two Bolivian orphans and school privileges for several; encouraging us all by their regular attendance at the House of God on Sunday and their generous contributions to evangelical ministry in this land; filling to the limit their station wagon with church-goers or with friends to or from the city; offering an open home to fellow-missionaries on business from distant fields of Bolivia, etc. One marvels at their self-sacrificing lives spent for others. Through daily acts, big and small, famed or unnoticed, they live out, "Thou shalt love thy neighbor as thyself."

Difficulties strengthen the mind as labor does the body.—Seneca.

**TO INSPECT HOSPITALS OVERSEAS**

NEW YORK, N. Y.—Bishop Raymond J. Wade (left) of Bay View, Mich., and the Rev. Karl P. Miester (right) of Chicago flew to Oslo, Sept. 3, on the Scandinavian Airlines, making the first official overseas visitation for the Methodist Board of Hospitals and Homes. President Emeritus and executive secretary, respectively, of the Board,

they will visit the British Isles and 12 countries on the continent. As part of their goodwill mission, they are carrying a fund to be distributed to some of the needy institutions they will visit. Accompanied by their wives they are making the tour in cooperation with the Board of Missions.

**SERMONS THAT HAVE HELPED ME**

By J. B. STEWART, Newark

**A**MONG all the books we have read, there are certain ones we can think of as having been of great spiritual benefit to us. It is so with sermons we have heard—certain ones have really "done something to us." It would be impossible to recall all the sermons to which we have listened. Yet as we go back over our life, there are certain ones, that in our mind, stand out like great mountain peaks. They were inspiring and uplifting and stretch over a period of many years.

Going back fifty years ago, this writer remembers hearing Rev. J. M. Cantrell, then on the Dardanelle District, preach a sermon that really "jarred me awake"—religiously. The text was: "Blessed are they that do hunger and thirst after righteousness." The preacher said that we eat and drink because we are hungry and thirsty, and that it is only when we do eat and drink that we grow and develop in strength and health. He went on to say that the body dies when we do not eat; death may come slowly and gradually, but surely; first it is a lack of relish for food, and then a complete loss of appetite, and finally, actual loathing of food, as in long, lingering, wasting fever. Death at last from starvation. He then came out with an emphasis: "Now haven't you seen Christians that seemed to have lost their religious appetite?" The question struck me "good and hard."

Well do I remember Dr. Forney Hutchinson's sermon, "The thing is gone from me," preached at the annual conference at Fayetteville in

the fall of 1924. When I was pastor at Salem, I had Rev. M. P. Timberlake with me in a meeting. One night he preached from the text: "God is departed from me and answereth me no more." (2. Sam. 28:15) I was much impressed with that plain simple, but wonderful message. Years ago I taught school at Alma, where Rev. J. C. Weaver was our pastor. He had Rev. A. H. Lark (father of the preacher Lark boys) with him in a revival meeting. Brother Lark never preached a dry, dull uninteresting sermon. One of his messages in that meeting is still outstanding in my mind. The text he used was: "Lot pitched his tent toward Sodom." That faithful, wonderful old-fashioned preacher has long since passed out from mortal sight, but part of that sermon still lingers with me to this good day.

In the spring of 1905, I attended George R. Stuart's great meeting in Fort Smith. One night he preached on the "Christian Home," using the text: "For I know him (Abraham), for he will command his children and his household after him." That vast audience was greatly moved. Since that time, I have tried to preach on the same subject to my congregations, but in comparison, it was like a mouse nibbling at a two-ton cheese. But time and space would fail me to tell of all the sermons that have helped me. About forty years ago, Dr. O. E. Goddard had one of his sermons on "Bible Finance," printed in pamphlet form. The reading of that little booklet soundly converted me on God's

**A LETTER FROM THE PHILIPPINES**

The following letter was received by Rev. Clarence Wilcox, our pastor at Swifton, from a friend in the Philippines. Brother Wilcox was an Army chaplain in World War II.

Office and Residence  
Lubao, Pampanga  
Philippines

Rev. James C. Wilcox,  
Dear Brother Wilcox:

I wish I could write to you since long, but because of our moving and then return to the same place I was not able to locate the address you gave me except few days ago.

I do not know if you still remember that on Nov. 24, 1945, you as chaplain of the Army preached at our destroyed chapel (under Philippine Methodist Church Independent Methodist) at Sta. Catalina, Lubao, Pampanga. This chapel is now well constructed except the tower which we are still raising amount for it. If you happen to make a visit again in the Philippines you will be surprised to view the nice rehabilitation which is still going on along the roads, bridges, and buildings. Your coming with the open Bible, your coming to liberate us from the reign of terror of the Japanese and your coming to help us organize a stable government of our own, which republic we now enjoy, are signs of your real generosity and highest contribution to the welfare of humanity for which we endlessly thank you.

When you preached at our destroyed chapel I was still the district superintendent of the Philippines Methodist Church. But now we are in the United Church of Christ in the Philippines as you noticed in the paper, for we joined with in the union of other Evangelical Churches. Am glad to let you know the years I used since I entered the ministry: June 16, 1916, entered into the ministry of the M. E. Church; 1916-1932 minister of the Methodist Episcopal Church; 1932-1945 district superintendent Philippines Methodist Church (independent Methodist); 1945 elected to episcopacy at General Conference of that church at Guaga, Pampanga; 1945-1948 general superintendent of the Philippine Methodist Church; 1949 elected superintendent of the S. W. Annual Conference of Northern Luzon.

I organized a "Ministers' Library" with some books already for my workers in the field. If suppose you and some of your friends have some books which you do not use any more, can you spare them for this library which I believe will be of good use to all who had lost our books and other belongings during the war. Please send them by insured parcel post to me. Our preachers and my family join me in wishing you and yours merry Christmas and prosperous New Year. Fraternally yours, R. P. Songco.

financial plan for His church. I have the pamphlet filed away with my choice leaflets and clippings for special reference. Not so very many weeks ago, I heard one of our younger ministers, preach on "Peace of Mind," from the text: "These things have I spoken unto you, that in Me ye might have peace." (John 16:33). I count it among the sermons that helped me.

Work without hope draws nectar in a sieve, and hope without an object cannot live.—Percy Bysshe Shelley.

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

# CHRISTIAN EDUCATION

Ira A. Brumley  
Contributing Editors:  
Pryor Reed Cruce

## HENDRIX MINISTERIAL STUDENTS SERVE THE CHURCH

Hendrix College ministerial students travel more than 2800 miles every week to conduct services in Arkansas Methodist churches, according to the Rev. James S. Upton of the Hendrix department of religion. The young ministers drive, hitch-hike, or ride bus or train to their charges Saturday and take the same route back to school for classes Monday.

The 20 students having charges this year serve 35 churches in the North Arkansas and Little Rock Conferences of the Methodist Church.

These students combined with 38 other ministerial students and over 50 students preparing for other full-time religious occupations make up almost a fifth of the Hendrix student body. The increasing number of young people studying for the ministry is partially due to the support given them by the church in its annual drive for funds to help Arkansas ministerial students in college, according to the Rev. Ira A. Brumley, executive secretary of the North Arkansas Conference. At present about half of the Arkansas Methodist ministerial students are studying in Hendrix.

Hendrix students now serving churches in the North Arkansas Conference are Paul Dean Davis of Manila, Morrilton Circuit No. 2; Odis Cleaver of Clinton, Houston-Bigelow; Norris Steele of Plumerville, Plumerville; Earl Hughes of Searcy, Van Buren County; Elbert Jean of Smithville, Morrilton Circuit No. 1; Lloyd Turner of Greenbrier, Greenbrier; George W. Martin of Morrilton, Vilonia; Gerald Hammett of McRae; Roy Moyers of Beebe, Antioch Circuit; Robert Howerton of Morrilton, Oppelo; Cannon Kinnard of Thompson's Station, Tenn., Van Buren County Circuit; Bill Walker of Conway, Gravelly Circuit; Aaron Barling of Branch, Branch Circuit; and Martin Martin of Fort Smith, Forrester. Mr. and Mrs. Ferris Norton of Pine Bluff are serving as directors of youth work in Morrilton, and Carl Tillman of Hot Springs is choir director at Wesley Memorial church in Conway.

Serving in the Little Rock Conference are John Hays of Little Rock, DeValls Bluff; Ralph Van Landingham of Humphrey, Hickory Plains; Claude Stone of Malvern, Rye Circuit; Palmer Garner of Sheridan, Bayou Meto; Donald Jones of Little Rock, Little Rock Circuit; Ed Hollenbeck of Pine Bluff, Whitehall-Sulphur Springs. Charles Wilhite of Mt. Vernon, Texas, is organist in the Scott Street Methodist Church in Little Rock.—Hendrix College News Bureau.

Many young people today seem to think that anything new is good—anything which has been done in the past is bad. Youth needs to develop the capacity for reviewing facts in the framework of the relationship of the facts to each other, whether they are good or bad, rather than whether they are new or old.—Dean Elizabeth Lee Vincent, N. Y. State College of Home Economics, quoted in Dairymen's League News, Dairymen's League Cooperative Association.

## NORTH ARKANSAS CONFERENCE NOTES

By Ira A. Brumley

### Jonesboro Training School

A three-unit training school will be held for the churches of the Jonesboro Area, November 14-18, beginning at 7:00 p. m., November 14. It is to be held in First Church, Jonesboro, and Rev. E. B. Williams, District Superintendent, will be Dean of the school.

The following courses are to be offered in the school:

*Understanding Children*, to be taught by Mrs. Roy I. Bagley of Blytheville.

*Personal Religious Living*, to be taught by Rev. George Stewart of Monette.

*The Meaning of Methodism*, to be taught by Dr. Robert W. Goodloe of Southern Methodist University, Dallas, Texas.

### Berryville Training School

A three-day training program was conducted at Berryville for that section of the Fayetteville District, October 31-November 2. The following courses were offered:

*Teaching Children in the Small Church*, Miss Mary Shipp Sanders.

*New Testament in the Life of Today*, Rev. Ralph Hillis.

*The Church and Its Work*, Ira A. Brumley.

Even though the school started on Monday night and had a number of conflicts because of the day on which it started, the enrollment was very good and the school proved to be a most satisfactory school. The pastors and other church school leaders had made careful plans for the promotion of the school.

The report of the one-unit training school held in Conway First Church on the Adult Work of the Church, being taught by Mrs. V. K. Chowning of Okemah, Oklahoma, indicates a good training school.

### Church School Rally Day Offerings, North Arkansas Conference

We are giving below a complete list of Church School Day offerings to date. This will be the last time we will give the complete list until our final report at the end of the year. Future reports will carry lists of churches reporting after November 4. The reports to date have been very satisfactory. The Fort Smith District has made an outstanding record in its offerings already. The following is the list by districts:

Batesville District: Salem, \$10.00; Tuckerman, \$25.00; Calico Rock, \$9.80; Batesville, Central Ave., \$35.00; Cotter, \$15.00; Weldon, \$12.00; Tupelo, \$8.00; Yellville, \$10.00; Newport, Umsted, \$10.00; Batesville, First Church (part payment), \$50.00; Batesville, Asbury, \$10.00; Newport, First Church, \$75.00; Mountain Home, \$20.00; Moorefield, \$10.00.

Conway District: Conway, Wesley Memorial, \$15.00; Greenbrier, \$10.72; Dover, \$4.75; Conway, First Church, \$100.00; Sylvan Hills, \$5.00; Morrilton, \$60.00; Salem, \$6.25; Naylor, \$3.47; Oakland, \$0.86; Danville, \$11.50; Belleville, \$5.00; Havana, \$5.00.

Fayetteville District: Lincoln, \$25.00; Green Forest, \$10.51; Alpena, \$5.00; Huntsville, \$5.00; Farming-

ton, \$5.00; Rogers, \$44.43; Gravette, \$10.00; Presley's Chapel, \$5.00; Springdale, \$60.00; Wiggins Memorial, \$27.75; Springtown-Highfill, \$5.00; Eureka Springs, \$10.00; Siloam Springs, \$35.00; Elm Springs, \$5.00; Centerton, \$7.07; Bentonville, \$50.00; Rhea, \$3.00; Prairie Grove, \$35.00.

Fort Smith District: Hartman, \$10.00; Mt. Zion, \$2.00; Mansfield, \$12.80; Shiloh, \$2.00; Cecil, \$2.00; Magazine and Wesley Chapel, \$6.00; Lowe Creek, \$2.00; Paris, \$50.00; Towson Ave., \$2.00; Prairie View, \$5.00; Huntington, \$10.00; Hartford, \$20.00; St. Luke, \$20.00; Ft. Smith, First Church, \$200.00; Cole's Chapel, \$6.00; Charleston, \$14.65; Altus, \$6.50; Ratcliff, \$2.00; Hays Chapel, \$6.00; Gar Creek, \$2.65; Barling, \$6.35; Massard, \$3.16; Alma, \$13.34; Mulberry, \$13.34; Denning, \$3.00; Midland, \$3.00; City Heights, Van Buren, \$4.00; Spadra, \$4.00; New Hope, \$10.00; Central, \$0.67; Lavaca, \$7.33; Vesta, \$4.00; Square Rock, \$4.00; Cathron, \$2.00; Fort Smith, Fifth Street, \$10.00; Midland Heights, \$30.00; Clarksville, \$100.00; Booneville, \$50.00; Ozark, \$35.00; Grand Ave., \$5.57; Goddard Memorial, \$1.00.00; Mountain View, \$3.34; Waldron, \$26.00.

Helena District: Aubrey, \$5.81; Earle, \$30.00; Wheatley, \$5.00; West Memphis, \$35.00; Blackfish Lake, \$5.37; Brinkley, \$40.00; Mellwood, \$5.00; Helena, \$75.00; West Helena, \$10.84; Marianna, \$75.00; Hughes, \$20.00; Crawfordsville, \$10.00; Holly Grove, \$20.00; Cotton Plant, \$25.00.

Jonesboro District: Harrisburg, \$15.00; Marked Tree, \$25.82; Osceola, \$50.00; Tilton, \$2.00; Lunsford, \$2.00; Pleasant Valley, \$3.00; Tyronza, \$10.00; Lone Oak, \$2.50; Halfmoon, \$2.50; Manila, \$37.11; Monette, \$28.00; St. John, \$6.80; Riverside, \$6.00; Hickory Ridge, \$5.00; Joiner, \$10.00; Luxora, \$15.00; Promised Land, \$7.50; Keiser, \$4.50; Huntington Avenue, \$15.00.

Paragould District: Pocahontas, \$25.00; Beech Grove, \$5.00; Rock Springs, \$3.40; Hoxie, \$10.00; Corning, \$45.00; Marmaduke, \$5.80; Camp Ground, \$5.00; Smithville, \$4.00; Jessup, \$4.41; Union Grove, \$10.00; Piggott, \$25.00.

Searcy District: McRae, \$16.89; Damascus, \$6.20; Augusta, \$25.00; Griffithville, \$9.00; Searcy, \$75.00; Clinton, \$10.00; Pangburn Charge, \$5.00; Harrison, \$50.00; DeView Charge, \$6.50; Beebe, \$10.00; Marshall, \$10.00.

Should there be any question about this report please notify us at once.

In the U. S. there are 72,500,00 church members, 52% of the population.—Pulpit Preaching.

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## TRAINING COURSE AT FIRST CHURCH, CONWAY

A training course on "The Work of the Adult Division" was held at the First Methodist Church, Conway, during the week of October 24-28 with Mrs. V. K. Chowning of Okemah, Oklahoma, as the leader.

Approximately 60 people participated representing three churches. Those who met requirements and received course cards of recognition were:

First Methodist Church: Miss Mamie L. Adams, Mrs. H. H. Bumpers, Mrs. H. L. Clark, Mr. W. H. Fleming, Mr. and Mrs. A. R. Hixson, Mr. and Mrs. W. A. Lanier, Mrs. M. J. McHenry, Mr. and Mrs. Mason E. Mitchell, Mr. G. Y. Short, Rev. and Mrs. Allen D. Stewart, Miss Martha Stewart, Mrs. George Workman.

Wesley Memorial Methodist Church: Rev. and Mrs. A. H. DuLaney, Mr. W. M. Hudson, Mrs. F. D. Rhode.

Salem Methodist Church: Rev. A. E. Goode, Mr. and Mrs. John Reeves.—Reporter.

## NEWS ABOUT HENDRIX COLLEGE

Mrs. Ethel Hayden Stover of North Little Rock has been appointed resident nurse at Hendrix.

Mrs. Stover, a former Faulkner county resident, attended Hendrix in 1920-21, and obtained her professional training in Little Rock hospitals. A registered nurse, she has recently been associated with several California hospitals.

Mrs. Stover replaces Mrs. Ethel Burnett, who has been serving at the college for several months until a permanent appointment could be made.

## College Public Relations Group Formed

Public relations officers from 10 Arkansas colleges met on the Hendrix campus last week and voted to form a state organization for college public relations officials.

Paul Page Faris, director of public relations at Hendrix, was elected president of the new organization. Charter members are the officers of the 10 colleges attending the meeting.—Barbara Noble.

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## WOMAN'S SOCIETY OF CHRISTIAN SERVICE

MRS. SUE M. WAYLAND, Editor

## The Church Woman Serving Her Local Church And Community

By MRS. E. H. HOOK

(The following address was delivered by Mrs. E. H. Hook at a recent workshop held at Aldersgate camp. The Workshop was planned as a follow-up meeting of the Seminar held in Kansas City this past summer on the Subject "Church Women Building a World Christian Community.")

IN the very outset let us think of what it means to be a woman in our day. It was a decade ago that Fannie Hurst said, "Today is ladies' day." If she were speaking today, she likely would say: "Today is woman's day." For Webster tells us that a woman is an adult female person as distinguished from a man and often as distinguished from a lady.

So, today begin with the promise that "today is woman's day" is at once a challenge for us to take stock of our resources and to see to it that we have qualities that are not merely of one demension. For being a mature, adult person is an achievement. We must needs plumb deeply into ourselves and be keenly aware of the fact that we must practice self-discipline, self-sacrifice, self-respect, self-improvement if we are to achieve in our day. To do what one is best qualified to do and has lotent abilities to become, is the right of every person.

Many women who have limited means and limited leisure time fail to use what they have. They seem to be of the spirit of Mr. McCawber, who was always waiting for "something to turn up," as he phrased it. We need to be turning things up. We need to know which side should be up. We need, and especially as church women, to live to the fullest extent of our capacity. Dare to "live dangerously." You would think, wouldn't you, that with our so-called modern achievements in sociology, psychology and the sciences that the position of women would be more firmly established in the social pattern. Not so! To no small proportion of women, the old order of things still has its lure and its compensations. It would be interesting to learn, by way of a poll or straw vote, the composite state of mind of American women on this subject. There is reason to believe that vast numbers of us do not yet recognize our rights and privileges. Since we have been accredited with the faculty of "reasoning through" we should never be beaten at the game of living life to the brim by keeping the inner lamp filled, trimmed and polished.

Most of us do not have great genius, great beauty, great talent, nor great wealth. Each of us is limited in more ways than in time and means. But the average woman who has run a household of her own, managed a husband and reared children, or who has gone out into the business and professional world, has automatic equipment for the more impersonal job of working in behalf of larger numbers of human beings. Women of these experiences can become social factors and benefactors in the broad sense of the term. So, we who inhabit the little houses, the

medium sized houses, the big houses, on the back streets, the middle streets, the boulevard streets or the rural areas, need to remember that we are to be instruments, burnished in mind and spirit, if we are to help in carrying on the work of redeeming human souls and making our communities fit places to live.

This is an intensely practical matter. And, because it is we need to be aglow with a Christian faith which results from our own personal experience. A church woman who endeavors to express in service for others, must view the problems which she faces today in the light of the teachings of Jesus. "What would Jesus do?" She must continually seek new avenues through which she can express her spiritual desire to share the Christian way of life, which is the abundant life for all. Each church woman has an obligation to accept the opportunities her local church offers her for sharing in the development of a world Christian community. This type of sharing is possible since "all action is local." But such a conception comes through education. The untrained eye is never aware of, nor appreciative of, the intricate formations and delicate beauty of a panoramic view. It takes the trained eye of an artist to see what is actually there. So it is with those who dare to traffic with human life.

That the whole view is before one and she is conscious of it does not necessarily give her understanding or appreciation for it. It is through Christian nurture and Christian Education in the home and in the church that one comes to have an understanding of what is there and how she can use her resources and possessions to bring about the more abundant way of life. The Christian woman's sensitivity to human need will always make her the world's greatest source of tenderness and generosity, loyalty and love and human comfort. Could it be that many church women have not gone into action relative to making the "abundant life" the way of life about them because they are impoverished and lean in spirit themselves? Spiritual resources are the creative power necessary for Christian action.

Your church is calling you into action now. There may be a class for parents which will help you as you guide your children in their Christian growth, or if you are not a parent it may help you to have a keen sense of responsibility for guiding children who do not have the advantage of their rightful heritage. Perhaps an adult class is considering broad questions in Christian living. There may be a study class in the Woman's Society of Christian Service in the area of social action. In these and like situations in your local church you are needed. You may be needed as a teacher, or you may be needed as a learner. It would be most helpful if the local church woman would study "Making the Most of Church Membership" by Ira A. Morton. It sets forth the responsibilities and opportunities presented to adults for growth in

Christian living through active membership in the church. The Christian woman has a special responsibility for her local church. For the church is the one agency that is vitally concerned with a ministry for all human needs. Therefore, it becomes necessary to frankly ask: "Am I keeping my church membership vows?" Am I as zealous now as when I joined the church in my pledge of allegiance to his kingdom? Have I truly been loyal to my church by upholding it by my prayers, my presence, my gifts and my service? When you and I faithfully keep the vows we made to our church, then it will increasingly be recognized as the vital community agency.

For these things to come to pass it may mean some searching "toward a better understanding of God as the father of all mankind," "Toward a better understanding of myself and others that personality adjustments will be worked out in the light of Christian faith, "toward a better understanding and use of prayer." For, "prayer without action is fruitless; action without prayer is dangerous."

The Christian woman has a special responsibility in the area of Christian family life. She needs to know how to achieve a Christian home today and how to help others to achieve one. In this area she will need to know how children's attitudes toward persons of other races are formed and know practical ways of developing Christian attitudes. She will need to know how to make religion vital to the family group in worship experiences. Since there is a new and widespread interest in the devotional life of families, here is an opportunity to see that the teachings of Jesus are read and understood so that "The Bible and Human Rights" will become a living reality. The spiritual foundations of our homes have been shaken and must be rebuilt. Here is a new frontier for the Christian woman. Woman must become that adult person that Mr. Webster says she is, and again become a sturdy pioneer. This is the time to advance and to take the offensive. In actuality, we are engaged in a spiritual quest.

The local church woman needs to be keenly conscious of God's presence and his dependence upon her personal cooperation. Then will she become a channel through which he can operate in solving the problems that impoverish human personality.

When she is committed to stewardship she understands that her life belongs to God to be used in the building of his kingdom in the hearts and lives of his children who need her. Then she will become her finest and her best in all relationships. It will not be necessary to ask of her is she registered to vote? Does she consider voting her Christian duty? She will think of her vote as an opportunity to curtail evil and give freedom and privilege where it has been denied. She will think of her vote as a means of uniting the forces of right against

the forces of wrong.

Her commitment to stewardship will give her concern for those who do not have the ballot and cannot register their convictions. It will cause her to work for a conviction on the part of other women who do not vote. Again, she will be increasing the forces for righteousness.

She will feel very keenly her obligation of cooperation in specific areas and departments in her own church school, in person or help to provide teaching and activity opportunities for all age groups, some on Sunday morning, some on Sunday evening, and others during the week. There are rich experiences in store for the woman who cultivates and serves in making possible the nursery home work, youth extension roll, adult home department and the vacation church school. In these areas are offered some of the greatest opportunities for forming right attitudes and moulding public opinion. Has the local church woman fully realized that the great leaders in church and state were once in like situations as mentioned above? Here is one of the most important Home Mission fields. It is from the local church and through the training in such church experiences that the "new missionaries, deaconesses, and other full-time Christian workers are to come to help meet the needs of the world." As a local church woman are you doing the piece of work that is helping to make possible the third point in the program of Advance for the Woman's Division of Christian Service? Are you doing your part in helping the youth in your church to enlist in the "Army of One Thousand" in "The Advance for Christ and His Church?"

It may be you are so employed that you cannot participate in some of these activities. But, you can be a member of the Wesleyan Service Guild and there cultivate for full-time service. You, Wesleyan Service Guild member, who have training and experience in teaching or business may feel you can become a short termer as a J3, K3, or a I3. Missionaries will be obtained only through personal cultivation. Pick out the outstanding Christian leaders and personally suggest that there is a specific task that they can do for the Kingdom. "In times like these make strong the ties of World Community." For the local woman who feels she is not informed and prepared for these opportunities of service, there is leadership education available, either in your church or by correspondence. If you want to advance, talk to your minister and church school superintendent about such training. Avail yourself of what the Woman's Society of Christian Service has to offer in the study program and service activities. Dare to advance! Dare to go into action.

The church woman who is informed will find a place of service on the Church Board of Education, in the Worker's Council, on the Official Board or Board of Stewards,

(Continued on Page 5)

# CURRENT NEWS IN ARKANSAS METHODISM

## METHODIST CHILDREN'S HOME REPORT

A few days ago, we received a check of \$500 from a friend of the Home with which to purchase playground equipment for our children. This kind friend, who does not wish his name to be known, has given generously before making this contribution. We wish we could thank him in proportion to the generosity of his gift.

Another fine gift received during the past month was a check for \$150 from the Buffalo Island Sub-District M. Y. F. to be used in furnishing a room in one of our new buildings. Grateful mention is also made of the fine work done by the Virginia Howell Bible Class, of Asbury Church, Little Rock, in furnishing a room for two of our older girls.

Sunday was spent in Paragould, Arkansas, as guest of Griffin Memorial Church. Brother Chambliss has a fine congregation and is enjoying his work among these people. Just before the eleven o'clock service, he invited me into his study. There, stacked high on all sides, were boxes of canned fruit and vegetables, 300 quarts in all. Brother Chambliss modestly gave Mrs. Chambliss the credit for collecting all this fine assortment of canned goods for the Home. There were 100 quarts from the ladies of Griffin Memorial Church, 72 quarts from Morning Star Church, 60 from Schugeton Church on Morning Star Circuit, 23 quarts from Stanford Circuit, and 40 quarts from Pruitt's Chapel.

Scott County Churches have had another "annual festival." Our Mr. Fisher was there with our station wagon and brought home a load of fruit and vegetables. Another truck load is to follow soon.

For all these gifts, and for the love and friendship that comes with the gifts, we are devoutly thankful.

Gifts received during the month of October:

### Memorials

In memory of:

Mr. L. J. Riggan, given by Mrs. Floyd Bledsoe and Marie Baddour, West Memphis.

Mr. J. C. James, given by J. B. Wendell, Men's Bible Class, Marion Methodist Church.

Mr. Martin, given by Mrs. B. R. Samples, Benton.

Mr. L. A. Walker, given by Men's Bible Class, Marion Methodist Church.

Mr. Lee G. Evans, given by Rev. and Mrs. Horace M. Lewis, Forrest City.

Mr. and Mrs. B. G. Reid, given by Mrs. Agnes Huff, Newport.

Mr. Fred A. Isgrig, given by Miss Alice Jones, Little Rock; Mrs. S. W. Anderson and Mr. and Mrs. Milton Anderson, Little Rock.

Mr. Marmaduke Williams, given by Mr. and Mrs. J. F. Fogleman, Marion.

Mr. Harry Wheeler Phelps, given by Lodges Corner Methodist Church.

Mrs. Jennie Baber Sloan, given by Mr. and Mrs. R. D. Dillport, Wynne.

Total Memorials, \$95.00.

Buffalo Island Sub-District M. Y. F. \$150.00

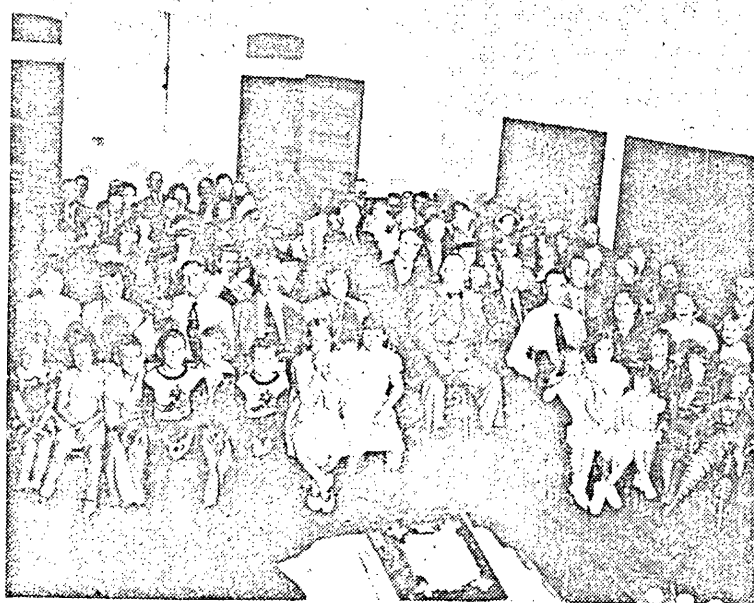
Mr. and Mrs. O. G. Robinson, Des Arc 1.00

Mrs. Esther Crain, Springfield 13.00

## A DAY OF FELLOWSHIP

OUR pastor, Rev. Robert Sykes arranged a day of fellowship for the four churches on his charge, Black Rock-Clover Bend, and on Sunday, September 18, representatives from Black Rock, Clover Bend, Portia and Lynn met at the Portia school lunch

Bend, Joe Raney of Lynn, and Elbert Callahan of Black Rock. Mrs. T. C. Chambliss, district secretary of the Paragould District W. S. C. S., made a talk followed by the introduction of Viola Callahan of Clover Bend, who gave a short talk relative to the young folks. Miss Calla-



han is the M. Y. F. organizer for this territory. Brother Chambliss, who was holding a revival at Black Rock, made a few remarks on youth organization.

After lunch all went to the Portia Methodist Church for the program, Brother Sykes presiding. J. C. Childers of Portia, led the song service with Martha Patterson of Black Rock at the piano.

L. Cameron of Portia welcomed the members with a short response being given by Gene Pope of Clover

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Rev. A. N. Storey, district superintendent of the Paragould District, was introduced and made a fine talk. Dr. E. T. Wayland, editor of the Arkansas Methodist, was guest speaker and brought a fine message.—Reporter.

Circles 1 and 4, DeWitt	10.00
A Friend, Little Rock	500.00
Mrs. E. C. Palmer, Texarkana	3.00
A Friend, Little Rock	1.00
Beula Jones, North Little Rock	10.00
Cauthron Methodist Church, Fort Smith District	7.30
Ladies of Griffin Memorial Church, Paragould	2.00
Circle No. 1, Washington Avenue Church, North Little Rock	2.00
Roy C. Custer, Little Rock	7.50
Little Rock Conference Treasurer	121.74
Miscellaneous contributions	354.50
<b>Total</b>	<b>\$1,188.04</b>
<b>Total Receipts for Oct.</b>	<b>\$1,283.04</b>

—J. S. M. Cannon, Superintendent.

## WORDS OF APPRECIATION

I would like to express my appreciation through the Arkansas Methodist to the Harvesters Class of First Methodist Church, Batesville, for the greeting card autographed by each member of the class as a token of their love and appreciation. This card, with twenty-five names, was sent to me just a few days ago when they noticed in the Gazette that I filled the pulpit of Highland Methodist Church, Little Rock, on October 16. I shall always be indebted to this fine class which I taught for five years, and to First Church, Batesville. I deeply appreciate their kind expressions of

## YOUNG ADULT FELLOWSHIP GROUP ORGANIZED

Young adults representing Methodist churches in the southern part of the Helena District met at Marvell Sunday afternoon, October 30, and organized a Sub-District Young Adult Fellowship Group. Churches included in this group are Marianna, Aubrey, Moro, Rondo, LaGrange, Lexa, Marvell, West Helena, Elaine, Wabash and Mellwood.

The program was in charge of Rev. E. J. Holifield of Helena, who introduced Gordon McCarty, teacher of the Young Adult Class in the Helena Church. Mr. McCarty made a very inspirational talk on "Who Is Responsible for What."

Officers elected for the coming year were: President, Gordon McCarty, Helena; Vice-President, to be selected from the Marianna church, which had no representatives present; Secretary, Mrs. Roy Roberson, West Helena. Rev. Edwin Dodson, Widener, is District Director of Young Adult Fellowship groups and Paul Muscolino, Lexa, is sub-district director. It was voted to have regular meetings of the

thoughtfulness and love.

I am also indebted to Rev. William Arnold and his great congregation at Highland Church. Brother Arnold is really doing an excellent piece of work at Highland. It was indeed an inspiration to preach in this great church.—H. W. Jinske, Pastor, Springtown-Highfill Charge.

## SEARCY DISTRICT MEETING

Methodist pastors and their wives of the Searcy District were guests of the district superintendent, Rev. Coy Whitten, and Mrs. Whitten. Tuesday, November 1.

The ladies met at the district parsonage where gracious hospitality was extended by Mrs. Whitten, assisted by Mrs. J. A. Gatlin. The ladies voted to form an organization and elected Mrs. J. A. Gatlin to serve as president, and Mrs. H. E. Pearce, secretary-treasurer.

Each of the sixteen ladies gave interesting descriptions of their parsonage homes, then presented a shower of gifts to Mrs. Gerald Hammett whose parsonage home at McRae was recently destroyed by fire.

Mrs. W. A. Lindsey closed the business session with prayer. The group noted with regret the absence and illness of Mrs. Vance Womack, Mrs. J. M. Talkington and Mrs. Clint Good.

The pastors met at the church for a two-hour program. Definite plans were formulated for the phase of the Advance immediately ahead. Rev. J. A. Gatlin discussed the use of the Faith booklets; and Dr. Golder Lawrence told the pastors about the Sunday evening Fellowship services being conducted at the Harrison church.

Reports from the pastors were gratifying. About 300 new members were reported since June. Bro. Whitten announced the District Conference for December 8 at Clinton. Thirty credits were given at the Training School held at Searcy Oct. 23-27.

At the close of each of the two group meetings, Tuesday, they met at the Rendezvous Cafe for a delicious luncheon in the private dining room. The group of fifty expressed their appreciation in many ways to their district superintendent and his wife for a delightful and profitable day.—Reporter.

## NEWS FROM HEBER SPRINGS

J. H. Wiseman of Searcy, was the Laymen's Day speaker at the Heber Springs Methodist Church, Sunday, October 30.

Elmo Barnett presided at the service. A choir of fifteen men, with a solo by Leslie Harrison, provided music.

On Sunday, November 13, Mrs. Edgar F. Dixon, Little Rock, will be a guest speaker at the morning service at Heber Springs. This service will culminate the observance of American Book Week when elaborate displays of books will be placed in the business district and at the church. These books are from the Methodist Publishing House and are all approved by the Board of Christian Education for children under twelve years of age. Mrs. H. E. Pearce is in charge of the book display and is assisted by members of the Wesleyan Service Guild of the Heber Springs Church.—Reporter.

group at the various churches on the fifth Sunday in each quarter, the next meeting to be held in Helena on January 29th at 2:30 p. m.

Following the business session, the group was served refreshments by women of the Marvell Church.—Reporter.



# If We Give, They Live



By ROSALIE IDEKER MCGINNIS, State Publicity Director  
Christian Rural Overseas Program (CROP)

AS I write this, I feel hungry. I am deliberately writing while hungry to try to color these words with the urgency of the need of countless orphans, aged, ill and destitute people overseas who have no prospects for satisfying their hunger, as you and I do.

Have you ever been desperately hungry? . . . too weak to lift a spade or hoe . . . or to mend a ragged garment . . . or to laugh and sing? There are millions of our fellow human beings all over the world who are. Why? Because of man's inhumanity to man. War—with its roots mired deep in greed—has ghastly effects that take a seemingly endless time to overcome. What about the innocent sufferers? What can the Christian do to counteract this condition?

If we tried to help them individually, it would be a hopeless task. So an organization has been formed to prove that "in unity there is strength." Recognizing the desperate need, over 75,000 of America's churches and leading farm organizations have banded together for the first Protestant, Lutheran and Catholic church program of its kind in the history of civilization.

The Christian Rural Overseas Program (CROP) gives you the opportunity to share your food with those hungry neighbors.

What is CROP?

CROP is a church-sponsored organization whose purpose is to receive farm commodities. Cash is accepted in lieu of commodities.

The sponsoring agencies are Catholic Rural Life, Church World Service (22 Protestant denominations) and Lutheran World Relief. Commodities are also received for the Jewish Joint Distribution Committee, Quakers, Mennonites, Relief Committee of the Southern Baptist Convention and others.

The CROP drive, which is the largest church group project in history, is nationwide. It grew out of the coordinated church effort behind the Friendship Train publicized by Drew Pearson. Contributions for CROP's Friendship Food Trains in 1949 amounted to 75,668,581 pounds, valued at \$6,596,674.

The gifts are distributed by the church agency of the donor's choice to the neediest, regardless of race or creed, principally in Austria, Belgium, China, Czechoslovakia, Finland, France, Germany, Greece, Holland, Hungary, India, Indonesia, Italy, Japan, Korea, Lebanon, Malaya, Okinawa, Philippines, Poland, Pakistan and Yugoslavia.

CROP does not duplicate any other relief program. Because the purpose of the Marshall Plan and ECA is to restore a country's crippled economy by restoring its industries and trade, this aid reaches only those fortunate enough to possess the money with which to purchase the necessities of life.

## Only Church Relief Is Reaching Those Too Poor to Buy!

Our government recognizes the value of CROP by paying cost of overseas shipment.

Is food still a world problem? Though crops were generally better last year, they are not sufficient to meet the increased demand. There are still 11,000,000 European refugees

who, without official DP status or aid, miserably exist . . . huddled together . . . three to seven families in a single barracks room. There are countless millions of Asiatic refugees without even that much. Loss of implements and livestock and depleted soil fertility has lowered production 40 per cent in many countries. Currency reforms have made paupers of many . . . some of whom are too old to be wanted when jobs are few . . .

Did I say I was hungry? . . .  
But is CROP reliable, you say?



Eager hands are outstretched to receive food contributed by American farmers in the Christian Rural Overseas Program (CROP). It is the nationwide, interchurch project through which gifts in kind are distributed overseas through church agencies to the neediest, regardless of race or creed.

In a community, who would be better qualified to know who is in dire need than your local pastor? Operating on this principle, CROP food is distributed only through the auspices of the church agency you designate on your pledge blank. Collecting the food in bulk—shipping it in bulk—distributing it in bulk has meant that 99 7/10 per cent has been delivered to the hungry without loss by theft or to black market. Loss is covered by insurance.

Grateful letters in CROP files from those who received CROP help are your assurance that you help today in making friends for tomorrow.

Is CROP economical?

Last year more than 1,500,000 American farm families joined together in Christian brotherhood to send 2,392 railroad cars of commodities through CROP to the needy in 22 countries in Europe and Asia. Collecting, shipping and distributing in bulk effected a saving of two-thirds. With the need so great, CROP is being expanded this year all over America's vast farm lands. Your minister, county agent, CROP workers and your farm organizations will tell you how you can participate in the drive in this state.

What is the Arkansas CROP story?

Arkansas entered the CROP program last August. Rev. W. O. Parr is state director. His assistants are Rev. Joe G. Cordell and Rev. Ted Hollingsworth. Dean Lippert S. Ellis of the College of Agriculture, University of Arkansas, is state chairman.

Vice-chairman are: Dr. J. R. Grant, retired president of Ouachita Baptist College, Rev. Roy Fawcett, executive secretary, Board of Edu-

cation, Little Rock Methodist Conference, and John Gammon Jr., president of the Negro Division of the Arkansas Farm Bureau.

Other local officials: Secretary—L. A. Dhonau, assistant director, Agricultural Extension Service; treasurer—Hoyt Pyle, Executive Secretary, Arkansas Education Association; state committeemen—Rev. Lawrence Maus, Catholic Rural Life; Rev. Samuel Jensen, Lutheran World Relief; Rev. E. A. Brockmann, Lutheran, Missouri Synod; Waldo Frazier, Executive Secretary, Farm

Sunday Schools are asked to contribute at least \$5 each; Boy and Girl Scouts and 4-H Clubs are asked to pick up black walnuts for their contribution; school children will give the price of one lunch; civic organizations will receive special recognition, as will all other contributors, for commodities which they purchase or give outright. Five dollars will buy 500 meals composed of a one-cent-a-meal relief cereal developed especially for CROP by an interested cereal manufacturer. Through Dean Ellis' efforts a low-cost, high-protein meat substitute developed at the University at only six and one-half cents a pound will be sent to relieve the hunger of orphans in Italy.

Each community will have a special dedication of its carload, and on November 23, appropriately the Thanksgiving season, a statewide dedication of the Arkansas Goodwill Train will be held.

Our own Bishop Paul E. Martin has endorsed CROP. In a letter to ministers and members of Methodist Churches in Arkansas he said: "I am delighted to commend to you the program of CROP. Our Committee on Overseas Relief is one of the cooperating bodies in this great movement. Although the war has now been over for a few years, the need is still great, and people are suffering. Through CROP we may share in a work that I believe has the approval of our Christ upon it."

Governor Sidney McMath writes: "It gives me a great deal of pleasure to endorse the fine work being done by the Christian Rural Overseas Program. Its humane and unselfish contribution to our world society is not merely an act of philanthropy. It is a necessity. As one who has seen the ravages of war first-hand, I can assure you of my wholehearted sympathy with your program."

To back his words, he matched with his personal check the price of a black Angus calf donated by John Gammon Jr., which brought \$115 in a special auction at the Livestock Show. He has proclaimed the weeks of Nov. 6 through 23 as official CROP Weeks.

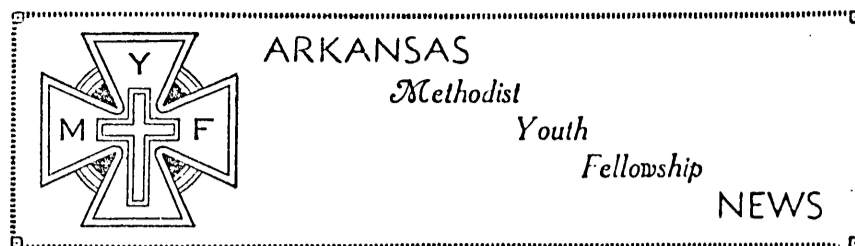
In closing, I would like to quote Dean Ellis, who recently returned from a visit to war-torn countries: ". . . Before I saw the need in Europe, I accepted the chairmanship of the Christian Rural Overseas Program believing that the program was a good one and that the administration was good. I personally saw the need and I believe that we can make a very real contribution to this world-wide political and diplomatic problem that faces us. It is our problem just as much as anyone else's. Just what happens anywhere in the world comes back to us in one way or another."

And now although my personal hunger pangs are not to be ignored, I feel almost ashamed to call myself hungry, after seeing in my mind's eye the plight of those who are too weak to cry.

I am privileged to cook a well-balanced meal from my well-stocked larder, as are you.

But what about them?

The answer is simple: If we give, they live.



### DISTRICT YOUTH CONFERENCES HELD IN LITTLE ROCK CONFERENCE

As a series of meetings held recently in each district, youth officers and leaders along with their adult counselors and pastors met and discussed together their plan of action during this coming year. In all the meetings combined, over four hundred youth officers and adult workers attended.

Local M. Y. F. groups are setting out to increase their membership by a minimum of ten per cent, and have also pledged themselves to work constantly at the job of promoting the Methodist Youth Fund. Sub-District and District M. Y. F.'s are planning to draw on the resources of Hendrix College by using Vocational Teams and Fellowship Teams in helping them to have some Vocational Clinics. The conference as a whole is attempting to pay the cost of constructing six cabins on the new camp site, but the definite course of action is being planned in each district.

In addition to their plans for the year, certain special dates were called to mind and discussed, such as Watch Night Services, Work Camp, Senior Assembly, Older Youth Assembly, Fellowship Team Training Laboratory and the Conference-Wide Youth Rally.

Meetings were held in Camden (Fairview Church), Monticello, Stuttgart (Grand Avenue Church), Nashville, Malvern and Camp A. dersgate.

### CARLISLE M. Y. F. MAKES FIRST PLEDGE TO CABIN FUND

The Carlisle Methodist Youth Fellowship is the first local youth group to report definite action on the new drive by the Little Rock Conference M. Y. F. to pay for a cabin per district for the new conference camp on Lake Catherine. This group of young people voted to pledge a dollar per member in their own group and to raise that money by Christmas! Congratulations to this group of youth, they have officially launched the conference on this new endeavor of "A Cabin Per District—By the Young People." Betty Perkins is president of this group.

### DeWITT M. Y. F. ENTERS INTO YOUTH ACTIVITIES

The Methodist Youth Fellowship of DeWitt enjoyed a three-day session of fellowship together in instruction, recreation and worship on November 1-3. In all, around sixty young people of the intermediate and senior departments gathered at the church each evening for a fellowship supper, after which they all joined in a period of instruction and recreation led by Miss Emogene Dunlap of Little Rock. A short worship service closed out each session. The young people were joined in their fellowship by a host of adult workers and friends.

Halvy Burke is president of this group, and adult superintendents of the two departments are Mrs. Van Harrell and Miss Erna Johnson.

### ELBERTA SUB-DISTRICT PLANS REORGANIZATION IN ARKADELPHIA DISTRICT

Since the districts of the Little Rock Conference have been reorganized, many of the Sub-districts were broken up and are now faced with the problem of getting a new start with new group of churches. One of the first sub-districts to report definite action on this reorganization program is the Elberta Sub-District, formerly in the old Prescott District, but now in the Arkadelphia District. Youth representatives from six churches in that area met at the Okolona Methodist Church on October 20 to discuss their plans for reorganization. Also meeting with the group other than local counselors and pastors were the sub-district counselor, Miss Ruby Branch of Murfreesboro and the district director, Rev. Dan R. Robinson of Malvern.

A nominating committee was appointed to report at the next meeting which is to be held on November 17 at Amity.

Following the business session at which time the district goals and the Methodist Youth Fund were discussed at length, the group enjoyed a period of fellowship singing led by the district director. Hostesses for the meeting served refreshments in keeping with theme of Halloween.

### ARKADELPHIA DISTRICT M. Y. F. PLANS ANNUAL WATCH NIGHT SERVICE

A district planning committee of the Arkadelphia District met in Malvern, November 1 to make final plans for their annual Watch Night Service which is to be held at the First Methodist Church in Malvern on December 31.

The program of the evening is to begin at 7:30 with a fellowship dinner, followed by an extensive period of recreation which will consist of games, stunts, folk games and fellowship singing. The climax of the evening will be the worship service and the Communion of the Lord's Supper which will come just as the old year ends and the new year begins.

Plans are being made to accommodate around 350 youth and adult workers with youth. More details of the program will be announced later.

### DATES TO KEEP IN MIND IN YOUR YOUTH SCHEDULE

December 31—Watch Night Services  
 March 11 or 18—Conference-wide Hobo Day  
 June 10—Conference Wide Youth Rally  
 June 5-17—Work Camp at New Camp Site  
 June 19-24—Senior Youth Assembly  
 July 10-15—Fellowship Team Training Laboratory at Camp Aldersgate  
 August 21-25—Older Youth Assembly

For further information about these dates, please contact your conference director, 326 Exchange Building, Little Rock. — Emogene Dunlap.

## COMMISSION HEARS REPORTS OF PROGRESS

CHICAGO—The thirty-one carefully chosen laymen and ministers charged with oversight of the central receiving and distributing treasury of the Methodist Church and the expenditures of the numerous benevolent agencies, left here after three days of intensive work, Sept. 19-21, unanimously encouraged by progress reported.

With no high pressure campaigning or any promotion that would not fit into the regular, on-going program of the church, Methodists gave in the first year of the new quadrennium for all causes served by the General Commission on World Service and Finance, \$1,823,902 more than in the previous year.

Dr. Thomas B. Lugg, executive secretary and treasurer of the Commission, reported gifts of \$7,672,359 for World Service on apportionment, a 12.39% increase over 1947-48. The receipts for 1948-49, he said, are a 29.43% increase over the annual apportionment for the previous quadrennium.

"The total giving to World Service agencies for the last fiscal year includes World Service special gifts (including Advance Fund mission specials) of \$1,353,414 and a Week of Dedication offering (up to May 31) of \$788,072. The total for general benevolences was \$9,813,847," Dr. Lugg reported. The Episcopal Fund and the General Administration Fund brought the total handled close to the \$12 million mark.

Each board and commission dependent upon the World Service Commission for its support, as well as the Commission itself, brought for review the full reports of the examination of their books by certified public accountants. Laboriously Commission members assigned to each agency studied the figures, asked questions of the executive secretaries and satisfied themselves not only with the accountant-attested regularity of all transactions but with the wisdom of the policies which lay behind disbursements.

Bishop Clare Purcell of Birmingham, Ala., president of the Commission, and Bishop J. Ralph Magee of Chicago, vice president, divided chairmanship honors. Charles A. Jones of Columbus, Ohio, is the recording secretary. Two other bishops were present, representing interests to which they are related: Bishop W. W. Peele of Richmond, Va., spoke in behalf of the Commission on Chaplains and the Committee on Camp Activities. He urged the importance of the Fellowship of Suffering and Service and the offerings taken on World Communion Sunday and other communion Sundays upon which these interests are dependent. Bishop Titus Lowe of New York, who heads

the Methodist Committee for Overseas Relief, represented this philanthropy.

The close liaison between the World Service Commission and the general agencies was apparent at three points. First, Commission members especially assigned, spent a substantial part of the first day in reviewing the presentations and interviewing the executives of the several boards. Next, the board secretaries were each given 15 minutes in which to represent his interests to the entire group. Third, delegations of World Service Commission members who had been assigned to visit the annual meetings of the agencies shared their impressions in verbal reports with the entire Commission. "The best place in Methodism to become acquainted with Methodism is the World Service Commission," Bishop Purcell told his colleagues.

Exhaustive studies of Methodist giving appear in the report volume presented by Dr. Lugg. One breakdown, illustrated by graphs, showed the following proportionate distribution for the entire church: ministerial support, 28.3%; current expenses, 25%; ratio benevolence, 5.7%; all other benevolences, 11.4%.

A chart showing per capita giving to World Service placed the North Indiana Conference highest among annual conferences and the Syracuse Area at the top of the list of episcopal areas.

Four new executive secretaries of general boards made their first presentations as such to the World Service Commission: Dr. Eugene L. Smith of New York, executive secretary of the Foreign Division of the Board of Missions; Chilton G. Bennett of Chicago, executive secretary of the General Board of Lay Activities; Dr. John O. Gross of Nashville, executive secretary of the Division of Educational Institutions of the Board of Education; and Dr. Caradine R. Hooten of Washington, D. C., executive secretary of the Board of Temperance.

Dr. E. Harold Mohn, executive director of the Advance for Christ and His Church, was described by Dr. Lugg as having "shown a superior grasp of the problems involved in setting up the new quadrennial program." He stated that the Advance leader "has moved with surprising speed . . . into a great and challenging mobilization of the entire church." Dr. Mohn addressed the Commission on the Advance and presented the eight booklets on "Our Faith."

The Commission voted approval of Methodist cooperation with the "One Great Hour" broadcast, March 11, on certain conditions recommended by the Advance committee.

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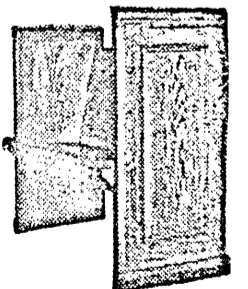
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**OBITUARY**

**ATKINSON**—Loy P. Atkinson was born on a farm near Lawrenceville, Georgia, in Guinet County, March 1, 1890, to Walter and Dola Atkinson. Also to this union was born a brother, Glaren. Their mother passed away in 1895 and the father remarried, taking as his companion, Miss Elizabeth Yarbough. To this union were born four sons and three daughters; Erco, Nellie, Thelma, Guy, Willie, Arch and Thurman. Surviving are Nellie Crumby, Thelma Easton, and Guy Atkinson, all of Atlanta, Georgia.

The family moved to Arkansas in 1900, locating on a farm near Trinity. Loy's father passed away in 1908 and the family, except for Loy and Glaren, returned to Georgia. They remained in the Trinity community. Glaren passed away in 1911. Loy was employed by W. B. Broom and lived in the house as a member of the family until his marriage. He was married to Miss Ruby Farrer of Lorado, February 19, 1922. To this union were born a son, Terrel, and a daughter, Viola. Terrell is now a student in Southern Methodist University, preparing for the ministry. Viola is now Mrs. Myron Conley and lives in Jonesboro.

Brother Atkinson became a member of the Trinity Church in 1928. He was a good man. He answered the call of service to his country during World War I, and as many other citizens of our nation, he offered himself in devoted service to his country. He was a faithful and loyal member of the Methodist Church. He served as Sunday school superintendent for eighteen years. He also served as trustee and steward in his local church. He served as chairman of the Trinity Cemetery Association and as a member of the school boards at Trinity and Bono. He was faithful and loyal to the Kingdom of God and expressed it through his service to his church.

Loy Atkinson was a good man in his home. He inspired the love and confidence of his companion and his children. The fact that his son has answered the call to the ministry is an indication of the faith of a boy in his father's religion. Loy Atkinson was a good neighbor. As someone said in the course of conversation concerning his going, "It is like losing a dozen men."

He will be sorely missed by his family, his church, and his neighbors. His reward will be a memory cherished by those who knew him and loved him and the life everlasting.

ing with his Lord in the land of joy and gladness.

The writer assisted his pastor, Rev. William Hightower, and his former pastor, Rev. M. A. Graves, in the memorial service.—J. Albert Gatlin, Pastor, First Methodist Church, Searcy.

**REECE**—Mrs. Nellie Williams Reece departed this life October 15, 1949, at the home of her daughter, Mrs.

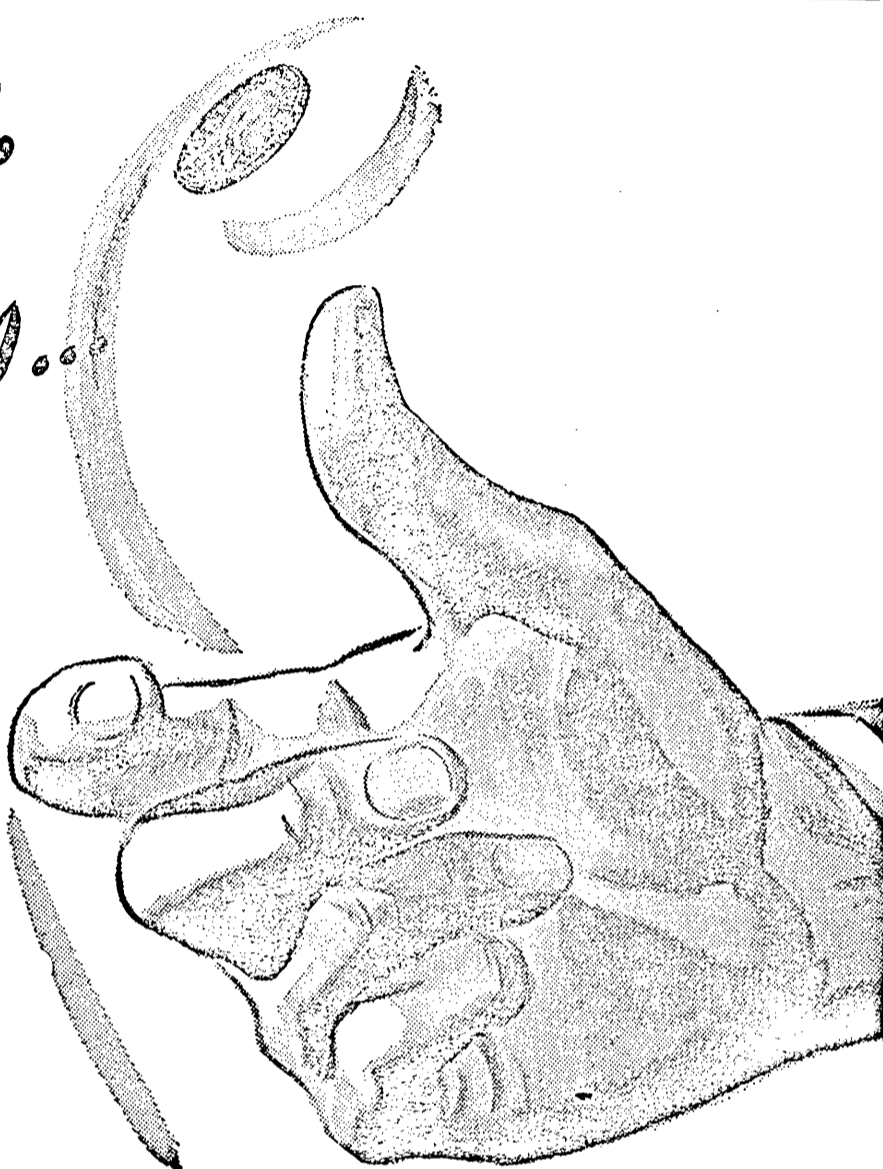
J. B. Jouett, Mena. She was born March 29, 1873, in the Bell's Chapel neighborhood, near Trenton, Kentucky. Her parents were Thomas A. and Lizzie Millen Williams, who moved to South Christian County when she was a small child and the old Williams home was taken into the area occupied by Camp Campbell.

Mrs. Williams was married on October 12, 1893. Her husband was

Stonewall Jackson Reece, who died in 1903. She joined the Methodist Church when a child and was a loyal member all her life and was organist of the church for many years.

She may sleep but not forever. In that glorious day we will meet never to part. Her loved ones and friends expressed their love with beautiful flowers for a life so beautifully lived.—Mrs. Ross Gamble.

*Heads,  
Tails...*



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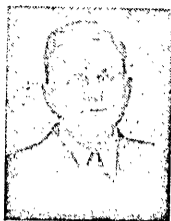
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## The Sunday School Lesson

By REV. H. O. BOLIN



### THE GREAT INVITATION

LESSON FOR NOVEMBER 20, 1949

SCRIPTURE: Isaiah 55.

GOLDEN TEXT: "Seek ye the Lord while he may be found; call ye upon him while he is near." Isaiah 55:6.

There is a sense in which the Bible is God's invitation book. The first invitation was extended to Noah and his family (Gen. 7:1) when they were invited to come into the ark and thus save themselves from the flood. The last invitation is recorded in the last book and the last chapter of the Bible, Rev. 22:17: "And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely." Between these two invitations there are many others. God is constantly inviting men to come to him and promising great blessings to all who respond.

#### God's Invitation

Our lesson today begins with one of the most beautiful of all these invitations: "Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price."

There are a few things we need to note about this invitation: First, it was made by One who is able to do, for those who respond, far more than they can ask or think. His love is unbounded, his power is unlimited and his greatest desire is to pour his blessings out into the lives of all those who put themselves in a position to receive.

The second thing we need to note is the fact that this invitation was given on the assumption that all who are away from God have unfulfilled desires. The Psalmist said, "As the heart panteth after the water brooks, so panteth my soul after thee, O God." Away from God there is universal dissatisfaction. God alone is the Fountain of the soul and no fountain of this world can ever slake that thirst. As the body needs and must have water to sustain physical life, so the soul needs and must have God to sustain spiritual life. Augustine was right when he said, "Thou hast made us for Thyself and we cannot rest until we rest in Thee."

The third thing we need to keep in mind with regards to this invitation is the fact that though it extends a salvation full and free to men it was very costly to God. Some years ago a preacher was pleading with a miner to accept Christ as his Saviour. The miner expressed a desire to be saved, but contended that salvation could not be so cheap as that. He felt that one had to do more than simply forsake his sins and accept Christ. They were standing near the shaft which went down into the mine. The minister asked the miner how he got out of the mine when his day's work was over. He informed the minister that he simply mounted the cage and rode out. The preacher reminded him that he was getting out of the mine pretty cheaply; it was not costing anything. "That is true," replied the miner, "it didn't cost me anything to ride out of the mine but it cost the

company quite a lot to sink that shaft." The minister applied the miner's statement to the gospel invitation. It does not cost the sinner anything to accept, but it cost God a lot to make salvation possible.

#### A Foolish Expenditure

"Wherefore do ye spend your money for that which is not bread? and your labor for that which satisfieth not? hearken diligently unto me, and eat ye that which is good, and let your soul delight itself in fatness. Incline your ear and come unto me; hear, and your soul shall live."

This thirsting of soul is so universal—so world-wide and age-long—that it must have been placed in the heart of people by the Creator. All who are away from God realize that there is something wrong. They have a feeling of dissatisfaction and incompleteness. Many do not know that it is God above all things else they need, and they are blindly trying to slake the thirst of the soul at the fountains of the world.

We all know what those fountains are. Material possessions is one of them—money and what money can buy. This was the chief trouble with exiles to whom the prophet wrote the words of our lesson. Nebuchadnezer had carried them as captives to Babylon. The Prophet Jeremiah who had been left behind in Jerusalem, wrote them (note the 29th chapter of his prophecy) telling them that they would be there for seventy years and advising them to make friends of their captors and go into business. He also advised them to rear families for the time would come when they would return to Judea. They took this advice and probably went further with it than Jeremiah meant that they should. They became prosperous, but the sad thing about the matter was the more prosperous they became the less they thought about God and religion. This condition was enhanced by the fact that there were no temples for the worship of God in Babylon. The Babylonians had a very materialistic type of religion and the Jews fell right in line with many of their ideas.

The Prophet of the exile (whom many call Second Isaiah) saw that the people were vainly seeking satisfaction where it never could be found. He warned them that they were making a bad bargain. They were spending money for that which could not satisfy and their labor for that which could never bring them peace of mind. This is a message that needs to be preached to all people and during all generations. Millions today are seeking satisfaction, as the Jews of old, at the fountains of the world—money, pleasure, political preferment, social standing are chief among the fountains of the world. Some years ago a group of Salvation Army workers marched down the street of a great city singing, "I am satisfied; I am satisfied

with Jesus; I am satisfied." That is a wonderful old hymn. Millions have experienced the truth of it. But no one has ever heard a group of people marching down the street of any city singing, "I am satisfied with money, or pleasure, or social or political standing." These things do not bring satisfaction. They are all well and good if kept in their proper places, but when put first in life they destroy the soul.

#### God's Mercies

In verses three and four of the lesson God speaks of an everlasting covenant. He insists that if the people will listen to him and do his will they will have extended to them his sure mercies; the mercies of David. The term "covenant" means agreement or contract. The Old Testament is called the "old covenant." Christ spoke of the New Testament as the new covenant in his blood. Verse four is a reference to the coming Messiah—David's greater Son.

#### An Urgent Appeal

"Seek ye the Lord while he may be found; call ye upon him while he is near." All people every where are seekers. There is an inner urge that drives people on in their search for satisfaction. The Prophet was anxious that they realize that God alone could bring this satisfaction and that he was near to all of them. No doubt the poet Tennyson was inspired by the words of this great Prophet when he said:

"Speak to him now, for he hears;  
And Spirit with spirit can meet;  
Closer is He than breathing  
And nearer than hands and feet."

God is all about us. We could not escape his presence if we desired to do so. Not only is God near to respond to men's search after him, but in Christ he is searching after men. Searching men and a searching God should not have much trouble in getting together. The Christian religion is unique in that it not only pictures men as seeking after God as do all other religions, but also God in Christ seeking after men.

#### Condition Of Salvation

God is holy. Two cannot walk together except they be agreed. If men would walk with God, repentance is necessary: "Let the wicked forsake his way, and the unrighteous man his thoughts; and let him return unto God, for he will abundantly pardon." Repentance is a double turning. It is not sufficient merely to turn one's back on his sins and break with his evil habits. One might do that and leave God out of the picture. That, when taken alone, is reformation. The need is for regeneration, and this is found by turning one's back on his sins and his face toward God. Salvation strikes deeper than mere outward acts. It goes to the very center of the personality. One must be right in his thoughts as well as his acts. Out of the abundance of the heart the mouth speaks, and the hands also act for the same source. To really and truly find God one must forsake both his evil ways and his wrong thoughts. This strikes at both the inner source of evil and the outward manifestation of it.

#### Israel's Mission

God was anxious to redeem Israel not for its own sake alone, but in order that it might render a mission to the world: "Behold, thou shalt call a nation that thou knowest not, and nations that knew not thee shall run unto thee because of the

Lord thy God, and for the Holy One of Israel; for he hath glorified thee."

#### Our Mission

As God used Israel of old for blessing the world, he longs to use our nation today. As the Jew Mordecai said to his niece, Queen Esther (Esther 4:14): "Who knoweth whether thou art come to the kingdom for such a time as this?" The Lord himself is raising that question with the U. S. today. Because of the free moral agency of the human family, God does not directly rule in the affairs of men and nations but he over rules. Individuals and nations are raised up to do his will and forward his plans. If they fail, God then finds another way. Mordecai warned Esther that this was her opportunity to do something worthwhile, but if she failed to make the attempt God would save the Jews through some other means, and she and her house would be held under eternal reproach. Both Queen Esther and Israel were weak, but God used them to accomplish his purpose. Our nation is wealthy, strong and influential. God could do wonderful things through this nation today, if we will only hearken to the invitation that the Second Isaiah made to Israel. We have done a wonderful job in feeding the hungry. God is surely pleased with that. Christ first fed the multitude with material food before he attempted to break to them the bread of life. We must not stop short of attempting to feed the souls of the people of this world as well as their bodies.

#### The Hope Of The World

Second Isaiah warned Israel that their hope lay not in the things that people could buy with money, but rather in the spiritual values of life. All of us know these values—Faith is one of them. Faith extends in three directions. One must believe in God, in his fellowman and in himself. Love is another of the spiritual values, and it must include all mankind. This love must be a matter of deed as well as word. It must be an active goodwill toward both friend and foe. Love for others rather than self-love is the only antidote that will cure the selfishness and greed of this world. Then, obedience is another of the spiritual values. It is not enough to say Lord, Lord, but we must do God's will if we assist in accomplishing his purpose in the world.

As it was necessary for Israel to hear the call of repentance before it could fulfill its mission, the same is true with our nation. Like them, we have overemphasized material things to the neglect of spiritual values. God is calling us to a great mission but before we have the strength to carry it out, we must turn to him and put first things first in life.

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