

Arkansas Methodist

Serving One Hundred and Sixty Thousand Methodists in Arkansas

"The World is My Parish" — John Wesley

"Go into all the world" — Mark 16:15

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"Shut-Ins At Prayer"

BECAUSE of its local significance and because of its inherent value we want to quote on our editorial page the first article on the editorial page of *The Christian Advocate* of November 3. We are hoping that all our subscribers will read it carefully. The editorial, which follows, was written under the caption of this article, "Shut-ins At Prayer."

"When saintly O. E. Goddard found himself unable to continue writing a weekly Sunday school page for *The Arkansas Methodist*, and sent his resignation, he said to a friend sitting beside his bed. 'I have now closed the last door of usefulness open to me. There is nothing left for me to do but pray.'

"Nothing to do but pray? The retired minister lay thinking about that long after the friendly visit was ended. Hadn't he often told congregations that God needed people who offered prayers far more than people who preached sermons, and intercessors far more than instructors? Hadn't he repeated Tennyson's blessed line about more things being wrought by prayer than this world dreams of? And didn't he know that shut-ins, with time on their hands, have a special chance to keep the stewardship of prayer?

"Why," Dr. Goddard wrote *The Christian Advocate*, 'I now have nothing to do but eat, sleep and pray.' And he proposed that the 80,000 or more shut-ins in the Methodist Church be invited to enter into a fellowship of prayer in the interest of the Advance for Christ and His Church.

"We are glad to extend this invitation, and to print the names of Shut-ins who will agree to pray each day for the Advance. And if pastors will send names of shut-ins who do not have subscriptions to *The Christian Advocate* we shall be glad to send copies containing special news of Advance achievements.

"Each Methodist confined to bed or wheel chair can sit a good example to those who are stronger by saying with the psalmist, 'I give myself unto prayer.'

We print this editorial for the advantage of our readers who do not receive *The Christian Advocate*. We trust that there will be many names go in from Arkansas of shut-ins who are ready to join Dr. Goddard in this Fellowship of Prayer. This plan of Dr. Goddard also has value for those who are not shut-ins.

The Danger Of Thanksgiving By Proclamation

WE enter the day set apart by Presidential proclamation for Thanksgiving. No true American would have the custom of an annual Thanksgiving Day discontinued.

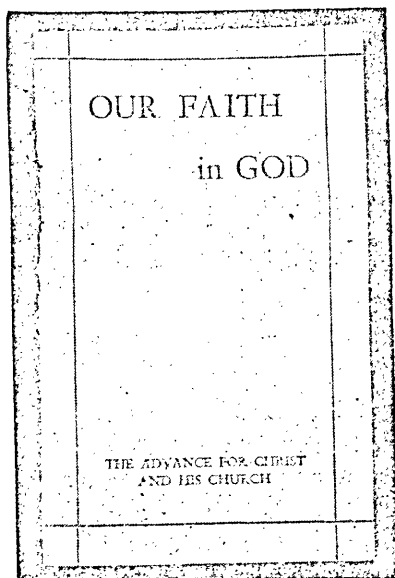
Nevertheless, this custom, commendable as it is, can endanger the true spirit of thankfulness if we allow an official proclamation to substitute for an inner experience of genuine thanksgiving. The old proverb, "In union there is strength," would be true also if it read "In unity there is strength." If the result of this Thanksgiving Proclamation becomes a reminder to the masses of its indebtedness to God and results in a sincere united spirit of thanksgiving, it will be a great blessing to all.

The spirit of thanksgiving cannot be produced by Presidential proclamations; it can only be guided by such a proclamation. Let us pray that this day officially designated as Thanksgiving Day, may find us united in expressing our thanks to God for the countless blessings with which we are surrounded.

Christians Believe God Wills Good For Man

SINCE our Advance study of the subject, "Our Faith in God," was planned to extend only through the month of November, this article will close our discussion of the subject, in this column, for the present.

In this closing article on "Our Faith in God" we would like to say, "Christians Believe God Wills Good For Man." To simply say, as we have in the previous three articles on this subject, that Christians believe in the fact of God; that they believe God is a personal God interested in man as his crowning creation, and that he has revealed himself to them, still leaves the Christian belief about God very incomplete at a vital point. The thing the Christian is more concerned about than



any or all of the three matters discussed is the nature and character of the God who has been revealed.

There are religions whose followers worship gods unworthy of worship and gods it would be impossible for man to love. The Christian believes in the God of the Bible whose nature and character are perfect in every respect. It is that revelation which leads Christian people to the unqualified faith that our "God wills good for man."

The Bible declares that God is a Holy God who has revealed to man a plan of life which he wants us to follow. However, if man misses the way and breaks God's law the Bible assures us that "God is ready to pardon, gracious and merciful" if man but confesses his sins and asks forgiveness.

It was Jesus also who taught us to call God "Our Father." Over and over again, in one form or another, Jesus taught us that God loves man. That love was expressed in unmistakable language when we are taught that God gave Christ his Son to suffer for our sins and make a way for our salvation.

Countless promises of the Bible assure us of the protective providential care of God in order that we may live with a peace of heart, a feeling of security, and a sense of victory here and faith in eternal life hereafter.

Are We Sincerely Thankful?

TO be thankful is to acknowledge with appreciation the reception of beneficial blessings; that would not have been provided save for the providence of the acknowledged outside source. Thanksgiving then is humble recognition that certain blessings have come to us, not because we particularly deserve them, but rather because of the goodness of others and of God. To simply take for granted the blessings of life is to delude oneself into thinking that man is self-sufficient and independent of help, even from his fellowman.

A striking example of ingratitude is seen in the not uncommon occurrence of indifference to the existence and program of the church in community life. On the average apparently less than half the people in any community have more than a passing interest in the church. In many instances there is evidence of outright opposition to the program which it fosters. Yet these same people enjoy the influence and blessing of the church each day they live. They would not select as a place to live a community without a church, yet they have little interest in the church that is a contributing factor to the wholeness of the community life. There is no acknowledgment with appreciation for the reception of beneficial blessings that would not have been forthcoming save for the providence of some outside source.

But of course not all of the world's ungrateful people are outside the organized church. Some of the most, oft-blest souls are within the church, but as for gratitude some of these who are thrice-blest are no more thankful than their brothers who are outside the church. As far as life, purposes in living, devotion to the Kingdom and service to one's fellowman, is concerned, the only difference between the two is that the latter has his name on the church roll and perhaps makes an occasional contribution to its support.

To be thankful is to make a conscientious, sincere effort to demonstrate by word and deed that one does appreciate the blessings that come to him, whether they be merited or unmerited.

Liquor Leaves Another Bloody Trail

IN the same column, on the front page of the *Arkansas Gazette* last Friday, was the record of confessions of indecent molesting of little girls, one six and the other seven years old. The six-year-old girl was killed. Her murderer, after choking her into unconsciousness, used an ax and a butcher knife to make sure that she was dead. The other little girl was kidnaped and later escaped from her captor, after being subjected to humiliating indecencies.

The thing that should be shouted across America in thunder tones, until every American citizen realizes its significance, is the reason each of these criminals gave for their crime. The man who molested and then murdered a six-year-old girl said "I would not have done it if I hadn't been drunk." The kidnaper said, "It wouldn't have happened if I hadn't been drinking."

These are but two of the long record of sickening, sordid crimes committed by people who have declared that drink made the crime possible for them. The amazing, inexplicable abnormality in connection with such a record of shocking crimes is the fact that civilized Amer-

(Continued on Page 4)

The Church Looks At Its Problems In Rural America

By W. W. REID

AMERICAN rural life is changing so rapidly, and the secular influence of the city and of the industrial town is becoming so marked upon the farmer and his way of life, that church methods—especially those of the rural Protestant parishes—must change to meet new needs or be swept aside as a religious and social influence. The one-room, one-day-a-week (or one day per month) church can never meet the growing needs of their communities. Cooperation, interdenominational planning, and emphasis upon men's basic religious needs, with the gradual disappearance of emphasis upon church differences, must be the order of the day in the rural and village church. Rural people cannot afford the waste and "luxury" of divisive denominationalism.

The above paragraph tries to sum up the major emphases and conclusions of the three-day "National Convocation on the Church in Town and Country," held in St. Paul's Methodist Church, Lincoln, Nebraska, November 8 to 10. Six hundred delegates were present from all states in the Union; about one-fourth of them were Methodists. The Convocation was under the auspices of the Committee on Town and Country which is sponsored by the Home Missions Council of North America, the Federal Council of the Churches of Christ, and the International Council of Religious Education.

Methodist rural expert, Dr. Elliott L. Fisher, as chairman of the interdenominational committee this year, presided over the Convocation. Miss Marjorie Minkler, rural secretary of the Methodist W. S. C. S., was leader of the worship services. Other Methodists prominent in the program or its planning included: Dr. Rockwell C. Smith of Garrett; Dr. Aaron H. Rapping of Hiawasse College; Dr. Mark A. Dawber of the Home Missions Council; the Rev. Ray F. Magnuson of Nebraska Wesleyan; Dr. John Baxter of Westminster Seminary; Dr. Clyde Rogers of the Ohio Council of Churches; Rev. Glenn F. Sanford of the Board of Missions and Church Extension.

In addition to platform addresses, there were nine commissions which studied various aspects of the rural problem in America and presented recommendations and suggestions for meeting felt needs in different areas and situations. Many of these now go to denominational agencies, to councils of churches, and to community ministerial groups for study and possible implementation. Some of these recommendations are:

—that a ministry to isolated families or areas must be done cooperatively by all churches, with a definite program aimed at serving the known spiritual, educational, religious, and social needs of people and community.

—that this ministry to isolated areas cannot be done by itinerant missionaries, or occasional services, but by a division and allotment of territory, and by a cooperative program made by all pastors in a given area.

—that for scattered territory, a cooperative mailing office should be planned for mailing Sunday school materials to families, and that the material should be tied closely with the life and needs of the people.

—that in the fast-growing areas between the farms and the cities and large towns, there should be interdenominational planning before new churches are established; that the city churches should help start those in the outlying sections; and that in these newly-established parishes visiting workers should be employed interdenominationally since many denominational churchmen will be enrolled in each new church.

—that courses of training of men for rural

church ministry should be established in all theological seminaries.

—that churches should largely cooperate on a country basis (rather than a village or ecclesiastical basis) since the county is now the natural governmental unit in America.

—that in regions of decreasing population (New England rural areas, in the timberland, etc.) where small and scattered and neglected churches are the rule, the idea larger parishes, group ministry, and other means of inter-church cooperation be advocated.

—that in mining communities, and in some other industrial areas—"where the companies have engaged in paternalism, and there is denominational competition, a weak ministry, poor



W. W. REID

church equipment, and a narrow conception of religion"—that the "Christian-center" or the "settlement-house" type of ministry be established; and that a trained ministry be sent there to make "a statesmenlike approach to management, labor, and other community groups that will result in a united movement powerful enough to provide both moral and physical success."

An analysis of the so-called rural population of America, made by Dr. Edwin L. Becker, of the Disciples of Christ Church, Indianapolis, showed that it may be divided into the "farming population" and the "non-farming rural residents." The latter, he estimates, constitute 35% of the people in towns, villages, and rural areas; they live in the country but work elsewhere; and they are the most rapidly growing group in the American population—representing a misnamed "back to the farm" movement.

Some of the problems confronting the church because of these non-farming rural residents, Dr. Becker notes as: their wide variety of social and religious backgrounds, their division of interests between the place they live and the place they work, the time consumed in home-to-work and back travel, their financial situation because of relatively large families, the buying of homes, and other costs, and the lack of time to devote to the church and community interests. "Nine out of ten go into the city for medical and dental care," he said. "Social control is difficult and law enforcement inadequate. Vice organizations, taverns, and undesirable dance halls are attracted to rural areas out of reach of the city police."

This new and growing rural situation is a

challenge to the church to carry on a new evangelistic program and to adjust its services to meet the needs of these residents as well as of the more stationary farmers.

"Churches in the midst of people with such diverse interests and religious backgrounds must become community churches," says Dr. Becker. "They should keep their denominational affiliation but they should develop a community atmosphere in their local fellowship. Specialized religious workers with children and with families are needed. A diversified staff will probably be possible only as churches cooperate in larger parishes across denominational lines. Churches that begin to reach rural residents soon find it necessary to enlarge their buildings. They must provide modern educational facilities and attractive sanctuaries.

A plea for the strengthening of the county seat church, and for the development of that church so that it will minister to the community of the county and will also assume obligations for the surrounding village and rural churches, was made by Dr. Rockwell Smith, of Garrett Biblical Institute, Evanston, Ill.

"In the county seat the farm cooperative has its headquarters, the labor unions have their halls, the governmental and social and recreational agencies have their offices," Dr. Smith pointed out. "If the standards which these institutions and agencies see in the church are standards of prestige and power; if the church becomes the agency through which the structure of the community comes to its final and definitive expression, and if, through church membership, the niceties of class distinction are symbolized, then we must not be surprised if this same class system comes to fruition in the Farm Bureau, or the CIO, or in the Masonic lodge or in the garden clubs. But let the spirit of Christianity find expression in a church where the poor have the gospel preached to them; then invisibly but irresistibly the gospel leaven will infect and perfect every agency of our common life.

"More and more the unit of rural life is becoming the county. Our day needs the church and it needs the message of the church registering effectively at the level of our significant social interactions."

Dr. I. George Nace, executive secretary of the Home Missions Council of North America, bade a similar plea for the "rechurched" of rural America, especially in its towns and villages. "This does not simply mean the erection of new church buildings in the larger geographic communities," he said. "Unless methods and means can be found to enable the town and country church to penetrate the educational and social activities of the community in a larger and more aggressive service, the secular institutions will take over and the secularization process will become more entrenched. The rechurched of rural America is necessary if this increased penetration of community life is to take place."

Dr. Nace suggested that the problem of leadership in the rural church is of major importance; that there should be two or three ministers to the rural church—one responsible for the preaching, one in charge of the educational and recreational program, and perhaps one who would be a personal counsellor to the people.

"The rechurched of rural America," said Dr. Nace, "will require the reconstruction and revamping of our denominational systems. They must cease from squabbling, end their divisiveness, on pain of losing their hold on the community, on pain of losing their hold upon Christ."

CHURCH HONORS 100 FORTY-YEAR MEMBERS

First Methodist Church, Mount Vernon, New York, claims something of a record for long-time service of members—especially so for a suburban church in a rapidly changing population. Recently the rolls

showed more than one hundred members who had been attending worship and taking part in other church activities for more than forty years each. They were honored at a morning service, where the pastor, Dr. Floyd E. George, Jr., presented a corsage or boutonniere to each.

The longest record of service is

held by Mrs. Jesse E. Holdridge, who has been a member for 74 years. The scripture lesson was read by Walter Cooley, a member for 55 years; and the prayer made by a former parish visitor, Mrs. Meta Hope, a member for 43 years.

It was at this church that Dr. Otho F. Bartholow served as minister from 1905 to 1942, a record Meth-

odist pastorate. He is now retired, living in Urbana, Ill., but still a member of First Church, Mount Vernon.

Egotism consists in having a good opinion of yourself. Personality consists in having a valid reason for the opinion—and keeping it to yourself.—Ladies Home Journal.

THE DEVOTIONAL PAGE

REV. ROY I. BAGLEY, Editor

"FROM THE BOOKSHELF"

The more critical a person is of others the more guilty he feels within himself . . .

We put our attention on others to avoid seeing ourselves . . .

We cannot believe, for a good part, because we will not do the truth . . .

We cannot justify ourselves before our Father, for He will not hear. We cannot do anything to please Him and get back into His favor except by doing His will . . .

Only if we acknowledge our sin, accept forgiveness from the Father, and decide to live on His terms can we find relief from our sense of guilt. Only by becoming right can we see right and do right . . .

We cannot start anew and get along without the resources of the Father and the family . . .

Death means more than not to be. It means the frustration of meaning, the thwarting of purpose, the choking off of depth choices . . .

The deepest death is, nevertheless, not physical. It is the death that is died over and over again within the deeper self . . .

Eternal life is not only a matter of duration. It is first of all a matter of the nature of life . . .

In Christ we see the kind of life that endures and how to find it . . .

He who cannot enjoy earth has not been made fit for heaven . . .

When God reigns, love and life have overcome fear and death . . .

For the unknown, Christ offers revelation; for guilt, atonement; for death, life beyond death . . .

Whether you are a layman or a preacher, your first task in life is to introduce men to God . . .

—Nels F. S. Ferre, from Pillars of Faith.

DON'T ENVY OTHER FOLKS

*Don't think when you have troubles
That your neighbor goes scot-free
Because he shows a smiling front
And battles cheerfully,
No, man! He, too, has troubles,
But herein the difference lies;
While you go idly moping around
The other fellow tries!*

*Don't envy other people;
Maybe, if the truth you knew,
You'd find their burdens heavier far
Than is the case with you,
Because a fellow, rain or shine,
Can show a smiling face,
Don't think you've had an easier time
If you could take his place.*

*'Tis hope and cheery courage
That incite one to retrieve
One's past mistakes, to start afresh,
To dare and to achieve,
So smile, and if perchance you light
The spark of hope anew
In some poor sad and burdened heart,
All honor be to you!—Selected.*

REAL PRESENCE

*Not on an Altar shall mine eyes behold Thee,
Tho' Thou art sacrifice, Thou too art Priest;
Bend, that the feeble arms of Love enfold Thee,
So Faith shall bloom, increased.*

*Not on a Cross, with passion buds around Thee,
Thorn-crowned and lonely, in Thy suffering;
Nay, but as watching Mary met and found Thee,
Dawn-robed, the Risen King.*

*Not in the past, but in the present glorious,
Not in the future, that I cannot span,
Living and breathing, over death victorious,
My God . . . my Brother-Man.*

—Ivan Adair, From The World's Great Religious Poetry.

GET BACK TO GOD?

Text: "God is not the God of the dead, but of the living." Matthew 22:32.

We often hear people calling folks to "get back to God." We have our emphasis in the wrong direction; "let us move forward to God." Certainly God is before us, leading us onward to world peace, the conquest of evil and the salvation of every lost person.

Jesus reveals to us our Father God who is not bound up in stultifying traditions, but is in the midst of His people urging them forward to the glory of the Kingdom. Our most pressing question is, "How will we move forward? How can we press toward the goal?"

Jesus Christ gives us the clue for our search. When we study Him and seek His mind we find the way open for us to move forward. Without Christ we may have great programs, but little Kingdom progress. To lose sight of Him we become promoters of schemes and not proclaimers of "Good News." With Jesus Christ we have a living program and a proclamation that will lead a needy world up to the throne of grace.

The spirit of Christ is an advancing spirit, but it is visioned in a conscious purpose. How often is the declaration, "For this purpose came I into the world;" or "I have come that they might have life and have it more abundantly." He moves us toward a definite goal.

There must be a definite commitment in our hearts to that goal that Jesus Christ has set before us. The process of that commitment may be a long arduous one, but there is a time in which we say, "I give myself to this."

The controlling purpose in any life and in a church must be centered in the will of God. Our work, our prayers, our giving, in fact, our very lives must move under God's will or we have been sidetracked. Charles Wesley expresses it in this way:

*"Forth in Thy name, O Lord, I go,
My daily labor to pursue,
Thee, only Thee, resolved to know
In all I think, or speak, or do."*

Then we must realize that we must grow. There are times when this growth may be accelerated and

there are times when it is retarded; but, as we realize that the new birth must mean growth we come to a fuller understanding of our Christian life. We see more clearly the world in travail as it moves upward and onward.

The mistake too often made is that growth in the right direction is inevitable. Christian character, a Christian community, a Christian world demands conscious effort. A Christian life or a Christian society is an achievement; an achievement made possible by God and man working together.

St. Paul in his second letter to the Thessalonians rejoices that their faith was "growing exceedingly." In the second Epistle of Peter his parting admonition is, "grow in grace and in the knowledge of our Lord Jesus Christ." As we move forward to God we must apply the principle of growth.

Then through Jesus Christ we realize that God seeks to make Himself known. To know God is to move forward under the compulsion of divine love. We have thought of God as playing "hide-and-seek" with His children. Jesus comes to show us that the Father seeks to make known Himself to His children. The question now is whether we will follow Jesus, moving forward in the work of the Kingdom or whether we will follow our own devices and become stagnant. God is before us. Let us move forward to Him through Jesus Christ.—R. B.

EVANGELISM DEFINED

Evangelism is the primary task of the Church and of the individual Christian. It is integral to the gospel of our Lord Jesus Christ through which God revealed His will to reconcile men to Himself and to one another. God has spoken His decisive word; He has wrought out salvation for men and nations through Christ. Men must believe the gospel and repent, if they are to have new life from God. They must be born again, if they are to enter the Kingdom of God.

Evangelism may be defined to mean: "The presentation of the Good News of God in Jesus Christ, so that men are brought through the power of the Holy Spirit to put

PRAYER FOR THE WEEK

O God, give me strength to live this day. Let me not turn coward before its difficulties or prove recreant to its duties. Let me not lose faith in my fellow men. Keep me sweet and sound of heart, in spite of ingratitude, treachery, or meanness. Preserve me from minding little stings or giving them. Help me to keep clean, and to live honestly and fearlessly. Grant me this day some new vision of thy truth; inspire me with the spirit of joy and gladness; and make me the cup of strength to suffering souls; in the name of the strong Deliverer, our only Lord and Saviour Jesus Christ. Amen.

SOME TRENDS IN METHODISM

Methodism was born in a mighty revival of religion which shook the whole of England, and from thence spread over wide areas of the earth. The Wesleyan Revival was one of the greatest awakenings since the days of the apostles. The crown and glory of early Methodism was her evangelistic zeal and her passion for the winning of lost souls to a saving knowledge of the Lord Jesus Christ.

* * *

During the present century, we have witnessed in many areas of Methodism, a decided trend away from the doctrinal preaching in the power of the Spirit which kindled the flame of the Wesleyan revival, which flame was the crown and glory of Methodism for well over a century and a half. The trend has been from the prophetic to the priestly, from the spontaneity of the Spirit to the formalities of ritualism. Gospel preaching has been displaced by ethical preaching. Successful campaigns for securing new members for the church have been substituted for revivals of religion.

* * *

The saddest aspect of the sad moral situation in Wesley's day was the apathy, apostasy, and indifference which prevailed in the church. Lecky, in describing the preaching of that age, affirms that, "beyond a belief of the doctrine of the Trinity, and a general acknowledgment of the veracity of the gospel narratives, the divines of that day taught little which might not have been taught by the disciples of Socrates or the followers of Confucius." E. B. Chappell in his volume, "Studies in the Life of John Wesley," comments on the preaching of Wesley's day as follows: "There was no power in such preaching to touch the deeper springs of action. It was utterly lacking in that note of authority and tone of earnestness which are needed to arrest the attention and awaken the consciences of men. It made no converts. It changed no lives. In fact, it did not seriously concern itself about doing so."—In the Pentecostal Herald.

their trust in God; accept Jesus Christ as their Saviour from the guilt and power of sin; follow and serve Him as their Lord in the fellowship of the Church and in the vocations of the common life."—In Shepherds.

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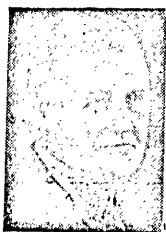
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A WEEKLY MESSAGE

By FORNEY HUTCHINSON

A RURAL ROMANCE

For a few years in my early ministry I was presiding elder of the Little Rock District in Arkansas. During that period I saw much of rural life, especially the church variety. I often spent the night in country homes and enjoyed renewing my acquaintance with country people. It was very interesting to me, for I met all kinds.

One morning, after spending the night in a country home, I went out to the barn to catch my horse, preparatory for the day's work. In the back yard I found a man chopping wood. Trying to be friendly, I said, "Brother, where are you living?" "Over yonder," he replied, "but you can hardly call it living. I lost my wife three years ago." "Why don't you marry again?" I asked. "Well," he said, "I've been thinking about that lately." He stopped his work, leaned on his axe handle, and gave romance right of way. He went on, "I know a woman I could get, and the whole expense, license and all, would cost me only thirteen dollars." I said, "Won't she have you?" "Oh yes," he replied, without hesitation, "and sometimes I think strongly about making her a proposition. Then again," he said, "I doubt whether it would be worth the price or not. But I'm thinking about it and we may get together on the proposition before the summer is over. It's awful lonesome living out here all by yourself."

I never heard whether the romance was consummated or not. It looked like a good deal to me.

"THE ONE GREAT HOUR OF SHARING"

Under the guidance of the Church World Service, an organization originated and maintained by the Protestant Churches, a program to be called "One Great Hour of Sharing" will be presented to American Protestants during the winter months. This will reach its climax on Sunday, March 12. This date happily coincides with the final day of the Methodist Week of Dedication. With deep gratification we record that the Week of Dedication in 1949 brought a sacrificial offering of more than \$932,000. For this significant achievement much credit goes to Bishop Paul B. Kern, Chairman of the Dedication Committee and Dr. E. Harold Mohn, Executive Secretary of the Methodist Advance. The Methodist Church through appropriate action taken by the General Commission on World Service and Finance and the Council of Bishops will give full cooperation to "The One Great Hour of Sharing" Program.—Methodist Committee for Overseas Relief.

NEWS AND NOTES ABOUT FACTS AND FOLKS

REV. W. J. SPICER of Pocahontas entered the Methodist Hospital in Memphis, Tuesday for an operation. Rev. H. E. Pearce, a former pastor at Pocahontas, will preach there Sunday morning and officiate at a wedding in the afternoon.

A reception was given at the First Methodist Church, Warren, on Sunday afternoon, November 13, from 3:00 to 5:00 honoring Rev. and Mrs. J. E. Cooper. Members of the church and other friends attended.

UNION Thanksgiving services were held at the Methodist Church in Brinkley on Wednesday evening, November 23. Participating churches were the Assembly of God, Baptist, Presbyterian and Methodist.

A District Rally of the youth of the Helena District will be held at the First Methodist Church in Forrest City on Tuesday night, November 29. Rev. Jesse L. Johnson, pastor at Brinkley, is District Youth Director and will preside at the meeting.

THE Methodist Men's Fellowship of Brinkley is at present sponsoring a "Church Loyalty" program during the months of November and December. The pastor, Rev. Jesse L. Johnson, reports that splendid response is being given by the church membership, with the sanctuary being filled at both the morning and evening worship services.

REV. H. O. BOLIN, pastor at Benton, was the preacher in a series of services from November 6 to November 13 at Henderson Methodist Church, Little Rock. The pastor, Rev. Kirvin Hale, reports that the messages were all of high type and evangelistic and inspiring. Eleven hundred people attended one or more services and there were eleven additions to the church and many re-dedications to Christian duty and responsibility.

DR. HACHIRO YUASA, noted Japanese educator, who resigned his post as president of the far-famed Doshisha University when Japan's militaristic clamped down on his ideas of international educational outlook, and who spent the war years lecturing and writing in the United States, has been announced as the president-elect of the new International Christian University of Japan which is to be opened in 1951. Dr. Yuasa was educated at Kansas State Agricultural College and at the University at Illinois, from which he received the Ph.D. degree, and for a time taught zoology at the University of Chicago. Returning to Japan he was named a professor at Kyoto Imperial University, and his research in the field of zoology brought him international note, and then the Doshisha presidency.

A recent article in the Nippon Times, of Tokyo, Japan, pictured a group of young Methodist missionaries, recently sent there for three years of service under the Board of Missions and Church Extension of the Methodist Church, visiting a repatriates' camp. The caption said: "Japanese repatriates from Soviet prison camps seeing Japan for the first time in about twelve years are treated to many strange sights. The oddest of these is the Christian missionaries in Sapporo trying to lead them in an old English folk song, 'Row, row, row your boat.' The missionaries are Japanese, Chinese, and Americans who have been sent out by the American missionary society. Traveling to almost all the repatriates' camps they work with them in readjusting these people to their life in postwar Japan."

DR. RAYMOND L. ARCHER, associate secretary of the Board of Missions and Church Extension, will sail on the "Queen Elizabeth" on November 23, en route to conferences in Europe and Malaya. He will meet with mission leaders in England, Belgium, and Holland; and on December 5 fly from Amsterdam, Holland, to Singapore. In Malaya he will visit Methodist mission stations in Sumatra, the Malaya Peninsula, and Borneo. In Malaya he will join Bishop Arthur J. Moore who is scheduled to hold the Central Conference of Southeast Asia in Kuala Lumpur, Federated Malay States, beginning February 1. This Conference will organize under

central conference provisions voted by the General Conferences, and it is expected to elect a bishop for the area. After the conference at Kuala Lumpur, Dr. Archer expects to visit Methodist work in North Africa before returning to the United States.

REV. S. R. TWITTY PASSES AWAY

Rev. Starling Richmond Twitty, aged 78, died at his home in Fordyce on Sunday, November 20.

Brother Twitty was born at Lacey in Desha County. He was a graduate of Hendrix College, Vanderbilt University and Yale University. For thirty-one years he served as a Methodist minister in Fordyce, Monticello, DeWitt, Hope, Roswell, N. M., Little Rock, and Nashville, Tenn. He taught at Athens Female College in Alabama and at Beebe Junior College.

He is survived by his wife, Mrs. Agnes Wynne Twitty. Funeral services were held on Monday at Conway by Dr. W. P. Whaley and Rev. R. A. Teeter.

RONALD BRIDGES SUCCEEDS DR. VAN KIRK ON RADIO

After fourteen years of continuous service as a religious commentator of "Religion in the News" over the National Broadcasting Co., Dr. Walter Van Kirk, well-known Methodist minister, has retired from this field and will devote his whole energies to his other work—that of chairman of the Department of International Justice and Goodwill of the Federal Council of the Churches of Christ in America.

During the years, Dr. Van Kirk has endeavored, by his interpretation of religious events in the world, to promote understanding and goodwill among Protestants, Catholics and Jews, and for this he has been cited by the National Conference of Christians and Jews.

The new commentator on religious news, succeeding Dr. Van Kirk at 8:15 (E. S. T.) on Sunday mornings, is Dr. Ronald Bridges, president of the Pacific School of Religion. The broadcasts will originate from San Francisco and be carried across the nation. Their spirit and purpose will not be changed.

LIQUOR LEAVES ANOTHER BLOODY TRAIL

(Continued from Page 1)

icans shudder at their occurrence and yet continue, for a price, to permit the sale of drink that often makes such crimes possible.

There are many low-lived people, with a weakness for crime, who, under normal conditions still have left enough of inborn decency and fear of the law, to cause them to hold in check their criminal tendencies. Anyone who knows anything about the effects of alcoholic drinking knows that one of the first effects of liquor is to weaken, and at times destroy normal inhibitions. Such a person may live next door to your wife or your daughter.

If a sexual maniac escapes from the state hospital, mothers nearby with their daughters live under the shadow of black terror until the escaped maniac is caught and returned to confinement. That is a normal reaction to a threatened danger. Perhaps there is a reasonable explanation for the fact that the public reacts as it does from fear of an escaped sexual maniac and yet approves the sale and use of liquor that often temporarily transforms a harmless man into an alcoholic, sexual maniac with all normal inhibitions destroyed. There may be a reason for this contradictory attitude. If so we have never heard it and, left to our own powers of reasoning, we cannot explain it.

To maintain peace, it is necessary, firstly, that the nations still in ignorance free themselves from that bondage, and secondly, that those who learn shall not thereby fall into the habit of uncritical obedience. But even if that were the express task of education in all countries, what success would a teacher have if, as a teacher, he teaches peace but, as a citizen he fans the flames of war?—Jaimes Torres Bodet, Director-General of UNESCO, NEA Journal, 9-'49.



"Individual - Or Team Work"



By DR. HARRY DENMAN, Executive Secretary
of the Board of Evangelism

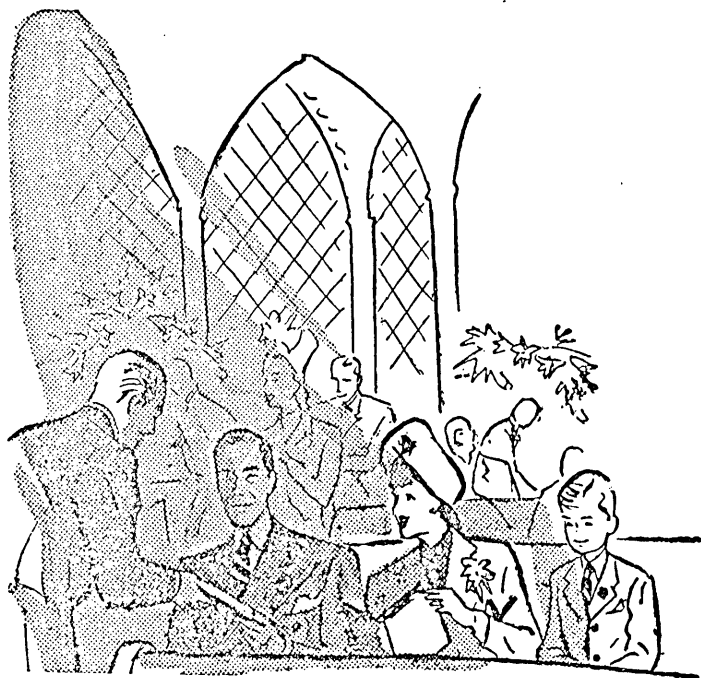
SUPPOSE you went to church school some Sunday morning and found the pupils of all ages assembled and the pastor teaching the lesson, and you were told that it was the custom of this pastor to do all the work of the church. Not only did he do all the teaching, but he did all the singing, all the ushering, all the visiting. He took the offering at the worship services. He cooked and served the meals for the church supper. He did the speaking for all the youth meetings. He taught all the study courses for the Woman's Society of Christian Service. There is a true story of a Methodist minister in the Midwest who some years ago tried to do everything that needed to be done in his church. At the age of 35, he died—literally worked to death. You would say that there is something wrong with a man who tries to do everything. He is not developing the members of his church spiritually. They "learn by doing" and grow by activity.

Yet today many pastors, who have trained choirs and musicians to lead the worship services, who have trained staff of ushers to create fellowship and receive the offering, who have a corps of trained, spiritual church-school teachers and officers, and who have efficient leaders in the Woman's Society of Christian Service and the Methodist Youth Fellowship, do not have anyone to help them with the work of visitation evangelism. They will use laymen for every activity of the church except what they can do best and what our living Christ commanded them to do: that is, witness for Him.

Suppose Jesus had done all the preaching, all the visiting, all the

teaching, and all the healing? What would have happened after His ascension? Jesus knew how to create a spiritual movement. He trained twelve men and sent them out two by two to preach, to visit, to teach and to heal. He trained seventy men

better for the Kingdom to have twelve teachers in the church school than to have the preacher doing all the teaching. It may be easier for some preachers to sing a solo than to get a choir member to do it. In fact, it may be easier on the congre-



also and sent them out two by two to preach, to heal, to teach and to visit.

He gave time and special training to "the twelve" and "the Seventy."

Sometimes it is easier to teach a class than it is to get a teacher, but we keep praying and visiting until we do get a teacher, for we know that this is best. We know that it is

gation for the preacher to do the singing. But we keep visiting and praying until we have a choir. We know that the kingdom grows by devoted servants who render service by participating.

It may be easier for the preacher to act as usher than to get one, but he keeps trying until he has a staff of ushers who add dignity and order to the worship service.

No doubt it is easier for the preacher to go and see a family about making a commitment to Christ than it is to get a layman to do it, but the preacher is limited by time and the number he can visit. He has funerals, weddings, visitation to the sick, shut-ins, prayer, preparation of sermons, leadership and participation in community activities. The laymen do not have much of this. Yet they have some time to visit families and invite them to commit their lives to Christ. Six teams of laymen, two by two, can visit more families in one night of the week than the preacher can during the whole week, considering all his other work.

We know churches that have all departments of the church splendidly organized and functioning except the department of evangelism. Let us follow the example of our Christ in the selection and training of men and women to do the work of evangelism as we do the work of the church. We tell the laymen that evangelism is the main business of the church; yet we fail to ask them to do it. Families will respond to the invitation of the laymen to commit their lives to Christ, and the visiting laymen will grow spiritually. They like to do this work of evangelism.

The churches that are securing the best evangelistic results are the ones which are using laymen. Several churches doubled their memberships last Conference year, and many had large numbers stand at their altars and make their first commitment to Christ and unite with the church, because they had teams of laymen going regularly and systematically to visit unchurched families.



Thanksgiving—A Great Interfaith Holiday



IT is well for us that the Pilgrims were men and women of courage and conviction, prepared to sacrifice much for their principles, even their lives. If they had faltered in the face of terrible hardship, we might not today have Thanksgiving as we know it.

The Pilgrims were a pitifully small minority in England. They wanted only to worship God in their own way. But like so many blameless minorities of the past and present, their devotion to conscience made them handy scapegoats. Using religion as a pretext, the Pilgrims were hounded by the King's soldiers. Their property was confiscated, their leaders jailed—even hanged.

Of course, the king was really trying to suppress the growing struggle for a better order, for a concept of life based on the intrinsic worth and dignity of the individual—a concept that threatened the autocratic privileges of royalty. It was the old story of picking on a minority to divert attention from the misdeeds of those in power. The Roman emperors used similar tactics in persecuting the early Christians and, in our own time, Hitler exploited anti-Semitism for the same ends.

Yet, in the age-old struggle be-

tween Might and Right, the victor is always the same. Today, the story of the Pilgrims is enshrined in the hearts of men, while the name of James the First, their persecutor, is almost forgotten.

The Pilgrims were a devout people and their entire code of ethics was based upon ardent and exhaustive research in the Bible. Many of their pastors studied Greek and Hebrew so they might read the Old and New Testaments in the original. William Bradford, governor of Plymouth Colony and possibly the greatest of the Pilgrim Fathers, was a devoted student of Hebrew because, as he wrote, he desired to see with his own eyes "the languages of God and the angels, and how the words and phrases lie in ye holy Text. . . and what names were given to things from the Creation."

Thus, the Pilgrims could well appreciate the parallel between their wanderings and hardships in the wilderness, and those of the ancient Jews in the Exodus from Egypt. When, in 1621, the first harvest was gathered in Plymouth Colony, the Pilgrims looked to the Old Testament for inspiration. The first Thanksgiving, as recorded by Governor Bradford, was based on the ancient Jewish festival described in the Bible, a holiday which is

still celebrated by Jews as the Feast of the Ingathering, on Succoth.

Thanksgiving was indeed an interfaith celebration from the start. When the Pilgrims invited Indian Chief Massasoit and his ninety braves to their harvest banquet in 1621, they expressed this spirit. And when the Touro Synagogue of Newport, Rhode Island, held the first Thanksgiving celebration in that State on November 28, 1865, those who flocked to the services were animated by the same ideal.

Today, as then, Thanksgiving is celebrated by Americans of all religions and races. In many cases, special interfaith ceremonies are held to emphasize this aspect of the harvest holiday. In New York City, for example, Christ Methodist Church, Central Presbyterian Church and Central Synagogue hold combined Thanksgiving observances annually. The ceremony is rotated among the houses of worship each year; but the three congregations and their three men of God, Dr. Ralph Sockman of Christ Methodist, Dr. Theodore Speers of Central Presbyterian and Dr. Jonah Wise of Central Synagogue always have been present to take part in the ceremony. This moving service, which is typical of many others held throughout America on Thanksgiving Day, vividly illustrates the

common heritage of all Americans and the universal aspects of all great religions.—Religious Press Committee.

A JEW EDUCATES CHINESE FOR METHODIST MINISTRY

A Jewish business man of Washington, D. C., will finance the seminary education of two Chinese men preparing for the Methodist ministry in China. He asked that his gift be accepted following a talk made by the Rev. J. Harry Haines at a luncheon meeting in Washington recently.

Mr. Haines, on furlough from Chungking, spoke on the crisis in China. Afterward the donor asked Mr. Haines what he could do to help prevent the church from being overcome, and a scholarship gift of \$1,000 annually for three years was arranged.

Mr. Haines, born in New Zealand, went to China in the service of the China Inland Mission and later joined forces with the Methodist mission in West China. In Chentu he met Miss Loma Ruth Housley, a Methodist missionary from Ohio, and they were married in 1944. They are now on furlough in the United States, where Mr. Haines has received citizenship papers. They plan to return to China with their two children.



THE CHILDREN'S PAGE

ANNIE WINBURNE, Editor



IN STORYLAND

THE NICKEL THAT BROUGHT HAPPINESS

James found a nickel in the dust that mother emptied out of the sweeper. Nobody claimed it, so mother said James could have it. What should he do with it? James wanted to spend it for something that would make someone happy.

When his Uncle Frank came in that evening, James brought out the coin. "If I bought peanuts they would not last long," he said. "Even if I divided them with someone they would soon be eaten up. Can you think of a good way to spend the money?"

Uncle Frank looked very thoughtful. After a bit he said: "You want to make as many people as possible happy. Is that the idea? Well, how would it be to spend your money for seed popcorn? Then next fall you will have several bushels of corn. You can pop corn every Saturday and carry some to people who do not have any. What do you think of that plan?"

"And I know of several persons who would buy a sack of nicely buttered popcorn every Saturday," put in mother. "And you would have a nice sum to put in your missionary box, too."

James skipped around the room and clapped his hands. "In the morning I will go down town and buy the corn," he said.

The storekeeper did not weigh the corn when James told him what he was going to do. The sack was heaped full. James worked after school hours and on Saturday until he had the ground in fine shape. He was so tired that he almost went to sleep at the supper table. Mother helped to mark off the ground so that the seeds would not be planted too closely. Then James dropped the grains and carefully covered them.

Never was there a better showing for a crop. It seemed as though every grain grew. The little green stalks pushed through the ground. A little later the blades began to appear. And after a long time the silky fringe proved that the ears were forming.

After another time of waiting, one frosty morning James came running into the house. "Father says I can bring some in today," he called in his shrill voice.

"Whom are you going to bring in?" asked mother. But the little boy was halfway down the garden path. Pretty soon he came back with a little basketful of corn. It was hung around the kitchen range and then came busy Saturdays for James.

There was little Stevie Dorr who had a lame back and could not get around in the winter at all. He said the popcorn balls were as good as candy.

Mrs. Worth who had five children, and lived where there was only a scrap of ground in the back yard, could hardly believe James when he said that he had a sack of corn for each of the children.

Several weeks later when James came around again, she said, "You are very kind. I can get my work done in half the time now, for the children will be quiet and happy."



WE THANK THEE, FATHER

We thank Thee, Father,
For Thy loving care,
For Thy beautiful world
And the wonders we share.

For mothers and fathers
And homes where we
Love and share with
Our own family.

For friends and neighbors
At home and afar,
They are Thy children
Wherever they are.

For all of these gifts
To Thy children, we say
"Thank Thee, our Father
For care through each day."
—A. E. W.

Then there was the blacksmith's family who lived next door to the shop, and did not even have a scrap of a back yard. James carried the corn to them, and their mother made cracker-jack for the children.

There were other places where James went now and then. At Christmas time he was very busy.

But best of all, the little mite box filled up so fast that James had to carry it to the missionary secretary to be emptied.

"Well, how did the plan work out?" asked Uncle Frank when he came home to spend the holidays.

"It would take a long time to tell about the people I have made happy," said James as he stretched out on the rug before the hard coal burner and looked up at his uncle. "I have saved some corn for seed, and so you see I can go right on making people happy. It was just the best plan. I am so glad that I didn't spend my nickel for peanuts." —Selected.

Nine-year-old David hurried off to Sunday school one morning before his mother inspected his wash job. So, when he sat down in the classroom, breakfast was still visible on his face.

The teacher frowned and said reprovingly: "David, you didn't wash your face. What would you say if I came to school one morning with egg and jam around my mouth?"

"Nothing," he retorted smugly. "Nothing at all. I'd be too polite." —Mrs. P. E. Floyd, Times-Picayune, New Orleans States Magazine.

JUST FOR FUN

"What animal," asked the teacher of the class in natural history, "makes the nearest approach to man?"

"The mosquito," timidly ventured the little boy with the curly hair.

A bus driver was filling out a report about a highway breakdown. When he came to the line: "Disposition of Passengers," he wrote: "Mad as hornets." —Successful Farming.

Mother—"What, Bobby! You ate all that cake without thinking of your little sister?"

Bobby—"I was thinking of her all the time. I was afraid she would come before I finished." —Sentinel.

"Mama," asked 7-yr-old Clara, "what does transatlantic mean?"

"Across the Atlantic, of course," replied her mother. "Trans always means 'across.'"

"Then, I suppose," continued Clara, "that transparent means a cross parent." —Capper's Weekly.

A farmer put up this sign at the entrance to his pasture: "Hunters, please don't shoot anything on my place that isn't moving. It might be my new hired man." —Capper's Weekly.

"Be very accurate in taking down dictation," the teacher had com-

IN THE WORLD OF BOYS AND GIRLS

GLAD THANKSGIVING DAY

The goldenrod candles are all burned out

By the zigzag fence of gray;
The asters have turned to withered seeds

That the wind will flutter away;
But here's a cheer for the waning year,
And the glad Thanksgiving day.

The thrushes have flown from the treetops high,
And the bluebirds could not stay;
And lone and hushed are the empty nests;
But the children smile as they say,
"When frost is chill on the misty hill
Comes the glad Thanksgiving day."

They know that the harvest is garnered in
With its ripe and golden store,
And patient and still the brown earth waits,
For the time of its toil is o'er;
It waits the snow that shall fold it low,
Till it wakes from sleep once more.

The daisies will whiten the fields again
And the robins build, next May;
So gratefully sing, little children, sing,
Till the air with mirth is gay.
A song for the cheer of the happy year
And the glad Thanksgiving day!
—"Our Dumb Animals."

CHANGING

Isn't it funny and isn't it strange,
How a boy like me can quickly change!

I'm a postman carrying papa's mail,
Then a fireman with ax and hose and pail;

The ash man to carry the ashes out,
A fisherman catching some bass and trout;

A carpenter mending mother's sink,
A writer with pen and a bottle of ink;

And when there is nothing I must do,
I'm a bear, a horse, or a kangaroo,
I think it's most fun to go to the shelf

And get a cookie as just myself.
—Our Little Ones

manded.
On examining Tommy Smith's paper he found this: "And the boat was seen to 5 5/8."
"What's this?" he thundered.
Tommy replied, "Cap size." —Tit-Bits. (London)

Teacher: "Who can give me a sentence containing the word insulate?"
Small Boy: "At the breakfast table Ma said to Pa: 'How come you got insulate?'" —"Buffalo Evening News."

"Ecumenical" Hospital Serves Nyadiri

By JOHN F. SHELDON, M. D.
Nyadiri, Southern Rhodesia

(Dr. Sheldon, of Vermillion, Kansas, was recently appointed to Washburn Hospital—Nyadiri's first doctor in 24 years. Here he tells of its services.)

WASHBURN HOSPITAL is located in Nyadiri about 80 miles east of Salisbury, Southern Rhodesia, between Mrewa and Mtoko at an altitude of approximately 3500 feet in rolling land sparsely wooded with scrubby trees and bounded by great domes of granite exposed by erosion. A stream called the Nyatenga River runs through the mission property and close to the hospital. It is



Dr. John F. Sheldon, Superintendent

usually well-filled with water, but this year it has been dry due to a severe drought which has hit this area. The drought has caused much concern because crops have dried up and our own water supply has been seriously threatened. Just before our only good rain, the 250-foot well on the mission almost ran dry. The late Dr. Samuel Gurney selected the location of the hospital and built his home and dispensary in 1925. He unfortunately died before he could move into his new quarters. The present wing of the proposed hospital building was built in 1940 of burnt brick as are the buildings of the Nyadiri Mission Boarding School, which is about a mile away. Bricks are cheaper and more durable than wood which is very scarce. Into this wing is crowded the clinic, wards for men, women and children, maternity, laboratory, surgery and a small store room. It is inadequate for all the purposes listed. A small building adjoining serves as nursery for orphaned infants and kitchen for mixing formulae. A small three-room hut houses our contagious disease cases. We had

ten cases of whooping cough, one mumps and one case of tuberculosis to fit into these three rooms. Must I say they were inadequate? The "Line" consists of eighteen huts built in 1924. They are to house patients who need to be treated in the clinic but cannot return home each day. These huts are past repair. The walls have large cracks, doors hang by one hinge or are completely off. The huts cannot be completely disinfected for in spite of insecticides, vermin live in the thatch of the roofs which are in all degrees of caving in. A large ant colony has taken possession of one corner of one of the huts. The ant hill is about seven feet tall and four feet in diameter at the bottom.

There is now under construction a small building which will have rooms for the laboratory, clinic, storage and classrooms for student nurses. While this extra room will solve some of the pressing problems of space, there is still much to be desired in furnishing them with proper equipment.

The laboratory technician now works in a corner of the women's and children's ward on one small building which will have rooms for the laboratory, clinic, storage, and classrooms for student nurses. While this extra room will solve some of the pressing problems of space, there is still much to be desired in furnishing them with proper equipment.

The laboratory technician now works in a corner of the women's and children's ward on one small table and has use of a few stains, a few broken test tubes, a broken centrifuge, no sink and no privacy. He is able to do only a few of the simplest examinations because of the poor facilities. In addition he teaches the students and gives the injections for bilharzia and syphilis. Daylight is our only illumination for the microscope.

The student nurses, natives, also work under the most severe handicap. We have inadequate facilities for maintaining a supply of hot water, sterilizing instruments and dressings. The stove in the kitchen is hardly big enough to fry two eggs yet there are always a dozen articles needing to be boiled or heated for treating the patients. (The patients or their relatives prepare their own food over small fires in the Line huts.) There is no adequate space for putting what little linen and medicines we now have. Cupboards, lockers, and tables are badly needed.

The surgery will be fairly well-equipped with instruments thanks to American Methodist generosity. There is need, however, for repair of the decrepit operating table and instrument tray. Cupboards for instruments, leg holders or stirrups

for the treatment table, adequate lighting, material for making sterile packs, gowns and dressings are also needed.

Screening needs to be renewed or placed for the first time. The new nursery for orphaned infants is unfinished. Infants less than three months have already been afflicted with malaria! This is a deplorable condition for a supposedly well-conducted hospital. The dormitories for student nurses are also unscreened.

We are looking into buying new mattresses for the twenty-six fairly good bedsteads for adults, six cribs for children and fourteen cribs for infants. The present mattresses are old and the ticking is worn out. We are now using shredded paper and excelsior as the best substitute for rice straw which is not now available because of the drought. It would be best if the new mattresses would be of vermin-proof felt. This is the type used in the Hospital for Natives in Salisbury.

Eleven patients find room on the floor between the beds and use their own mats when there are no beds available. About fifteen patients from the "Line" who need

there is hardly a patient in the wards because if they can possibly move, they all have to go out to prepare their porridge (sadza).

The staff of the hospital consists of one doctor, myself; one supervising nurse, who is from Finland; one nurse instructor of the nursing school, Miss Ashby from California; a public health nurse using the hospital as a base for working in the outlying areas, from England; a native male laboratory technician; a native female graduate nurse; five third-year, eight second-year and ten first-year native student nurses. There are four men of all work and three women for laundry and cleaning.

Building materials are at a premium. Lumber and cement are scarce. The government restricts anything supplied by the hard dollar countries (U. S. A.) because Rhodesia does not have the dollar to spend.

The climate of this part of Rhodesia is pleasant. It is not however a truly healthful country if one considers the danger of malaria, bilharzia, hookworm, etc., which are prevalent. Man must fight disease; insects which destroy crops and



A native nurse and a child from the babyfold at Washburn Hospital, Nyadiri, Rhodesia.

medication through the night find room on the clinic floor. The number of bed and clinic patients are not the full number occupying the hospital. Mothers accompany their children and children accompany their mothers. Several children may be present but not need treatment. The total population per day is therefore about 150 who sleep in or about the hospital. At meal time

animal; poor soil; scarcity of water; and sometimes marauding animals. In spite of the darkness of this report, we find our new life interesting and full of possibilities for great service. The natives are appreciative for the most part and welcome the help that we can give. We hope that we can interpret them to you so you may know of their need and blessings.

PRESIDENT TRUMAN ENDORSES PROGRAM OF AMERICAN BIBLE SOCIETY

President Harry S. Truman has endorsed the program of Worldwide Bible Reading, from Thanksgiving Christmas and the observance of Universal Bible Sunday on December 11, the program which is sponsored annually by the American Bible Society.

President Truman says: "Our forebears were a people who read one book. Happily for them and for us that book was the Bible. From earliest childhood through all the years of advanced age it was for them the source of an amazing fortitude, the fountain of peaceful and lasting spiritual energy.

"The Bible is the book that guided the souls and molded the hearts of generations of good men and

valiant women. It became the rock on which rested the everlasting reality of religion. It also formed the style that gave our English tongue its most facile expression. As one who is a sharer in this rich heritage I am happy again to voice this appeal to Americans everywhere to participate in the observance of Universal Bible Sunday, which falls this year on December eleventh.

"I think the American Bible Society's annual appeal for assiduous reading of the Scriptures between Thanksgiving and Christmas Days has great merit. Never was a weary world more in need of the message which the Bible alone could bring to nations rent by anger, hatred and ill will.

"May God continue to bless and increase the reading of His Word."

The Devil Told Me So

A SERMON BY HUGH E. WILSON, Pastor of the Opp Methodist Church, In The Alabama Christian Advocate

Text: St. Luke: 22:31, "... Satan hath desired to have you, that he may sift you as wheat."

HE entered my study without invitation and stood with one hand still on the knob of the open door. There was a smile on his pleasant face and he was vaguely familiar.

I had been staring into the embers of a dying fire that had warmed the study to the point of drowsiness, lost in thought over the sermon that I had prepared on the above text for delivery on the morrow. Outside, Mother Nature had snuggled down under her soft blanket of darkness for a night's rest.

On the entrance of my uninvited guest I arose, pulling up another chair before the fire and said: "Come in and have a seat."

The stranger accepted my invitation, closed the door, took his seat and mumbled a "Thank you."

I was aggravated with myself for not being able to call him by name. "How are your people?" I asked. If he would only tell me something about his family, maybe I would remember.

"They're to my liking," he said smilingly.

This was no help, so I said: "I'm sorry that I can't call your name, but I do know you. Don't I?"

"Perhaps you do," he said. He leaned toward me in a confidential manner and in a sincere voice continued: "Look Mr. Wilson, I've come to talk to you about a matter of utmost importance—"

I started to entreat him to do so by all means, but his speech continued:

"How many members do you have in your Church here?"

"Something over five hundred," I answered as I thought: "Perhaps he's a salesman."

"How many do you think will attend worship in the morning?"

"About 125," I answered as I wondered what he was driving at.

"How many of these members have actually changed their way of living since you've been pastor here?" He didn't give me time to answer but asked other questions in staccato manner. "Can you name one single member who has actually stopped one bad habit as a result of your ministry? Can't you see that your work is futile? Won't they tell you tomorrow that they enjoyed your sermon and then go out and live the next week like all the rest?"

He leaned a bit closer and said with pleading voice and eyes: "Why don't you give it all up and enter some field of labor that is less demanding and more lucrative?"

It dawned upon me then who he might be... but I wanted him to verify my suspicion.

"Who are you?", I asked with heated indignation.

Realizing that his suggestion was ignored, he leaned back in his chair in movement and attitude that suggested that he'd try another day. In a matter of fact voice he announced: "I'm the Devil."

"The Devil you say!" I exclaimed. He smiled and wagged a finger at me. "Ah-ah-now. Your being a minister, you have the expression in your words all mixed up."

He was right, so I hastened to

repeat with inflections denoting question this time: "The Devil, you say?"

"That's right."

"But I thought from pictures that I had seen of you that you were fiery red, with horribly ugly features that included horns and a forked tail!"

He chuckled and said: "Such pictures have afforded me a world of pleasure. If I had really looked like that I probably could not have entered your study. As you can see, I'm rather a pleasant chap." He made the statement simply with no hint of braggadocio.

"Since you are here I'd like to ask you some questions," I said.

"Go right ahead. I have lots of answers."

"But I want the right ones." I pushed the Bible toward him to the edge of the study table. "Please place your hand on the Bible."

He looked at the Bible a moment with seeming respect before complying with my request.

"What's the secret of your success? How do you get so many to follow you?"

"A little at a time," he answered not offering to explain further.

"Please go on," I entreated. "I'd really like to know more."

"You see," he explained, "if I attempted to get a person to be an outright sinner to begin with he would rebel at the idea. You take Eve for instance. I didn't tell her to disobey God and to eat the fruit... I merely suggested that she taste it. She liked the idea and tasted. Before she knew it she had eaten the fruit, and was getting Adam into trouble with her."

He leaned back in his chair, kept his hand on the Bible and continued with a far away look in his eyes: "Yes sir, when I paved the steps to hell, I named the first one 'Compromise.' That's the way I got Lot and his family. Do you think for a moment that they would have moved directly into the city of sin, Sodom, had I boldly commanded them to do so?"

He didn't expect me to answer, so I kept my mouth shut and listened. He was really warming up to his subject now.

"Not on your life, they wouldn't. But you see, I merely suggested that they pitch their tent in the direction. They liked the idea and did it." He paused and chuckled. "The next thing you hear about them, they're right in the middle of Sodom and I had them." He stopped for a moment and had a hearty laugh as if the memory was most delightful, and then continued.

"I got the prodigal son the same way. Do you think that I could have won him by describing the alcoholic that he was to become and the filth of the hog pen he was to live in?" He hastened to answer his own question. "Oh, no! the very idea would have been repulsive. But when I suggested that his happiness was away from the Father and home and that one little drink wouldn't do any harm... You see, one little step at a time. The next thing he knew he awoke, as if from a bad dream, and found himself a drunken adulterer, living in filth, away from his Father, no friends..."

I interrupted him: "But he made a wise decision!" There was a note of joy in my voice.

"I know it," he said, and I could see disappointment in his eyes. "But he got meaner than I wanted him to be."

"Meaner than the Devil..." I asked in astonishment, "meaner than the Devil wanted him to be?"

"Certainly. I never want one of my followers to be repulsive,—to others or to himself. I'd much rather have subjects like the older brother who stayed home. Now people like him are my favorites. He was respectable, diligent about his duties, successful in business, and minded his own business. He wasn't a drunkard nor was he an adulterer. He didn't do anything that people commonly think of as sin... But I had him!"

There was a note of triumph in his voice and a gleam in his eye. "I suggested to him that security lay in material things. I bragged on his observance of the feast days, the paying of the tithe and outward compliance with laws and forms of religion. I warned him against religion that touched his heart and will. Look what happened when his brother returned. He pouted like the spoiled brat that he was, refused to own kin with his own brother, showed that he was loveless, and rebelled against his Father's wish." He laughed again and then added: "Yes, sir! I'm very fond of the respectable lost."

I sought to take him down a notch or two by reminding him: "You didn't get far with Jesus, did you?"

This reminder had a sobering effect on him but he answered frankly and went on to explain his failure.

"No, I didn't, I tempted Him with world gain, natural lust and the spectacular easy way... pride, ego and public esteem... all these but he wouldn't be moved. Every time I'd tempt Him he'd quote scripture right in my face."

He paused and looked at me as if he were wondering whether to continue or not.

"Please go on," I said.

"Mark my words, when a child has been reared and trained in a religious atmosphere such as the home of Joseph and Mary, I find it most difficult to win them. God's Word was hid in His heart. If his parents had been indifferent to their Child's spiritual welfare it would have been a different story."

"And the world would be a different world in the worst sense," I added.

He ignored my statement and continued: "Too, Jesus knew what sin really was."

"What is sin," I asked?

"Are you trying to test me on the catechism?"

"No," I answered, "I know the catechismal answer but I'd like to hear yours."

"Sin is a condition of the soul that allows or causes him to do evil. You see, the acts or deeds that man usually calls sin is really an outward evidence of a sinful condition within. This condition may be the results of degenerated ideas, lack of spiritual training, or the absence of moral conviction."

"Consider the seven deadly sins, he continued: "Arrogance, lust, envy, covetousness, anger, sloth, and gluttony; and you will note that each is a condition of the mind, heart and soul. Outward acts are

results. Speaking of seven, you can see that what I have been saying about winning followers is in harmony with the seven general steps in sin, which are: suggestion, pleasure in it, consent, act, habit, slavery and spiritual blindness. I could never keep a subject unless he were satisfied with his condition. I usually accomplish this by a process of rationalization until spiritual blindness has set in..." He started to say more but I interrupted with:

"This is much the same idea of sin that Jesus had, isn't it?"

"Oh, yes," he said. "I have the utmost respect for your master... Remember the time Jesus did cast me out and the Scriptures say, 'I did flee?'"

"Yes, I remember."

"Well that's where the expression, 'run faster than the Devil' got started."

He chuckled and when I looked up at him he was brushing his hair back with the hand that had been resting on the Bible.

"Get your hand back on the Bible," I commanded.

Time had slipped and night was wearing away and there were still many questions I wanted to ask him. I said: "We've talked about individuals and families a little, now let's bring in the world. How do you bring war upon people?"

"I don't."

I saw that his hand was still on the Bible. "Please explain."

"If I can manage to get the individual's selfishness manifested on a large scale, such as nation with nation, race against race, and get the peoples of the earth to leave the Golden Rule in the religions of the world rather than practicing it, they'll just naturally make themselves up a war. You see, mankind has been building his hell fires down through the centuries. After one war is over, if I can just get man busy in the attempt to change governments, systems and everything under the sun except himself, his soul and philosophy of life, then he'll be at it again and wonder how man can be so inhuman to man."

"What about juvenile delinquency and the soaring divorce rate?" I asked.

I remembered that I had some statistical reports on these subjects and went over to my bookshelves to get them. As I searched through the books I heard him say something about lack of discipline, soul sickness, lack of moral convictions and some other words that were indistinct. I found the reports and turned. The Devil had vanished!

I took my seat before the fire again and my hand came to rest on the Bible. The position seemed vaguely natural.

Maybe I had been talking to myself—my baser nature. Maybe I had been talking directly to the Devil. No matter. This one thing I know. When Satan requires me that he might sift me as wheat, and try me, I'll remember what the Devil told me when he had his hand on the Bible.

The home is—the father's kingdom, the mother's paradise, the child's world.—R. & R. Magazine, Ins Research & Review Service.

Be not merely good; be good for something.—Thoreau.

On A Wide Circuit

By W. W. REID
I AM THANKFUL



I am thankful today that for another year I have had food, and raiment, and shelter—enough and to spare; thankful, too, that I have been permitted to work with the soil and the seed, utilizing the rain and sunshine, and with the mysteries of the perennial resurrection of the buried root and the stark tree that are part of God's processes in providing these necessities of life for myself and my fellows.

My very thankfulness for these blessings of food, and raiment, and shelter becomes a pang of grief and pain that there are millions of men and women, and—more dreadful yet—of little children who starve, and grow ill, and waste unto death because some men have denied them these very blessings. And I find I cannot be truly thankful—my prayer of thankfulness can be only hollow words and hypocrisy that deceives only myself—if I do not share with these my fellows the bounty that has been showered upon me. I must share if I am to enjoy—share if I am to be thankful.

I am thankful that though there are occasions for discouragement, and bewilderment, and fear as men look upon the deeds and listen to the words of other men, yet there wells up in men's spirits hope, and courage, even eager expectancy for the good and the better on the morrow: that "hope springs eternal in the human breast," and that hope, too, has its great victories.

I am thankful that though my eyes, and ears, and brain are weary of the clashes, the hatreds, the untold of man against man, yet the Voice of Peace, the Word of Understanding—the Holy Spirit itself—is alive and speaking and working among millions of men; that the Way of peace, of understanding, of truth is known, and that there grows the will to follow in that Way; that we are assured that man need not—will not—forever grovel in the dust.

I am thankful for the knowledge, gained by experience, that the sun never stays behind the cloud; that pain is often the forerunner of great joy; that turbulent sorrow surrenders place to the calmness and serenity of fond memory and mellow acceptance and understanding.

I am thankful that the deeper scientists and philosophers probe into the mysteries of the universe, the more reverent and awe-struck they become at the unfolding and expanding greatness, and strength, and majesty, and beauty of the controlling Power—the Creator, Ruler, Overseer, and Father they join us in calling God; that nothing has been discovered, or invented, or dreamed but has added to our understanding of God and of his will and his work.

I am thankful that roses still bloom in England, that birds still sing in Palestine and Japan, that the rainbow still beams through the mist that encircles much of the world; thankful that God has not withdrawn his concern, and his gifts, and his justice because of man's perversity and disobedience.

I am thankful that "though the wrong seems oft so strong," I have faith and evidence that "God is the ruler yet."

THE AYMARA INDIANS HEAR THE GOSPEL

By REV. JOHN S. HERRICK
Ancoraimos, Bolivia

METHODIST work among the Aymara Indians advances for Christ slowly but surely in the mountain recesses of Bolivia.

Persecution of evangelical people or workers still exists but has not been serious of late. Recently the thatched roof of one of our Methodist schools was burned and the doors and windows damaged. Government authorities ordered the roof to be replaced and the damage paid, but the school has to be carried on in another place until the work is accomplished.

Converts are still not sufficiently instructed, superstitious and so given to observing "costumbres" (customs) not always so good, that problems are always present. They had formerly learned that baptism saves a baby and that to partake of the Lord's Supper gives miraculous protection from evil. A baby must, therefore, be baptized immediately, even though it be exposed by carrying it many miles to have this done. The attendance of the parents is not necessary as custom demands "god-parents" who present the baby and are supposed to interest themselves in the welfare of the child.

We have tried to understand the background and thinking of the Indian people and be patient in continuous instruction and insisting that evangelical sacraments are not mi-

raculous in themselves. We have even held those adorable little wrapped-up things while they were baptized in the absence of the mother, only to find to our horror that the parents, supposedly good evangelical Christians, had said that one child had never walked because the missionary had failed to send the proper clothing for that age. Innocent missionaries! How much we have to learn!

But there are so many hopeful signs that we would be unhappy not to serve and help them as we can. Methodist schools are doing good work in most stations under the able supervision of Rev. William T. Robison. He has morning devotions in the Bible Normal School, preaches in Spanish and calls on the teachers to interpret his message into Aymara. The day school pupils come to Sunday school with the golden text learned during the week.

Working with primitive people demands consistent examples in their leaders and these we have in Mr. Robison as also in the nurse, Dorcas Courvoisier. Dorcas is president of the Women's Society, teaches hygiene in the Bible School, does the clinic job, and cooperates wherever needed.

Our missionary family, now in the country, hopes to be centralized soon in Ancoraimos where we will occupy the pastoral home and be

THANKSGIVING DAY GREETINGS FROM THE METHODIST CHILDREN'S HOME

The Home and our children send greetings to all their friends over the state on this Thanksgiving day. It has been a great year for us at the Home, made so by the growing interest and care of our friends who have made possible for us so many of life's richest blessings.

This year has seen the completion of four of our new buildings. We now have all the children at the new location. As we looked back at the old building where so many children through the years had received care and a chance in life, we thought of what it had meant to so many who are now facing the problems of life out in the world. We thought of the faithful ones who had so unselfishly ministered to the children there. Yes, there was a bit of sadness that we were now leaving the old place.

But growth and development mean changes. Our faces are now set toward greater achievements and larger opportunities than could be had at the old home. And so we are very happy and thankful that, through the generosity of our friends, we are able to enter this wider field of growth. For your unfailing helpfulness through the past years, for the love you have shown, and for all the good things you have given us, we want to say, "Thank You."

Visitations

Sunday, November 13th, Mr. Fisher and I were in Northwest Arkansas. Each of us spoke morning and evening to interested congregations about the work of the Home. In the morning, Mr. Fisher was at Lincoln and in the evening he was at Bentonville. I spoke in the morning at Rogers and in the evening at Siloam Springs. Monday morning we came from Bentonville to the rural Methodist Church called Oakley's Chapel, a few miles west of Rogers. There, Mrs. Blanche Hubbard and other ladies of the church had collected a large assortment of canned fruit and vegetables with which we loaded the station wagon. Our sincere thanks go to these fine women for this helpful service.

Other Gifts

We want to express our thanks to Brother Ed Harris, Mr. Andy Stafford, the Francis Asbury Class of

of more service to the Bible School and community. We invite you, even from afar, to come to see for yourselves what wonders He has wrought and is working among our humble people.

The Methodist pastor in La Paz, the Rev. Cleto Zambrana, has made a special effort during the days of Pentecost to bring to his people a new understanding of what Methodism is and what it stands for. He invited all the members of his congregation, as well as evangelicals of other denominations, to be at the Methodist Church on May 24th at four o'clock in the morning to take part in a service of revival and Pentecost with special emphasis on the baptism of the Holy Spirit. They came. The pastor has also published a leaflet explaining the wonderful experience of John Wesley and the special significance of Methodism is its world mission of gospel preaching through the medium of personal testimony and holy living. Thus we are cooperating in the "Advance for Christ and His Church."

First Church, El Dorado, the Shriners, and many others who provided tickets for all of our children to see the Shrine Football Game here in Little Rock last Saturday and who provided a treat for all of our younger children.

Other gifts for which we wish to express our appreciation are: A miscellaneous shower, by Circle No. 9, Pulaski Heights Church, Little Rock; Four pairs of draperies and four pairs of lace curtains, from the Robert Moore Class, Asbury Church, Little Rock; A shower of pot holders and embroidered cup towels, made by the Juniors of the Des Arc Vacation Bible School; A shower of canned fruit and vegetables from the Scott County Rural Churches, under the supervision of Rev. Felix Holland of Square Rock Church; Six boxes of apples from the Optimist Club, Little Rock; A shower of canned goods from the Russellville Sub-District M. Y. F., representing the churches of Atkins, Pottsville, Russellville, Dardanelle, Dover, London, Center Valley, St. Paul's and Pisgah; A shower of canned goods, Oakley's Chapel, Rev. Kenneth Hatfield, pastor; Three bushels of apples, from the Methodist Church at Lincoln, Rev. Lee Cates, pastor.—J. S. M. Cannon, Superintendent.

NEW PLAN FOR HOSPITAL EXECUTIVES

An improved plan for the annual meetings of executives of Protestant hospitals and homes which will increase opportunity for fellowship and interchange of ideas was enacted by the American Protestant Hospital Association at its meeting in Cleveland, September 23-25.

Dr. Chester C. Marshall, superintendent of the Methodist Hospital, Brooklyn, N. Y., then president of the Association, was active in bringing about the change. "The new arrangement," he says, "will give us a chance to put the imprint of religion on our hospital association."

Hereafter, instead of meeting with the nation wide hospital convention, which includes institutions under all kinds of auspices, eight or more denominational associations will each hold their annual sessions simultaneously at a time and place separate from the larger, more diversified organization. This will enable the executives, trustees and staff members who attend these meetings to concentrate more fully on the many problems peculiar to church related institutions.

The first meeting under the new arrangement will take place at the Congress Hotel, Chicago. The Methodist Board of Hospitals and Homes will meet February 27-28. This will be followed on March 1-2 with meetings not only of the Methodist Association of Hospitals and Homes, but of the similar organizations of seven or more other denominations.

Beginning on the afternoon of March 3, all of these groups, which together comprise the American Protestant Hospital Association will be in session as one body.

HAPPY TO OWN A BIBLE

"I am happy again to own my own Bible," wrote a young man from Germany to the American Bible Society when he was given a copy of the Book. "It is not only a source of consolation but it is a source of power. A word of the Lord gives us strength, and it is strength in faith which we need in our days. That this strength comes to us by the charity of former enemies is the thought I value most."

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

CHRISTIAN EDUCATION

Ira A. Brumley
Contributing Editors:
Pryor Reed Cruce

NORTH ARKANSAS CONFERENCE NOTES

By Ira A. Brumley

North Arkansas Conference Trains Future Ministers

The North Arkansas Conference has twenty-three young men in the School of Theology in Southern Methodist University, as follows: Guy Ames, Jr.; G. B. Ames, Pryor Reed Cruce, Gaither McKelvey, Linley E. Vowell, Raymond V. Holt, J. W. Workman, Jr., Robert Paul Sessions, O. D. Peters, Richard Whitwam, Bennie Jordan, Loy Terrell Atkinson, Charles Castell, Samuel P. Auslam, William McMahon, James Fleming, Raymond Fisher, Walter Johnson, Edward Coley, Winfred Diggs, Lloyd Peters, Harry Huntsman, and Charles Lewis.

There are several doing graduate work in other institutions.

There are thirty-one ministerial students from the North Arkansas Conference in Hendrix College, as follows: Aaron Barling, James Beal, Odis Cleaver, James Clemmons, Bill Connell, Howard Cox, David Crouch, Paul Dean Davis, Wendell Evanston, Leo Fong, Gerald Hammett, Jimmy Hendrix, Allen Hilliard, Bob Howerton, Earl Hughes, Elbert Jean, George Wayne Martin, Martin Martin, Stanley Reed, Bob Ritter, Maxie Spurluck, Norris Steele, Loyd Turner, John Workman, Lamar Davis, Roy Moyers, Tom Robinson, Wesley Ross, Carmin Stahl, Quenten Stahl, and Willie Walker.

There are a number of ministerial students from the North Arkansas Conference in the following schools: Arkansas State Teachers, Arkansas State College, Russellville Tech, College of the Ozarks, University of Arkansas, Arkansas College, and John Brown University.

We are not in position to give the name of all the boys in school since we do not have a complete list. The number will run between seventy-five and one hundred.

It is hoped that local churches will respond to the challenge of the Conference for Ministerial Training through their offerings in the period of November 20-27.

The Methodist Sunday Evening Fellowship

The General Board of Education is planning to bring out from time to time guidance for the Sunday Evening Methodist Fellowship. The present issue of materials provides guidance through January, 1950. There will soon be ready another piece of material which will give guidance for the next quarter. Watch for the announcement of these materials.

Clarksville Training School

The report coming to our office of the Clarksville Training School indicates that this is the best school Clarksville has had in some time. The dean of the School, Rev. C. N. Guice, reports that this is one of the best training schools he has ever had in his church.

The following courses were offered: The Adult Division in the Church, taught by Mrs. V. K. Chowning; Teaching Children, taught by Mrs. Ira A. Brumley; Teaching Youth, taught by Rev. James S. Upton.

Sixty-six were enrolled in the

ADULT MEETINGS IN THE LITTLE ROCK CONFERENCE

Dr. Robert S. Clemmons, member of the staff of the Adult Division of the General Board has just completed a most helpful series of district meetings with the workers with adults of the Little Rock Conference. One or more meetings was held in each of the districts with an attendance of approximately six hundred from one hundred churches over the Conference.

The emphasis was on improved teaching and a more meaningful program of adult activities. The leader of the discussion groups was most practical and helpful in his approach. After briefly presenting some of the characteristics and needs of adults he gave a demonstration of how to teach a Church School lesson. Even though the time was limited we feel that these meetings have had possibilities of great good in the area of our church program.

For those interested in further study in the adult field Dr. Clemmons suggested the following as helpful reading: "Young Laymen-Young Church" by Nelson, "The Mature Mind" by Overstreet, "The Second Forty Years" by Stieglitz, and "Aging Successfully" by Lawton.—Roy E. Fawcett.

DR. CARLYON IN THE LITTLE ROCK CONFERENCE

Dr. J. T. Carlyon of the Perkins School of Theology will spend the week of December the 11th in the Little Rock Conference, offering a short Bible course at Arkadelphia and a course on Christian Beliefs at Fordyce.—Roy E. Fawcett.

LEADER'S GUIDE FOR THE FAITH BOOKLETS

The Advance office has prepared a Leader's Guide for the Faith Booklets. The work was done by seven of the professors in Garrett Biblical Institute though, as in the Faith booklets no names appear in the printed guide. It is an effort to provide help for pastors and others who use the booklets, and is a good job. The price 10 cents. Orders should be sent to the Advance for Christ and His Church, 740 Rush Street, Chicago 11, Illinois.—J. Q. Schisler.

school.

Jonesboro Training School

As these materials are being prepared the Jonesboro Training School is getting under way with three courses being offered, as follows:

The Meaning of Methodism, Dr. Robert W. Goodloe.

Understanding Children, Mrs. Roy I. Bagley.

Personal Religious Living, Rev. George Stewart.

Rev. C. Wayne Banks is conducting, one session a week, a one-unit training school in the Central Methodist Church at Fayetteville, using the course on Christian Education in the Local Church.

Men usually get somewhere when they develop a brake for the tongue and an accelerator for the brain.—Gas Flame, Citizens Gas & Coke Utility.

NEW STAFF MEMBER IN CHILDREN'S DIVISION

Nashville, Tenn.—Miss Vera V. Zimmerman has been elected to the staff of the Division of the Local Church, Methodist General Board of Education, it has been announced by John Q. Schisler, executive secretary of the division.

Miss Zimmerman will be a member of the division's Department of Education of Children, with her major responsibility in the preschool field, according to Dr. Schisler, and will be associated with Miss Mary E. Skinner, director of the department.

The new staff member will begin her work here on December 1. She comes directly to this position from five years of successful experience as director of children's work in the Alabama Conference, with headquarters at Montgomery. Previous to that, she had successful experience in the elementary schools in Missouri.

Miss Zimmerman is a graduate of State Teachers College, Warrensburg, Missouri, and holds the M. A. degree from Scarritt College.

"SOURCE BOOK FOR THE METHODIST SUNDAY EVENING FELLOWSHIP"

Nashville, Tenn.—Dated programs for February through May 1950 will appear in a new issue of the "Source Book for the Methodist Sunday Evening Fellowship" scheduled to be ready for sale through the Methodist Publishing House by the first of the year, according to a recent announcement of the Rev. Walter Towner, director of the Department of General Church School Work, General Board of Education.

Also, a summer issue of the "Source Book" will be ready about May 1, the announcement said. It is expected, too, that by the fall of 1950 a continuing supply of program material will be available to pastors and church workers for use in the Sunday Evening Fellowship. Details concerning this will be announced as soon as plans have matured, it was said.

The present issue of the "Source Book" (8184-PC) contains dated material for October 1949 through January 1950, together with a considerable quantity of undated suggestions of continuing usefulness. This is now for sale in all stores of the Methodist Publishing House.

DR. RYANG HEADS KOREA RED CROSS

A former bishop of the Korean Methodist Church, Dr. J. S. Ryang, of Seoul, has been elected president of the Red Cross of Korea. The 70-year-old church leader is American-trained, and a graduate of Vanderbilt University and its theological school. He was the first bishop of his Church, and served the term episcopacy (years-) to which the constitution limits each bishop.

The pathetic plight of more than sixty per cent of the neglected or wayward children who come into Boston's Juvenile Court can be traced directly to drinking by mothers who prefer bar rooms to their homes and children.—Sei.

LISTENERS PRAISE PASTORAL COUNSELING PROGRAM

By Harold J. Quigley

(Director of Special Events, Protestant Radio Commission)

"Someone You Know," a new series of Protestant radio programs, and the first program to show nationally the clergyman in the role of counselor and friend, has proved popular. A thousand laudatory letters were received following the inaugural program on September 29th. Aired live every Thursday on 147 ABC stations, from 9:30 to 11:00 p. m. CST, the program is scheduled for 13 weeks.

The series deals with mental health and pastoral counseling, and will feature such persons as Mrs. Eleanor Roosevelt, Dr. William C. Menninger, nationally-known psychiatrist, Dr. John Sutherland Bonnell, pastor of the Fifth Avenue Presbyterian Church, New York, and radio preacher on "National Vespers."

Each broadcast dramatizes a personal problem commonly met by clergymen in the course of their ministry. A panel discussion by well-known ministers, doctors, and educators will follow the dramatic presentation of such problems as juvenile delinquency, alcoholism, mental illness, old age, and marital difficulties.

"Someone You Know" is produced by the Protestant Radio Commission, under the guidance of the department of pastoral services of the Federal Council of Churches. According to the Rev. Howard C. Schade, the department's chairman, the program aims to make known to the general public the resources the church has to meet problems that arise in human experience.

"This has always been one of the most important functions of the Christian Church," Mr. Schade stressed, "but it has not always been fully understood or appreciated by the general public."

Scripts for the series have been written by leading radio writers including Erik Barnouw, Albert Crews, Virginia Wells Mazer, Ben Kagen, Alan Shilin, Alice Lewis, and Margaret E. Sangster.

THANKSGIVING

We Americans are, on the whole, a generous people . . . But let us take care that we do not fail to be as generous in thanking God as we are in sharing with others the gifts He has shared with us. Thanksgiving Day? No, rather 365 "Thanksgiving Days" a year—every year.—Ind. Catholic & Record.

If all Christian communions would unite in denouncing the liquor traffic, in twelve months there would be no liquor traffic to denounce.—Rev. Dr. Joseph Parker (City Temple), April, 1897.

Only those who learn to keep silent can truly think through an idea. Silence is the beginning of philosophy.—Dagobert D. Runes, Letters to My Son. (Philosophical Library).

"Anything that touches child life is of concern to the church."

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

MRS. SUE M. WAYLAND, Editor

WORKSHOP HELD AT ALDERSGATE ON THE ADVANCE PROGRAM

Present at the meeting at Aldersgate were representatives of the North Arkansas, Little Rock and Southwest Conference Societies, including the presidents of the three Conference Societies, Mrs. J. E. Critz, Mrs. E. D. Galloway and Mrs. B. F. Scott.

Miss Thelma Stevens, Executive Secretary of the Department of Christian Social Relations of the Woman's Division, gave the opening address on "Faith For Building a World Christian Community" and the closing address on "Church Serving in International Life." Miss Margaret Marshall, deaconess, spoke on "Church Women Serving in International Life." Her address will be carried at a later date. Discussion leaders were Mrs. James Upton, Mrs. Henry Goodloe and Miss Sara Jackson. Persons who attended the Kansas City Seminar served as resource persons and they were: Mrs. Goodloe, Mrs. W. Jimerson, Mrs. Roy Hudspeth, Miss Ethel Millar, Mrs. H. E. Cullins, and Mrs. Earl Cotton. Miss Millar and Mrs. J. Russell Henderson served as co-chairmen for the meeting.

In the words of one of the district secretaries of CSR & LCA who attended the meeting, this "Workshop was not just another meeting, but a real challenge. I don't think I have ever seen local church women so enthusiastic as were the six of us who drove home together yesterday. We can hardly wait to share our experience with others." A president of a local society wrote "To me the meeting was a true expression of that Biblical phrase, 'they were of one mind.' It was truly Christianity in practice. The whole experience will always stand out in my memory as one of the high points of my life." —Mrs. J. R. Henderson.

W. S. C. S. ZONE ORGANIZED

The Hatfield Methodist Church was host to a group of ladies in organizing a Woman's Society of Christian Service Zone November 2nd, at 10:00 a. m. The program was under the direction of Mrs. M. E. Drake of Mena, who opened the meeting with singing the song a "Charge to Keep I Have," and prayer led by Rev. Virgil Bell.

A solo was sung by Lela Mae Lawrence. After singing the song "The Church's One Foundation," Rev. C. E. Lawrence had the devotional service.

Mrs. Poland, president of the Texarkana District, had charge of the program. The roll call showed the following present: Mena, 22; Hatfield, 10; Wicks, 4; and Shady Grove, 2.

The four Goals of the Advance For Christ were presented by Mrs. Earl Miller, District Promotion Secretary; Mrs. J. C. Oslin, District Secretary of the Christian Social Relations; Mrs. Poland, and Mrs. Parsons, District Treasurer. These talks proved to be very helpful. A round table discussion by the group followed.

A delicious lunch was served at the noon hour by the Hatfield ladies.

The afternoon session was opened

A PRAYER FOR OUR TIMES

Mrs. G. W. Hutchinson

*Teach us, O God, Thy law of love,
Living together, help us see
The highest peak of righteousness;
Faithful to God and man to be.*

*Help us to judge ourselves always,
In all relations on the earth,
By justice, mercy, truth, and love,
These standards of eternal worth.*

*Reverence for God in all our ways
Shall teach respect for persons, too;
With freedom and equality,
And that compassion Jesus knew.*

*If e'er on earth God's will is done
The mind of Christ in groups must live;
True fellowship in God's great love
To all the earth true heaven shall give.*

*Then wars and woes shall be no more,
But peace and calm security,
And all that makes Christ King and Lord
Shall reign throughout eternity.*

LITTLE ROCK DISTRICT GUILD MEETS

The Blanche Burnett Guild of Pulaski Heights Methodist Church was hostess to the Little Rock District Guild in a dinner meeting on Wednesday, November 9, at six o'clock.

The tables were adorned with vases of lovely seasonal flowers, with runner of brightly colored autumn leaves. Place cards, napkins, and a very tasty menu emphasized the Thanksgiving theme.

The invocation was given by Miss Mary S. Clulow. Miss Ollie Hall, District Secretary, was in charge of a short business session. Miss Edwina Ratcliffe, program chairman, was in charge of the program, entitled "Get Acquainted Meeting." The Guild theme, "Highest Use of Leisure" was stressed in an unusual "Song Fest," and in a discussion on What The District Guild Should Do, with the participation of all the Guild membership, in both of these most unusual games. For the Devotional period a lovely solo, "Come Ye Blessed" was rendered by Mrs. James R. Jones, accompanied by Mrs. Clinton Owen. Mrs. R. M. Penrock gave a most inspiring review on the book, "The Greatest Thing in the World." The benediction was then given in unison.—Louise Mulkey.

with the singing of "Jesus Shall Reign," and with Rev. C. E. Lawrence leading in prayer. Mrs. Mark Vaught and Mrs. Vernon Rodgers sang a duet and Rev. Virgil Bell gave the devotional.

The election of the Zone officers was conducted by Mrs. M. E. Drake, and Mrs. J. B. Jouett of Mena, was elected Zone Chairman and Mrs. Cue Temple, of Wicks, secretary.

The meeting was closed with singing and prayer. The next meeting will be held in Mena, the date to be announced later.—Reporter.

One man with courage makes a majority.—Andrew Jackson.

MONTICELLO DISTRICT GUILD MEETING

The first district meeting of the Wesleyan Service Guild of the Monticello District was held at the Methodist Church in Fordyce on November 13, 1949, with representatives from five guilds present. They attended the morning services and at 12:30 were served a delicious luncheon at the Kilgore Hotel.

The group re-assembled at the church at 2 o'clock and the meeting was called to order by Mrs. W. S. Anderson, acting district secretary of Monticello.

The guests were introduced, after which the Guild Hymn was sung.

Miss Helen Martin of Lake Village, gave the devotional; her subject was "Where there is no Vision."

Dorothy Kelley sang a beautiful solo, "On Life's Highway."

Mrs. Anderson introduced Miss Hanna Kelley of Little Rock, our Conference Secretary, who conducted the business meeting, and the following officers were elected: Mrs. W. S. Anderson, Monticello, District Secretary; Miss Helen Martin of Lake Village, Associate District Secretary.

Mrs. Anderson then introduced Mrs. F. S. Lovett, Promotion Secretary of the Woman's Society of Christian Service, who made a short talk about getting reports in on time.

Miss Hanna Kelley made a splendid talk on "Guild Organization and making out reports."

Besides Fordyce, McGehee, Lake Village, Monticello and Warren had representatives.

The meeting was adjourned with a prayer by Mrs. Lovett.

Coffee and cookies were served to the members present.—Reporter.

HELENA STUDIES JAPAN

The Woman's Society of Helena has just completed a study course on Japan. Interest was heightened by the generous participation of Mrs. Bart Robb, a member of the group who spent two years in Japan, and who brought first-hand know-

PRIMROSE HOST TO WEEK OF PRAYER PROGRAM

Primrose Methodist Church, on the Dixon road was host to several churches on October 25th, for the observance of the Annual Week of Prayer.

The following churches were represented: First Presbyterian Church, Little Rock; Westminster Presbyterian Church, Sweet Home; First Christian Church, North Little Rock; Christian Church, Baseline Road; Winfield Methodist Church; Asbury Methodist Church; Scott St. Methodist Church; Geyer Springs and Douglasville Methodist Churches.

The meeting opened at 10:30 a. m. with a prelude of organ music by Mrs. Leroy Brown.

Invocation was given by Rev. Gerry Dean. The morning session was in charge of Mrs. H. H. Bacon. After a period of meditation and prayer Rev. R. D. Adams, pastor of the First Presbyterian Church, brought a very inspiring message.

Rev. Gerry Dean led group singing before the adjournment for lunch. Rev. H. D. Ginther dismissed the group for the lunch. The W. S. C. S. of Primrose Church served the lunch, with Mrs. Joe Fiser and Mrs. John Dixon in charge, and the following committee: Mrs. Clint Huffstutler, Mrs. George Kaufman, Mrs. Joe Walker, Mrs. Luther Fishback, Mrs. Jimmie Fiser, Mrs. Leroy Brown, Mrs. Wallace McDorman, Mrs. Ed Wright, Mrs. H. D. Ginther and Mrs. B. G. Hinson.

The tables were decorated with scenes typical of the countries to be discussed. A nursery was maintained throughout the day for the convenience of the mothers with children.

Mrs. R. L. James of the Primrose W. S. C. S. was general chairman for the day and deserves much credit for the helpful day.

The afternoon program, with Mrs. Bacon as leader, was opened for discussion of our Missions in foreign lands. Mrs. H. E. Green spoke on our work in Nome, Alaska, and Knoxville, Tennessee, Mrs. B. G. Hinson, on Korea, and Mrs. Fishback on the work in the Philippines.

Miss Ida Shannon of Little Rock, a former missionary to Japan, was the guest speaker for the afternoon session, and had a wonderful collection of articles that she displayed for the many present to see and enjoy.

After the presentation of gifts Rev. Mr. McGee of Baseline Christian Church, pronounced the benediction.—Reporter.

ledge of customs in that country.

A Japanese adding machine, kimonas, pictures, musical records, and other items secured by Mrs. Robb in the Orient, helped develop the general theme. Considerable group participation and a wide range of material marked the course.

The climax of the study was the review of the book Hiroshima, by John Hersey, given by Mrs. R. S. Brunaugh on October 24th at the home of Mrs. J. F. Wahl, with the president, Mrs. Garland Triplett, co-hostess. Following the review, tea was served and a social hour was enjoyed.—Mrs. J. F. Wahl.

He who has no fire in himself cannot warm others.—Swiss.

CURRENT NEWS IN ARKANSAS METHODISM

WILL ATTEND EVANGELISTIC ADVANCE

Nine ministers from the North Arkansas Conference will attend the Evangelistic Advance at Philadelphia November 26 through December 2nd. A representative from each district will attend and participate, including Rev. Roy I. Bagley, Conference Director, and Rev. Alvin C. Murray, Chairman of the Conference Board. Rev. Cecil Culver, a member of the Jurisdictional Board of Evangelism, is included in the number.

The program for the endeavor includes lectures each morning, preparation and study each afternoon and use of both visitation and pulpit evangelism each evening. Over 600 ministers from throughout the country will participate, each leading either in pulpit or visitation evangelism in one of the 300 churches in the Philadelphia area.

Those attending from the North Arkansas Conference include: Rev. J. J. Decker, Paragould District; Rev. Roy Bagley, Jonesboro District; Rev. E. J. Holifield, Helena District; Rev. Virgil Hanks, Searcy District; Rev. G. C. Taylor, Conway District; Rev. Alfred Knox, Batesville District; Rev. Ralph Hillis and Rev. Cecil Culver, Ft. Smith District; and Rev. Alvin Murray, Fayetteville District.

This group is driving to the meeting in two cars, leaving Thursday, November 24th and returning December 2nd. A more detailed report will be given following the meeting.—Reporter.

HARVEST FESTIVAL AT THE LINCOLN CHURCH

The Lincoln Methodist Church held its first Harvest Festival on Sunday, November 6. This festival marked the culmination of a God's Portion which had been adopted in May. This program was sponsored by the Church School, and the membership was urged to take projects on which they could work at home, in order to raise money to re-decorate the basement of the church. There was great variety in the individual projects, since children, youth and adults participated.

The sanctuary was decorated with the multi-colored autumn leaves and the fruits of the harvest, and the people were asked to pass by the altar and leave their offerings in a market basket. This offering amounted to \$1,110.00.

Following the worship service, the congregation went to the basement of the church, where a sumptuous co-operative dinner was enjoyed.

Members of the congregation enjoyed this first Harvest Festival so much that they have expressed a desire to make it an annual event.—N. Lee Cate, Pastor.

A PRAYER WITHOUT WORDS

*The world is very still, dear God;
I'd like to softly pray;
I have some lovely thoughts of You,
But thoughts are hard to say.*

Yet You can even hear my thoughts—

*The thoughts I cannot say—
And you can love a little child
Who finds this way to pray.*

—Elizabeth McE. Shields

BIBLE STUDY CLASS AT FORREST CITY

Sponsored by the Board of Christian Education, an enthusiastic Bible Study class is being conducted every Wednesday night at the church in Forrest City.

Rev. Horace Lewis, pastor, is teaching the group with Mrs. George Walker, Sr., and T. G. Bratton serving as substitute teachers.

A former teacher of Bible at the University of Arkansas, Brother Lewis presents an exceptionally interesting study. He has chosen for immediate consideration the Gospels, and following the weekly lecture, opportunities are given for questions.

A hymn and prayer open the meeting, which lasts an hour, and the group is dismissed with prayer.

Those attending the sessions find them enlightening and inspiring and appreciate Brother Lewis' excellent leadership in the Christian Education program of the Church.

Perhaps there are other churches in this section that feel the need of a supplemental study of the Scriptures and would like to begin such a class.—Virginia Hine, Secretary.

MISSION SECRETARIES VISIT JAPAN, KOREA

Dr. Thoburn T. Brumbaugh and Miss Margaret Billingsley, secretaries respectively of the Division of Foreign Missions and of the Woman's Division of Christian Service, left New York by Northwest Airlines Saturday, October 15, for Tokyo, Japan, and other points in the Orient.

As field secretaries of the Board of Missions and Church Extension of the Methodist Church, they will visit church and mission activities in Japan, Korea, and the Philippines, for which they are administratively responsible. Dr. Brumbaugh will also make a ten-day survey of conditions in Okinawa and the Ryukyu Islands, where it is expected Methodist missionaries will soon be located. He also will represent the Foreign Mission Conference of North America as an observer at the Christian Conference on Eastern Asia, to be held December 4 to 11, in Bangkok, Siam. This will be the first delegated meeting of the Far Eastern section of the World Council of Churches.

Both secretaries expect to be back in the United States by the middle of January, 1950.

NOVEL USE FOR WORLD SERVICE CHRISTMAS OFFERING ENVELOPES

The Rev. Lud H. Estes, First Methodist Church, Milan, Tennessee, finds that "the prettiest decorations I have ever seen on a Christmas Tree," are World Service Christmas Offering Envelopes filled with contributions and tied thereon by the contributors as they enter the church on the Sunday nearest Christmas Day.

"We punch a hole in the envelope and put a string through it," says Dr. Estes, "then send the envelopes out with a letter before Christmas. We get a large amount of benevolences in this way."

"But my God shall supply all your need according to his riches in glory by Christ Jesus."—Phil. 4:19.

IF WE MEAN IT, LET'S DO IT

(This editorial by the editor of CONCERN was published in the issue of that newspaper on 23 September 1949.)

Remember when we used to put our hands together and play this little game:

*Here's the church;
Here's the steeple;
Open the doors
See all the people!*

Well, I've looked through a lot of church doors in the last three years of travel into every section of our country—but I didn't see all the people.

I did see these facts:

Half the people of the U. S. are not even nominally church members.

Half the ones on roll never attend much.

Most of our church buildings wouldn't seat half their congregation if they all decided to come at once. (Of course, we don't expect them to.)

Not more than 10 or 12% of the people of America are in church on any one Sunday morning.

About 18 million children and youth are growing up in America today without any moral training from any source whatever—Catholic, Protestant or Jewish.

Handwriting On The Wall

If the handwriting isn't on the wall, I am blind as a bat. The churches in America will not reach the people of our country unless some churchmen go outside the church to meet the people where they are.

This is the hour for Methodism to step out and show that it still has what it had when Wesley and the first Methodists went into the streets and fields and mines and shops to spread the gospel where the people were!

By and large, our MYF and MSM groups are doing pitifully little in the area of evangelism. Yet some things are stirring. The idea of work camps of evangelism is catching on. *Here's How*, the action handbook on evangelism, other materials on evangelism (a whole packet of them for \$1 from the Youth Department, Box 871, Nashville, Tenn.) are available now as helps for youth evangelism.

But evangelism is people sharing the Christ they know with others. And the habit of personal witnessing is largely lost in the shuffle of MYF activity and organization.

May God put it on our consciences and hearts to become a great witnessing fellowship again.

You Can Help Us

CONCERN is greatly concerned about our development of a vital evangelism. If you know of anything that youth or youth groups are doing in the area of evangelism, please send us an account of it.

In such a sharing of experience, perhaps we can challenge more Christian youth to do the one thing that is indispensable for Christian growth—witnessing for Christ.

Pray with us about this matter. Let us see what God has on his heart for our MYF and MSM to do.—George Harper.

EIGHT METHODIST PREACHERS CONTRIBUTE TO YEAR'S "BEST"

Methodist preaching is represented by eight sermons in the recently issued Best Sermons 1949-50 Edition.

The book, edited by Dr. G. Paul Butler and published by Harper and Brothers, represents a cross-section of contemporary preaching throughout the world-Protestant, Catholic and Jewish. A total of 6,585 sermons were submitted for consideration, from which the final 52 were selected.

Methodist preachers who were included and their sermon topics are as follows: "The Place of the Bible in a Time of Calamity" by Rev. Earl H. Furgeson, professor of pastoral theology, Westminster Theological Seminary, Westminster, Maryland; "Life's Saving Tension", Rev. Halford E. Lucock, professor of homiletics, Yale University Divinity School; "The Next Generation is Ours", Bishop Gerald Kennedy, resident bishop of the Portland Area of The Methodist Church; "Perpetual Progress", Rev. Clovis G. Chappell, First Methodist Church, Charlotte, North Carolina; "The Meaning of the Cross" by Rev. Harold E. Johnson, First Methodist Church, Occanside, California; "Discipline For Freedom", Rev. Lynn Harold Hough, Dean Emeritus of Drew Theological Seminary, Madison, New Jersey; "The Fate of Forgiving", Rev. Ralph W. Sockman, minister Christ Church, Methodist, New York and "A Tender Care That Nothing Be Lost" by the late Rev. William L. Stidger, professor of homiletics, Boston University School of Theology, Boston.

MISSIONARIES SERVE JAPANESE REPATRIATES

A recent article in the Nippon Times, of Tokyo, Japan, pictured a group of young Methodist missionaries, recently sent there for three years of service under the Board of Missions and Church Extension of the Methodist Church, visiting a repatriates' camp. The caption said: "Japanese repatriates from Soviet prison camps seeing Japan for the first time in about twelve years are treated to many strange sights. The oddest of these is the Christian missionaries in Sapporo trying to lead them in an old English folk song, 'Row, row, row, your boat.' The missionaries are Japanese, Chinese, and Americans who have been sent out by the American missionary society. Travelling to almost all the repatriates' camps they work with them in readjusting these people to their life in postwar Japan."

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NEWS ABOUT HENDRIX COLLEGE

Six Hold Methodist Scholarships

Six Hendrix students this fall are attending college with the help of national Methodist scholarships. Granted for one school year, these scholarships cover the tuition and fees of the students selected, who must maintain at least a B average in order to keep them.

This year's scholarship holders are SuElla Anderson of Little Rock, Cynthia Brown of Bastrop, La., Carol McWethy of Berryville, Louise Martel of Magnolia, Bonnie Smith of Clinton, and Linda Smith of Gurdon.

Hendrix, as an accredited Methodist college, is each year allowed a quota of scholarships, which are financed through the annual church-wide Student Day offering.

Choristers' Fall Production

The 64-voice Hendrix College Choristers presented their major fall production of Mendelssohn's "Elijah" November 22. Major chor organization on the campus, the group is directed by V. Earle Copes of the music department.

Portraying the part of the prophet Elijah in the production was William Sybert, baritone, senior voice major from North Little Rock. Other soloists for the evening were sopranos Marilyn Vaughn of Morrilton, Mary Helen Stroope of Wynne, and Eloise Arnold of Monticello; tenors W. S. Buffalo of Little Rock, and Charles Miller of Texarkana; mezzo-soprano Jo Clarie Knoll of Stuttgart; and baritone Bob Jordan of Little Rock.

Accompanists for the program were Mildred K. Shields of Conway, organist, and Miss Kathleen Rowe of the music faculty, pianist.

Mendelssohn's famous oratorio is done in two parts and depicts the ancient prophet Elijah's attack upon the evils of the kingdom of Israel in the time of King Ahab and Queen Jezebel.

Dr. Ellis To Attend Meeting

Dr. Matt L. Ellis, Hendrix president, will be in Buck Hill Falls, Pennsylvania, on December 5 and 6 meeting with the national committee which is guiding the preaching and teaching portion of the Advance For Christ and His Church.—Barbara Noble.

BOARD OF LAY ACTIVITIES MOVES ATLANTA OFFICE TO CHICAGO

The office of James H. Touchstone, associate secretary of the General Board of Lay Activities, will be moved from Atlanta, Ga., to Chicago on December 1.

In announcing the change, Executive Secretary Chilton G. Bennett said, "I am very pleased that now we will have Mr. Touchstone's fine counsel and fellowship in our Chicago office."

Mr. Touchstone has served since 1943 as the board's staff member for work in the Central Jurisdiction. He will continue in that capacity but will operate out of the board's 749 Rush street office in Chicago.

Howbeit when he, the Spirit of truth, is come, he will guide you into all truth; for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will show you things to come.—John 16:13.

THE METHODIST HOUR

DR. KENNETH POPE, pastor of First Methodist Church, Houston, Texas, a church with a membership of more than 7,000, will speak on The Methodist Hour radio network Sunday morning, November 27, at 8:30 EST and 7:30 CST.

Dr. Pope served as pastor of First Methodist Church in Austin, Texas, for eight years before being appointed to the church in Houston. The Austin church has been known for years as the "state" church of Texas, inasmuch as it was located just across from the Texas Capitol where for the most part, the last two Governors of Texas and many of the state officials have worshiped.

Dr. Pope has been a frequent contributor to church periodicals and has spoken on special lectures throughout the nation.

His sermon continues the series on the Advance for Christ and His Church, under the general topic "This We Believe." He will speak on the subject, "The Near Side of God."

Dr. Pope and all Methodist Hour radio programs may be heard in this area over stations KVOA, Siloam

Springs, KTHS, Hot Springs, and KWHN, Ft. Smith at 7:30 a. m. and



DR. KENNETH POPE

KLRA, Little Rock broadcasts it at 10:30 p. m.

A THANKSGIVING SOLOQUY

By John Q. Schisler

I am thankful for my country.

I belong in the company of those who desire that our country live at peace with all nations, but peace must not be bought at the sacrifice of liberty. Such a "peace" would be a hollow mockery.

I sat in a company of young people last June in which social questions of great importance were under discussion. No police hindered in any way the freest exchange of opinion by these young people. No censorship of any kind was enforced upon their pronouncements. They were free to speak their mind and arrive at decisions by the democratic process of free speech. Furthermore, they were Negroes, meeting in the deep South, and they had the respect and approval of the white persons who touched this assembly. I am thankful that I live in a country where it is possible for minority groups to assemble freely and discuss their problems without hindrance.

I am thankful for my church.

It is not a perfect church. It is not even altogether a Christian church, but it is moving in the direction of Christian perfection in its aims and in its efforts to establish the Kingdom of God in the earth. My church gives me an opportunity for fellowship with other Christians of like mind and purpose. It stimulates me to activity in good causes. It leads me into communion

with God and helps me to identify my life with his purpose in the world, which is the greatest human achievement.

I am thankful for useful work.

Millions are idle. They feed upon blasted hopes and ambitions. Many of them are victims of economic conditions over which they have no control. They are deprived of the satisfaction of sharing in the building of a better world. My work is a blessing and not a burden. It is a stimulus. It gives me a sense of partnership with the work of God in making his world a better place for his children.

I am thankful for health.

Disease is an enemy. Good health is a friend. Health and happiness dwell together. It is difficult for one to be ill and optimistic at the same time. Health is nature's most precious gift and it should be more carefully safe-guarded than any material possessions.

I am thankful for friends.

It is a difficult world in which we live now. Baffling problems face us at every turn in the road. The warm hand-clasp, the friendly smile, the expression of confidence, help us to stand the shock of sudden, even catastrophic, changes of vast consequence to ourselves and to our world, and to face the future unafraid.—Selected.

FIFTH AVENUE, UDGIR

By Paul E. Wagner,
Hyderabad State, India

Fifth Avenue, New York, is a place for parading new clothes once a year.

"Fifth Avenue," Udgir, this past month, has been a parade for "new" clothes. We received and distributed 62 bales of used American clothing, 3 tons of powdered milk, and 5 tons of Ralston cereal.

"Fifth Avenue" is the mud road in front of the village home in which we lived earlier this year. Almost 7,000 people have received a gift of some cereal, powdered milk and clothing.

Can you picture some of the following people receiving a gift from American friends through Church World Service?

Enter: a villager in a worn and torn loin cloth?

Exit: the same villager with an American shirt and trousers on top of his loin cloth. The trousers of an average American go 1½ times around this thin little man.

Enter: a wailing and ragged leper. His stubbed fingers and toes are mute evidence of his physical condition.

Exit: a warm American undershirt covering his naked body and two bags of food in his arms.

Enter: a Muslim widow whose husband had been murdered last year in her presence during the aftermath of the police action.

Exit: this widow followed by two of her six fatherless children carrying two cloths bulging with cereal and milk powder and a bundle of warm clothes.

Enter: a naked 8-year-old Indian Christian girl leading her ragged blind father. A brand new frock just her size was slipped over her head. There was a moment of astonishment and then, so tenderly, she turned to her father. Taking his hand she moved it slowly over the dress so that he could "see", too!

Exit: one very, very happy little girl!

The children in our Boarding School have been carefully provided with warm sweaters for the cold days and nights ahead. Only two bundles contained quilts. Most of these will go to school children. Little Naga and 'Kissie', sisters whose only bedding consisted of a few yards of thin cotton cloth (an old dhoti-loin), will surely be glad.

The oldest of our 'travelling evangelists', Simon Master, gratefully received the only ministerial coat with the words, "It will last until I die!"

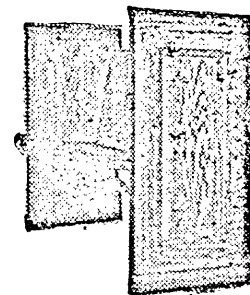
Courtesy is the key to success. There is no lock too complicated for it to open.—Good Business.

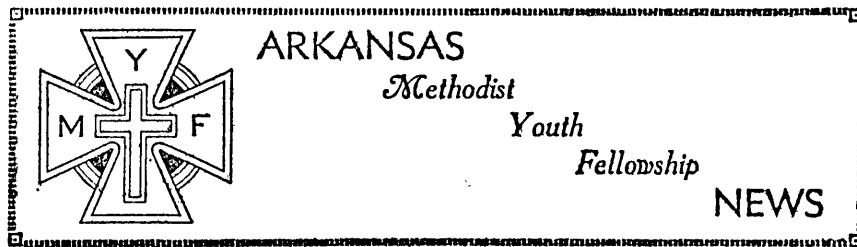
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LITTLE ROCK CONFERENCE M. Y. F. NEWS

By Emogene Dunlap

Ground Broken For Kitchen And Dining Hall At Conference Camp

On Thursday, November 10, ground was broken for the kitchen and dining hall at the Little Rock Conference camp, and construction was officially begun. No formal ceremony was held, but this event nevertheless marks the beginning of an important phase of the camp development program. The entire summer camp program hinges on the completion of the kitchen and dining hall, for when it is finished, various groups will be able to use the camp for meetings provided they will be willing to use tents for sleeping quarters. Mr. Charles Carter of the firm of Ginocchio and Cromwell, Little Rock is the architect and G. P. Harp of Malvern, is the contractor.

Forty-one In Leola School

Forty-one youth and adult workers with youth of the Leola Circuit took part in a short series training school at the Methodist Church of Leola, November 6-8. The course, "The Methodist Youth Fellowship" was taught by Miss Emogene Dunlap of Little Rock.

In the model council meeting which was held as a part of the regular course, the youth groups of the charge voted to accept a project for themselves of improving the parsonage. Plans were made for a charge-wide "Hobo Day" with funds raised at that time to be used on their project. The group also voted to complete this project before Christmas.

Following the close of the school, participants served as hosts and hostesses to the Ben Few Sub-District which met in regular session on November 8. At the close of this meeting, the ladies of the Woman's Society of Christian Service served delicious refreshments.

Adult Workers With Intermediates Form Fellowship

The Methodist Intermediate Workers' Fellowship of Little Rock met in its first session on Tuesday, November 8 at the First Methodist Church. J. Russell Henderson, District Director of Intermediate Work in the Little Rock District, presided. This meeting grew out of the plans made in the training class of Intermediate workers which met as a part of the Little Rock Training School.

All persons working with Intermediates in any capacity are members of this fellowship, and parents and other adults interested in Intermediates are extended an invitation to attend such meetings. This is not an organization, but a Fellowship into which anyone interested in work with Intermediates is invited to participate. All those who did not receive a notice of this first meeting and would like to attend subsequent meetings are asked to call 4-0815 and give your name and address to Miss Margaret Marshall.

Special group meetings were held as a part of this first fellowship session: one for workers who are

"METHODIST YOUTH FELLOWSHIP IN THE SMALL CHURCH" TAUGHT AT LEOLA

Miss Emogene Dunlap completed a course, "The Methodist Youth Fellowship in the Small Church," on Tuesday evening at the Leola Methodist Church. The course began on Sunday evening, November 6, and was climaxed Tuesday evening with a meeting of the Ben Few Sub-District. The meetings proved to be an inspiration to the young people and their workers. Members of the Hunters Chapel and Brush Creek Churches attended and several members from Carthage. Seventeen credits were issued and many others would have been completed if sickness and other things had not interfered. Miss Dunlap's capable leadership and friendly, Christlike spirit deserves the highest commendation. The pastor, Rev. W. I. Small, is responsible for the fine youth work that has been done this year and for obtaining the services of Miss Dunlap.

Sparkman, Carthage, Malvern and Leola young people attended the sub-district meeting on November 8. The high point of the meeting was a sermon by the youth director, Rev. Dan Robinson, of Malvern.—Mrs. Ruby Riggan, Counselor of Leola M. Y. F.

using the new closely graded lesson materials, led by Mrs. C. B. Nelson, and the other for workers who are using the group graded lesson materials, led by Mr. Henderson.

The entire group made plans for a "Trip Around the World" for Intermediates of the city on December 29 or 30. Each church participating will represent a country in which the Methodist Church is at work, and the high point of the program will be a Methodist Youth Fund pledge service (this service normally held at Christian Adventure Summer Camp which was called off this year on account of polio). The following committees were appointed to make plans for this occasion: Program: Mrs. Duane Brothers, E. K. Weedon, and Wesley Weidemeyer; Arrangements: Miss Ruby Galloway, Mrs. T. J. Webster and Mrs. Weidemeyer.

The next meeting of the Intermediate Workers' Fellowship will be on the second Tuesday in February or March—letters will be sent out well in advance.

GOD LOVETH THEE

God loveth thee—then be content;
What'er thou hast, His love has sent;
Come pain or pleasure, good will or ill,
His love is around about thee still,
Then murmur not nor anxious be,
Rest thou in peace, God loveth thee.
—Selected.

We spend money through pipelines for war, and through droppers for welfare and security.—Louis Wirth, sociologist and educator, Survey.

LITTLE ROCK CONFERENCE M. Y. FUND PAYMENTS

ARKADELPHIA DISTRICT		
	Pledge	Payment
Arkadelphia	\$ 50.00	\$
Arkadelphia Circuit		
Hollywood		5.00
Dalark Circuit		
Manchester	18.00	3.00
Delight	25.00	9.00
Fountain Lake	15.00	
Gurdon		43.05
Glenwood		
Hot Springs Circuit		
Bethlehem	10.00	10.00
Hot Springs Churches		
First Church	50.00	
Grand Avenue	25.00	14.58
Oaklawn	25.00	
Pullman Heights	15.00	
Malvern Churches		
First Church	300.00	3.68
Murfreesboro	35.00	12.00
Piney Grove	10.00	
Rockport Circuit		
Butterfield	20.00	5.00
Shorewood Hills		4.00
TOTAL	\$598.00	\$109.31

CAMDEN DISTRICT		
Buena Vista	\$ 60.00	\$
Camden Churches		
First Church	30.00	
Fairview	25.00	26.26
Timothy	15.00	
Chidester	15.00	10.00
Dumas Memorial		14.00
El Dorado Churches		
First Church	80.00	
Vantrease Memorial		18.00
West Side	5.00	
Holly Springs		
Junction City	25.00	12.00
Magnolia Churches		
First Church	75.00	50.00
Jackson Street	24.00	8.00
Marysville Circuit		8.00
Norphet Circuit		6.50
Parier's Chapel	15.00	
Pleasant Grove	20.00	9.33
Stamps	30.00	
Stephens	25.00	10.00
Village Circuit	25.00	
TOTAL	\$454.00	\$172.09

LITTLE ROCK DISTRICT		
Sardis	\$ 12.00	\$
Benton	75.00	
Carlisle	16.00	22.00
Carlisle Circuit		
Hamilton	6.00	1.10
Des Arc		5.00
Little Rock Churches		
Asbury	60.00	8.75
First Church	70.00	
Forest Park	15.00	
Henderson	25.00	
Highland	25.00	45.00
Hunter	35.00	
Pulaski Heights	65.00	
Scott Street	55.00	
Winfield	75.00	76.60
Twenty-Eighth Street	10.00	10.00
De Valls Bluff	5.00	
Primrose	30.00	30.00
TOTAL	\$579.00	\$198.45

MONTICELLO DISTRICT		
Crossett	\$ 25.00	\$ 32.50
Dermott	20.00	
Dumas	15.00	
Fountain Hill Circuit		
Fordyce	40.00	
Hamburg	25.00	
Faustina	5.00	
McGehee	15.00	
Monticello	50.00	20.00
Parkdale		
Star City	10.00	
Warren	25.00	
TOTAL	\$240.00	\$ 58.50

PINE BLUFF DISTRICT		
Alzheimer	\$ 10.00	\$
Bayou Meto Circuit		
Lodges Corner	60.00	20.00
DeWitt	75.00	
England	15.00	
Gillett	15.00	
Good Faith	24.00	8.00
Grady	25.00	10.00
Humphrey	16.00	
Leola Circuit	12.00	
Pine Bluff Churches		
Carr Memorial	30.00	
Hawley Memorial	50.00	
First Church	120.00	
Lakeside	75.00	10.00
Plainview		
Rison	20.00	3.00
St. Charles Circuit	6.00	
Stuttgart Churches		
First Church	83.00	13.92
Grand Avenue	216.00	34.00
TOTAL	\$852.00	\$ 98.92

PRESCOTT-TEXARKANA DISTRICT		
DeQueen	\$ 30.00	\$
Hope	50.00	
Lockesburg Circuit	10.00	
Mena	50.00	
Nashville	50.00	
Prescott	50.00	24.00
Shady Grove	5.00	
Texarkana Churches		
College Hill	20.00	
Fairview	45.00	
First Church	130.00	24.00
Texarkana Circuit	10.00	
TOTAL	\$450.00	\$ 48.00

GRAND TOTAL FOR ENTIRE CONFERENCE:		
Total pledge	\$3,173.00	
Total payments	685.27	
BALANCE DUE	\$2,487.73	

CONWAY-PERRY COUNTY SUB-DISTRICT

The Sub-District M. Y. F. of this area had their regular monthly meeting on Monday evening, November 7, in the Opello Methodist Church. The program was given by the young people of the church. The program was on "Thanksgiving." Recreation was also directed by two of the young people. Two ladies of the church served nice refreshments.

Our guest was Dr. C. M. Reeves, district superintendent of the Conway District.

The president, Miss Betty Taylor, presided over the business meeting.

There was a total of 74 present. The next meeting will be held in the Morrilton Methodist Church on December 5.—Pat Thompson, Sub-District Reporter.

BISHOP KERN THANKS METHODISTS; ANNOUNCES 1950 DEDICATION WEEK

Bishop Paul B. Kern of Nashville, chairman of the Week of Dedication Committee in the Advance program, has written all the pastors and charge lay leaders of the Methodist Church to thank them for their part in the 1949 observance and to announce the dates of March 5-12 for the 1950 Week of Dedication.

Phrased in the mood of Thanksgiving Day, Bishop Kern's message expresses gratitude on behalf of many causes around the world "because in the Week of Dedication we remembered those less fortunate than ourselves and gave God a new chance in dozens and dozens of places of desperate need."

"When we draw to God in humble self-examination and dedication," Bishop Kern writes, "we always want to share our blessings with those who need. The Week of Dedication last spring was a glorious experience in the life of our Methodism. We shall come to it next spring in humble gratitude for all we have been able to accomplish this year in His name and confident that He will bless us as we seek together a new outpouring of the Spirit of God upon the Church and upon each of us and all of us."

A lovely calendar listing the next five months and circling the Week of Dedication, March 5-12, 1950, accompanies the letter.

Plants appear to have more sense than most people—they turn to the light.—Geo. W. Olinger, Rotarian.

This report of payments includes all payments made during the four-months' period of July 1 through October 31.
—Emogene Dunlap.

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OBITUARY

WHITWELL—Earl N. Whitwell passed away on Wednesday, October 19, in a Little Rock hospital, after a lingering illness. He was a member of the Geyer Springs Methodist Church.

Surviving are his widow, Mrs. Jennie Whitwell; three sons, Sidney E., Earl, Jr., and W. C.; one daughter, Mrs. Lucille Achterberg, all of Geyer Springs; four sisters, Mrs. Lily Daughenbaugh, Mrs. Ruby Robinette of Little Rock, Mrs. Asalee Morgan and Mrs. May Bell of North Little Rock, and four grandchildren.

Funeral services were conducted by the Rev. Curtis Williams and Rev. Clyde T. Parsons at the Griffin-Leggett Chapel on Friday, October 21st, and burial was in the Oakland cemetery.

Mr. Whitwell in spite of physical afflictions was uncomplaining, gentle, patient and kind. He was truly a Christian man and will be sadly missed by his family and a host of friends.—Mrs. Edna A. Blackwell.

SUNDAY SCHOOL LESSON

(Continued from Page 16)

social drinking and petty gambling. Some churches not only tolerate but even encourage these evils. All of us have witnessed certain churches that raised money to carry on the Lord's work by gambling. We have also noted that the churches which do this go all out for ritual. It was true in Jeremiah's day. It has been true in all the religions of the world. It is equally true in our day. Another sad thing is the fact that the greater the crisis through which a nation or the world is passing the more prevalent is this evil. In the time of crisis, people feel a greater need of God. They realize that something must be done. They try to win his favor by beauty of outward form rather than consecration of heart and life.

There should be no real conflict between consecration of heart and beauty in outward form of worship. When one looks on nature he realizes that God is a God of beauty of outward form and organization. Everything operates on schedule and moves in perfect order and precision. We are told that all living things even grow by rhythm. The entire universe is one great harmon-

ious piece of music. The only thing that the prophets objected to in the ritual was the fact that the practice of the outward form did not change the hearts of the people. The outward form was made the end rather than the means in their worship. Religion needs its beauty of outward form. There cannot be too much of it, provided the worshippers always

realize that the object of it is to lead individuals to commitment to God and obedience to his will.

Prophets Of Today

From the standpoint of foretelling rather than foretelling, the world has its prophets today. All who make known the will of God to the generation in which they live are prophets. The world is passing

through a crisis today. The only hope for the world is to learn and do the will of God. Those who would help to make God's will known have a tremendous responsibility. They should follow in the footsteps of Jeremiah in ascertaining the will of God and then they should declare it even at the expense of making themselves unpopular.

Thanksgiving—

By ANNE MARY LAWLER

Lord God, we give Thee thanks this day,
Humbly, in our faltering way—
Not with the graceful wordy arts,
But simply, deeply, with our hearts—
As little children mindful of
A Father's broad and boundless love.

We thank Thee, Lord, for everything—
The shining miracles of Spring,
For green grass, cool and kindly rains,
Stars and soft clouds in silken skeins,
For tall trees, patient and precise,
That point the way to Paradise.

We give Thee thanks for life's rich years,
For courage, and for cleansing tears,
For faith that builds us tall and strong,
For laughter, and the gift of song—
And most of all—that we are free
To bring our grateful hearts to Thee.

Dear Lord, we give Thee thanks for youth,
For trust and tenderness and truth,
For brotherhood—that we may tread
A peaceful earth, and break the bread
Of friendship with our fellow men;
We give Thee thanks for love.

AMEN.

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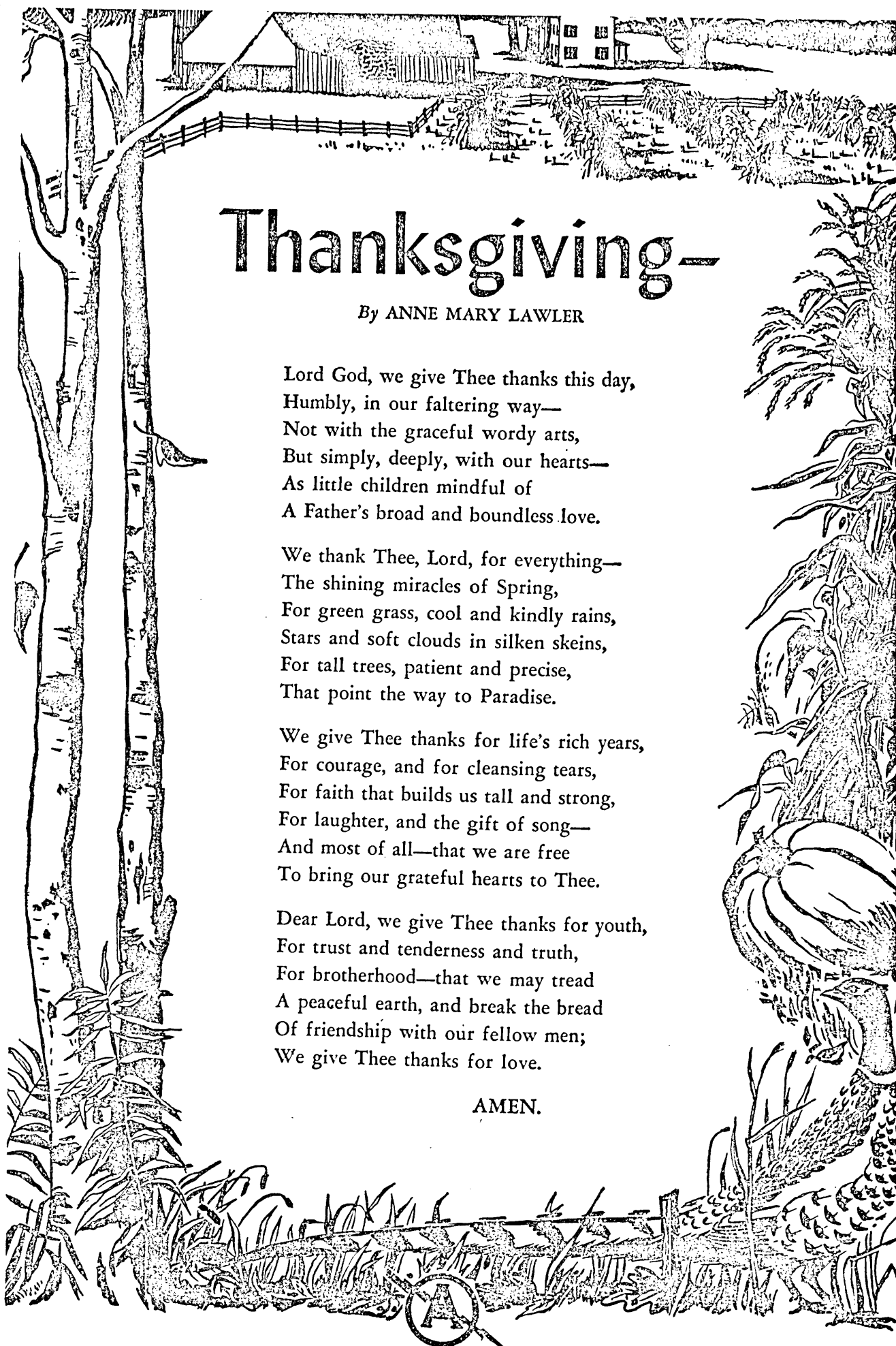
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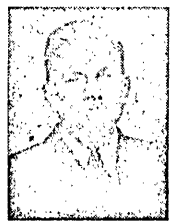
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The Sunday School Lesson

By REV. H. O. BOLIN



PROPHETS, FALSE AND TRUE

LESSON FOR DECEMBER 4, 1949

SCRIPTURE: Read the whole lesson from your Bible: Jeremiah 8:8-13; 23:9-32; 26.

GOLDEN TEXT: "He that hath my word, let him speak my word faithfully."—Jeremiah 23:28.

The more we study the great prophets of the Old Testament, the more we are convinced that they have a message for us in our day. God has not changed and human nature in the rough has not changed. Evil may express itself a bit differently in each generation, but it comes from the same source—corrupt human nature. Selfishness, greed, hatred, fear, wrong ambitions, and low moral standards almost wrecked the world of Jeremiah's day, and these evils are still present with us.

The greatest evils of Jeremiah's day were time-serving priests and false prophets. In scathing terms he rebuked them and warned the people against them. He felt that they were blind leaders of the blind and that all would finally fall in the ditch together. The prophet criticized these men so harshly that they had him arrested and brought before the princes for trial. They demanded his death. His life was spared by the princes or judges on the ground that Jeremiah felt he was speaking only the mind of God. They recalled that the prophet Micah had prophesied against Judah in the days of Hezekiah. He was not killed for speaking plainly, the nation repented and was saved. Jeremiah escaped with his life, but Uriah, another outspoken prophet of that time was killed.

Jeremiah was not prejudiced against these men. He saw that they were misleading the nation and that if the country continued to follow them it would go down into destruction. The nation failed to heed the prophet's warning and the calamity he predicted came upon it. It was finally destroyed as the northern kingdom had been more than a hundred years before. It will be noted that both of these nations were saved for a time by listening to the true prophets, yet both were later destroyed by following the priests and false prophets of their day.

What Is A Prophet?

So much has been said about the power of the prophet to foretell future events that many have come to feel that that was their chief task. It is true that they did foretell many events inasmuch that their predictions sometimes read like history rather than prophecy. A careful study of their writings, however, will show that they did a lot more forthtelling than they did foretelling. Their chief duty was to speak the mind of God to their generation.

Known By Their Fruits

Like Jeremiah, Jesus spoke out against false prophets. He warned that they would come in sheep's clothing while inwardly they were ravening wolves. He informed them that they would know these false prophets by their fruits. That was the way false prophets were known in Jeremiah's day. The same method

of discovering false prophets is to be used in our time. May we note the fruits or character of false prophets:

According to the Lord, as he spoke through Jeremiah, a false prophet is one who is not divinely called to his task: "I sent not these prophets, yet they ran." These men were using the sacred office of prophet as a racket. It furnished them prestige and also material remuneration. It brought them in contact with the princes and rulers of their day.

Since these false prophets were not called of God they had no message from him: "I spake not unto them, yet they prophesied." We are told that they spoke their dreams; their own fancies, rather than the word of the Lord. One can readily see the danger of such procedure. The people took the fancies of these false men as the will of God concerning their individual lives and the life of the nation.

The very fact that these men were setting themselves forth as prophets and yet were misleading the nation condemned them. If they had been true prophets and properly applied themselves they could have known the will of God and rendered great service to the nation: "If they had stood in my council, then had they caused my people to hear my words, and had turned them from their evil way, and from the evil of their doings."

A false prophet lacks convictions. In the place of transforming the world he conforms to it. As the Bible says, he has "itching ears." He wants to know what the people would like to have him say. He never dares to cross them in the least. He is a hale fellow well met and well liked in the community. There is no harm in getting along with people. It is all right for the prophet to lead people to love him, provided these things are not done at the expense of speaking God's truth. The Lord, through Jeremiah, condemned the false prophets for lying to the people in order that they might win their goodwill: "They say still unto them that despise me, the Lord hath said, Ye shall have peace; and they say unto everyone that walketh after the imagination of his own heart, No evil will come unto you." The prophet warns that they are constantly crying "Peace, Peace, when there is no peace."

A false prophet may live a wicked life. This, however, is not always the case. Many false prophets are individuals who have deceived themselves. On the other hand there are many who live wickedly: "I have seen also in the prophets of Jerusalem an horrible thing: they commit adultery, and walk in lies; they strengthen also the hands of evildoers, that none doth return from his wickedness." (Jer. 23:14)

Characteristics Of A True Prophet

The true prophet is also known by his fruits. There is no better

way of setting forth the characteristic of a true prophet than to note the outstanding qualities in the life of Jeremiah. He was a man of great humility. He did not feel worthy to hear the message of God. For a time he fought his call. He insisted that he was only a child. God can only fully use those who humble themselves before him and who are willing to give him the glory of whatever is accomplished. After one has done his best, he is still to feel that he is an unprofitable servant.

Jeremiah greatly loved God and the people. He loved and revered God so much that he would not dare to misrepresent him. Through prayer and meditation he kept close to God in order that he might know his mind and thus reveal it to the people. On the other hand Jeremiah loved the people so much that he would not lie to them, even though he knew they wanted him to agree with the false prophets in telling them what they wanted to hear. He told them the truth. They hated him for it and wanted to kill him, but he continued to love and warn them in spite of their hatred.

Jeremiah was a man of much courage. He was of a retiring disposition. Had he followed his own inclinations he would have hidden himself away in some inconspicuous place and spent his life in study. He was a man of deep emotions. He is known as the weeping prophet. One would not expect to find great courage intermixed with these qualities, but such was the case. He stood before the princes and rulers of his day knowing all the while that they wanted him to put on the soft peddle, but he never hesitated to speak in such a manner that incurred their ill will and on more than one occasion almost led to his death. His courage came from his convictions. He felt sure that he was speaking the mind of God and doing God's will. His feeling along this line was enhanced through the fact that he was certain that he was called of God to do the very thing he was doing.

Ritualism Versus Conduct

Jeremiah noted the fact that a lot of the evil of his day was caused by the over emphasis of ritualism to the neglect of right conduct. The priests, scribes and false prophets were working together to bring about this condition. The people, led by these men, were very faithful in carrying out the forms of religion but the more they practiced these forms the less righteously they lived. At first Jeremiah was rather tolerant of the temple worship but when he noted where it was leading to he spoke out against it: (Jer. 7:22-23) "I spoke not unto your fathers, nor commanded them in the day that I brought them out of the land of Egypt, concerning burnt offerings of sacrifices; but this thing I commanded them, saying Hearken unto my voice, and I will be your God, and ye shall be my people; and walk ye in all the way that I command you, that I may be with you."

Judiasm was not unique in the matter of the over emphasis of ritualism to the neglect of right conduct. This has been the history of all religions. They have all had their priestly type of ministers and the prophet type. One thinks primarily in terms of right conduct and the other in beauty of outward form. It is a well-known fact that the more worldly an individual church or a religion becomes the more they emphasize the outward form of godliness. Christ condemned this in the Pharisees. He said they were like painted graves. On the outside they looked good, but on the inside they were full of ravings and dead men's bones.

It is perfectly natural that ritual will be overemphasized when true godliness is neglected. People feel that there is something wrong and that something must be done. They are not willing to pay the price of consecrating their lives to God and they take the easier route, that of beautifying their outward forms of worship. Take for example two of the most prevalent sins of our day—
(Continued on Page 15)

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