

## Desire For Peace Must Be Mutual If Effective

EVERY PERSON in Russia well informed about world affairs knows that the United States does not want another World War. What some of them may not understand is America's inherent love for freedom, liberty and common justice.

America wants world peace but that desire cannot guarantee peace unless our potential enemies also are willing to be peaceful. Regardless of how much America may want peace, one impressive lesson learned in the late war from dictators is that peace cannot be bought by a surrender of rights or liberties either of our own or our neighbors.

No one outside the Iron Curtain seems to know just what Russia wants or just what her next move will be to get what she wants. Of one thing the allied nations are now firmly convinced—Russia does not want peace except on her own terms. That means subjugation and subordination to Soviet leaders. Since the last World War every effort to establish world peace through a mutual understanding by the nations of earth has been blocked in some fashion by Russia and her satellites. It follows that there can be no real peace in the world so long as there is no mutual desire for peace.

## Plain Proof America Is Not Imperialistic

THE MONOTONOUS REFRAIN in all communistic propaganda pictures the United States as an imperialistic nation, filled with war mongers. If the world needs any proof that the United States is not imperialistic in its plans and purposes, that proof is plainly in evidence in the condition America has found itself at the beginning of every period of hostilities.

Imperialistic nations prepare for their wars of aggression BEFORE the shooting begins. The Kaiser had everything in readiness when the First World War came and thought he was prepared for a quick victory. Hitler emphasized "bullets before bread and butter" in Germany before the Second World War, until he thought he was prepared to conquer the world.

In both of these world conflicts the United States was pitifully unprepared at the beginning. We did not enter the First World War until it had been running almost three years. Even then we had much to do in preparation before our real strength could be decisively felt on the battlefield. At the beginning of the Second World War in 1939 our combined armed forces totaled 309,000.

We had the greatest military force on earth at the close of the last World War, plus the atomic bomb, and could have dictated a peace almost at will if we had chosen to force our decisions on the world. Instead we, trustingly, demobilized to a point that has endangered our own national safety. An imperialistic nation would never have followed that course.

In the face of a possible Third World War we have retained only a skeleton defense force so small that we cannot put down a small uprising in Korea without calling up new forces. America is NOT imperialistic but it is tremendously strong when forced into war in defense of freedom as it has proved more than once. Let us pray that such a defense, with arms, may not be necessary again.

## "It Matters What We Believe"

IT matters WHAT WE BELIEVE ABOUT JESUS CHRIST. The most challenging, the most winsome, the most influential character in all history is Jesus of Nazareth, Christ the Son of God. No person can know about Christ—His life, His teachings, His death and resurrection—without that knowledge being for him either a "Savour of death unto death" or "of life unto life." No one can stand in the white light of the gospel of Christ without either being drawn into the circle of that light or willfully drawing further back into the darkness of sin.

What we believe about Jesus Christ is tremendously important and the most important factor in our faith about Christ is, What do we believe about His divinity? If we believe that Christ was the divine Son of God—equal with God—that faith would affect every other thought and relationship of our Christian life. If we do not believe that He was divine, the lack



of faith in His divinity would color every other thought about Him.

If we truly believe that Christ was the divine Son of God, that faith should normally make clear the pathway along which we should walk in His service. If we do not believe that Christ was divine, any other conclusion about Him leaves us mentally bewildered. If we decide He was not divine we must conclude that He was either a self-deluded fanatic or a willful deceiver. To come to either of these conclusions about Christ is to create for ourselves mental confusion. How could we reconcile the place and power Christ has in the world today, two thousand years after he died on a cross, with the fact that He was only a self-deluded fanatic or that He was merely a willful deceiver?

It matters what we believe about the way of life Jesus taught. If we think the perfect life Jesus lived is a pattern which we must attain in all its fullness in order to be His disciples, our reaction would likely be one of discouragement and despair. If we think that the way of life He taught is only a fanciful ideal, unattainable by mere human beings, then the ideal itself will soon have for us only a passing interest.

If, however, we believe the matchless life He lived and the beautiful way of life He taught is, for us, an ideal toward which we may press with all of our ransomed powers, blessed at every point where we approach that ideal, then we may resolve to follow that ideal through life and death, assured that ultimately we are to "awake in his likeness."

## Summer Capital Of South Central Jurisdiction

BISHOP W. C. MARTIN, in speaking to the Sunday morning congregation at Mt. Sequoyah last Sunday, referred to the Western Methodist Assembly on Mt. Sequoyah at Fayetteville as the summer capital of the South Central Jurisdiction. It is our feeling that the Bishop has in such a reference correctly described the importance and function of Mt. Sequoyah in Methodism's South Central Jurisdiction.

A study of the full program scheduled for the summer on Mt. Sequoyah will reveal that a considerable portion of Methodism's great program comes in for a measure of emphasis. Further, the paths of the leaders of this Jurisdiction cross on Mt. Sequoyah as they come to share and participate in the various periods of training. There is also the opportunity of working with leaders from outside the Jurisdiction as they come to Mt. Sequoyah to share their lives and talents in helping others. Some meetings of a Jurisdictional wide nature are held on the mountain during the summer. These matters together with others that might be mentioned point up the Bishop's statement. We emphasize this subject with the thought that it would be well for Methodists of this Jurisdiction to think of Mt. Sequoyah in this manner.

Incidentally, from what we were able to learn in a short visit to Mt. Sequoyah, the new Superintendent and his wife, Rev. and Mrs. E. H. Hook, seem to have matters well in hand in their new responsibility and are rendering splendid service.

## Fixing The Responsibility

WE make no claims to having even an average ability in analyzing the international developments to date but it does seem that history will fix the major responsibility for the present Korean difficulty on the Kremlin. Shortly after the Korean cold war turned hot, the Kremlin announced that the southern Koreans had invaded Northern Korea and that the northern Koreans were fighting a defensive war. On the other hand, the well supplied, well manned and well engineered strategy of the North Korean army seems to indicate that the defensive measures of northern Koreans were not simply the North Koreans throwing back an invasion attempts by the southerners.

Furthermore, the offers of mediation by Nehru of India drew from Moscow the reply that on certain conditions hostility in Korea would cease. This is a clear indication that the Kremlin has a considerable voice in the activities of the northern Koreans. The Kremlin would likely exercise little voice in stopping a war that she had nothing to do with in starting.

Again, the refusal of the UN to recognize and seat Red China and unseat Nationalists China and thus strengthen the voice of world communism seems to fit in the picture, especially since this is one of the conditions set forth by the Kremlin for stopping the Korean conflict.

Also, the unwillingness of the Kremlin to play the game unless they can call all the plays and play by their own rules, although the World Organization to which she belongs may rule otherwise, is an indication as to where the responsibility should rest.

The willingness of other countries which

(Continued on page 4)

# India Is The Last Best Hope Of Asia

By BISHOP PAUL E. MARTIN

ON REPUBLIC DAY, 1950, the President of the Republic of India, Dr. Rajendra Prasad, thus defined the aims of the new nation:

"The objective of our Republic is to secure justice, liberty and equality to its citizens and to promote fraternity among the people who inhabit its vast territories and follow different religions, speak various languages and observe their peculiar customs. Our program is to get rid of disease, poverty and ignorance. We want to live on terms of friendship with all other countries."

No nation ever faced a severer test than does India as it gains its independence. The task of translating the comprehensive plans of its leaders into actual achievement is a staggering one.

Someone said that India is many things. Without a doubt, it is a country of vivid contrasts, of fabulous wealth and unimaginable poverty, of jeweled princes and emaciated beggars, of immense potentialities and arrested development. Eighty-three per cent of the people are engaged in agriculture, and roughly the same percentage are unable to read or write. A large per cent of its inhabitants live in a state of chronic malnutrition. The average survival expectation at birth, statistically, is 26 years, and the annual mortality rate per thousand persons is the highest recorded in the world—25.5 against the United States 11.2. Nevertheless, the population is rapidly increasing.

During Republic Week a government spokesman in Madras announced that the specter of famine "is already sitting on a million thresholds."

"Untouchability," that ancient caste discrimination that made sub-beings of nearly 50 million Hindus and relegated them to the most repulsive tasks, has been abolished by law, but that does not mean that it has been accomplished. Only time and teaching can overcome this cruel religious tradition.

The disruptive effect of the partition of the sub-continent into the two nations of India and Pakistan was enough to have destroyed the stability of a much older nation.

Moslem fanaticism and Hindu exclusiveness were the ingredients out of which came a long holiday of horror within a two-months' period in the autumn of 1947. Somewhere between one and two hundred thousand Indians lost their lives in indiscriminate slaughter. More than seven and one-half million persons were uprooted from their homes, taking part in perhaps the world's greatest involuntary migration which formed a two-way exodus bringing suffering, disease and death to the wretched millions who were involved in the reign of terror. The established structure of each nation suffered disruption. Today India and Pakistan face each other in mutual fear and suspicion.

In such a part of the world, the Christian church faces its most difficult field and its most glorious opportunity.

Of great significance is the fact that although it occupies but a tiny segment of the vast population of India, the Christian church has furnished two of the most influential members of the cabinet: Dr. John Matthai and Raj Kumari Amrit Kaur. Dr. B. R. Ambedkar, the leader of the Depressed Classes, and the man who wrote the new Constitution, has not openly accepted Christianity, but he has renounced Hinduism and has undoubtedly been influenced by the principles of Christianity.

During those grim days of the Fall of 1947, Christians demonstrated such compassion and understanding as they faced the danger of death and the peril of disease as they worked with and befriended both Hindus and Moslems that they gained a place in the respect of the people never known before.

Bishop J. Waskom Pickett, as chairman of the Christian Relief Committee, sent out a call for nurses to come from the Christian hospitals to Delhi. Thirteen nurses from our Clara Swain Hospital at Bareilly were the first to respond. In many instances the staff employees of government hospitals abandoned their posts, because they were afraid of contracting disease. Christian staffs of doctors and nurses stepped in, saving the lives of countless thousands. Raj Kumari, the Christian Minister of Health, who



BISHOP PAUL E. MARTIN

devoted much of her time to Gandhi, told us that during this time of great suffering Gandhi said to her, "Work closely with the Christian Relief Committee; they always solve problems."

Dr. Clyde B. Stuntz told us thrilling stories of the response of the Church in connection with the tragic period. Church World Service flew by plane such supplies as sulfa and other drugs, saving the lives of thousands. Two dormitories of the Forman Christian College were converted into a hospital ministering to many refugees. This remains as one of the outstanding hospitals of India and Pakistan.

In recent months further confidence has been shown in the Christian church by an approach by certain officials of the government to church leaders for the churches to take over eight leper hospitals, with the government defraying most of the care of the patients. Overtures have also been made concerning our church caring for illegitimate children of refugees. One has to understand the nature of a Hindu to realize the greatness of the compliment implied.

The hospitals are crowded. The new building at Nadiad, made possible by the Week of Dedication offering, will relieve to some extent the immediate situation in that important center. The dedication of nine buildings at our Madar Tuberculosis Hospital gave us the opportunity to survey the magnificent service that is being rendered to hundreds of persons who are afflicted with lung trouble. From great hospitals

to village dispensaries we are following the example of the Great Physician.

The list of the village primary schools, the central middle and high schools and the colleges and seminaries operated by our Church or jointly with other churches is an imposing one; but the mere statistics do not adequately portray the contribution of these institutions to the people of India. Recently the "Civil and Military Gazette" of Lahore, which is owned by the most anti-Christian sects of the Ahmudja Community, paid, in a series of editorials, remarkable tribute to the Christian Colleges. At the present time the Governor of the Punjab Province has two sons in Forman Christian College, and another son will enter the College next year. It is interesting to note in this connection that there are five Christian Colleges in Pakistan, which is more than in all the other Moslem countries in the world.

There are 750,000 villages in India, in which live 85% of the population of the nation. Out from these mud-walled villages goes the Indian peasant to plod day in and out behind his primitive bullock-drawn plough, fighting a never-ending battle against sluggish soil, lack of water and the withering heat of day. He cultivates his soil intensely, sometimes to the extent of two or three crops a year, but it isn't enough to feed four hundred million people. And one wonders how he lives on his income of four or five dollars a month.

Most villages have no schools or health centers of any kind. Margaret Bourke-White said that memories of the villages she visited passed through her mind like a mosaic of suffering. Two-thirds of India's peasants are totally landless and drag through life under hopeless debt and virtual serfdom. They often pay the money lenders 900 per cent interest. One cannot imagine a more drab existence.

Our Church has had remarkable success with these people. In our village centers we have attempted a three-fold program to meet the educational, spiritual and physical needs of the people. A small school, a church and a dispensary bring new outlooks to dreadfully circumscribed lives. Agricultural centers are beginning to offer hope for a better life.

We are beginning to realize our opportunity and responsibility in the cities. The mills have brought many villagers to the city for employment. Already Christian communities are being formed within the cities. One day, in two services, I spoke to 2500 persons and baptized more than a hundred babies, yet we do not have buildings in which these persons can worship. As in America, we must not forsake the country, but we must not overlook the city.

I am tremendously encouraged by our visit to India. I have confidence in an emerging Indian leadership. Our people and our leaders demonstrated a depth of character during the time of upheaval that was inspiring beyond words. Doctors, educators and preachers are evidencing the qualities necessary to produce a great nation. India is the last best hope of Asia. It has passed through the bloodiest civil war of history. Its people live at an increasingly low level of life. These people are divided into races, castes and religions violently hostile to each other. It faces desperate economic problems, including that of finding the food to keep its ever-growing population alive. It also has a communist movement that watches for the moment when it can take advantage of these terrible circumstances.

## JAPAN HAS PROBLEMS OF "NEW FREEDOM"

"The American occupation forces pour in democracy by the bucketful," reports an American missionary from Tokyo in commenting on the "new problems" that face at least two generations of Japanese.

"What to do with young people who are going to excesses and the

parents who let them go, are the foremost problems," says this missionary. "The parents have the same idea of government: it must be obeyed absolutely. The difference is that government says that youth must have freedom, and parents are afraid to oppose anything which youth does for fear of offending the government. The daughters-in-law obey their husbands instead of their

mothers-in-law. One woman said her daughter-in-law said they were not quarreling but talking things over, now that they have family council; she likes it better than the old way. All the people I meet pour out their stories of the GI's and the girls. The boys are much more courteous than their own military ever were—and therefore the more dangerous."

No one grows old by living—only by losing interest in living.—Marie Ray, Think

Be careful what you tie yourself onto. A farmer who tied his cow's tail to his leg while he was milking said before they had gone around the barn 7 times he knew he had made a mistake.—American Baptist

# THE DEVOTIONAL PAGE

REV. ROY I. BAGLEY, Editor

## FROM THE BOOKSHELF

There is some justification in fact for the widespread belief that God raises up great men in time of critical need . . .

The war effort might prevent an evil thing, but it was wholly incapable of producing a good thing . . .

Ecumenicity became a fact before it was a doctrine . . .

A clearer understanding of the Christian enterprise and especially the study of Christ's method of continuing his work has made us see that a non-Church Christianity is a contradiction in terms . . .

When we recover the glory of the doctrine of the Church, we soon realize that we cannot mean by it merely the little meeting house on the village green . . .

Sainthood cannot stay within a fence . . .

Indeed the chief way in which most of us can serve the Church Universal is by serving the particular church in which we have been reared or which we have later joined . . .

—From SIGNS OF HOPE IN A CENTURY OF DESPAIR, by Elton Trueblood

## LET OUR ORDERED LIVES CONFESS

Read Joshua 6.

*And it came to pass, when the people heard the sound of the trumpet, and the people shouted with a great shout, that the wall fell down flat, so that the people went up into the city, every man straight before him, and they took the city.*

Jericho is not the story of an odd city captured in a strange way. It is part of the story of Jerusalem, the holy city, for Jerusalem depended upon Jericho, as Washington depends upon Guam. (Another reason for knowing the Bible. A century from now, only children passing history exams will know what Guam-Washington means, but for 3000 years people have known that the Battle of Jericho is a story about Jerusalem.)

The Battle for Jerusalem is won at Jericho, miles away. And it is won by incantation. The struggle for a man's soul is settled in the disciplines of his life, often distant and apparently unrelated, sometimes almost trivial. Each man has his own incantation.

We must be careful to be tender with another's scruples. "It is good neither to eat flesh, nor to drink wine." These trivia are not Jerusalem, but the point is, the battle is not fought at Jerusalem.

As for ourselves: Deal with evil on the doormat, don't invite it into the back parlor. Bunyan said that the peculiarity of Man-Soul is that the city cannot be captured unless the inhabitants give consent thereto.—In Forward

Take time to be friendly—it is the road to happiness.—Ex.

## THE DOORS IN THE TEMPLE

Three doors are in the temple  
Where men go up to pray,  
And they that wait at the outer gait  
May enter by either way.

There are some that pray by asking;  
They lie on the Master's breast,  
And, shunning the strife of the lower life,  
They utter their cry for rest.

There are some that pray by seeking;  
They doubt where their reason fails,  
But their minds' despair is the ancient prayer  
To touch the print of the nails.

Father, give each his answer—  
Each in his kindred way.  
Adapt thy light to his form of night,  
And grant him his needed day.

—George Matheson

## SIXTY SECONDS AT SIX

"Pray without ceasing." (1 Thess. 5:17)

Suggestions were made at the meeting of the North Arkansas Annual Conference that a special time for prayer be set aside. Each day for a few moments wherever we are or whatever we are doing we stop to pray. If we would take "Sixty Seconds at Six" o'clock in the evening to pray there would be a spiritual power generated that would strengthen and encourage each person participating in the prayer period.

"Sixty Seconds at Six" could be observed without kneeling, closing our eyes or any of the other physical helps that we often use in prayer. We would be driving our car, walking down the street, sitting in our homes, or about our work and at six o'clock pause for that moment with God. It would be well if a person was alone for that sixty seconds and he might even try to have that moment alone, but he could enter this covenant whether alone or not and keep it.

"Sixty Seconds at Six" with God would be in addition to other devotions we might have. We would want to continue to use the UPPER ROOM or other devotional guides. This would be a moment of personal communion with God. Each member of the family would be encouraged to observe this time. Neighbors would be invited to join in that sacred sixty seconds.

"Sixty Seconds at Six" with God would have its influence upon the unchurched. We have heard people talk of a burden in their hearts which is real. There ought to be a burden on our hearts for those multitudes the church is not reaching. There ought to be a burden for that one friend or loved one who is not committed to Christ and in fellowship with the Church.

"Sixty Seconds at Six" with God would have its impact upon the spiritual life of the Church. When the Church becomes concerned her spiritual life is deepened. Merely to save herself is not enough challenge; it must reach beyond the

stage of self-preservation and achieve the height of self-sacrifice.

The strength that would come to us as we keep this "Sixty Seconds at Six" would lead us to other moments set aside for the cultivation of our spiritual life. With the filling of one moment a thirst would be created for other moments. We would find such real strength and courage in this one moment that we would seek other moments as well.

That moment of prayer would be filled with thanksgiving for God's guidance through that day. We would find ourselves confessing our failures and seeking forgiveness. As our thoughts turn from self there would ascend a prayer of intercession. Certainly no one could be complacent in this world in which we are living. With the threat of world catastrophe we are called to a deeper fellowship with God. If we believe that prayer has any force in this world; if we believe that God continues to work in His world; if we believe that He will direct our lives to the greatest service, and then fail to seek His guidance through prayer we have sinned a great sin.

Make a resolution now that you will spend "Sixty Seconds at Six" with God beginning today. Join with others as prayers ascend for a spiritual awakening that will set our feet on the highway to peace and goodwill. Unite with those who will pray at six today for the Church to be strong and resolute that the world may see her good works and glorify the Father which is in heaven.—R. B.

## READ Psalm 8:3-5

These are Thy glorious works, parent of good.  
—John Milton

OBSERVATION of the heavens impressed the writer of the Eighth Psalm with the littleness of man. It seemed to him incredible that a God who could create such a uni-

## PRAYER FOR THE WEEK

O Father, who hast ordained that in stern conflict we should find our strength and triumph over all, withhold not from us the courage by which alone we conquer. Still our tongues of their weak complaining, steel our hearts against all fear, and in joyfully accepting the conditions of our earthly pilgrimage may we come to possess our souls and to achieve our purposed destiny. O suffer us not for any terror of darkness or form any torment of mind to sin against our souls or to fail at last of Thee. Amen.

—From Prayers For Special Needs

## LOOK AT YOURSELF

"He gets on my nerves!" And so he does. Have you heard about the finding in psychology which states that a person dislikes the characteristics in the other fellow of which he himself is most guilty?

This "psychological finding" was known by the writer of *The Imitation of Christ* before the day of psychology. It formed the background for the sentence: "What I am not willing to suffer in others I ought by all means to avoid myself."

How easy it is to jump on the other fellow and bawl him out or give him a tongue lashing. Why do we do it? The answer of science and the insight of the old saint are the same.

Try this the next time you are ready to say: "He gets on my nerves with his everlasting so-and-so." Take time to analyze the "so-and-so": "Honestly, do I do the same thing?" What amazing revelation! You may get a new view of yourself.

O God, I never thought of this before. How blind I've been. From now on, God, you can count on my checking upon myself when I'm so ready to blame the other fellow. Thank you, Lord, for showing me this truth. You made a complex thing when you created men's minds and personalities; but it all makes sense, God. It adds up. And I'm glad I'm learning to see where I fit into the pattern. Amen.

"What I am not willing to suffer in others, I ought by all means to avoid myself."—Thomas a Kempis.

Read Matthew 7:1-5.

Seed thought: Matthew 7:1.—In Power.

verse should even notice a race of such tiny creatures. But man's measure is not his body, it is his mind and soul. To whom could the heavens declare the glory of God except to a creature capable of thinking God's thoughts? A young scientist declared, "Astronomically speaking, man is insignificant." An older and wiser man corrected him: "Astronomically speaking, man is the astronomer!"

For the gifts with which Thou hast endowed us, O God our Maker, we would glorify, not ourselves, but Thee. Amen.

If things are ever to move forward, some man or woman must be willing to take the first steps and assume the risks.—Jane Addams



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## KOREAN WAR INCREASES CHURCH ATTENDANCE IN SOME AREAS

By Religious News Service

New York—Reports from various sections of the country disclose that in some areas there has been a marked increase in church attendance as a result of the Korean war.

Clergymen in Dallas, Texas, said they hadn't seen such large summer crowds since the troubled days of World Wars I and II.

One Dallas minister said the crowds made it appear it was Easter instead of July, a month when church attendance ordinarily slumps because many members are on vacation.

Nearly all Dallas ministers agreed that it was a fear of another global war and a hunt for the security of religion that prompted such crowds.

A poll of clergymen in Atlanta, Ga., showed attendance was up in almost every church in the city. The clergymen attributed the upsurge to "a spiritual craving sharpened by the Korean situation."

Dr. Louie D. Newton, pastor of Druid Hills Baptist church and former head of the Southern Baptist Convention, summed up the consensus of Atlanta ministers when he stated:

"I don't know to what extent increased church attendance is reflecting the Korean crisis, but certainly church-goers are considerably sobered by the word from Korea. They demonstrate a spiritual craving apparently sharpened by fears for world peace—and a growing recognition that they must turn to a Higher Power for assurance of that peace."

Church leaders in Portland, Ore., observed that with growing world tension people are turning in increasing numbers to the churches for reassurance and spiritual guidance. Some noted a marked upsurge in attendance since the outbreak of the Korean war.

A check of a dozen Minneapolis churches of that many different denominations failed to disclose any noticeable attendance increase as a result of the war.

City and suburban churches in the Philadelphia, Pa., area reported "surprisingly large" summer attendances. Several city churches said they were experiencing "near-record" attendances on Sundays. They attributed the upsurge to out-of-town and out-of-state visitors who made it their business to attend church services.

In San Francisco, Chicago, Boston, and New York City the reports indicated that the Korean war has not as yet had any noticeable effect on church attendance.

Although most Chicago churches reported increased attendance over the average for this season of the year, the Church Federation of Greater Chicago attributed the upsurge to other

## NEWS AND NOTES ABOUT FACTS AND FOLKS

MRS. A. L. RIGGS, wife of our pastor at Plainview, is in the Campbell Clinic at Memphis, Tennessee, for ten days' treatment.

WORD comes that Rev. J. H. Smith of Heber Springs is in the Methodist Hospital at Memphis, Tennessee.

REV. ALVIN MURRAY, pastor at Berryville, was the guest preacher at the evening service at Gardner Memorial Church, North Little Rock, on Sunday evening, July 23.

BISHOP PAUL E. MARTIN preached at the morning service at the First Methodist Church, Warren, on July 16. Rev. J. E. Cooper is pastor. Bishop Martin dedicated Martin's Chapel near Warren at 3:00 o'clock that afternoon.

REV. GEORGE WORKMAN, missionary from China on furlough, preached at the morning service at the First Methodist Church, North Little Rock, on Sunday, July 23. He is a brother of the pastor, Dr. James W. Workman.

REV. B. F. FITZHUGH, pastor of Good Faith Charge in the Pine Bluff District, submitted to a major operation at the Baptist Hospital in Little Rock on July 15. Mrs. Fitzhugh reports that he is rapidly recovering.

THE Woman's Society of Christian Service of the First Methodist Church, Ft. Smith, will sponsor the evening worship service at the church on Sunday evening, July 30. Mrs. Johnnie McClure, president of the North Arkansas Conference W. S. C. S., will be the speaker.

A memorial service for Miss Mary Skinner was held on Thursday, July 19, at the Children's Workers' Conference at Hendrix College, Conway. Miss Skinner was director of the Department of Christian Education Children of the General Board of Education of The Methodist Church.

MRS. J. K. FARRIS, wife of the late Rev. John Kelly Farris, passed away at her home in Wynne on Friday, June 30, after a several months' illness. Funeral services were held on Saturday, July 1, by Rev. J. W. Moore of Caraway, assisted by Rev. Lloyd M. Conyers, pastor at Wynne. Mrs. Farris was eighty years of age.

MISS MARY ELLEN HILL of Fayetteville has been elected director of Religious Education of the First Methodist Church, North Little Rock, Dr. J. W. Workman pastor. She began her duties on July 15. Miss Hill is a graduate of the University of Arkansas and has her M.A. degree from Southern Methodist University, Dallas, Texas.

REV. W. A. PATTY, 609 W. Delaware, Fairfield, Illinois, writes: "I am back from Barnes Hospital in St. Louis, Missouri. I was there thirty-five days. Entered on June 15 and was operated on July 5. The doctor reported I was getting along fine to be as sick as I was and to have had so serious an operation. It was through close attention and the prayers of Christian people that I am at home."

MISS PEARLE McCAIN is attending the following two conferences in Toronto, Canada: World Institute of Christian Education, July 22 to August 10 and the World Convention on Christian Education, August 10 to August 16. Miss McCain attended the South Central Jurisdictional School of Missions at Mt. Sequoyah and went from there to the Toronto meetings. Following these meetings she will have a two weeks' vacation and in the early fall will spend some weeks speaking on mission. Her general health is definitely improved.

causes. It noted especially the influence on church attendance of the United Evangelistic Advance program.

Meanwhile, throughout the nation, prayers are being offered in the churches for the people of Korea, and for a peaceful settlement of the conflict.

THE EVANGELISM CONFERENCE of the South Central Jurisdiction will be held at Boston Avenue Church, Tulsa, Oklahoma, September 5, 6 and 7. Dr. Pierce Harris of Atlanta, Georgia, will be guest preacher and the Conference will deal with Evangelism in the Advance for Christ. The Conference is sponsored by the General Board of Evangelism and the Board of Evangelism of the South Central Jurisdiction. Rev. Cecil R. Culver, pastor of Winfield Church, Little Rock, is the vice-chairman of the Jurisdictional Board of Evangelism.

MISS ELOISE NELSON, daughter of Mr. and Mrs. C. B. Nelson, 1301 Booker Street, Little Rock, has been elected assistant to the director of Religious Education at Highland Park Methodist Church, Dallas. Dr. Marshall Steel is pastor of Highland Park. Miss Nelson will direct the program in the Youth Division. She attended Little Rock Junior College and received her A. B. from Hendrix College. She has been studying in Perkins School of Theology, Southern Methodist University, on her master's degree in the field of Christian education. She will continue one course through the fall and winter terms.

IN thousands of churches across America, and also Japan and elsewhere in Asia and in Europe, Sunday, August 6, will be observed as "Peace Sunday"—commemorating the dropping of the atomic bomb on Hiroshima, Japan, five years ago. Highlighted by the outbreak of armed conflict recently in Korea, the day will be marked by prayer, by sermons on peace, by emphasis on the need for the United Nations and for world government. In Japan the observance of "Peace Sunday" had its inception in Hiroshima, and has been promoted by Toyohiko Kagawa, Takuo Matsumoto, Kiyoshi Tanimoto and other leading Christians. In the United States and in Europe it has been promoted especially by the Campaign for World Government, Chicago and New York.

NINETY young American church members, men and women between the ages of 18 and 30, are among the 800 church youth who are participating in the "work camps" sponsored by the World Council of Churches in Europe, Asia, and the U. S. A. this summer. Most of them will do forms of manual labor, mostly building and clearing sites, for camps, housing developments, religious and educational and health ministries, in France, Germany, Italy, Belgium, England, Japan, the Philippine Islands; the project in the U. S. A. is educational and recreational work with the East Harlem Protestant Parish in New York City. The American campers, mostly university students and active church workers, represent fourteen denominations in the U. S.; and they represent 27 states and Hawaii.

## FIXING THE RESPONSIBILITY

(Continued from page 1)

are under the dominating influence of the Kremlin to fight wars for the Kremlin against a world organization whose primary business is the peace of the world more surely fixes the responsibility on the Kremlin for the present conflict. The world would know that no Russian satellite would go to war against a world organization without Russia's approval.

We are not sure just what is accomplished when responsibility for a great tragedy is fixed. It is something like the man who was being placed in an ambulance after being involved in an automobile accident in which he had received broken legs and arms, possible internal and head injuries, and his car had been completely wrecked, and he was heard to be continually saying "but I had the right of way." A majority of the world's nations thought the UN had the right of way for peace but before the issue is settled many lives will be lost and destruction will be great.

# CURRENT NEWS IN THE RELIGIOUS WORLD

Selected from Religious News Service Releases

## Korean Christians Carrying On Work

Letters have been received at Tokyo from sixteen missionaries of the Presbyterian Church in the U. S. A. and the Presbyterian Church in the U. S. (Southern) within South Korean lines. The Rev. Edward Adams, secretary for the Korean mission of the Presbyterian Church in the U. S. A., reported that Christians in Taegu, in Southeast Korea, are carrying on hospital and church work in the area which has been flooded with refugees. It was stressed that there will be an urgent need for a relief program in Korea when it is possible to re-enter the country. Meanwhile, no word has as yet been received from the six Methodist missionaries reportedly cut off when Communist-led troops penetrated Kaesong, near the 38th parallel. About 200 Protestant missionaries in Korea and their families have been evacuated to Japan. Some of these have left for the United States, but the large majority plan to stay in Japan until Korea is reopened. Several British missionaries are reported to have remained in Seoul.

## Methodists Hear Warning Against 'Frightened Church'

A warning that a "frightened Church cannot help a frightened world" in the Korean situation was sounded at Bradford, England, by the Rev. Colin Roberts, secretary of the home missions department of the Methodist Conference of Great Britain.

## Kagawa Sees Communist-Christian Struggle In Asia

Dr. Toyohiko Kagawa, Japanese Protestant leader, said at Princeton, N. J., that Christianity is now engaged in a life and death struggle with Communism in East Asia. Speaking before the tenth annual Princeton Institute of Theology, Dr. Kagawa said that Communism and Christianity are not diametrically opposed. There is, he said, something that is Christian in the ideal of Communism. However, he added, the two are in conflict because Communism lacks entirely a sense of the "redemptive love of God." Without this, said Dr. Kagawa, no social or economic plan can succeed in making a better world. The Japanese evangelist said he is convinced that "unless the blood of Christ is injected into the veins of mankind, there is no hope." Dr. Kagawa's address was his first since coming to this country. Before returning to Japan in December, he is scheduled to make some 140 speeches throughout the country.

## Chinese Churchmen, Gov't. Leaders Confer

A series of conferences was held in Peking, China between high government officials and Christian leaders. Premier Chou En-lai presided over the discussions. He is reported to have told the churchmen that funds from abroad for the support of religious, school, hospital and YMCA or YWCA work could be accepted provided they are "free from ulterior motives and not in any way tied up with imperialism." The Premier, who is also currently the Foreign Minister, is said to have given assurances that foreign per-

## WORLD COUNCIL GREETES KOREAN CHRISTIANS

A letter of greeting and sympathy to the Christian people of Korea "in their present ordeal" was drafted at Toronto by the Central Committee of the World Council of Churches at its third annual meeting.

Text of the letter follows:

DEAR BRETHREN IN CHRIST:

The Central Committee of the World Council of Churches, assembled at Toronto, Canada, desires to express its profound sympathy with the people of Korea in their present ordeal. We wish, in particular, to convey to our Christian brethren, in all parts of Korea, our sense of unbroken fellowship with them in Jesus Christ, and to assure them of our acute concern and our prayers as they face the perils and sufferings of war.

In a world deeply divided, Christians everywhere are called to witness to the transcendent unity which is given by Christ to His Church. We reaffirm our faith in the liberty wherewith Christ sets men free. No violence or threat by any worldly power can rob us of that freedom.

"Neither principalities nor powers, nor things present, nor things to come, nor height nor depth, nor any other creature shall be able to separate us from the love of God which is in Christ Jesus our Lord."

We pray that in your bitter trial God may guide you to do His will and give you strength to endure; that in the fires of your suffering your faith may not falter; that in the midst of tumult and destruction you may be sustained by the sure knowledge that Christ has overcome the world.

And "the God of all grace who hath called us unto His eternal glory by Christ Jesus, after that ye have suffered a while, make you perfect, establish, strengthen, settle you. To Him be glory and dominion for ever and ever.

sonnel working in China, such as missionaries, teachers and doctors, can stay. He was cautious, however, on the matter of admitting additional foreign missionary personnel into the country. He is reported further to have stated that private schools, including those under mission auspices will have a "proper place" in the educational scheme. Religious subjects can be taught in the schools, but the separation between religion and education must be clear-cut and definite.

## Methodist Asked To Establish Homes For Aged

Each annual Methodist Conference in the Southeastern jurisdiction was urged to establish a Home for the Aged in a resolution adopted at Lake Junaluska, N. C., by a South-wide Conference on Hospitals and Homes of the Methodist Church. The Conference stressed that facilities for caring for the aged must be as ample as are those for the children and the sick.

## 100 Korean Missionaries Housed In Kobe

About 100 Protestant missionary men, women and children evacuated from Korea are temporarily housed in the Kobe area, awaiting the outcome of the Communist attack on South Korea. Twenty-one missionaries and 19 children affiliated with the Korea mission of the Presbyterian Church in the U. S. A. are housed in dormitories of Kobe College, Nishinomiya City. Twenty-four missionaries and six children of the Methodist Mission are living in residences belonging to faculty members of Kwansai Gakuin University in Nishinomiya City. About 30 men, women and children of the Southern Presbyterian Mission to Korea (Presbyterian Church in the

U. S.) are sharing the homes of the denomination's missionaries to Japan in Kobe City. Methodist missionaries have been hardest hit by the war. No word as yet has been received from six of them, reportedly cut off when Communist-led troops penetrated Kaesong, near the 38th parallel. All Methodist mission stations—Songdo, Seoul, Wonju and Incheon—have been overrun by Communist armies.

## Niemoeller Sees German Churches Staying Intact

The "de-Christianization" of Europe can be accomplished only through the "splitting off" of large church segments from the main body of Christendom, Pastor Martin Niemoeller, president of the Evangelical Church in Hessen and Nassau, Germany, declared at New York. In a lecture at Union Theological Seminary, Dr. Niemoeller described the 20 million Protestants and two million Roman Catholics in the Eastern Zone of Germany as a "testing ground" for the de-Christianizing process. He predicted, however, that the Church in this area would remain intact. On the relation of Church and State in Germany, Dr. Niemoeller said that "German churches are less under State control than any in Europe." He said that the "gradual separation of Church and State in Germany has been going without conflict, and by mutual agreement and consent." Dr. Niemoeller is one of the key speakers at a three-weeks' conference for ministers and religious leaders sponsored by Union Theological Seminary in connection with the regular summer session.

## Honor Leading Rural Clergymen Of South

Thirteen Protestant clergymen and

a Roman Catholic priest were honored by Emory University and The Progressive Farmer for the part they have played in the material and spiritual growth of the rural South. "Rural Ministers of the Year" from 14 Southern states were named at a banquet on the campus of Emory University's Candler School of Theology in Atlanta, Ga., in the course of which the clergymen were cited for the work they have done in small communities. Judge Marvin Jones, Chief Justice of the U. S. Court of Claims in Washington, D. C., was principal speaker.

## Four Church Bodies Join World Council

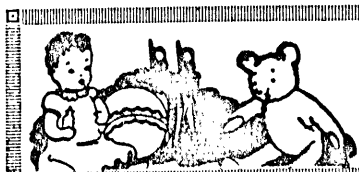
Four church bodies from Asia and South America, with a combined membership of 500,000, were accepted into the World Council of Churches by its policy-making Central Committee which met at Toronto. They are the Federation of Synods of Lutheran Churches in Brazil, the Church of Central Java, the Methodist Church of Ceylon, and the Synod of the Evangelical Church of North Iran. Admittance of these groups raises the membership of the World Council to 160 Churches in 45 countries, representing more than 160 million Protestant, Orthodox and Old Catholic Christians. The Methodist Church of Ceylon, with 21,700 members, has been under the Methodist Conference of Great Britain but was recently granted full autonomy. It is the seventh Church from this area to join the World Council.

## Catholics Urged To Stop Criticizing UN

An appeal that Roman Catholics cease criticizing the United Nations because "it does not mention God; the Pope; the Pope is not represented; it is a platform for the enemies of the Church," was made at New York by the Rev. Jerome de Sousa, N. J., a member of the delegation from India to the United Nations. Father de Sousa declared that "in its aims and ideals the United Nations is entirely in harmony with the teaching of the Church and with Catholic morality." He spoke to 800 businessmen and women at the Barclay Street Forum sponsored by Old St. Peter's Roman Catholic church in the Wall Street area. Referring to criticisms of the United Nations voiced by Catholic speakers, the priest said: "It is better not to force the name of God down the throats of people who do not believe. His name on their lips would be blasphemous."

## Says Churches Must Christianize Christianity

The challenge to the churches today is to "Christianize Christianity," Dr. M. F. McCutcheon said in his presidential address to the Baptist Federation of Canada, in session at Toronto. Christian churches, he said, must teach men how to interpret the principles of Christ in terms of political institutions, economic methods and international relations. While the Christian Church has created a high type of life and has other achievements, he added, it has not solved the problems of the world or brought the redemption of human society.



# THE CHILDREN'S PAGE

ANNIE WINBURNE, Editor



## IN STORYLAND

### WISHES THAT COME TRUE

"I wish I had something to do," said Dorothy as she came out on the porch, where Aunt Nora was sitting with a tablet and pencil in her hand.

"I wish I had something to write," smiled Aunt Nora. "Tell me something to write, Dorothy."

Dorothy's eyes brightened. "A story, you mean, Aunt Nora?"

"Yes, a story. Can you tell me one?"

"I—don't—know many stories," began Dorothy. "I know one about—"

"But I don't mean that kind," Aunt Nora told her. "I mean one that nobody has ever told before."

Dorothy sat down beside Aunt Nora, put her chin into her hands, and began to think. Aunt Nora sat waiting and watching.

"Well," said Dorothy at last, "I saw Jimmie Stone run into that crippled boy on his roller skates yesterday, and I was sorry for both of 'em."

"Why should you have been sorry for both of them?" asked Aunt Nora, "Jimmy ought to be ashamed, running into the poor little fellow that way."

"O, but he didn't mean to," said Dorothy.

"He came 'round the corner—"

"But you haven't told me why you were sorry for Jimmy," Aunt Nora reminded her.

"Well," said Dorothy, "Jimmy was hurt, too, but he never cried."

"Did the little crippled boy cry?"

"At first he did," said Dorothy, "but Jimmy picked him up and wiped the dirt off of him. Then he took him to the drug store and bought him a cone of ice cream and a nickel's worth of chocolate suckers."

"Why! That was nice of Jimmy," smiled Aunt Nora. "And I should think that would have made him happy."

Dorothy sighed. "But that was Jimmy's last dime," she said, "and he was saving it to buy something for the teacher's birthday."

"Oh!" said Aunt Nora. "So that's why you were sorry for him."

"Yes'm. And when all the others were giving her a present he could not, and he didn't say why."

"But why didn't you tell her?"

"I did. And then she told him that what he did was nicer than any sort of present."

Aunt Nora began to sharpen her pencil. "Why, but you have helped me a lot," she told Dorothy.

"Me?" cried Dorothy. "How? Will that make a story?"

"It surely will," said Aunt Nora. "Whose story will it be?" asked Dorothy. "Will it be mine or yours or Jimmy's?"

"I think I shall have to say it belongs to all three of us," laughed Aunt Nora, "since we all had a hand in it. I'll give you something for it. What shall it be?"

"Give me a dime to give to Jimmy, so he can buy the teacher a present," said Dorothy.

"All right, I'll do that. Run and



## JOYS OF SUMMER

*When I am playing, oh so hard,  
And stop to rest in the shade,  
How nice it is when Mother brings  
A glass of lemonade!*

*And when I've helped her all I can  
With a lot of household chores,  
It's nice to have this cooling drink  
In the great outdoors.—A.E.W.*

## JUST FOR FUN

"I'm sorry the manager isn't in," said the clerk to the pompous individual who had strutted in. "Is there anything I can do for you?"

"No," snapped the visitor. "I never deal with underlings. I'll wait until the manager returns."

About an hour later the pompous one became impatient. "How much longer do you think the manager

take it to him at once."

Dorothy went back, but a short time later she was back, still holding the dime in her hand.

"Couldn't you find him," asked Aunt Nora.

"Yes'm, I found him; but he had worked and earned another dime and had bought Miss Kate a pretty handkerchief. He said for me to keep this dime, and I'm going to buy me a tablet and pencil so I can write stories too. Will that be—selfish?"

"No," said Aunt Nora, "I'm sure it won't. And the nicest thing about it is that we both got our wish."—Flora Swetham, in Florida Baptist.

will be out?" he demanded.

"About two weeks," was the reply. "He just left on vacation."—Politiken. (Copenhagen)

\* \* \*

The customer complained to the waitress that his soup was too soupy, the eggs too eggy, and so on. Finally he said, "And when you order that chop, make it lean."

"Yes, sir," said the girl. "Which way?"—Minnie Johnson Schachner, Chicago Tribune.

\* \* \*

A Pennsylvania Railway local from New Brunswick to N. Y. recently made an unscheduled stop outside Newark. After a brief interval, the conductor appeared at the front end of at least one of the cars and called out, "There will be a short delay of I don't know how long."—New Yorker.

\* \* \*

The housewife was interviewing an applicant for a job in her household. "Do you know how to serve company?" she asked.

"Yes, mum," replied the applicant, "both ways."

"What do you mean, both ways?" inquired the housewife.

"So's they'll come again or stay away."—Norfolk & Western Magazine, Norfolk & Western Ry.

## IN THE WORLD OF BOYS AND GIRLS

### WHAT LETTY MISSED

By Beth Slater Whitson

Like a great many little girls, Letty was not always obedient, and her Aunt Helen, who was visiting Letty's mother, began noticing this fault in her little niece, of whom she was very fond.

Letty was so pleasant and sunny Aunt Helen thought it too bad that she wasn't also obedient.

Letty and her sister Hetty were going visiting one afternoon, and Aunt Helen said, "Now I want you to be sure to come back promptly at five o'clock, no later, little folks."

The two little sisters had a nice afternoon, and when it was almost five o'clock Hetty reminded her sister of Aunt Helen's command to come home.

Letty was having such fun playing with the white rabbits just then. She couldn't really see why she should go just because Aunt Helen had said to come at five. Her mamma hadn't told her when to come, so she said, "Oh, let's play a little while longer."

Hetty said she was going on, and getting her hat she told her little friends good-by and then went away, leaving Letty with the rabbits for company.

It was getting quite late when Letty reached home and ran up the steps, eager to tell what a good time she'd had. But no one was in the hall or mother's room, and finally when she ran out to the kitchen she found Mary, the cook, sitting by the window crocheting, and nothing being done about cooking supper.

Mary looked up in surprise. "Well, well, and didn't yer get back in time to go with the rist av them, Letty?"

"Go where?" asked Letty, looking very much like she was going to cry.

"Why, out to your Aunt Milly's, to be sure. Wasn't ye knowin' she called up an' asked the whole family out for supper?"

"They—they didn't t-t-tell me," quavered Letty.

"But I heard yer Aunt Helen cautionin' ye to be back by close after five," said Mary.

"But s-she didn't say we—we were going anywhere," answered Letty, a big tear rolling down one cheek.

"Well, maybe she thought tellin' ye was enough, an' that ye was obedient like Hetty. It is too bad, too bad—an' myself just havin' a cup o' tay and somethin' cold, rather than cook. But there's a glass of buttermilk in the refrigerator, an' some bread an' butter, so run along an' get ye a bite, Letty."

The buttermilk was sour and the bread stale, and Letty was rather silent when the family came home at nine o'clock in high good humor, everyone having enjoyed the evening at Aunt Milly's.

"We were sorry you didn't get back in time to go with us," said Aunt Helen. "but we're going again next week."

"I won't be late next time, Auntie," said Letty eagerly. And she wasn't.—Our Little Ones.



# Methodist Leaders Plan For The Town Church

By W. W. REID

**T**WENTY states west of the Mississippi contributed more than 100 leaders of rural and town churches of Methodism to the "Town Church Conference" held at Baker University, Baldwin, Kansas, from July 4 to 6. The Conference, called by the Town and Country Department of Methodism's Board of Missions and Church Extension, was presided over by Rev. Glenn F. Sanford, department superintendent.

Scheduled speakers included President Nelson P. Horn, of Baker, who conducted the devotions; Bishop William C. Martin, Dr. Aaron H. Rapking, John C. Harmon, Jr., and Rev. Cecil R. Culver. Eight commissions that had studied the needs of various types of churches for some weeks prior to the Conference, presented preliminary findings which were considered in eight seminars, and, when modified, became the resolutions and program of the entire body.

"The people of the rural sections and the small towns of America will never goose-step to the drumbeats of dictators," says Bishop William C. Martin, of Dallas, Texas. "There is too much independence among the people of the countryside, too much freedom of thought and action, to permit the encroachment of dictators. Revolutions of this kind always commence in the cities of a nation. And this freedom and independence which roots from the countryside is needed for the survival of democracy in America. For this reason, the continued care of the church for the spiritual and social and physical needs of the people of the rural areas is vitally important."

The aim of the church at the present time in American history must be to convince the people that life in the countryside can be rich and meaningful, more rich and more meaningful than life in the great cities, the Bishop said. For some decades, he said, the philosophy of Americans has been that the conveniences and wealth of the cities have been necessary to a rich life, and that their bigness has been an index of success.

"The American people will have to get out of the psychology that only bigness is worthwhile," said the Bishop. "And the church must get away from the thought that to have a big church is the way to have a good church. I don't believe that God ever intended men to live in great cities. A man with a great tumor or a large heart would not boast about it; and yet we think that quality of life depends on bigness."

"In the past it has been the country and the small towns that have produced the dependable leadership of America in all fields of endeavor. If the church is to be a continuing influence in the life of the world, it must continue to work with the people of the country and the coming leadership of the nation that comes from the country. Many of the people who want the conveniences of the cities want also to be close to the soil—that desire is in the heart of men. The result, as the recent census shows, is the great development of suburban areas in recent years at the expense of the cities,

"We have become a nation with fears, and doubts, and jitters of late. That means that we have an unhealthy situation in American life. It is because we have a mechanized society without proper spiritual undergirding. We do not have inner security of soul. The mechanism we have developed goes at such a speed that men cannot live up under it. Some of our types of living are so abnormal that we are in danger of losing life itself. The rocket plane, for example, can now

as they did in the past. A recent survey in our area showed that too few boys and girls in the consolidated schools gave the Methodist Church as their preference, and that means that fewer people moving into the towns from the rural communities are going to be related to the town churches."

The solution of the problem, according to Mr. Culver, is to be found in the organization of "larger parishes" or "group ministries" in which churches of a "natural area,"

it will return to the needs of the rural sections some of the financial and personnel strength that those sections in the past have given to the town. Best of all, this ministry by the stronger churches will give many of them new life and strength."

The average "town church" or "county seat church," Mr. Culver told the Conference, has tended to become a "class church" and many of the peoples of the average community and of the surrounding area will not attend it. He urged that this church redeem itself by "going out to win people for Christ and His church in every social and economic station in life."

Mr. Sanford also pointed out that the town and the country churches work independent of one another, while in other areas of life—in schools, business, etc.—the tendency is for the town and its surrounding area to work together as a unit. This becomes the more necessary, he said, when good roads, rapid transportation, and communication services bind the area into a natural unit. He pointed out that individual churches and individual pastors, in isolated instances, have made great progress in this matter, but that what is needed is a church-wide policy and plan for consolidation and cooperation with a denomination and among denominations.

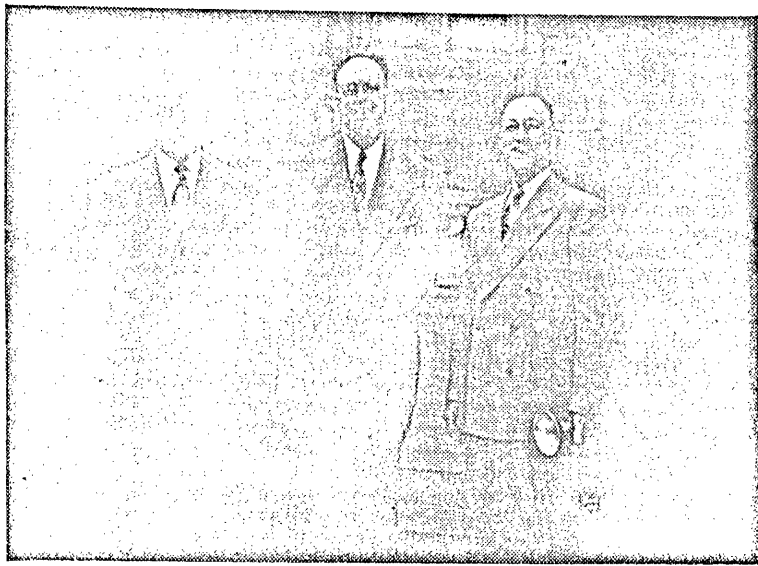
The way in which the American people are wasting and using up the natural resources of the land is building up great dangers for future generations, and indicates that we are ignoring the laws of God's ownership and man's stewardship of all created things, Dr. Aaron H. Rapking, rural authority and faculty member of Hiwassee College, Tenn., told the Conference.

"We are still going in the red in the use of our soils in American farming," said Dr. Rapking. "We are cutting our timber faster than it is growing. We are using up our oil and gas at lightning speed. We are being challenged to help industrialize and lift the level of life in large areas of the world. The apparent demand for using our natural resources on a colossal scale to sustain our armed forces is another great drain upon our natural resources."

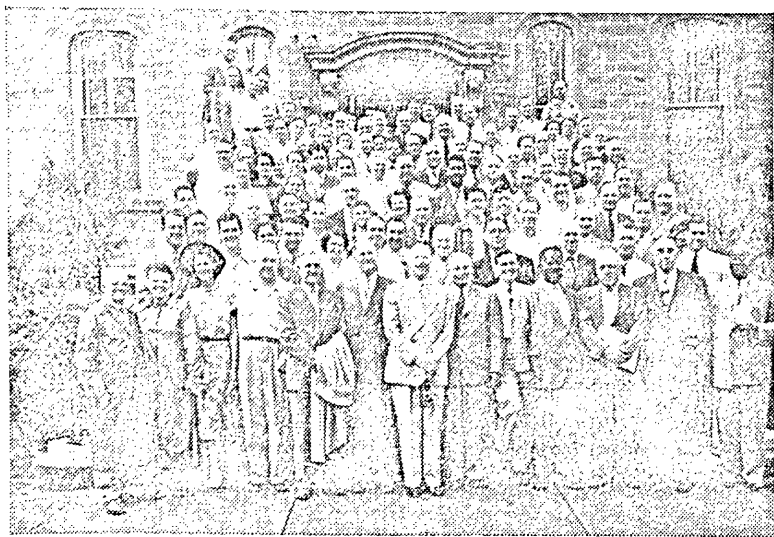
"We are desperately in need of a fuller appreciation of the fact that we are consciously or unconsciously partners of God in making a living from the things which he has placed upon the earth. Making a living calls for meeting some need—physical, mental, social, or spiritual, and involves relationship with God and with other people. There is a way of farming that is in accord with the laws of God—a "kingdom of God way" of farming; and there is a way of farming that is contrary to the laws of God. We have to seek the "kingdom of God way" of farming, of using natural resources, of relating ourselves to God's purposes, and to the needs of our neighbors."

Dr. Rapking urged the use of grace at meals, of family devotions with the children, of church and church school attendance, and of a reorientation of the whole educational program for children and for adults, as necessary means of building human life toward this "king-

(Continued on page 9)



Rev. Raymond Franks, pastor of the First Methodist Church, Batesville; Rev. Cecil R. Culver, pastor of Winfield Church, Little Rock and Rev. Glenn F. Sanford, secretary of the Town and Country Department of the Board of Missions and Church Extension.



The Town and Country Conference at Baker University, July 4-6.

go so fast that man will fall to pieces if he rides it. We need, as a nation, to get back to the soil, and to the making of things with our hands. And the job of the church and of the minister is to preach and teach that philosophy of life."

A plea for the churches in the towns and county seats of America to "cease to be selfish" and to have a concern for the welfare of the people of the surrounding rural and village communities, was made by the Rev. Cecil R. Culver, of Little Rock, Arkansas.

"The town church owes its spiritual and its financial strength to the rural church," continued Mr. Culver. "The town church sapped the leadership of the rural church and left it to struggle alone. But today the rural churches are not sending Methodists into the towns

such as a county, cooperate to meet the religious needs of the whole area. This may be a parish including the town and all the outlying churches of the denomination or of denominations, or it may be an association of the ministers of the churches of the area for cooperative work."

"Such a program," Mr. Culver said, "calls not only for ministers but for a large number of laymen and laywomen who will conduct services in places that now have no professional pastors. This plan will make it possible to reopen many churches whose doors have long been closed; it will enable the church to reach people who are not now being served by any church—the people on the fringes of towns who will not for one reason or another attend First Church; and

# ❖ New Malaysia Is Ready For The Gospel ❖

By BISHOP ARTHUR J. MOORE

**M**ALAYSIA, that part of Asia which is the land of the Malays, is composed of thousands of islands which we sometimes call the Dutch East Indies. Included in the term Malaysia would be the Malay peninsula, Borneo, Java, and Sumatra. The general territory sprawls over the equator, and is a land of perpetual summer where nature has let her fancy run riot. Here are towering mountains and smoking volcanoes; dense jungles and terraced rice fields. In 1493 when Turkey took Constantinople and cut off the spice trade from these islands it became necessary to find a new route. That is what Christopher Columbus was attempting to do when he discovered America in 1492. As early as 1511 the Portuguese rounded Africa and arrived in Malaya.

The population of Malaya is made up of Malays, Chinese, Indians and English. The original Malays are small brown people who dress in bright colors, live generally near the sea or on the banks of streams, and are fishermen and rice growers. In recent years the great rubber plantations and mines where tin ore is found have lured many of them into an industrial civilization.

Hundreds of years ago Chinese came down to trade with the Malays and gradually established themselves as the merchants and traders of the land. During the last century hundreds of thousands of Chinese have come, until today more than half of the population are Chinese. From overcrowded India, which is not far away, many other thousands have found this a land of promise. Today the Chinese and Indians outnumber the Malays. In the sixteenth and seventeenth century a great struggle for trade supremacy went on in this part of the world between the Portuguese, the Dutch and the English. The Malay peninsula is now under the British flag but much of the actual government lies in the hands of the Sultans.

It is almost impossible to describe the success that has come to Methodist work in this part of the world between 1885 and 1950. From the beginning the Methodist Missions has been a pioneer and powerful factor in education. In many of the cities as well as in remote country villages we have built schools. Today there are 35,000 students enrolled in our church schools. I visited practically all these and was amazed at the splendid buildings in which they are housed and the great influence they exert. It was my honor to lay the cornerstone of a new building at our Anglo-Chinese school in Singapore, which will cost \$400,000, all of which has been contributed by local donors. Here is an opportunity to train the youth of this nation and to help determine the future of this people. Seldom has such an opportunity been given to any church. The larger percentage of our missionaries are occupied in running these schools. In addition to these heavy school duties they also devote their time to preaching in our churches. Here as elsewhere our missionaries are overworked. The highest government authorities with whom I talked, spoke in the most enthusiastic terms of our Methodist schools and the

unselfish and constructive work of our missionaries.

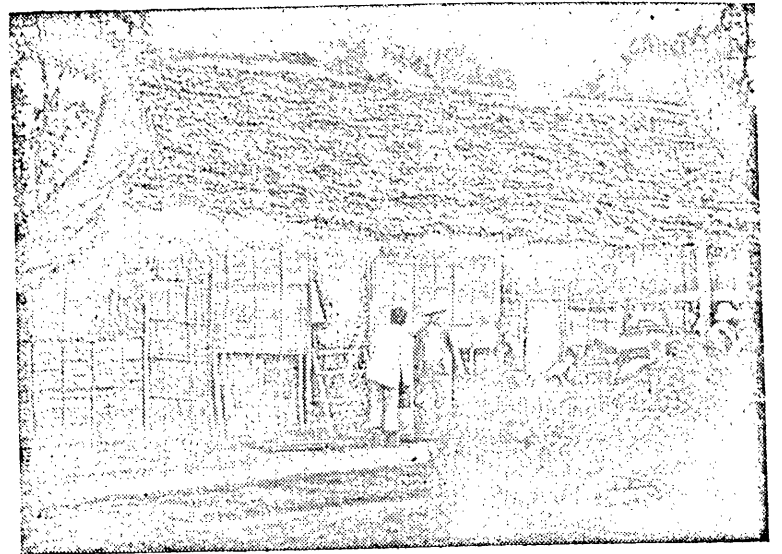
The Malay people are practically all Mohammedans and very difficult to reach with the Christian message. The Chinese and Indians who make up the larger part of the population have been won to Christ in large numbers. It is refreshing to see Methodism take root in the soil of different nations and become part and parcel of their life and culture. It is my conviction that we need in Malaya a new evangelistic thrust. Many new congregations should be organized. Thousands of Chinese, from wealthy merchants to those living in crowded slums, challenge the church. These with the large Indian population give Methodism in Malaya an opportunity and a staggering responsibility.

If one will examine the map he will find Indonesia to be a crescent of verdant and fertile islands on both sides of the equator. It was my privilege to be there and watch the red and white flag of the United States of Indonesia flying for the first time above the seventy million people who are to live under it. For more than three hundred years this had been a part of the Dutch Empire. For ten years the land has witnessed either struggle against Dutch troops or the ravages of Japanese occupation. Now a new nation has been brought into being. The formal transfer was made by Queen Juliana in Holland on December 27, 1949 . . .

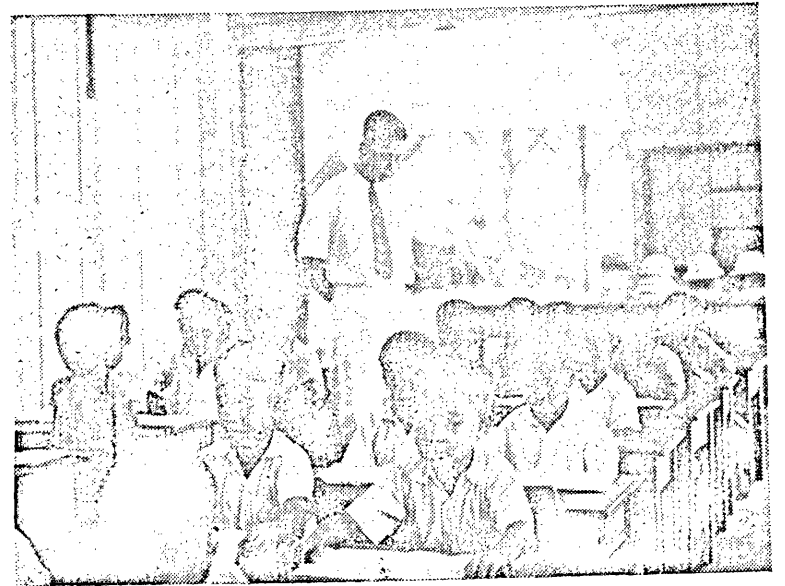
The new nation comprises all the islands in the former Netherlands East Indies with the present exception of Dutch New Guinea, whose status is still in dispute. They have a total area of 735,000 square miles and a population of 77,000,000. The United States of Indonesia will be an independent sovereign federal republic like the United States of America, with its territory organized into sixteen states. The Republic will be governed by a President, a Senate, and a House of Representatives. Each state will have two members in the Senate, while the House will be elected on the basis of population. Relations between Indonesia and the Netherlands will be governed by a statute of Union under which they will be equal partners, with the Queen of the Netherlands as the symbolic head. The Union resembles the British Commonwealth and should form the basis for enduring friendship between the two countries.

The most difficult task facing the Indonesian government is the restoration of peace and order throughout the country. Guerilla warfare is still being waged by the Communists and the government must assume effective sovereignty without delay and take the firmest action to put down banditry and insurrection. Much depends upon the ability of the new nation to alleviate the peoples' distress and improve their living standards if communism is to be kept in check.

Our Methodist work has been in Sumatra since 1904. We have there a Provisional Annual Conference and a considerable body of devoted Methodists. Our work is chiefly with the Chinese and Batak people. We have fourteen schools with more



Church, school, and parsonage in a clearing in the Sumatra jungle



Teacher and pupils in an Anglo-Chinese School in Malaya

than five thousand students. We have at present, only four missionary couples and the need is desperate for more leaders in order that we may occupy the unevangelized territory which is our responsibility . . .

The whole story of Borneo reads like a fairy tale. The story of James Brooke, an Englishman with idealism and courage and what he did in Borneo, is one of the most amazing I ever heard. Like so many of his countrymen Brooke went early to India, where his father was an officer in the British East India Company. While still in his youth Brooke visited China, Burma, and other countries in Asia, and on one of these voyages stopped at Singapore. While there he heard strange tales of Borneo and of the bloodthirsty people who lived there.

In 1839 James Brooke came and was well received by these warlike people. At that time travel was unsafe; women and children were captured and carried away in tribal wars, and the law of the jungle was almost the only law. The Rajah or native chief received Brooke, and soon sought his help in putting down a rebellion. Later the Rajah asked Brooke to become the Chief or Rajah, which he did, and remained to rule this land wisely and well until his death in 1868. He was then succeeded by his nephew, Charles Brooke, who in turn was succeeded by his son, Sir Charles

Vyner Brooke, who ruled until 1946 when he gave Sarawak to Great Britain and it was made a Crown colony.

Borneo is the third largest island in the world, but aside from its coast and lower river valleys is little known. Most of the country is low-lying and swampy, covered with tropical jungles so dense that one leaves the river banks with the greatest of difficulty. The rainfall is heavy and in some places exceeds a hundred and sixty inches. This excessive rainfall keeps the rivers at high levels most of the year. The jungles are so dense that practically all the movements of the people are along these rivers. The warm climate seldom varies and has long since caused the natives to conclude that clothing is superfluous.

Borneo is divided between the British and the Dutch. British Borneo is in turn divided into Provinces or States for administrative purposes. Sarawak is one of these sections. Sebu is the largest town in Sarawak and here we have splendid churches; two magnificent schools, with two missionary families in residence. The population in the lower river section is composed chiefly of Malays and Chinese. When one travels by river launch and native boat up river, he finds the Dyaks who until recently were

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## DEFINE MEANING OF WORLD COUNCIL MEMBERSHIP

By Religious News Service

**T**ORONTO—What does membership in the World Council of Churches mean for its 160 affiliated Churches in 45 countries?

This question was debated by theologians of international reputation at the third annual meeting of the Council's Central Committee here.

The problem faced by the theologians was to define how widely the boundaries of the World Council are to be set and what holds the members together within these limits.

The Central Committee adopted a statement, bearing the title, "The Church, the Churches and the World Council of Churches," for discussion by the member Churches during the coming year. They will be asked to express their opinions on it to next year's meeting of the Committee.

Some of the main points presented in the document are:

(1) The World Council is not a "super-Church" and will never become so. It has no authority or desire to impose any views or actions upon the Churches which compose it. They remain free, each Church acting through its own governing body, to accept or reject the decisions of the Council. "The authority of the Council consists only in the weight which it carries with the Churches by its own wisdom."

(2) The World Council is composed of 160 Churches or denominations. All of these Churches believe that they ought to be in relations of closer unity than they are at present. But they do not all agree upon what form of final unity they seek. The answer to that question is one of the matters which the Churches

meet each other in the Council in order to discuss.

Particular Churches, from time to time, negotiate unions or mergers with each other. These negotiations are not part of the responsibility of the Council, but a by-product of the friendly relations which the Churches develop through contacts in the Council.

(3) Among the Churches in the Council, many different views are held as to the meaning of "the Church." In the traditional creeds, widely used in most Churches, is the phrase "I Believe in One Holy Catholic Church." Some Churches, like the Eastern Orthodox, who are represented in the Council, or the Roman Catholic, who are not, take this to refer to their own Church and that other Churches are not in the full sense "in the Church."

Other Churches believe that "the One Holy Catholic Church" is the sum total of the people calling themselves Christian. Various intermediate views are held by groups like Lutherans, Anglicans, etc. But the World Council is open for membership to Churches which hold any of these views and the Council itself holds no one view. It is the fellowship within which all such views are discussed.

(4) The Churches in the Council are held together by all being agreed upon the central Christian doctrine of the deity of Jesus Christ. The Constitution of the Council states that it is "a fellowship of Churches which accept Our Lord Jesus Christ as God and Savior." It is the agreement of all the member Churches upon this point which enables them to remain in "fellowship" with one another while discussing together their disagreements and seeking to overcome them.

muter communities on the fringe of the nation's cities call not only for new churches but for new programs of service in the churches, old and new. For example, because of the hours spent by people in commuting, and because of the duties which people find in their homes and gardens and with their families, it was recommended that consideration be given later meeting and dinner hours than are kept in most churches, to shorter and better-planned business meetings, to wise use of a time of busy men, to short-time occasional activities. It was felt also that the church in the commuter area should plan to use its building and other facilities for community activities such as boys and girls clubs, PTA groups, baby clinics; and that it should help in the organization and conduct of mothers' clubs, play supervision, hobby clubs, family dinners, nursery groups, and otherwise serve the interests of the people, promote friendliness, neighborliness, and goodwill. The church, the Conference said, should also join in all efforts for the advancement of schools, hospitals, law enforcement, and civic welfare.

It was pointed out that while there are many thousands of industrial fishermen on both American coasts and on the major rivers, they have generally been neglected by the churches. "The minister to fishermen," said the Conference, "must be as highly trained and as deeply consecrated as any other. He will need a sense of calling to minister to fishermen so as to undertake a long and difficult task. His educational background must have prepared him both in mind and spirit for his ministry. He must see the physical and social needs of his people and lead them toward security and wholesomeness just as surely as he leads them toward their spiritual salvation. The opportunity for community improvement is as great in the fishing town as anywhere else in this nation.

Because of the scattered areas over which ministers must serve in rural and agricultural communities, it was recommended that provision be made by the Methodist Church for the training of laymen to carry on many of the tasks and services for which there are no ministers or for which ministers are not regularly available. It was suggested also that each agricultural community be analyzed by expert lay and ministerial leaders so as to learn what particular services are required by the people of the community, and so that no family in the countryside be outside the area of church service.

To meet the needs of the county seat town and its churches, the Conference recommended the formation of "community councils" in these centers—each council to consist of the pastors of churches, the leaders of county-wide organizations formed for the welfare of the area. This Council, organized on a voluntary basis, would consider all problems of old age, homeless children, unemployed and unemployable people, the poor, the sub-marginal groups, minority groups, housing, employment, etc. Through this council, the churches would work together and work with many other agencies for the welfare of all the people regardless of church affiliation.

It was recognized that the county seat town is becoming a center of the growing juvenile delinquency

## NEW MALAYSIA IS READY FOR THE GOSPEL

(Continued from page 8)

pagan tribesmen.

Our Methodist mission in Sarawak was made famous by the late Jim Hoover. In his thirty years of labor with these people he not only established churches and schools, but introduced outboard motors for river travel; saw mills for making lumber, and taught the natives improved methods of rubber growing. When he passed to his reward all flags in Sarawak were flown at half-mast in his honor. We now have a rapidly growing church made up chiefly of Chinese people who have emigrated to this country in large numbers. Up river we have a relatively new but most promising mission to the Dyaks. It was a thrilling experience to travel far into the interior and see our missionaries, through the power of the Christian gospel, bringing people from ruthless savagery to the decencies of civilization and to the graces of the Christian life.

It was my privilege to travel by launch far up the Rajang river where we have a school for the Dyaks. Many of the children in that school are from homes where until recently head-hunting was an accepted practice. We now have three missionaries working among these tribes and at the recent Christmas season twenty-nine of them were baptized into the Christian faith.

These Dyaks live together in a sort of community house known as a "long house." As many as four hundred people may live crowded together in one of these crude houses built upon poles near the river's edge. While there I was honored by an invitation to a feast in the house of a Chief. We sat upon the floor and ate rice with our fingers; knives, forks and even chop sticks being unknown. There hung from the rafters above my head many gongs and other pagan ceremonial devices. In a large container made of rope there were fifteen human skulls. It

(Continued on page 13)

## METHODIST LEADERS PLAN FOR THE TOWN CHURCH

(Continued from page 7)

dom of God upon earth."

"We must now think of education as beginning in the cradle and extending to the grave, and concerned with the proper development of the emotions as well as of the intellect," he said. "And it must include all our adjustments and relationships to God, to other people, and to the material world."

An analysis of the various types of "towns" in which the church ministers showed the need for varieties of services by pastors and congregations, depending upon geographical location, community industries and interests. Special commissions studied the college towns, the county seats, resort towns, commuter towns, and those devoted to fishing and shipping, mining and oil, manufacturing, and agriculture.

Chairmen of the various commissions were: the Rev. G. S. Nichols, Dr. H. L. Johns, the Rev. Ray Magnuson, the Rev. Herbert Stotts, the Rev. R. B. Spurlock, the Rev. C. R. Hozendorf, the Rev. Howard Daulton, and the Rev. Frederic A. Shippey. Specialists in various fields who served as "resource leaders" to the commissions included the Rev. Gene Carter, Dr. Don Pielstick, the Rev. C. Edwin Murphy, John C. Harmon, Jr., Prof. Charles M. Mc-

Connell, the Rev. Howard Western, Dr. John R. Wilkins, the Rev. H. M. King, and Dr. Richard A. Meyers.

The Conference recommended that in manufacturing towns the Methodist Church appoint ministers as "chaplains to industry"—ministers who will serve impartially to the needs of labor, management, and the general public, recognizing the interest of the people of an entire community in the relation of labor and management in the town. It was stressed also that the church and the minister should work to lift the social, economic, cultural and spiritual level of workers in manufacturing and other towns. and serve as channels of goodwill between contending groups and forces; and help land owners and factory management to recognize their stewardship of their possessions, and tenants and employees to recognize also that they are stewards in the use of land and natural resources. The church, the Conference said, should teach "the conservation of all natural resources for the perpetuation of the human race." This emphasis, it said, is especially needed today in the field of lumber cutting and reforestation, in soil erosion as against the conservation of basic natural products; and in condemnation of strip coal mining as a menace to the existence of community life.

The rapidly-growing new com-

and crime record of the nation, and that the church has an obligation to attempt to arrest this growth. The church, it was recognized, can best help in this situation by adopting and carrying on a program of ministry and activities for youth. But it should also help by studying and remedying the causes of youthful wrongdoing by working with judges and county law officials, by organizing sympathetic laymen to advise with judges and sponsor parolees, and by naming, from among the ministers of the community, one minister as a special visitor to youth who may be in jail.

"If the church is to serve its people it must be more than a few hymns on Sunday morning with a few soothing platitudes thrown in for good measure," said one commission report adopted by the Conference. "The church has been challenged by union officials to take a stand on conditions which affect the lives of its working people and the survey of union members shows that in too many cases the church has neglected them for jobs in the church. The church must be more than a Sunday affair, for it either must meet the needs for recreation and education in full or supplement what is in the community until it is adequate. It is taken for granted that our church must meet the full religious needs of its people."

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

# CHRISTIAN EDUCATION

Contributing Editor:  
Ira A. Brumley

## CHILDREN'S WORKERS' CONFERENCE

By Ira A. Brumley

The North Arkansas Conference had the best attendance in the Children's Workers' Conference this year we have ever had.

The program was provided by the leadership of children's work in The Methodist Church in Arkansas. Many expressed themselves as feeling that this was the best Children's Workers' Conference we have had. The credit for the success of this Conference goes to the two Conference Workers, Mrs. Ira A. Brumley and Mrs. W. F. Bates, the District Directors, and a number of other children's workers who contributed to the success of the program. The following were listed as attending part or all of the Children's Workers' Conference: Mrs. A. N. Storey, Mrs. L. D. Barfield, Mrs. J. H. Holt, Miss Mabel Lloyd, Mrs. Ed Dollins, Paragould; Mrs. James W. Workman, Jr., Perry; Mrs. Henry Lee, Ola; Mrs. W. P. Gibbs, Mrs. A. W. Lacer, Mrs. John Russell, Forrest City; Mrs. H. V. Holland, Mrs. Otis Grant, Marked Tree; Mrs. Amos Walker, Marion; Mrs. S. O. Patty, Prairie Grove; Mrs. Franklin Stallcup, Mrs. George Stein, Mrs. S. J. Nanney, Earle; Mrs. Clygenia Curtis, Rogers; Mrs. Shields Edwards, Mrs. John Deal, Mrs. M. C. Webb, Mrs. William Wyatt, M. C. Webb, Blytheville; Mrs. J. W. Means, Mrs. J. W. Workman, Mrs. F. N. Wynns, Miss Mary Ellen Hill, Mrs. Gale Walters, Mrs. Ralph Hammond, Mrs. I. L. Claud, North Little Rock; Mrs. Orlie Slaughter, Mrs. Ellis Williamson, Miss Nellis Oehlschlager, Wheatley; Mrs. Captola McDaniel, Mrs. Ralph Read, Helena; Miss Fern Cook, Marmaduke; Mrs. W. W. Mills, Mrs. A. P. Jumper, Jonesboro; Miss Blanch Smith, Mrs. Buddy Sentley, Weiner; Miss Anna Rose Miller, Mrs. Frances Winter, Ft. Smith; Mrs. Fletcher Thompson, Mrs. Nellie Patterson, Clarksville; Miss Bobbye Ferguson, Miss Margaret Satterfield, Widener; Mrs. James Troy Brand, Mrs. Carl Meeker, Harrison; Mrs. Freeman Graddy, Miss Helen Stephens, Mrs. V. F. Harris, Miss Grace Badgett, Clinton; Miss Lula Doyle Baird, Mrs. J. C. White, Mrs. Tom Reid, Mrs. Audra Basham, Morrilton; Miss Chloe Deaton, Russellville; Mrs. W. J. Brantley, Miss Emma Latimer, Vilonia; Mrs. Freda Nicholson, Damascus; Mrs. Ethel Henderson, Mrs. Bob Holloway, Mrs. Sam Starkey, Mrs. I. E. Bruck, Miss Elizabeth Workman, Mrs. Ira A. Brumley, Mrs. John Warren, Mrs. Paul Jones, Mrs. Julian Eaton, Mrs. J. Albert Gatlin, A. H. Dulaney, Mrs. A. H. Dulaney, Mrs. Allen D. Stewart, Miss Martha Lou Grove, Dr. John Anderson, Dr. C. M. Reeves, Mrs. C. M. Reeves, Dr. Matt L. Ellis, Mrs. W. W. Weidemeyer, Conway.

There were probably others in the conference whose names we did not get on the list.

The future of civilization is, to a great extent, being written in the classrooms of the world.—Milton L. Smith, "The CARE Book Program," Phi Delta Kappan, 4-'50

## Young Adults At Little Rock Conference Camp

THERE will be a meeting of Young Adults on a Conference-wide basis at the Little Rock Conference Camp, August 18-20. Rev. George G. Meyer of Nashville is the director, and Dr. Robert S. Clemmons of the Adult Division of the General Board will lead the discussions.

The ages represented are approximately 23 to 35. Any interested person is cordially invited, but Dr. Clemmons is especially concerned to meet with Young Adult teachers, presidents, pastors, and others who are interested in Young Adult work. It is hoped that out of this meeting there will come an organization that

will render effective service among this age group.

Those attending will bring their bed linens, towels and needed toilet articles. It is hoped that as many as possible will be on hand on the opening afternoon but if there are those who cannot reach the camp until Saturday they are cordially welcome. This gathering has fine possibilities which we hope will materialize in the form of a richer more helpful program for the Young Adult group. For further information write the director, Rev. George G. Meyer, Nashville, Arkansas.—Roy E. Fawcett

## PREPARATION THROUGH COOPERATION

By ROY BAGLEY

BEGINNING October 1 and continuing for six months the emphasis will be "Our Church" in our Advance for Christ Program. The action period will stress Evangelism. The Advance Committee has requested the Local Division of the Board of Education and the Board of Evangelism to be responsible for this program. This request has been made because these are the two logical Boards to lead in this evangelistic emphasis. If we are to have a great advance in this action period we must prepare.

The North Arkansas Board of Evangelism and the Board of Education are cooperating in this preparation period. The month of September has been designated as the time of intense preparation. If we wait until September to start we will be late in our preparation. Materials should be gathered now that will render the greatest amount of accurate information for this evangelistic emphasis. Teachers and officers in our church schools should become thoroughly acquainted with the program and committed to it. If we overlook the teachers and officers in our church schools as a group we will be poorer indeed in our efforts.

Information concerning prospects for our churches must be well in hand before an effective period of evangelism can be carried out. There are several ways of gaining this information but there are none so effective as a religious survey of your community. It is hard work and often looked upon as drudgery but nevertheless it has proven its effectiveness over and over again. If your community has not had a religious survey in the last two years then one is needed.

## FROM RADIO CAREER TO PRE-THEOLOGY AT EMORY

Atlanta, Ga.—Leaving a radio career to enter the ministry may resemble the difference between turning the dial from a popular quiz program to a program of sacred music, but Jack Black, pre-theology student at Emory University, likes the change.

Mr. Black gave up a job as pro-

gram director at 5000-watt station WHG, Norfolk, to enter Emory this quarter. He is a member of the junior class, works in an Atlanta bookstore to help support his family while he studies. And he admits, "I'm happier that I have ever been in my life."

"I thought about it for a long time before making the decision," he confessed. "With a wife and two children, a comfortable home, and familiar work, it was a hard de-

## A VACATION PROJECT

During their Vacation Church School the boys and girls of Salem Church, Little Rock District, prepared a most interesting box of gifts for the children in McRae Hospital.

Four cuddly dolls were made from men's socks. They were stuffed just right for a little girl to fondle as she was trying to lie quiet and rest or to go to sleep.

Then there was a stack of homemade books so carefully made and put together that they would look nice on any child's bookshelf.

A most attractive one was made of copies of The Children's Page of The Arkansas Methodist. They were neatly trimmed, mounted on paper and bound together with pretty backs. Similar books were made of copies of Junior Trails. A book would have those copies of the paper that gave a continued story—there were several of these.

Then there was a scrapbook of poems that children like—this, of course, included some clipped from The Children's Page of The Arkansas Methodist that our own Annie Winburne (A.E.W.) writes.

The Kindergarten children made a picture book of the stories about Jesus, leaving the opposite page blank and slipped in a note suggesting that the children in the hospital write their own story of each picture.

The boys and girls of Salem Church decided they had enjoyed making the books so much that the children in the hospital would have fun making scrapbooks themselves, so they put in the box material for them—paper, paste, scissors and attractive pictures.

Fixing a similar box would be an interesting summer activity for either one child or a group of children. Why not try it?—Fay McRae, Director, Children's Work, Little Rock District

cision to make at 28. I hinted to my wife, Bernice, that some day I would like to get into religious work. She did not seem surprised," he said. "A few days later she announced to our friends that I was going back to school to study for the ministry."

In Norfolk, Black's decision created a mild sensation. The staff of 30 to whom he was "the boss" at WGH gave him an array of good-bye presents, and gifts ranging from watches to a new car came from others. The Kiwanis Club added \$200. "Strangers came up to me on the street to shake my hand," the Emory student recalled.—Campus News

Nearly a thousand more persons died in traffic this year than were killed in the corresponding period in '49. The total stood at 9,770 for the period January through April this year, as compared with 8,790 through the same months of 1949.—Wm. C. James, "The Traffic Toll," Public Safety, 6-'50

Human beings get into grotesque positions wrestling with their consciences.—P. K. Thomajan, Phoenix Flame, Phoenix Metal Cap Co.

# WOMAN'S SOCIETY OF CHRISTIAN SERVICE

MRS. SUE M. WAYLAND, Editor

## DISASTER TO MISSIONS IN KOREA

By Thoburn T. Brumbaugh

The Korean Christian movement, as well as the Republic of Korea, suffered a disastrous blow when the military forces of the communized North rolled across the 38th parallel into South Korea. We are not yet aware of the extent of the seriousness of this latest attack upon the freedom of religious worship and of Christian efforts. The outcome of the present conflict between North and South Korea, and between the United States and the United Nations on the one side and Russia and her satellites on the other, will be a determining factor in many of these matters. Yet even these results will not decide the ultimate outcome of Korea's age-old struggle for freedom, independence and social, economic and political unity. It may be assumed that all that has gone into the creation of a Christian conscience as well as a strong and indigenous Christian church in Korea will play an important part both in the immediate and in the ultimate issues of the present disturbance. Accordingly, American and all world-minded Christians must continue to pray fervently for the Korean Christians and for the Christian movement there, that what has been planted through several decades of vigorous missionary endeavor in that land may not only survive the present crisis but may be the germinating center of a new and finer Korea in the days ahead.

In the meantime, it must be acknowledged that both our missionary work and the native Christian institutions of Korea have experienced a fearful set-back. First of all, almost our entire force of Protestant missionaries has been evacuated from Korea. All together, there may have been 300 Christian missionaries in Southern Korea up to June 24th. At least two-thirds of these were Protestants. Today less than a dozen Presbyterians and a smaller number of Methodists remain, though it has been reported that a larger proportion of the Catholic church's foreign workers are still there.

Evacuation of American and other Occidentals began on Monday, June 26th. This was accomplished by air and by sea, through the employment of all means of transport accessible. By mid-week, approximately two thousand such refugees had been removed to Japanese and other nearby ports of debarkation. It was then learned that the large bulk of Methodist and Presbyterian missionaries, and presumably those of other missions as well, had been landed safely in Japan. Of those remaining in Korea, it is known that the following six Methodist workers were marooned with the invasion quickly moved past the border city of Kaesong, better known in missionary history as Songdo: the Rev. A. K. Jensen, the Rev. Lawrence Zellars, Dr. Ernst Kisch, and the Misses Helen Rosser, Nell Dyer and Bertha Smith. Missionaries of the Presbyterian Church of the U. S. A. known to have remained in Korea, though in areas still defended by South Korean and American forces are: Messrs. Ned Adams, Campbell,

## WORLD FEDERATION OF METHODIST WOMEN

MRS. PAUL ARRINGTON, Chairman

### UNIT IN POLAND

By MRS. JOZEF NAUMIUK

*PRAYER FOR PEACE—Eternal God, we, of the land of graves and crosses, lift our voices to Thee. We fully realize what another war would mean to our country and to the whole world. We, who have lost in the camps of death our husbands and sons, our fathers and brothers, deeply feel that war is a violation of Thy holy laws, and that without Thy Divine Peace the world is destined for extermination. Yet Thou, Father, wantest no death of the sinner but his conversion and that he might live. We therefore beseech Thee to hear our prayers for peace. Thou, who hast revived the bones in the battlefields and concentration camps, and hast awakened our nation, hear us, O Lord! Thou, who hast restored our homes, hast clothed and fed our bodies, be merciful to us. Grant peace to our country and to the whole world. Thy promise, "Peace to those who are near and afar," be fulfilled in us who are unworthy and weak, but longing for holy life in Thee. Amen.*

We have sixty organizations in Poland. In another year we hope to increase the Woman's Society of Christian Service to 20 per cent. Each society has four commissions: evangelistic, educational, relief center, and recreation.

The pastors' wives, in most cases, serve as instructors in educating new leaders. One of the activities of the members is organizing summer camps for orphans and poor children.

Our two greatest problems are: lack of religious literature in the native language, and material assistance such as food and clothing. Living conditions have improved a little, but the problem remains unsolved, for the majority of our people are poor.

Kinsler, Hill, and John and Horace Underwood. Missionaries of other church and boards may still be in the very southern portion of the peninsula, but as the State department and American military authorities urged the complete evacuation of all foreigners, it is not likely there are many more than those just indicated.

Concerning the conditions under which these evacuations were accomplished, not much is at this writing known. We have only heard that the Methodists and other missionaries in Seoul, Inchon and nearby communities were obliged to leave their homes with nothing more than suitcases and were herded aboard freight boats in the harbor of Inchon, while the Northern Presbyterians who were in mission meeting at the beach resort of Taechon had to travel fifty miles by truck and jeep across rugged mountains and unbridged rivers to a railroad which took them to Pusan for embarkation. A group of seven Methodists in Wonju also had to leave for the south by jeep and were evacuated from Pusan, as were also the Southern Presbyterians, who like their Northern brethren were in annual mission assembly near the southern port city.

Again, little is yet known concerning conditions among the Christian churches, schools and institutions which have been so properly regarded as the bulwarks of democratic development in Korea. The largest Protestant body is the Korean Presbyterian Church with its various synods, as initiated and supported by Northern and Southern Presbyterian churches in this country, the United Church of Canada,

the Australian Presbyterians, and certain others.

Second largest among the Protestant bodies is the Korean Methodist Church, with two annual conferences functioning in the region between Taejon which is now the capital city of the South Korean republic and the 38th parallel. In addition, the Seventh Day Adventists, Anglicans, Oriental Missionary Society (Holiness), the Salvation Army, and a few smaller groups, including the Y.M. and Y.W.C.A. have had a certain number of missionaries in South Korea since the war, now all presumed to have been evacuated to Japan or other place of refuge.

Whether the churches and church-related institutions now embraced within the communist fold—in Songdo, Seoul, Wonju, Choonchun and other centers so hastily enveloped by the invasion—can continue to function as Christian agencies is entirely problematical. Doubtless the early regulations of the invaders will, for popular effect, not be too restrictive. Such has been the history of similar communist advances elsewhere. Even in North Korea, the church hoped at first to be able to carry on by adjusting itself to the new conditions of communist domination. Gradually, however, they found the restrictions and regulations so increased in severity as to cause the cessation of all organized and institutional religious work and to drive the Christian movement underground.

It is difficult to anticipate whether greater loss will be caused to our Christian institutions by war itself or by the looting that inevitably accompanies it, to say nothing of the

## TWO-THOUSAND MISSIONARIES REMAIN IN CHINA

A recent conference of Protestant missionary leaders of 27 boards and agencies related to Christian work in China, held at Winona Lake Indiana, brought to light the fact that there are now more than 2,000 Protestant missionaries still in China "behind the bamboo curtain," and that half of them are Americans. It revealed also that these missionaries are going to stay in China so long as the Communist government permits.

The Methodist Church and its Board of Missions and Church Extension was represented by Dr. Frank T. Cartwright, Board secretary for China; by Miss Mary Grace Kesler, of Kansas, and of Chinkiang, Kiangsu, China; and the Rev. Tracey K. Jones, Jr., of Syracuse, N. Y. and Nanking, China.

Following the conference, Dr. Cartwright commented, "It became clear to us at the meeting that generalizations are unwise. What is true for one section of China may be disproved by another. Conditions in the same area can grow better or worse without preliminary warning. Local Communist officials in some places are strict in their interpretation of government policies; other are quite lenient. In some areas restrictions on Christian courses in connection with schools are tightening; in other there are few handicaps.

Despite the recognition that 'generalizations are unwise,' it can be stated that in general Protestant work in China is still going forward."—World Outlook

misuse of property when taken over by revolutionary regimes. In any event, we must look forward to the possibility—indeed, the probability, of very great material losses in all our church-related properties in Korea. Hospitals may be bombed, schools and their equipment destroyed, churches looted, missionary homes turned into military barracks and offices. The longer the conflict, the greater the destruction and deterioration of mission properties, not to mention the effect of all this upon Christian morale.

The tragedy of this is that so many of our Korean churches and institutions were just being rehabilitated in preparation for effective service, following the losses of property and vitality resultant from the last war. One may seriously question whether the Christian cause in Korea, such a small minority movement against such great odds, can survive such vicissitude.

Yet, knowing as I do, President Helen Kim of Ewha University, Dr. George Paik of Chosen Christian University, Dr. Huengki Lew of the Korea Methodist Seminary, Bishop Yu Soon Kim of the Korean Methodist Church, and a host of other magnificent Korean Christians; and remembering what they suffered and yet accomplished in the face of forty years of Japanese occupation and repression, I cannot believe we are at the end of the story of

(Continued on page 15)



# CURRENT NEWS IN ARKANSAS METHODISM

## CARAVAN AT FIRST METHODIST CHURCH, CONWAY

A Caravan Team arrived in Conway on July 3 to work for one week with the youth and adult leaders of the First Methodist Church. This team was composed of three young women, a young man, and an adult counselor. Miss Viola Callahan, Black Rock, Arkansas, served as the counselor. Other members of the team were: Kent Garrison, Kansas; Rose Marie Backstrom, Mississippi; Marie Lewis, Texas; Dorries Marie Bennett, Texas. The name "Marie" must have been a popular one at the Abilene Training Center. At least we got our quota!

We had been told that careful preparation was necessary for a successful Caravan week. We appointed a general Caravan committee and other committees that were needed. We also decided that we would like to have fellowship suppers each night and that we would raise the money to finance them. The Seniors had a spaghetti supper and rummage sale; the Intermediates planned an ice cream social on the church lawn.

We are interested in the other young people of our sub-district and decided to invite them so that they could share in the opportunities of Caravan week. A program of visitation and pre-registration was carried on in an effort to interest young people and adult workers in the activities of the week and also to know the approximate number that would be attending. Articles appeared in the church bulletin and the local paper; attractive posters were placed in the department's of the youth division, on the college campuses, and in several stores in town; and announcements were made from time to time.

On Sunday morning members of the Team visited Salem, Wesley, and Greenbrier encouraging the young people to attend and informing them of the final planning and schedule which was discussed at the council meeting on Saturday night. All members of the team returned in time for the church service and they were introduced to the congregation at the close of the service. During the evening worship service, they told why they decided to spend a summer as a member of a Caravan Team. Without exception the real reason was the love for Christ and the desire to serve Him.

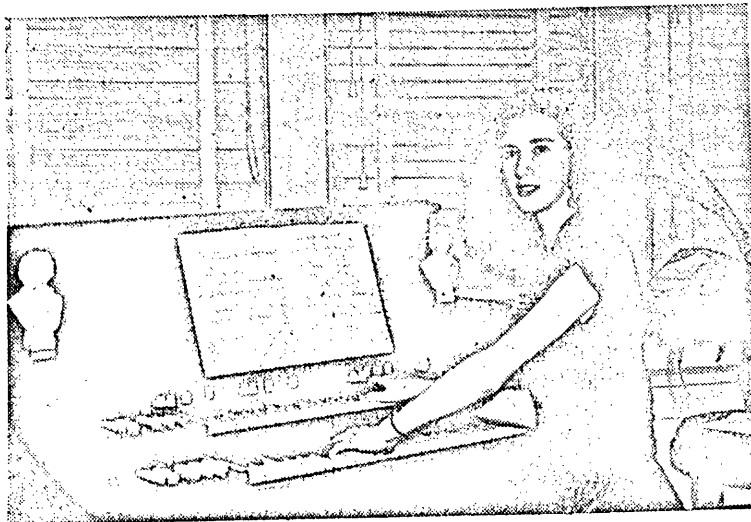
The Caravaners were entertained in the homes of Mr. and Mrs. B. A. Hodges, Mr. and Mrs. M. C. Davis, and Rev. and Mrs. Allen D. Stewart. It was interesting to note that young people have gone from each of these homes as Caravaners. Walter Hodges is serving in Texas, Joanne Davis in Georgia, and Martha, George and Ruth Stewart have served in other years.

For the noon meal they were guests of Rev. and Mrs. Allen D. Stewart, Mr. and Mrs. R. T. Steel, Dr. and Mrs. W. C. Buthman, Rev. George Wayne Martin, Mr. and Mrs. Ivan Grove, the Lions Club, and Rotary Club. They were invited into the home of Mr. and Mrs. A. R. Hixson, counselors for the Senior Department, and Dorothy and Walter Johnson for a watermelon feast.

The Caravan worked with Intermediates and their adult leaders

## Personality Sketch Of Organist Janet Young

By EDITH SHANNON



**V**ISITORS to an evening service in Carlisle's Methodist Church may glance at the program to discover that the organist is Miss Janet Young. But they will possibly settle themselves to the enjoyment and inspiration of the music she coaxes from the electric organ without realizing that the organist herself is something rather special.

Many churches have veteran organists that have distinguished themselves by long and faithful service at their manuals. They are likely to be frosty-haired, but blonde and petal-complexioned Janet belongs in their ranks. Though not yet quite fourteen, she has been making music in her home church for almost two-thirds of her life.

The first performance her mother, Mrs. M. G. Young, recalls was a piano solo played at a farewell party for the Rev. J. M. Workman when Janet was five, but her career as a responsible church musician actually about coincides with the four-year ministry in Carlisle of the Rev. Richard T. Perry. His sympathy and understanding of young people and his tendency to give them opportunity for church service combined with Janet's musical bent with the result that already she has performed creditably in church services of

every type—as Sunday School pianist, regular evening organist, assistant organist at morning services, for Christmas and Easter cantatas, and at weddings and funerals. At present she reports for duty four times ever Sunday—at the piano in her own Sunday School department, at the organ during the interval between Sunday School and church, at the piano again for Methodist Fellowship, and at the organ for the complete evening service.

Though she looks as natural at the church organ as she does on the bench of a duplicate installed in the M. G. Young home, Janet is far from being a one-talent person. She plays a French horn in the Carlisle school band, sings in the choral club, gives humorous readings, and has home-stepped a spot on the school honor roll. She often turns Saturday sales-girl in her father's department store, she's no novice at cooking, doing dishes, and caring for her own hair, and she has clocked time as a baby-sitter. As busy as that, she has found time to practice the lessons assigned by one teacher after another—Mrs. P. C. Hearing; R.D. Ruska; her present instructor, Mrs. Rhoda Glover; and that most valuable teacher of all—experience at "entering into His gates with thanksgiving, and into His courts with praise."

Johnson, Katy J. Bachelor, Ann Steel and Beverly Dickerson.

As a part of the dedication service, an offering was taken to help Sunny Kim, a Korean girl, who is a student at Scarritt College, Nashville, Tennessee, this summer.

Some community service projects were started during the week and they will be continued by the Intermediates and Seniors.

The purpose of a Caravan is to help revitalize and strengthen the youth program of the local church and community, and to give a clearer vision of the Christian's responsibility in every phase of life. We believe that they did just this and it is our hope that many other young people will have the wonderful opportunity that was ours this summer.

The average attendance for the week was 90. The interest did not lag during the week and those who came on the first night returned for the rest of the week.

On Sunday morning following

## REPORT FROM FARMINGTON-GOSHEN CHARGE

On my first Sunday, June 25, I baptized a young woman and received two others by transfer. In the evening meeting of the M. Y. F. a young woman publicly accepted Christ. The following Sunday I was at Goshen. The Sunday school presented me a lovely carnation corsage and dinner at the church following the worship service. The service was deeply spiritual, well attended and appreciated as it was the first service Goshen had had for one month since it was a half-time church and Conference came on their Sunday.

On Monday, June 26, we began our Vacation Church School at Farmington with an enrollment of forty workers and pupils. This school ran along nicely under the efficient leadership of Barbara Jean Toney, a sixteen-year-old girl of our church who served as superintendent and teacher. She was assisted by Aoan Baker from the Baptist Church who furnished the music. Our school closed on Friday with a picnic at the home of Mr. M. G. Lewis.

On July 9, we had a lovely service at Farmington, receiving two on profession of faith and baptizing them. We also baptized the little son of Mr. and Mrs. Charles David McNeal. We dismissed the evening services to go to Mt. Sequoyah to hear Bishop Martin give us a message on India. Twenty-five attended this service from the two churches.

On July 10-14 we had our Vacation School at Goshen with an enrollment of thirty-one workers and pupils. Much credit is due the people for affording transportation for the children, some of them coming from several miles distance. I believe this was one of the best schools of my twenty years in the work of the church. This was the first school in the history of Goshen Church.

On July 13 the W. S. C. S. at Farmington, under the leadership of the new president, Mrs. Russell Broyles, gave the pastor a luncheon at the home of Mrs. Troy Toney. The pastor was presented with a lovely china cup and saucer, adding to a collection hobby. A business session and a devotional service were held following the luncheon. Mrs. Shinn presented a review of the life of Helen Keller and her teachers.

Our annex rooms to the Farmington Church are being beautifully decorated in pastel shades and old ivory woodwork. Most of the labor is donated.

Two rooms were newly papered on my return from Conference, adding to the livability of the parsonage.

This has been one of the best periods of work that I have experienced since I have been a pastor.—Cathryn Ferrell, Pastor.

Caravan Week, the girls who made a decision for full time Christian service were given a copy of the Revised Standard Version of the New Testament, a gift from the church.

The Caravan worked in Fayetteville and Russellville before coming into Conway. Other places on the itinerary are Helena, Brinkley, Blytheville, and Batesville. — Reporter.

## A Missionary Visit Makes Missions Live

By W. W. REID, Board of Missions

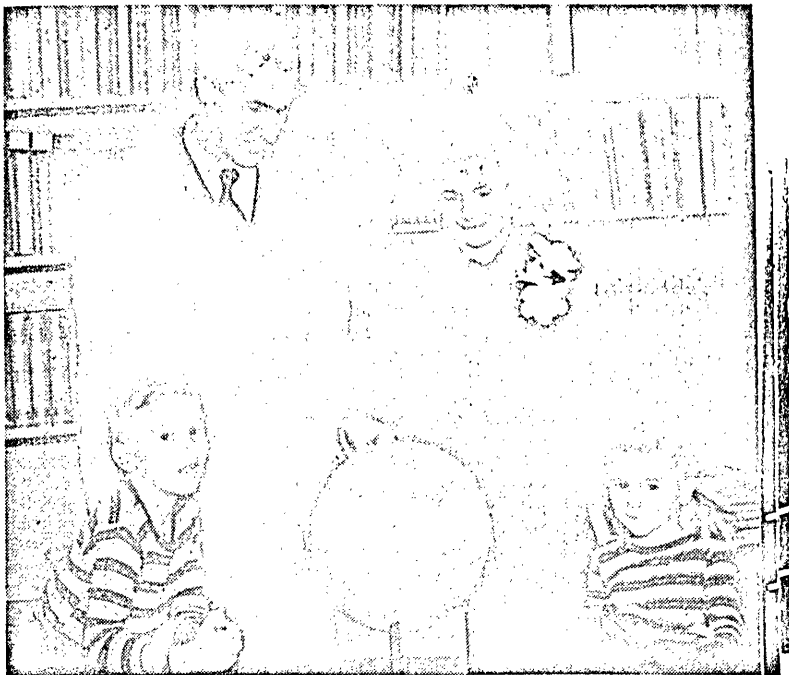
THE missionary outlook of Asbury Methodist Church in Little Rock, Arkansas, was "changed forever" by a visit from Mr. and Mrs. W. C. Manning recently. The Mannings, now studying at Hartford Seminary, Conn., will sail in August for India for missionary service under support of Asbury Church. Their work will be in education and evangelism.

The Rev. Arthur Terry, minister of Asbury Church, writes, "We would have met the annual stipend for the duration of the 'Advance,'

made afternoon calls in a number of homes. They visited leading business establishments of church members and were honored at a reception.

"The presence of their sons," Mr. Terry continued, "contributed immeasurably to the effectiveness of their visit. They are fine boys—good sports and very cooperative."

Mr. Manning, a native of Agency, Iowa, has held pastorates in Alhambra and San Dimas, Calif., where he established a reputation for awakening church members to their re-



Rev. and Mrs. W. C. Manning and sons, George and Paul

but now I doubt if we will ever cease supporting this project. Their visit changed the missionary outlook of this church forever. There is no way to estimate its value to the cause of missions, nor to our spiritual lives."

Mr. and Mrs. Manning were presented at a morning service which was broadcast over a Little Rock station. Guest-speaker for the occasion was Bishop Paul E. Martin, who recently returned from a tour of mission stations in India. He also dedicated Asbury's new \$125,000 educational unit, giving emphasis to the worldwide impact of the "Advance." Mr. Manning spoke at the evening service, telling why he decided to enter missionary service.

The Mannings, with their two young sons, stayed in Little Rock for a week. With the home of the minister as headquarters, they took noon and evening meals with various members of the church, met with every circle of the Woman's Society of Christian Service, and

sponsibilities. He was graduated *magna cum laude* from Iowa Wesleyan and with distinction from Garrett, receiving A.B. and B.D. degrees. His M.A. degree is from Northwestern University. He attended the Kennedy School of Missions in 1948 and has studied at Yale Divinity School and Union Theological Seminary.

Mrs. Manning, a native of Hiawatha, Kans., studied at Iowa Wesleyan and Evanston Collegiate Institute. She has been active as a teacher in Sunday School and in the Woman's Society of Christian Service.

"There is no better way to make missions live in a local church than to have a prolonged visit from the missionaries or the representatives of the churches to which local 'Advance' or World Service funds are going," says an executive of the Board of Missions. "Every pastor should seek opportunity to thus make contact between his church people and 'the field.'"

## NEW MALAYSIA IS READY FOR THE GOSPEL

(Continued from page 9)

was a gruesome sight and did not improve my appetite. My host had abandoned such an evil practice and had been transformed into a Christian gentleman. If Christianity can change head-hunters into peaceful devout Christians we should see to, and that right early, that the gospel of Christ is given to them. I do not know a greater evangelistic opportunity anywhere in the world than our church has with these Chinese and Dyak people in Sara-

wak.

In practically every land which we visited we sat with groups of missionaries, everyone of whom had spent from two to four years in horrible internment camps. More than once we stood beside the graves of those who died in captivity. These servants of Christ have made far away and almost unknown places to blossom with a bravery as moving as any we know. They have faced pain and disaster with their heads up and have refused to cry out or whimper. The beauty of it all is they seem unconscious of their own



### The Meaning of The Town and Country Church Symbol

Just as the Cooperative Church Movement is an idea that can be embodied so also does it have a meaning that can be symbolized. Therefore the town and Country Church appears united by a road upon which people pass and re-pass, a road of common faith and fellowship, a road that leads to service and to life everlasting, a road that was sanctified by the feet of the Son of God.

A Common Sun shines upon the Town and Country Church. A Common Landscape binds them together and the food that feeds the bodies of the town and country people comes from common fields. The Bread of God that feeds the town and country people comes from the table of a Common Father.

The Circle holds within it the hopes, dreams and aspirations of all of the people of town and country. All working together in a united spirit serving a common cause can meet all of the needs within their common sphere and have an abundance left over for those beyond their borders.

A greater service for the Master and for the world awaits those who dare to walk with Christ along the Common Country Road.

### An 8-Point Program of Rural Church Efficiency

Any idea or movement to live must have a medium through which to express itself. Any principles or set of principles to be effective must have a program through which they may be carried out. In these days of great need and in these days when so much is being said about the rural church it is obvious that there must be something more done than has been done in the past. When any matter is being given serious consideration quite naturally all who are interested will bring forth suggestions. For years the leadership of the North Arkansas Conference has been giving most serious thought to the rural church. Out of the combined wisdom of many people very definite and splendid ways of dealing with the matter have been formulated. Among these ways is the Sustentation Program through which pastors and churches share in the lifting of the salary of underpaid pastors. There has been of course the carrying on of the usual missionary program of helping in needy places with assistance for workers

bravery. While many of us in America go pattering about with aimless nothings, they go on wrestling with deadly powers set upon destroying them. With steady hearts, shining faces and quiet courage they have written another chapter in the Acts of the Apostles. I salute them!

The more children's fingerprints in a home, the fewer on police records.—Jos. J. Quinn, Fore & Aft.

"Along a Country Road"

## The Town and Country Commission

The Methodist Church  
The North Arkansas Conference  
Hendrix Station, Conway, Arkansas

Rev. Floyd G. Villines, President  
Mr. Lester Hutchins, Vice-President  
Rev. J. Albert Gatlin, Executive Secretary  
Paul E. Martin, Bishop  
Rev. N. Lee Cate, Secretary

and erecting or remodeling of buildings. There has been the help given through the W. S. C. S. as Deaconesses have been assigned to various fields. Among the later approaches has been the Cooperative Church Program in which the Town and Country Churches in given areas have joined together in the common cause of fellowship and expansion of services through the assistance of lay speakers, financial help, and other ways. The realization has come that churches cannot operate in the best way with worship services conducted once each month. Then too, the great handicap that comes to pastors who find that from a long lapse of time between worship and services held by them the interest wanes and it is most difficult to keep up a steady ongoing program. Since it is impossible to have support for full time pastors it means that the work suffers. Therefore if the church in these days is to be able to grapple successfully with the pressing needs of life something more must be done. In the approach through the Lay Speaker program and the coordination of efforts of all in a given area much can be done to strengthen the work of the church.

Not only will members of nearby station churches be called upon to assist but the local leaders are also expected to assist. Outside persons as resource people add strength to the effort. There are many advantages to such a program. They will be discussed during the coming weeks. At this time we are including an outline which suggests something of what may be done to bring church and community life into a better and more abundant life. These guiding principles if followed should bring us at least somewhat closer to our objective.

1. A Worship Service Every Sunday in every Church
2. A definite regular program of study and church-family fellowship
3. A Cooperative Program among Town and Country Churches
4. The use of Lay Speakers in conducting Worship Services
5. A total support in attendance and giving by every member
6. Daily Devoted discipleship of all members
7. Adequate and attractive church buildings
8. Active cooperation with all agencies working for a more abundant life.

—J. Albert Gatlin

Among the tragedies of war is the destruction, in the death of youth—of so much unrealized capacity. Talent just beginning to flower, to find its place and to make its mark, disappears on the battlefield, leaving its nation the poorer. —Montreal (Canada) Star.

The greater the difficulty, the more glory surmounting it; skillful pilots gain their reputation from storms and tempests.—Union Signal, published by WCTU.



ARKANSAS

Methodist

Youth

Fellowship

NEWS

### INTERMEDIATE CAMP AT SHELBY FOREST

Seventy-three Intermediate boys and girls from the ages of 12-14 of the Methodist Churches have just returned from Camp Shelby Forest, 17 miles north of Memphis at Lucy, Tennessee.

Cities from the Forrest City District included Brinkley, Helena, Forrest City, Holly Grove, Marion, Wheatley, Waggoner, Cotton Plant, West Memphis and Wynne.

The theme, "Each for all and all for each" was used in all quest groups. The activities included swimming, hiking, crafts and sing-spiration.

The quest groups were conducted by the following leaders: "Each for all in our work," Rev. Alfred Knox; "Each for all in our play," Rev. Charles McDonald; "Each for all in our daily living," Rev. Elmer Holifield; "Each for all in our discoveries," Rev. James Chandler; "Each for all in our worship," Miss Mauzelle Mathews and Rosalie Hinshaw. The district staff included Rev. Jesse Johnson, Brinkley; Rev. Ethan Dodgen, Forrest City; Rev. James Chandler, Cotton Plant; Rev. Charles McDonald, Holly Grove, Mrs. George Patchell, Clarendon; Rev. Alfred Knox, West Memphis; Rev. E. J. Holifield, Helena; Miss Mauzelle Mathews, Forrest City; Rosalie Hinshaw, West Memphis; Rev. Frank Stage, Wheatley; Mrs. Charles McDonald, Holly Grove; Minola Capelena, Brinkley; Yvonne Figgurt, West Memphis; Mary Lynn Carvell, Brinkley; Rev. James Clemons, Wynne; Mrs. Everette Hood, Earle; Tommy Simms, West Memphis and Willa Jean Callaway, Holly Grove.

Intermediates from Holly Grove were Judy Wong and Margaret Boals.—Margaret Boals

### UNION COUNTY SUB-DISTRICT

The Union County Sub-District met at the Marysville Methodist Church on July 3. Churches represented were Dumas, El Dorado First Church, Marysville, Norphlet, Parkers Chapel, Pleasant Grove and Smackover.

The program on "The Land of Promise" was presented by the young people of Marysville.

Janice Powledge, president, presided over the business meeting. Reports were given by all churches who had representatives present. The Senior banner went to Smackover and the Intermediate banner went to Pleasant Grove.

The suggested commissions for July were read by the Commission chairmen.

The new pastors and wives of the Sub-District were introduced. They were Rev. and Mrs. Robert Core and Rev. and Mrs. K. K. Carithers. Mrs. Carithers told the Sub-District of the Pine Bluff District's Intermediate Camp.

Blanks for members of the Fellowship Team were given out.

Refreshments were served by the host church.—Alfred Sanders, reporter

### YOUTH ACTIVITY WEEK AT CLINTON

Youth Activity Week is being held at the Clinton Methodist Church, July 24-28, for young people ages from 12-24. The week is sponsored by the local M. Y. F.

A full scheduled program is being carried out: 6:30 to 7:30, supper with group singing led by Travis Williams; 7:30 to 8:15, classes conducted by Rev. Allen Stewart, Young People; Frank Jones, Senior; Mrs. Verlia Harris and Miss Grave Badgett, Intermediates. From 8:15 to 9:00 recreation is led by Travis Williams. At 9:00 a worship service is conducted with Rev. Allen Stewart as speaker.

On the last night there will be both special recreation and a worship service.—Ted Blair

### POINSETT SUB-DISTRICT

Thursday night, July 13, the Poinsett Sub-District met at Trumann.

The following program was presented by the Trumann Methodist Youth Fellowship: Organ prelude; Hymn, "I Would Be True"; Prayer, Rev. LeRoy Henry; Offertory; A pageant on "Living for Jesus"; Hymn, "Living for Jesus."

The new president, George Weaver, presided over the business meeting. Rev. Thurston Masters gave a short talk. Rev. LeRoy Henry introduced the ministers who have recently come into our Sub-District, and he also talked on the Senior Camp at Wayland Spring. It was voted to send our president to Mt. Sequoyah. Our next meeting is to be at Weona, August 10. The roll call showed a record attendance of 136.

The group adjourned to the recreation room where games were played and refreshments served.—Reporter

The world hasn't a chance until the people everywhere know and love God.—Selected

### INTERMEDIATE CAMP FOR HOPE AND ARKADELPHIA DISTRICTS

Sixteen towns were represented by the 81 delegates to the Intermediate camp held from July 10-14 by churches of the Arkadelphia and Hope Districts.

Director of the camp was Rev. C. Everette Patton, of Sparkman. Dean of men was Rev. Fred R. Harrison of Texarkana and dean of women Mrs. Fred R. Harrison of Texarkana.

Other members of the staff were Rev. W. S. Cazort of Malvern, business manager; Mrs. Dot Funk of Arkadelphia, nurse; Miss Ruth Nolze of Texarkana, director of recreation; and Mr. Harrison, inspirational leader.

Councilors were Mrs. Harrison and Miss Nolze, Texarkana; Mrs. Funk and Mrs. McLean of Arkadelphia, Mrs. Phil Taylor of Sparkman, and Miss Georgia Daily, Miss Mary Ann Benson and Miss Lucille Bowden, all of Texarkana; Mr. Harrison, Mr. Patton, Rev. Osborne White of Mt. Ida, Mr. Cazort, Rev. Noel Cross of Hot Springs, Rev. Joe Hunter of Delight, and Spence Leamons of Sparkman.

The Intermediates attended the following quests, or study groups: Using Our Bible, taught by Spence Leamons; Making the Most of Church Attendance, taught by Mr. White; Youth and Evangelism, taught by Mrs. Ed McLean; and Youth and Missions, taught by Mr. Hunter.

Interest groups offered were on worship, Mrs. McLean; the newspaper, Miss Daily; dramatics, Mrs. Taylor; and hiking, Mr. Patton.

Rev. Noel Cross was in charge of waterfront activities, assisted by Spence Leamons, who served as life guard, and by Mr. Hunter and Mr. White, who checked out the boats. The nurse, Mrs. Funk, was also on duty during the swimming and boating periods.

Other sports offered were soft ball for girls and boys, directed by Miss Daily and Mrs. Leamons; archery, directed by Miss Benson; and ping pong, horse shoes, washers, and other activities.

Group recreation was in charge of Miss Nolze and Mrs. McLean, and included folk games and scavenger hunts.

Special programs were presented on different nights by the recreation group; the worship class, which conducted a pledge service for the Methodist Youth Fund; and the dramatics group, which gave four clever skits.

### YELL COUNTY SUB-DISTRICT M. Y. F.

The Yell County Sub-District M. Y. F. held its monthly meeting on July 10 at Spring Lake. The group met at 5:00 o'clock for a swimming party. After the swimming party the group gathered for a picnic supper which was enjoyed by everyone.

The business meeting was called to order by the president, Marilyn Nunn. The secretary-treasurer, Thomas English, read the minutes of the previous meeting. The count on attendance showed 102 present. Birta, having the largest number present, won the banner.

Churches represented were Danville, Plainview, Ola, Belleville, Birta and Centerville.

A fine worship program was presented by the Danville group.

The next meeting will be held at Birta on August 14.—Jackie Crow, Reporter

### SEBA-SCOTT METHODIST YOUTH FELLOWSHIP

The Seba-Scott M. Y. F. meeting was held at the Bird's View Church on the Waldron Circuit on July 13. The theme of the program was "The Cross." The business meeting was presided over by the president. There were ninety-one present. Brother Thomason told about the camp for Intermediates at Shores Lake.

We were invited to meet at Hartford in August. Our meeting date has been changed from the third Thursday to the second Thursday of each month.

A recreation period was held and refreshments served.—Carol Cherry, reporter

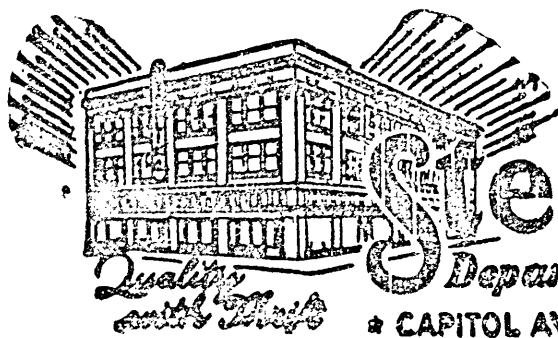
matics group, which gave four clever skits.

Mr. Harrison held the morning watch and vesper services, climaxing the week with an inspirational camp fire service on Thursday night.

The permanent canteen at the camp is directed by Robert Simpson.

Towns represented were Murfreesboro, Malvern, Blevins, McCaskill, Hot Springs, Arkadelphia, Delight, Leola, Texarkana, Manning, Sparkman, Mt. Ida, Glenwood, Prescott, Okolona, Butterfield. — Georgia Daily, Camp Reporter.

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• CAPITOL AVENUE AT CENTER •

LITTLE ROCK, ARKANSAS



**DISASTER TO MISSIONS  
IN KOREA***(Continued from page 11)*

Korea's evangelization or development as a Christian nation.

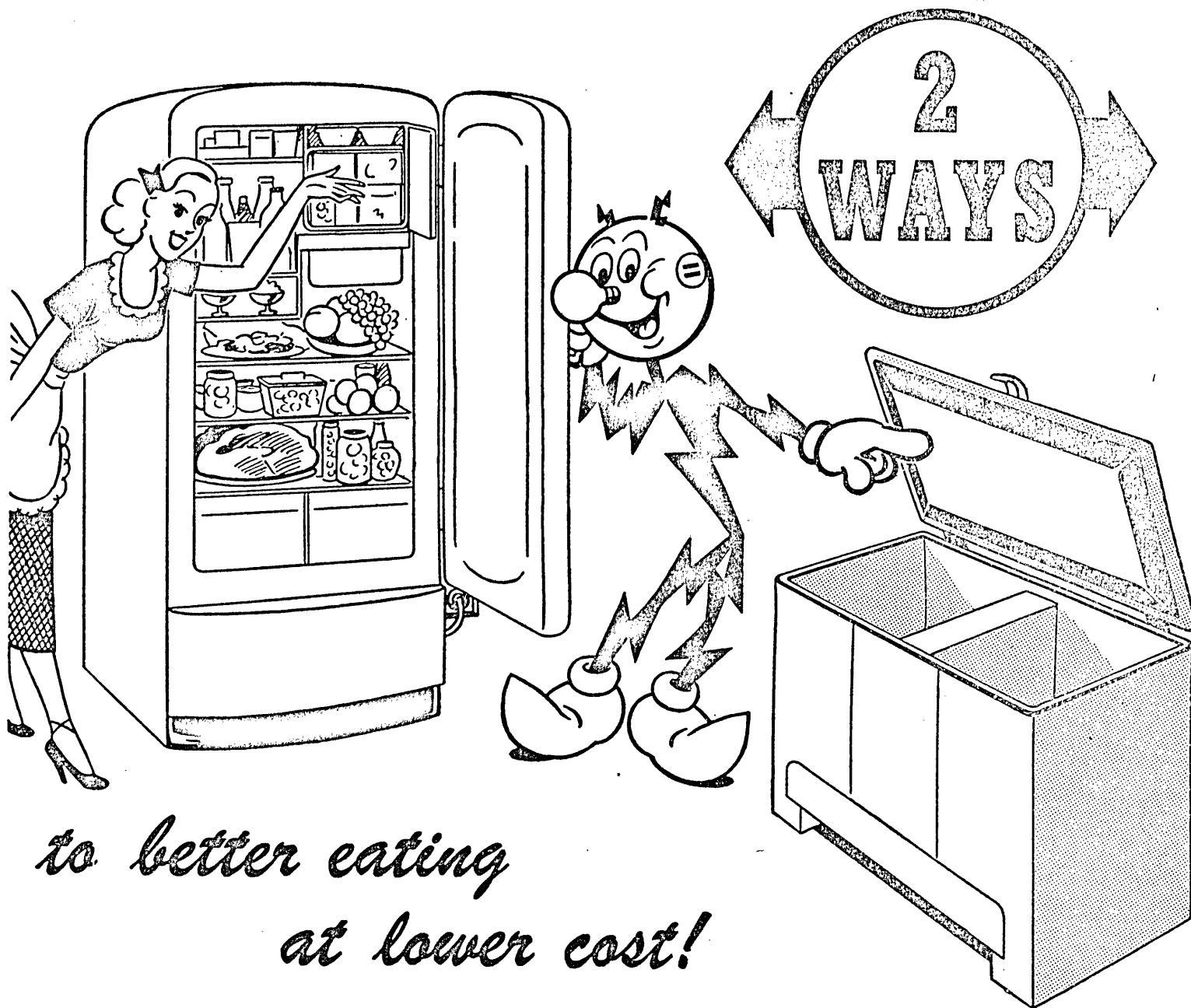
When President Rhee said that, Kris Jensen who had accompanied me to his official residence (but who now is somewhere behind the Red Curtain), jumped up and embraced the 75 year old Korean leader so

vigorously as to bring in his body-guard to investigate the commotion. I guess Jensen knew better than I did then, how significant were the President's words. For, after all, whether for today or tomorrow, the Kingdom of God is like leaven in the dough of bread. Therefore nothing that has been invested by the church or its missionaries in the cause of genuine Christianization in

Korea can be lost. We shall yet hear much from all that has been done to bring Christ and the Kingdom into Korean hearts. In the meantime it is our duty to pray for Korea as we never did before, and to give of our resources to strengthen the morale of those who are striving still to hold high the banner of Christian enlightenment in that unfortunate land.

All men are not meant for the same work; the clay that makes good brick will not grow corn.—Wesleyan Christian Advocate

The greatest mistake you can make in this life is to be continually fearing you will make one.—Man's Shop, House of Ensign. (Cape Town, South Africa)



Have you seen the new electric refrigerators? You'll be surprised at their many new features ... greater utility ... lots of frozen food storage space ... more shelf space ... faster-than-ever ice cube making, even in hottest weather!

Everything from appetizers to dessert can be prepared ahead of time and kept safely until it's time to eat. And about a penny's worth of electricity keeps the average box cold for eight hours! While you're at your appliance dealer's, see the new Home Freezers ... the amazing new appliance that enables you to buy foods at their peak of goodness and low price, and keep them fresh for months. It's a real economy—especially on the farm—where produce and meats can be quickly frozen and stored for future use.

Arkansas **POWER & LIGHT** Company  
HELPING BUILD ARKANSAS

## The Sunday School Lesson

By REV. H. O. BOLIN

Lessons based on International Sunday School Lessons; the International Bible Lessons for Christian Teaching, copyrighted by the International Council of Religious Education.



### HOW SHOULD WE FIGHT EVIL FORCES? LESSON FOR AUGUST 6, 1950

READ THE ENTIRE LESSON FROM YOUR BIBLE:  
I Kings 17:1-7; 18:20-40; 19:1-18.

GOLDEN TEXT: "How long go ye limping between the two sides? if the Lord be God, follow him."—I Kings 18:21.

#### A Great Prophet

Elijah was one of the greatest prophets of the Old Testament period. We know but very little about his early life. We have no record of his parents. We are told that he had been an inhabitant of Gilead. He is called the Tishbite which indicates he had been a citizen of a town in Gilead by the name of Tishbi, or as it was sometimes called, Tishbeh. He came upon the scene full grown and in the midst of his career as a prophet. We have but a very short period of his work, but we know that it came during the reign of Ahab who was king from 876 to 854 B. C. Elijah came before the time of the writing prophets, therefore, both his words and deeds were handed down orally from generation to generation until they were finally written into the history of the nation.

#### Three Contacts With Ahab

Elijah had three memorable meetings with King Ahab. The first is mentioned in the seventeenth chapter of I Kings.

Ahab had married a very beautiful, strong, but exceedingly wicked princess from Phoenicia, by the name of Jezebel. She was a pagan and a worshiper of the Phoenician god, Baal. She had persuaded Ahab to build a temple to her god in the city of Samaria. She was determined to change the religion of the whole nation of Israel. She began to persecute the priests and prophets of Jehovah, all of whom she had put to death, that she could find. Many people noted her strength and determination and realized that she rather than Ahab was the real ruler of the nation. To please her, they turned to her form of worship. This meant the undermining of the morals of the nation. Baal was thought to be the god of fertility or reproductivity in all realms of life—plant, lower animal, and man. The worship of Baal, therefore, led to public prostitution. In many other ways the practice of this religion cut squarely across the grain of the morals as taught in the Ten Commandments, which had been given by God through Moses some six hundred years before this time. This simply meant that the whole nation, led by Ahab and Jezebel, was in danger of turning its back upon the teachings of Moses.

The first contact Ahab had with Elijah is recorded in the seventeenth chapter of I Kings. He warned Ahab about the wickedness of the nation and informed him that there would be a three-years' drought in the land. The Lord then instructed Elijah to hide himself on a little stream called the brook Cherith. He tarried there for some two years and was miraculously fed by the ravens. The brook finally dried up and the Lord told him to go and live with a certain widow at Zarephath. He was in

this home for about a year, during which time the meal did not fail in the barrel and the oil in the cruse. Elijah also restored the widow's dead son to life.

At the end of the three years of drought Israel was in a terrible plight. The stock everywhere was dying for the want of water and pasture. Elijah then went back to Samaria and we thus have his second contact with Ahab. During the time he was away Ahab had sought far and wide for him thinking that he was the cause of Israel's trouble. He planned to take his life. When he met Elijah he tried to brow beat him but the prophet stood his ground. In the place of cowering before the king he ordered him to call together the prophets of Baal. There were four hundred and fifty of them. The meeting took place on Mount Carmel. We all recall the contest between Elijah and these false prophets. It was decided that the one who answered by fire consuming a sacrifice upon the altar would be the true God of Israel. In the midst of this contest Elijah spoke the words which are recorded in the memory verse of our lesson—"How long go ye limping between the two sides? if the Lord be God, follow him." Elijah won the contest; the people turned to God; and the prophets of Baal were all slain. For this, Jezebel swore vengeance on Elijah and he was forced to flee for his life.

Some four or five years later the third and last meeting of the King and the Prophet took place. Ahab wanted the vineyard of Naboth. He tried to trade him some more property for it, or buy it from him. Naboth refused to sell. Jezebel hatched up a false charge against Naboth and had him put to death. Ahab went down to the vineyard to take possession of it. Pretty soon there in the vineyard he came face to face with Elijah. Elijah told him that this evil deed would cost him his life. That the dogs would lick his blood at the very same place where they had licked the blood of Naboth. He also told him that Jezebel would be slain and that the dogs would eat her body. Both of these prophecies later came to pass in a very literal way.

#### Outstanding Qualities of Elijah

One of the chief characteristics of this great man's life was his courage. He had strong convictions, and was willing to stand by them even at the cost of life itself. He felt that he was standing alone against a wicked king, queen, a large number of false prophets and a misled nation, but this did not deter him. It is true there were seven thousand who had not bowed the knee to Baal, but they were of no help whatever to Elijah. The chances are he never met a one of them. They did not seem to be present at any of the contests between Elijah and his enemies, if

they were, they kept as silent as the tomb. Not a hand was lifted, not a voice was raised, by them, on behalf of Elijah or the cause he represented.

Not only was Elijah a man of strong convictions and great courage to stand by them, but he was a person of unbounded faith. He did not for a moment doubt that God would answer his prayer by fire. He also fully believed that at his prayer God would send rain. If he failed at either of these points it would have cost him his life and the cause he represented would have completely failed. One would search in vain for a greater exhibition of faith in the Scripture or any place else. Some one has said that religion is "Betting one's life that there is a God." That is exactly what Elijah did.

#### The Lesson For Us

The life of this great man should prove an inspiration to us in our day. Many evils existed in Israel in the time of Elijah. He stood firmly against them without fear. Some one has said that God and one man are a majority. This case of Elijah proves the truth of the statement. We have evils in our time. Above all things we need strong convictions, courage to stand by them, and faith in final victory through the presence and power of God.

#### The Liquor Evil

This is our quarterly temperance lesson. Not a word is said about liquor in our Scripture for today, but it is doubtful if we could find anywhere in the Bible greater passages to inspire us to do our duty. Elijah stood up against the evils of his time and fought them to the last ditch. Surely one of the greatest evils of this day is the liquor traffic. Even, the more intelligent people who make it, buy it, sell it, drink it, admit that. The person who tries to deny this impugns his own intelligence. Is there a person of reasonable intelligence anywhere who would not admit that liquor is the cause of crime—even more crime than anything else in all the world? Is there one so foolish as to think that liquor doesn't cause the deaths of thousands of people every year in our nation through accidents on the highways, accidents in other places, and murders? We have a divorce record that would blush Satan himself, and much of that roots right back into homes that have been broken by liquor. Liquor is the direct cause of more broken homes, more broken hearts, and more broken heads than any other evil outside of hell itself.

This evil is growing in our nation. We are spending three times as much on liquor as we are on public education. It is a fact that cannot be successfully disputed that some of the U. S. representatives and senators attempt to carry on the affairs of this nation while under the influence of intoxicating liquor. This is an evil of the first order, especially when we consider the present state of the world. Surely, we need people with pure hearts and clear heads at the forefront of our nation today.

Even people who argue for liquor do not do so on its merits. It has no merits. It causes a great deal of trouble and does no good. The best authorities in medical science tell us that it has no medicinal values that are not found to a greater extent and a more helpful way in other drugs. This leaves liquor out on a limb with no foot to stand on from the standpoint of being of value to the human race. Those who argue for it contend that many people are

going to have it anyway and we just as well get the revenue out of it. That is a very foolish argument. The same could be said of adultery. People are going to do that anyway. There was a time when the state and nation got revenue out of the licensing of houses of prostitution, but no sensible people argue for that any more. Even murder could fall into this class. People will go on committing murder in spite of the law against it. But all realize that there is less murder committed because there is a law against it than would be the case were it licensed. Let the short sighted people argue as they may, but the fact remains that there is far more liquor being consumed today than was the case when we had national prohibition. The very fact that there are more alcoholics in this nation now and more people being treated for alcoholism is unanswerable proof that more liquor is being consumed now than ever before.

#### We Need The Courage And Convictions of Elijah

Far too many people are like the seven thousand who had not bowed their knees to Baal, but were as inactive as a fence post and as silent as the tomb in the matter of trying to prevent the spread of the evil. The writer used to know a man who argued very loudly that the thing to do was to let liquor alone. He contended that if you let it alone it would let you alone. That man is in his grave today, killed by a drunken driver of an automobile. There was another man who argued the same thing and his little daughter was killed in the same manner. That was enough to awaken him. He never again foolishly contended that if you let liquor alone it will let you alone.

Some people contend that in a free nation all people have a right to settle this matter for themselves. That too is a very foolish argument. No person has a right to dabble with that which makes him a menace to the life and safety of other people. One person's rights end where another's begin. All have a right to the safety of limb and life, and when one person imbibes that which endangers the safety of others he is infringing upon them.

Most of the arguments for the sale of liquor are rooted in selfishness. People who sell liquor are bound to know that they are a detriment rather than a blessing to the nation. They sell it for one reason alone, and that is the profit they get out of it.

During '49, the churches of all faiths in continental U. S. made a total net gain of 2,462,723 members. That brings church membership here to the impressive total of 81,862,328—or 54.2% of the entire population.—Christian Herald.

A good husband is a rock of strength on which to lean—but there are times when he seems more like a pebble in the shoe.—Helen Rowland, Family Life.

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