

Let Us Not Be Fatalistic

WITH each succeeding day it is becoming increasingly clear that there is developing in the minds of the American people the feeling that war is inevitable. For many of us now it is not a case of "if" but a case of "when." Press and radio reports on the Korean crisis, the calling up of men in the military reserves to active duty, actual drafting of civilians for military service, publishing of the first casualty lists, the Security Council deliberations, the general state of mind and developments internationally—these and other factors that could be mentioned all contribute to the war psychosis now building up in the American mind. Indeed, governmental and military leaders have already said that this state of mind is developing too fast. The general public is willing to move faster to a war economy than these leaders think best for the people to move.

We do not profess to know all there is to be known about the prospects for war or peace and we certainly want our nation and the UN to be strong to meet any possible eventually; we believe that sooner or later the question about the aggressiveness of Communistic Russia will have to be settled, but we refuse to believe that it is inevitable that the question will be settled by all out war with Russia. It is one thing to be strong militarily to meet force with force if that be necessary; it is quite another matter to believe in the inevitability of war. For the American people to harbor such a fatalistic notion about the future is dangerous and tends to defeat the last vestige of hope for settlement by any other means. To say it bluntly, war is not inevitable and to believe such is to play right into the hands of an enemy who may have no notion of carrying things that far.

Every worthwhile enterprise has its time of testing and it is quite likely that the UN organization is having its greatest trial at the present. The lovers of freedom and peace believe that the UN is the instrument which will bring peace to the world. To say that war is inevitable is to betray our faith in the UN. Again, we say that the UN and the U. S. must be strong militarily so that if the language of force is necessary the UN will be ready. But let us not give up hope by saying that war is inevitable.

Your Money And Your Life

WHILE the highwayman says "Your money OR your life," Christ, the Lord of life says in substance, "Your money AND your life." We are frightened by the highwayman because we know that his demands are based on selfishness and his intentions include murder if necessary.

When the Master says "Your money and your life" His words are a challenge to unselfish sacrifice because we know that a wholehearted response to that demand opens for us the highway to the largest life possible this side of the gates of gold.

In the call of Christ there is no "either or" regarding the powers of our lives. Money and life, talents and time, love and service all must go into the consecration of life to the Master or that consecration is incomplete. An attempt to consecrate either life without money or money without life is equally disappointing and futile. In order to consecrate any part of life to the Master it is necessary to consecrate the whole of life to His service.

"It Matters What We Believe"

IT matters WHAT WE BELIEVE ABOUT LIFE. We sometimes are exhorted not to "take ourselves too seriously." Usually such advice is given in a facetious mood. The fact is our lives, personally, are of such tremendous importance to ourselves that we are guilty of an unpardonable attitude if we do not think and act seriously regarding life. What we believe about life usually determines the character of life we live. A well-known business man, after some business reverses that stripped him of most of his possessions, set up a new business that emphasized in the firm's name the fact that he was "Sole Owner"



of his name. It is certainly proper for one to claim to be the "sole owner" of his own name but no one can properly claim to be the sole owner of his life.

Paul says to the Corinthians, "Ye are not your own, for ye are bought with a price." This can be said of all men. We are stewards of life whether we recognize it or not. We are "debtors" and cannot rid ourselves of that indebtedness by disregarding it. To think that our lives are our own to use as temporary whims may dictate is to miss the real meaning of life and to reduce the possibilities of life to a shallow, selfish and largely useless end.

Many make the mistake of believing that, in themselves, they are sufficient for the problems and responsibilities of life. Sooner or later they discover their mistake—tragically enough this discovery, for many, comes too late. No person has in himself alone the power, the will or the wisdom to live life at its best. We must profit by the experience of those who have gone before us and the advice the counsel and the example of those who live about us. We need above all a conscience so sensitive to divine guidance that the Holy Spirit can help us keep in the pathway God has marked out for our lives.

Our belief about the ultimate ends of life has much to do with our attitude toward life at the present time. If one believes that life here ends all then for that individual life values shrink to very small proportions. If we believe life here is only the anteroom to endless life in some other world, we have thereby multiplied by infinity our conception of the values of life.

The UN In Its Greatest Crisis

IN the return of the Russian delegate to the work of the Security Council and possibly to the general work of the United Nations that peace organization faces its greatest crisis.

There was a day when, beneath our disappointments and suspicions about Russia's relation to the United Nations, there was the deep-seated hope that events would prove that Russia was at least sincere despite her studied attempts to block the work of the United Nations.

Any lingering faith in the sincerity of Russia's work in the United Nations was largely dispelled by the willful, brazen, misstatements of the Soviet Delegate Jacob Malik in his speech before the Security Council last week. It now seems to be plainly evident that Russia returned to the Security Council, not to help, but to delay and block its work wherever possible. In addition the Security Council is used as a sounding board for Russian propaganda.

The real crisis for the United Nations could come in the near future. Today the United States, in cooperation with a number of other nations, is at war in Korea in support of the decrees of the United Nations. Russia and its satellites are now in the position of opposing the decrees of the United Nations. Psychologically, that places Russia in a bad attitude before the world.

Suppose, however, that aggression breaks out in some other part of the world, as many expect. In that event the United Nations would attempt to act again to oppose the aggressor. With the Russian delegate back in the Security Council, a Russian veto would make that action by the United Council impossible. If the United States or any of its allies were to attempt to oppose the acts of aggression they would be in the position of acting where the United Nations had refused to approve action. We would then be in the position of disregarding or opposing the will of the United Nations.

That situation is a possibility and some even think a probability. If it were to develop, we would be forced to act without United Nations approval or allow communistic aggression to grow unchecked. The peace loving nations are weary and disgusted with Russian tactics in the United Nations. It remains to be seen how long it can hold together in the face of the situation that has now developed.

Representation At The Vatican Proposed

ACCORDING to press reports President Truman is being credited with the statement that he is considering the matter of naming a regular Minister to the Vatican at Rome, representing the United States at the capital or seat of the Roman Catholic Church. Asked if this would be a regular diplomatic mission such as the United States sends to sovereign governments which it recognizes the President was quoted as saying it would be.

It will be recalled that only a few months ago Myron C. Taylor, who was the late President Roosevelt and President Truman's personal representative to the Vatican, resigned for reasons of health. Now the President proposes to give such representation official standing by appointing not a personal representative but a Minister

(Continued on page 4)



Dedicated To Healing

By E. JERRY WALKER



THE little boy on the ox cart was dying. A flat, pea-sized amli seed was lodged in his lung. In the Gujarat section of Bombay Province, India, there is only one hope at such a time—the Mission Hospital at Nadiad in the Kaira District—and his panic-stricken parents rushed him there.

The youngster's condition was quickly diagnosed by Dr. Herschel C. Aldrich, and while nurse Marceline Smith quieted the parents, the child was hurried to the operating room. The doctor made a selection from a complete set of bronchoscopic instruments, and in a matter of moments, the child was well and smiling.

Had it not been for the set of special bronchoscopic instruments, and a doctor skilled in their use, this boy would have died. Thanks to you, he—and many another like him—is alive and well today.

What did you have to do with it? Well—first of all, it was your contributions to the Crusade for Christ that bought the bronchoscopic instruments that saved the child's life. Second, through your mission board you have been, since 1911, helping to support the hospital at Nadiad.

When you read about the riots in the Punjab in October, 1947, they no doubt seemed extremely remote. So the Hindus and the Moslems were killing each other. What could you do about it? Perhaps you didn't realize it at the time, but you already were doing something about it. Your dollars, contributed to the Crusade and to missions were being put to work. Bishop J. W. Pickett, in response to an appeal from the new Indian Government, sent an urgent request to the staff of the hospital at Nadiad.

Within hours, Dr. J. Stuart Staley and 13 members of the staff—nurses, compounders, anaesthetists, laboratory technicians—were enroute to New Delhi. They hastily set up a 200-bed emergency "hospital" in an abandoned school. When they paused ten days later for breath, they had completed 68 major operations and treated 420 emergency cases. One morning the busy hospital staff was surprised to learn that the visitor who had been making the rounds with Dr. Staley was Mahatma Gandhi. He had been unstinting in his praise of the work carried on by the hospital staff.

The Punjab incident, followed by three weeks in Kurekshetra, meant the sacrifice of a full month's earnings for the hospital plus the salaries of the entire staff, not to mention the surgical materials which were used. It was a \$7,000 investment in good will. And you made it possible!

Yes, the Methodist Mission Hospital at Nadiad has been a grand success. Started in 1911 by Dr. Alexander Corpron in a made-over missionary bungalow, it has grown from nothing to a hospital where 18,000 out-patients a year are treated, where over 2,200 operations are performed annually, 1,590 X-rays taken, 20,000 laboratory tests made, 3,300 in-patients treated, and 115 persons employed on the staff. And this has even more significance when you consider that the average, well-equipped hospital in the United States treats only 2,535 patients a year.

These statistics—coupled with the wonderful devotion of the staff—

might lead you to believe that the hospital at Nadiad is located in a magnificent building like Johns Hopkins in New York or Wesley Memorial in Chicago. There is no question that it should be. Unfortunately, it is not. For, unbelievable as it may seem, the Nadiad Hospital, up to this year, has been situated in that same, inadequate, made-over missionary bungalow where it was begun 39 years ago!

The staff has performed operations in surgical wards that have no windows, the only ventilation coming from doors at opposite ends of the room. Patients are bedded in wards that are dark, a welcome retreat for malaria-bearing mosquitoes that swarm at will during the rainy season when clothing turns musty and a furry mildew forms on shoes. Doctors work in examining rooms so small that it is difficult for both the doctor and the patient to be in the room at the same time. The X-ray and dark room were once the bath and dressing rooms of the bungalow. The nurses' duty room is a small veranda, open on one side, adjoining one of the surgical wards. Inadequate plumbing, no private wards, no long-hoped-for nurses' training school, no pediatrics ward.

Yet, in spite of all these handicaps that seek to smother the hospital like a monsoon rain smothers a bonfire, what a wonderful work is be-

ing done! What appreciation is shown by the Indian populace. "We want to come to a mission hospital because here we know we will be able to receive necessary care and treatment without having to tip the nurses and dressers with every new bandage or dose of medicine."

"In a mission hospital we know that our women are safe."

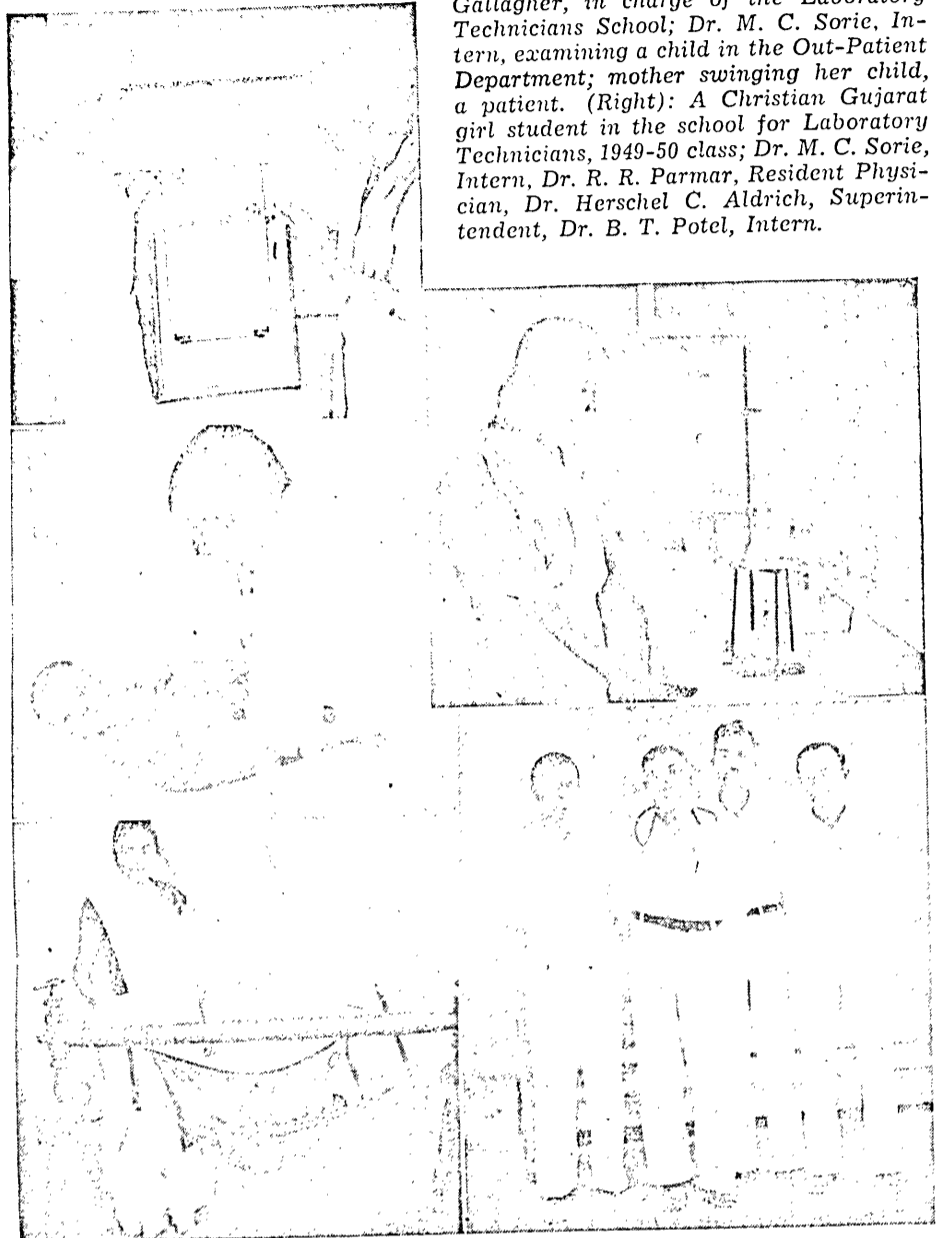
"We see your teaching of the Bible and of your Christ every day in the way your doctors and your staff care for us."

"In your hospital we know we will be treated like people, not like the sweepers and outcasts that we were born."

So high is the prestige of the Mission that other, local organizations, seeking to increase their financial earnings, have been known to use the name. They calculated that the title "Mission Hospital" is so honored in India that it would draw people to their doors.

Mainsprings of the Nadiad Mission Hospital staff are Dr. Herschel C. Aldrich and his wife, Mildred. Dr. Aldrich, who was born in India of missionary parents, is a graduate of Ohio Wesleyan University, and received his M. D. degree from Ohio State University. Mildred Stewart Aldrich, daughter of a minister in the Northeast Ohio Conference, also attended Ohio Wesleyan and later took Technician's Training at White Cross Hospital, Columbus, Ohio. The

Reading down (left): Marceline Smith, Superintendent of nurses, and Hannah Gallagher, in charge of the Laboratory Technicians School; Dr. M. C. Sorie, Intern, examining a child in the Out-Patient Department; mother swinging her child, a patient. (Right): A Christian Gujarat girl student in the school for Laboratory Technicians, 1949-50 class; Dr. M. C. Sorie, Intern, Dr. R. R. Parmar, Resident Physician, Dr. Herschel C. Aldrich, Superintendent, Dr. B. T. Potel, Intern.



Aldrich's have four children, Douglas, 20, who is now attending Ohio Wesleyan, Nancy, 17, who recently was graduated from Woodstock School in Mussoorie, India, and Ann and Carol, who are in second grade and Kindergarten.

Dr. J. Stuart, who took charge while the Aldrich's were on furlough, has now returned to the United States himself. This leaves a heavy burden on the resident Indian doctor, Ranchhod K. Parmar, a graduate of the Miraj Medical School, who has been with the hospital since 1936.

Part of that burden will be shared by Miss Marceline Smith of South Charleston, West Virginia, who arrived last September to take over duties as Nursing Supervisor. She is replacing Miss Wilhemina Cracknell, the only British missionary on the staff, who is on furlough. Nursing supervisor since 1913, Miss Cracknell will be welcomed back enthusiastically to another term of service when her furlough has ended—if her health will permit.

Also ready to share responsibilities is Miss Hannah Gallagher, of Cleveland, who has charge of the hospital's laboratory department. Having just completed a three-year furlough, during which she taught at the Ohio State Medical School, she has now opened a school for laboratory technicians at Nadiad

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THE DEVOTIONAL PAGE

REV. ROY I. BAGLEY, Editor

FROM THE BOOKSHELF

Paul was in his true and natural character a man of peace. . . .

Paul was obviously of a strongly emotional temperament. . . .

Paul had none of the apathy of the Stoic or the kind of transcendence we associate with the mystic or the hero. His feelings, in fact, are more than ordinarily dependent upon the propitiousness of his environment. . . .

One who attempts to apply principles to actual human situations can never be perfectly consistent, no matter how adequate and appropriate his principles may be. . . .

But he (Paul) was at heart the intinerant, the pioneer. His eyes were on the distant frontier beyond which the gospel had not yet penetrated. . . .

From CHAPTERS IN A LIFE OF PAUL by John Knox

THAT MOST EXCELLENT GIFT

Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins. Beloved, if God so loved us, we ought also to love one another.

Christian love is a new and total thing, not just one more virtue added to a list of others. It is born in us when we know and answer God's great love for us.

In the Christian sense, to love men means to take toward them the attitude that God takes; intense and unflagging concern for their highest welfare and of complete sympathy with all that they experience.

It means to share God's purposes for their salvation and their eternal happiness and His eagerness to seek and to save at the cost of uttermost sacrifice. It means to see our fellows as God sees them and to serve them as He serves them in unlimited self-giving.

Since Christian love is thus primarily a matter of attitudes and purposes, it is rooted in the will rather than in the emotions. Though feeling is one of its elements, it is not like other kinds of love. That is why, in the Christian sense, we can truly love people whom we have never seen and even people whom we dislike. For it is possible to have a deep concern for their highest welfare and to serve them in all sincerity. So Jesus could rightly command us to love, because Christian love, being an attitude and a purpose, is within the control of our will; and we can if we will.—Forward.

Reporters and editors bear great responsibilities. Much of today's news is loaded with ideological gunpowder.—Hugh Baillie, president of United Press.

The free world can resist the universal pressure only by being strong enough to deflect it. You do not argue with a flood—you build dams.—Economist. (London)

Use what language you will, you can never say anything but what you are.—Hoard's Dairyman.

THE LOST CHRIST

*Your skill has fashioned stately creeds,
But where is He, we pray—
The friendly Christ of loving deeds?
He is not here today.*

*With sentences that twist and tease,
Confusing mind and heart,
You forge your wordy homilies
And bid us heed your art.*

*But where is He—or can you tell?—
Who stilled the brother's strife,
Who urged the woman at the well
To live a better life?*

*Where is the Saint of Galilee,
Crude Peter's faithful guide;
The man who wept at Bethany
Because His friend had died?*

*We weary of your musty lore
Behind dead walls of gray;
We want His loving words once more
By some Emmaus way.*

*Give us the Christ who can bestow
Some comfort-thought of death.
Give us a Christ our hearts can know—
The Man of Nazareth.*

—Thomas Curtis Clark

AN INVITATION

"Come unto me, all ye that labour and are heavy laden, and I will give you rest . . . For my yoke is easy, and my burden is light." (Matt. 11:28, 30)

A young preacher had just finished his evening meal and night had almost come. There was one more call to make, however, so the pastor went out to his car. As he settled in the driver's seat he heard someone calling. It was an elderly hunchback who was saying, "I want to talk with you, preacher." The original call was not made that night for this man brought out of his years of experience a rich interpretation of Jesus' invitation. "Come unto me, all ye that labour and are heavy laden, and I will give you rest . . . For my yoke is easy, and my burden is light."

Here was a man who had known nothing but hard labor all of his life. His whole being reflected the struggle. Yet he was saying to his pastor that he had found this rest of which the Master spoke. He even made his pastor realize that when Jesus gave this invitation, He was thinking of the busy, overworked men and women of today. The hard-pressed businessman, the tired and nervous housewife, the students loaded with studies and social activities—all who are too busy to take on anything else are included in the Master's invitation.

How could Jesus speak of rest and the taking of a yoke in the same breath? This sounds as if an additional burden must be taken up if one follows the Master. But let us remember that Jesus grew up in a carpenter shop where one of his tasks was to make ox yokes. This writer has seen horses wearing padded collars literally go wild with pain when a tiny spot is rubbed raw under these soft collars. Think, then, how painful an ill-fitting yoke would be. The lightest load would be very difficult. Again, a perfect

fit would enable the animal to pull the heaviest loads with comparative ease.

When Jesus said, "My yoke is easy," He must have been referring to a way of life—the way in which the heaviest loads may be pulled with the greatest ease. Some people find the smallest tasks a great difficulty. Others carry heavy responsibility with comparative ease. As we follow the Master's way of life, we can throw our full strength into the journey and enjoy it. The "yoke" actually becomes easy.

We are still wondering, however, what is meant by, "My burden is light." We are not interested in additional burdens. We are entirely too busy as it is. How can a burden be light?

Let us look at it this way—Two boys are going out on an overnight hike. They are carrying the same amount of equipment. Their packs weigh exactly the same. One lad has great difficulty carrying his gear while the other one has an easy time. What is the difference? ONE OF THESE BOYS KNOWS HOW TO CARRY THE LOAD! He knows just how to pack it, tie it up, and place it on his back.

Jesus is the unquestioned Master of life who knows how to carry the heaviest responsibility. He knows what it is to face more than any human can stand and where to find that added strength. Furthermore, He wants to help each of us.

Our great trouble is that we want to follow too many masters. We want to follow Jesus; but we also want to follow the crowd. We drive ourselves into the valley of indecision where there is inner conflict and where life becomes a burden. Then we finally decide to let Jesus

PRAYER FOR THE WEEK

Father in heaven, we thank Thee for Thy gracious invitation to us. To every people and in every age Thou hast held out Thy hand of love and forgiveness. We have seen this in the life, teachings, death and resurrection of our Lord Jesus Christ. In our sorrow Thou hast called us to comfort our troubled spirits. In our sins Thou hast called us to forgive and cleanse us. In our temptations Thou hast called us to renewed strength to overcome. In our time of need may we always listen for Thy Voice as Thou dost call us to Thyself to give us strength in time of need. Keep us ever grateful for Thy nearness and concern. We pray in Jesus' name. Amen.

OUR BIGGEST CHALLENGE

Returning home from Calcutta by train, I was in a compartment with two Hindu gentlemen who had differing ideas about their religion. One opposed animal sacrifice, whereas the other expressed the idea that a few people couldn't stop the world from butchering animals for meat, and so it wouldn't do any good to oppose it. The first then said, "Yes, but Hinduism is a progressive religion, and should advance as culture and knowledge advances. All other religions are standing still."

Is this the impression that we American young people, whether in foreign countries or our own, are presenting?

Our religion is rooted firmly in Christ's teachings, unchangeable, but our actions must show that we are interpreting these teachings continually with new vision and inspiration.

America is considered a Christian country by this land where it is unheard of to have no religion. After reading in the newspaper of a lynching in the United States, the Indian rejected Christianity.

Deuteronomy 2:2, 3 says, *Then the Lord said to me, 'You have circled around these highlands long enough; turn northward.'*

Rededicate your own life today so as to press forward in the face of all obstacles. In this way we can show our neighbors, our countrymen, and the world that Christianity is a dynamic, living force.

O Lord, guide us and give us courage to show to all men that our lives are progressing by being completely in thy hands. Amen.—In Power.

have first place in our lives. We move out of the valley of indecision and onto the road of victory. Nothing can stop us, for we are working hand-in-hand with eternal Power—We have become persons with a purpose.

Now we begin to see how Jesus can say He will give us rest unto our souls. When we are moving toward a definite goal, when we are working hard in that direction and we begin to see results from our labors, then we can lie down at night thoroughly exhausted and yet find "rest unto our souls."

Each of us has AN INVITATION from Jesus: "Come unto me, all ye that labor and are heavy laden, and I will give you rest . . . For my yoke is easy, and my burden is light."—George Stewart.

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BUS COMPANY GIVES FREE RIDES TO CHURCH

By Religious News Service

JACKSONVILLE, Fla.—For the next 90 days at least, residents of this city may ride to and from church and Sunday school free of charge, Wiley L. Moore, president of the Jacksonville Coach Company, announced.

All they have to do is tell the driver "I'm going to church," or "I have been to church," Mr. Moore told a luncheon meeting of local ministers. The free rides started July 30.

The company estimated the cost of the plan at from \$1,000 to \$1,200 a Sunday, but said it would reduce advertising to defray part of the expense.

Mr. Moore said the program of free rides was taken under consideration after he had made a trip to Washington, D. C., and discussed the "critical" world situation with several Congressmen.

"The Church is the backbone of the nation," he said, "and if the churches fall by the way-side, we are finished."

Administration of the program will be strictly on the honor system, it was stated, with no special passes or identification necessary.

"There will be some cheating," Moore said, "but it will be on the conscience of the defrauding rider." He added that the individual's conscience might hurt him enough so that he would start going to church.

In a newspaper advertisement, Mr. Moore said that "the world today is divided into two armed camps—those who believe in God and trust in God, and those who, like the fool, 'hath said there is no God'."

"We in the United States are thankful that the vast majority of our people are in the camp of God," he added.

"We cannot sit idly by and be followers of God in name only, but we must let God and our enemies know that we believe in Him and trust in Him by praying to Him in the Church of our choosing.

"Never has there been a time when our country has had more need for Divine Guidance, so go to Church and Sunday school on Sunday and pray for more brotherly love among nations and for more tolerance, kindness and understanding among ourselves."

Mr. Moore said the company hopes to make the program permanent after a trial period of 90 days.

THE NATIONAL CHRISTIAN COUNCIL in Shanghai is planning to call a national gathering of all Christian denominations in China to reevaluate the work of the last hundred years and consider the possibilities of working together on a concentrated program of Christian work in keeping with the times, it is announced by Bishop Z. T. Kaung, the General Secretary.

NEWS AND NOTES ABOUT FACTS AND FOLKS

REV. JAMES W. WORKMAN, JR., was the inspirational speaker during Youth Activities Week at First Methodist Church, Morrilton, where Rev. Hershale J. Couchman is the pastor.

REV. ALFRED A. KNOX, our pastor at West Memphis, is to be on the program of the Convocation for Adults at Oklahoma City, Sept. 12-15. He is to be the leader in four sessions in which audio-visual materials will be previewed.

REV. A. L. RIGGS writes from Memphis that his wife was discharged from the hospital on August the first and would return to their home at Plainview. They want to thank their many friends for their prayers, kind letters and cards they received while there.

REV. J. ALBERT GATLIN, Secretary of the Town and Country Commission of the North Arkansas Conference, will speak next Tuesday, August 15, at a Town and Country Convocation to be held at Shorter College in North Little Rock.

REV. J. W. MOORE writes: "We are now getting settled down in our new charge. Mrs. Moore and I are very happily situated. Since we came to Caraway, the people have warmed our hearts and lives. With the cooperation of the people, we will continue to make progress in all our organizations of the church."

REV. O. E. HOLMES, our pastor at DeWitt, reports that their mid-week service, organized since the last Annual Conference, has not had less than sixty in attendance since its organization. He has also organized a young adult class in the church school with an enrollment of thirty-one.

MR. R. E. SHORT of Brinkley, a member of the board of stewards there, will speak at the morning service at the Methodist church, August 13, in the absence of the pastor, Rev. Jesse L. Johnson, who is to be away on vacation. Mr. Short is vice-president of the National Farm Bureau, and fills many speaking engagements all over the United States.

REV. K. K. CARITHERS, pastor of Marysville-Fredonia, writes that recently he held a meeting at Fredonia with Rev. Ralph Mann doing the preaching. There were two additions by profession of faith. This week they are in a meeting at Bethel with Rev. D. L. McCauley doing the preaching. They report wonderful attendance and a growing interest daily.

REV. JESSE L. JOHNSON, our pastor at Brinkley writes, "Rev. J. J. Galloway, one of our dearly loved retired ministers of Ft. Smith, preached to an overflow congregation at Brinkley on Sunday evening, July 23. There were some one hundred youth present in the large congregation who were thrilled by the lovely Christian spirit and dignity with which this eighty-one year old minister preached. This was the first night of the Galloway-Tolleson M. Y. F. sub-district caravan week of activities. The following night the sub-district was officially dedicated in honor of Brother Galloway and Dr. F. M. Tolleson. Brother Galloway was pastor of the church at Brinkley from 1928 to 1933."

REV. AND MRS. J. E. COOPER will leave on next Wednesday to be gone a few days. They will spend Wednesday night with their friends, Rev. and Mrs. William Pomeroy in Ruston, La. Then on Thursday, they will go to Bryan, Texas, where they will remain until after Sunday, August 13th. On Saturday, the Rev. Mr. Cooper will perform a marriage ceremony, and on Sunday he will preach at the Methodist Church in Bryan, Texas. During the time the pastor is away, there will be no morning services. Arrangements have been made with the Presbyterian Church to have joint-worship services. On the night of Sunday, August 13, services will be held there, and on the night of August 20, here. The Rev. Mr. MacPherson will preach. On Sunday, August 27, a full schedule of worship

REV. C. J. WADE PASSES AWAY

On last Monday, July 31st, Rev. C. J. Wade, our pastor at Huntington, passed away after only a brief illness. Brother Wade was at Shores Lake near Mullberry at the time of his death. He had been in ill health for several months.

Brother Wade was admitted on trial into the North Arkansas Conference in 1916, and has been in the active ministry since that time.

The funeral service was held last Wednesday at the Methodist Church at Scranton by Dr. W. Henry Goodloe, district superintendent of the Ft. Smith District. Burial was in the Prairie View cemetery. A more complete report will be published later.

NOTICE, LITTLE ROCK CONFERENCE MINISTERS

It has been brought to the attention of the Little Rock Conference Group Insurance Committee that there are some ministers who are participating in the Group Insurance Plan who have not paid the premium for the first quarter of the new conference year. The Group Insurance Committee wants to be as lenient as possible, but by conference action, these premiums will have to be paid at once or the policies must be cancelled. Pay all premiums to Mrs. Inez Whyte, 204 N. Monroe, Little Rock, Arkansas.—Little Rock Conference Group Insurance Committee

MRS. J. W. RHEA OF WALDO MAKES RADIO TALKS

When the third General Assembly of the Woman's Society of Christian Service met in Cleveland in April a movement was launched to try to enlist every Methodist woman in the National Citizens Roll Call of Methodist Women. The purpose of this project is to make every Methodist woman an informed, voting citizen. Mrs. J. W. Rhea of Waldo, president of Waldo Woman's Society of Christian Service, and Recording Secretary of Camden District W. S. C. S., volunteered her services on the Speaker's Bureau and has made two radio talks on "Why Should I Vote?" Mrs. J. Seab Holt, Secretary of Status of Women, Little Rock Conference, and Mrs. Earl Cotton, Secretary of Christian Social Relations, both of Little Rock, are jointly responsible for this movement in Arkansas. Mrs. Cotton presented Mrs. Rhea over radio station KVLC in Little Rock July 24th. Mrs. Rhea had previously given her talk over station KVMA at Magnolia where she was joined by Mrs. J. G. Brown, Secretary of Status of Women, Camden District W. S. C. S. Mrs. Rhea's address is found on page seven of this issue of the *Arkansas Methodist*.

REPRESENTATION AT THE VATICAN PROPOSED

(Continued from page 1)

with diplomatic standing to represent the nation at the Vatican.

It is fortunate that the Senate of the United States has the final voice in this matter since all Ministers to other governments appointed by the President must be approved by the Senate. We cannot believe that the Senate will approve any representation at the Vatican since practically every Protestant denomination has gone on record as being opposed to such action. Just so Senators Fulbright and McClellan may know personally what you think, a letter addressed to them in Washington will help to further record Protestant thinking on this matter.

services will be resumed.—Bulletin, First Methodist Church, Warren

CURRENT NEWS IN THE RELIGIOUS WORLD

Selected from Religious News Service Releases

Church Peace Group Heads Back Korea Policy

United Nations policy in Korea and its endorsement by religious and secular groups were approved in a joint statement released at New York by Dr. Ralph W. Sockman, president of the Church Peace Union, and Dr. Walter D. Head, president of the American Council of the World Alliance for International Friendship Through Religion. Churches of all faiths were urged in the statement to offer special prayers in connection with the Korean war. The two churchmen expressed the hope "that out of this unfortunate conflict will come a renewal of our faith in the United Nations, in true liberty and universal human rights and in the ideal of peace and justice. The invasion of South Korea constitutes a clear-cut case of aggression," the statement declared. "The combined action of the United Nations and many individual states working through the United Nations in this instance, may well serve to strengthen the moral force of the United Nations and to demonstrate that the world organization is determined to put down aggression whenever or wherever it is found. We would point out also that the support which the United States has given to the resolutions of the Security Council in connection with Korean action entails new responsibilities and places us under a solemn obligation to make it clear to the world that our action is based on ethical principles.

Ask Food Surpluses Be Sent To India

A plea that the United States government send surpluses of wheat and other commodities to aid the starving millions of India, was made by a southwide Methodist missionary conference at Lake Junaluska, N. C. The action was taken following an address by Bishop J. Washkom Pickett, veteran missionary to India, who declared that Communists were prejudicing the people of India against the United States by making much of America's failure to share unused supplies.

Methodists Add 600 Men's Clubs

Some 600 new Methodist men's clubs were formed within the past six months, it was reported at the annual meeting in Chicago of the Board of Lay Activities of the Methodist Church. This brings to 2,011 the total number of chartered groups of Methodist men. To mobilize manpower for stewardship, evangelism and church extension work, the Board is seeking to reach a goal of 5,000 Methodist men's clubs by the next General Conference of the Church in 1952.

Baptist Congress Condemns Race Discrimination

Resolutions condemning racial discrimination and genocide were approved unanimously by the Baptist World Congress at Cleveland. The statement on racial discrimination said that "discrimination based on religion, culture, color and race provides fertile soil for the development and spread of Communism, fascism and other anti-social programs." Admitting that "we Bap-

LOOKING AT RELIGION

By DON MOORE



tists ourselves are not free of prejudice and discriminatory practices against racial and cultural groups in our worship and communities," the delegates declared that such practices were "ethically and morally indefensible and contrary to the gospel of Christ and the principles of freedom for which Baptists stand."

Ancient Bible Manuscript Discovered

Egyptian and American scholars engaged in microfilming ancient documents in St. Catherine's Monastery on Mt. Sinai have discovered what is believed to be the oldest copy of the New Testament in Greek and Syriac. Written on gazelle's hide, the manuscript dates from the fourth century and includes a translation of the Bible in Arabic, written over the Greek text and on the margins. The manuscript is also crammed with the story of early Christian saints. According to Dr. Wendell Phillips of Philadelphia, president of the American Foundation for the Study of Man, the manuscript is worth a million dollars. The foundation undertook the expedition on behalf of the Library of Congress which ordered the microfilming of more than 500,000 pages of ancient manuscripts in what is believed to be the world's oldest Christian monastery. Experts at Alexandria believe the discovery to be the most important in early religious literature. Professors of the College of Arts, Farouk University, Alexandria, who are collaborating with the American experts, have sent a detailed explanation to King Farouk of the new find which adds to Egypt's Christian heritage.

Air Force Orders Reserve Chaplains To Duty

The Air Force announced at Washington it will order 50 Reserve chap-

lains to active duty. Chaplains called up will be captains and first lieutenants under forty-two years of age. At the same time, the Air Force asked church groups to help recruit 300 more young clergymen for Reserve commissions.

Pope Pius Issues Appeal For Peace

Pope Pius XII has called upon Catholics of the world to unite in prayers for peace and in penitential works "to placate the majesty of the Lord, offended by so many grave public and private crimes." In a new encyclical letter, the Pope alluded to "dark and menacing clouds that are now the cause of so much fear," and appealed to the heads of governments to bend their efforts toward the attainment of "true peace" among the nations. True peace, the Pontiff said, could not co-exist with international hatred or greed. Only when the "Christian commandments shape public and private life" could there be hope for "fraternal concord" among nations and races, he said.

Increased Religious Interest Reported In Canada

There is a quickening of interest in religion which has netted significant gains in membership for Canadian churches in the last few years, a survey shows. Parallel with the growth of interest in religion has been an increased interest among church people in the ecumenical (world church cooperation) movement, culminating in the holding of 12 international church conferences in Canada this summer. Some church leaders interviewed said that the renewed interest in religion heralds the beginning of an era in which religion will play an increasingly larger role in the affairs of the every-day life of the average Canadian.

Movie Theaters To Push Prayer For Peace Program

Twenty-four local motion picture theaters will cooperate in a city-wide Prayer for Peace program to begin at Sacramento, Calif., August 14th. The Rev. John J. Hinkle of Christ Unity Church said that the theater managers plan to run announcements on the screen to remind patrons of the noontime prayer programs. Mr. Hinkle also reported that final arrangements have been made for all local radio stations to participate in the program by devoting one minute to prayers for peace for a 30-day period. The one-minute pause will be either at noon or 30 seconds past noon depending upon individual broadcast schedules. The minute will consist of organ music, a prayer by a minister who will remain anonymous, and a period of silence for the listener to pray for world peace in his own way. The peace prayer plan was originated by the Sacramento Ministerial Association after a meeting with representatives of civic and business organizations. Arrangements are being made to carry the prayer program at noon over public address systems in downtown stores and in the city's parks.

Compromise Solution Believed Reached In Syria's State Religion Issue

Christian minority leaders and drafters of Syria's new constitution have reached a compromise solution to the issue of making Islam the official religion of Syria, according to Sayed Haydar, chairman of the Mixed Constitution Commission. Article Three of the new constitution which declared Syria a Moslem state, has been modified following suggestions by Christian and progressive Moslem deputies in the Constituent Assembly. The modified form is expected to pass the Constituent Assembly despite violent opposition by supporters of the Moslem Brotherhood, which first pressed for making Islam the state religion of this Arab republic.

Article Three as amended declares:

- The religion of the President of the Republic is Islam;
- The Islamic Fiqh (Moslem jurisprudence) is considered the main source of the State's legislation.
- The State guarantees freedom of worship and respects all "inspired religions." ("Inspired religions" according to Islam are Judaism and Christianity.)

(d) The State guarantees the personal status (authority over marriage and divorce cases) of all minority groups.

In addition to Article Three, the amendment inserts the following paragraph in the preamble of the constitution: "The majority of the Syrian people being Moslem, they declare the State's attachment to Islam and closer cooperation with Moslem peoples all over the world, resolve to combat atheism and moral degradation, and promise to build the new state on moral foundations as prescribed by Islam and the "inspired religions." The amendment has been approved by the People's party, which is now in power and which has a majority in the Constituent Assembly.



THE CHILDREN'S PAGE

ANNIE WINBURNE, Editor



IN STORYLAND

THE PAINTING

By Ruth Speece

Joy Marie stood at the window looking out at the rain. In sheets it lashed at the pane, and showered the grass and flowers. A stream of muddy water was running through her playhouse under the maple tree, washing away the bright colored pebbles she had used to mark off the room. She would have to find new rocks when the sun came out again. With a sigh she turned away from the window. "I wish the rain would stop," she said. "I'm so tired of staying indoors."

Mother looked up from her sewing. "Why not try the new box of paints Aunt Loretta sent?" she asked.

Joy Marie had forgotten the paints. Happily she went upstairs to get them, and was soon sprawled out on the rug with the water color box before her, painting a picture. For a long time she worked, splashing colors on the paper, until at last she was satisfied with her work. "I'll hang this big sunset in my room," she explained. Mother had gone to the kitchen to prepare supper, and Joy Marie ran to ask her for some thumb tacks, leaving her papers on the floor.

Meanwhile Joy Marie's big sister, Lucy, came into the living room with a broom and began to sweep the floor. Into the fire went the papers where they flashed up in a bright flame, then they crumbled away to ashes. Joy Marie entered just in time to see them disappear. "Oh," she cried, "you've burned my sunset! My beautiful sunset. I was going to hang it in my room!"

"Well, you can make another," Lucy snapped. "I don't see why you have to make such a mess on the floor anyway. You know Dave's coming tonight."

Sobbing, Joy Marie started upstairs. "I hate you," she cried. "I hate you. I wish I might never, never see you again!" Into her room she ran, slamming the door behind her, and flung herself face down across the bed where she cried for a few minutes, then got up and dried her eyes. She had thought of a way to get even with Lucy. On the bureau was her sister's photograph book which she had borrowed to look at this morning. In the book was a picture of Lucy's boy friend. If she tore up that picture Lucy would be sorry. She turned the pages, searching for it. Here was a snapshot of Joy Marie all bundled up in a big coat. How funny she looked! That was the spring when she took pneumonia and almost died. How pleased she had been to get outside again for a little while the day this picture was made. Who wouldn't after all those days in bed? What would she ever have done without Lucy, the wonderful stories she told and the games she invented to play with Joy Marie while she had to stay indoors.

From the next page the impish face of Rags, Joy Marie's little dog, looked out at her. She had found Rags down by the railroad tracks



A HAPPY DAY

*A family picnic is just lots of fun,
Dad enjoys it as much as anyone.*

*When the lunch is spread, my, how he can eat,
He says it's not often he gets such a treat.*

*Our family has found this a happy way
To bring to a close an August day.—A.E.W.*

with his foot bruised and bleeding. Bad boys had hit him with stones. That day Lucy had bandaged his foot and made a warm bed for him in the woodshed.

Here was a picture of Lucy helping Joy Marie build a snowman. What fun they had had together. Suddenly Joy Marie remembered what she had said to her sister. What if she really never saw her again! How terrible that would be! After all, how could Lucy know she wanted to keep the picture she had painted?

Silently she opened the door and tip-toed downstairs. Lucy was sitting before the fire in the living room with her head in her hands. Why she was crying! Joy Marie slipped up behind her and put her arms around her neck. "I love you," she whispered. "I didn't mean what I said."

Lucy hugged her close. "I'm sorry I was cross with you," she replied. Just then a tear ran down Lucy's chin and splashed on Joy Marie's nose. They laughed together, then Lucy said, "Get your paints and I'll help you make a new sunset. See the sun's coming out, and we'll have a lovely real one to copy."—North Carolina Christian Advocate.

Little seven-year-old Joe's mother was proud of his curly hair, but his Uncle Joseph was continually teasing him and calling him a girl. One night Joe ended his prayer with: "God bless mamma and God bless papa," when his mother said to him, "Joe, you forgot to ask God to bless Uncle Joseph." The little boy answered, "Well, God can bless him if he wants to, but he needn't do it to please me."

IN THE WORLD OF BOYS AND GIRLS

RED THE FOX

Down in South Brewer, Maine, two little children are followed about by a lovely little playfellow. At first people could hardly believe their eyes seeing a small red fox on the streets, acting just like any playful puppy.

Asking the children where they got the fox, the people listened to the true childish version of how Red came to be their pet.

"Daddy was coming home from a fishing trip way up to Harrington Lake, when he saw a little animal in the road. He got out of the car and went over to it, picked up a baby fox, and put it in the car, for it was sick or hurt; Daddy didn't know which.

"When he got home, Daddy made a bed for the fox in the cellar, and took care of him until he was strong, then one day he took 'Red' way up in the woods and left him, because Daddy wanted him to find some more little foxes to play with.

"We missed Red because he was just like a puppy, playing with us, and was never tied or never ran away. Mother let Red go anywhere in the house, and he even slept in the chairs. When he wanted to go out he went to the door and barked, and by and by we would hear him bark and scratch at the door, then we would let him in.

"After Red had been gone two days we heard an awful scratching and barking at the kitchen door. Daddy went to open it, and in came Red like a flash, around and around thought he would eat us up.

"Dogs chase Red sometimes, but they can't catch him. Red never bites; he only takes our hand in his mouth not even nips."

When asked who the fox liked best, the children both said, "Daddy. You know he saved Red's life; why wouldn't he love him best?"

Daddy says "Red adopted us, and wants to live here with our family."
—Our Dumb Animals.

JUST FOR FUN

DeTwitter—"Last night my wife dreamed she was married to a millionaire."

DeTweet—"Lucky dog! That's what my wife thinks in the daytime."

The Husband: "I wish you wouldn't talk while I'm shaving. You've made me cut my chin!"

The Wife: "Never mind, dear — you've got two more."—Watchman-Examiner.

"Are you an actress, Auntie?"
"No, darling, why do you ask?"
"Because Daddy said when you came we'd have a scene."

Little Anna's father was a baseball fan and had taken her to several games. One day she went to church with him. She wasn't much interested in the sermon until the older men near the pulpit began to shout "Amen!" On the way home she looked at her father and exclaimed "Say, pop, who were the men up front rooting for the preacher?"

An old gentleman who was searching for his hat was profuse in his thanks to the man who pointed out that it was on his head.

"But for you, sir," he said, "I would have had to go without it."
—Christian Herald.

A frog caught in a deep rut in a road and, in spite of the help of his friends, could not get out. Finally his friends left him there in despair, but the next day they saw him out of the rut and as chipper as ever.

A BOY'S PRAYER

*I pray, whatever wrong I do,
I'll never say what is not true;
But willing at my task each day,
And always honest in my play.*

*Make me unselfish with my toys,
And generous to the other boys;
And kind and helpful to the old,
And prompt to do what I am told.*

*Bless every one I love, and teach
Me how to help and comfort each;
Give me the strength right living
brings,*

And make me good in little things.
—Selected.

"I thought you couldn't get out," said one of them.

"I couldn't," replied the frog. "But a truck came along and I had to."
—Industrial News Review.

"When I marry," boasted Mabel, "a lot of men will feel wretched."

"My goodness," said Marie. "How many are you going to marry?"
—Message-Signaleer.

Why Should I Vote?

By MRS. J. W. RHEA, Waldo, Arkansas

AS A WOMAN CITIZEN of America, I vote because I love my country, and believe that American Citizenship is a great prize of incalculable value. If I refuse to exercise the privilege of the ballot, then I shirk my responsibility as a citizen.

Voting seems like a little thing, just a slip of paper with pencil marks put opposite candidates names, but it is really the greatest power for good or evil ever put into a woman's hands. It is the duty of all women to express their views through the medium of the ballot, for we are not carrying out our full responsibility to the home unless we perform our duty as citizens.

Citizenship is not discharged by simply marking the ballot, for we must study the candidates and their platforms and go to the polls with convictions. To vote blindly is little better than not to vote at all. The vote is in every woman's hands, and every woman who loves justice and peace and the institutions of democracy to which our forefathers dedicated the nation must use it. If she does not, all the sacrifices made for freedom are useless, all the battles to end war were lost. In this modern time, government enters every home, and the intellectual and moral influence which develop in the community are shaped by the State and by the Nation. Under our form of government, the citizens of this country must assume an individual obligation to do their full share to keep democratic government as successful it has been, and their duty on election day is to vote.

The declaration of the equality of man is never better exemplified than it is on election day, when the humblest man in the community is equal to the President of the United States as he stands behind the ballot box. A man or woman who is not sufficiently interested to take the trouble to cast a ballot cannot be said to be a very good citizen. It is almost as though they say in effect that they do not care what happens. The ballot is the most sacred individual act in the great system of self-government which we have inherited and it is our duty to exercise that privilege. The American voting booth is the place where every ballot should be lodged upon the conviction of each individual. It is only by this consecrated independence of judgment that we may truly give expression to the will of a great people.

Men and women must open their eyes and understand that the state is nothing but the sum of all citizens; and that whatever the government

does is paid for by the people. It is fair and right that the people who must obey the laws should have a voice in choosing the law-makers, and that those who must pay the taxes should have a voice as to the amount of the tax and



MRS. J. W. RHEA

the way in which the money shall be spent. So long as voters will not vote, we are ruled by agitation and not by the wishes of the majority.

There are two sides to almost every question under the sun, but there are no two sides to the question of voting. No one who fails to vote has any defense worth listening to. This country was founded on the principle that the will of the majority must prevail. Americans

are too much in the habit of sitting back and letting a few people run the government. It is a poor outlook for the country, if voters do not care enough for their rights and their pocket-books and the laws they must live under to vote.

We claim to be patriotic citizens. Are we not however in times of peace forgetful and even derelict in the performance of all the duties which devolve upon good citizens? Indifferent voters mean rule by the few for the benefit of the few, and the next step after rule by the few is rule by the dictator and his friends. It is time for every man and woman who can vote to get busy and decide to stop this un-American and unsafe rule of the country by the minority.

It is a common failing of thousands of well-intentioned and well-informed men and women to excuse themselves on slight pretext from registering their good intentions and their knowledge in the only place in which they will count toward good government—the ballot box. The universal secret ballot is the best expedient yet invented for giving each person his rightful and equal power to express his will in public matters. If the rights of the people are not to be taken from them forever, they must fight for them and the Constitution gives every man and woman the strongest weapon for defense of justice and right that has ever been forged—the ballot.

When the alarms of war are heard throughout our land, our duty is made so clear that we cheerfully place ourselves at the disposal of the nation, but when peace comes, what then? Do we have time to go to the polls; to look conscientiously into the character of those for whom we vote; to study the measures and laws passed for regulating our affairs; to familiarize ourselves with the country's needs? The rock upon which this nation was founded is the principle of self-government. Nobody can rightly call himself an American who does not perform a citizen's duty, one of which is the casting of an intellectual and conscientious vote in every election. No man or woman is entitled to complain of bad government, unless he does all he has a right to do to secure good government. In conclusion, let me urge you to take advantage of every opportunity to cast a vote, and by so doing give your best efforts in the interest of a cleaner government and a more sterling Americanism.

THE GOLDEN RULE GOES INTO ACTION

By Thomas S. Donohugh

The appeal of the Golden Rule Foundation for "Wheat For India" has stimulated action for sharing vast stocks of food in America with starving people around the world. The appeal has been printed in newspapers having a wide and influential circulation. Representative bodies with large constituencies have passed resolutions, including the Foreign Missions Conference, the Methodist Board of Missions, and the Council of Agencies of the Disciples of Christ.

The disclosures made across the continent about the potato surplus, the wheat stored in fourteen "Liberty ships" infested by insects, and the enormous stocks of dried milk and eggs in danger of spoiling, have aroused the American people. Editorial comment and news releases, with pertinent cartoons, in leading papers, remarks by radio commentators and other public expressions, are giving deep concern to members of Congress and to the staffs of the responsible departments in Washington.

Congress will undoubtedly take remedial action soon. Such action should not be dominated by political considerations, but rather should express the generous and widespread desire of American people to relieve unprecedented distress by sharing our abundance with unfortunate men, women and children throughout the world.

This is a remarkable opportunity, in a voluntary fashion, to exemplify the Golden Rule at a time when such expression of kindly feeling is greatly needed. Expressions from churches, synagogues, lodges, organizations of women and of youth, released to the press, to local radio commentators and to representatives in Congress, will count for much at this critical time. Let us put the Golden Rule into action.

American government agencies have \$3,600,000,000 invested in loans and surpluses. The Secretary of Agriculture recently declared that the 1950 crops will require a further investment of two or three billions more for the Commodity Credit Corporation in price support commitments. These huge sums are provided by the American taxpayers, who pay a second time in the high prices for their food.

Now is the time to speak out clearly and forcibly. The program for the coming months may be formulated soon. Write your congressional representatives concerning this matter.

Meanwhile, the Golden Rule Foundation has been bringing together representatives of relief and welfare organizations of all three faiths, for a study of needs and the laying of plans for transportation and distribution where the greatest service can be rendered. In a recent such conference there were present representatives from Church World Service (of Protestant churches), War Relief Service of the National Catholic Welfare Conference, Lutheran World Relief, Foreign Missions Conference, Federal Council of Churches of Christ in America, National Council of the YMCA, Greek War Relief, American Council of Voluntary Agencies for Foreign Service (representative of Catholics, Protestants and Jews), and the American Mothers Committee (also inter-faith).

All these welfare agencies agree that their best service can be rendered through cooperation in publicizing the needs and demonstrating their readiness to handle the tech-

nical details of collection, shipping and distribution.

Sharing our surplus will not interfere with efforts under way in many lands to increase indigenous food supplies, nor with the technical aid anticipated from our government, or from the United Nation, in the future development of Point Four, nor with the aid that missionary forces in certain lands are able to supply.

The vital need is immediate help for hungry and suffering people while the long-term efforts are developing, and at the same time rid America of the anomalous situation;—vast food supplies going to waste, while millions go hungry and perish.

A judge disposed of a drunken driver, called the next defendant (also charged with operating a car while intoxicated), and discovered that the drivers of the two cars had collided.

"I wish to commend you two," said the judge to the pair, "for running into each other instead of into some innocent person. If this thing can be encouraged, I think we may have hit upon the solution of a serious problem."—Quick.



The Advance After Two Years



By BISHOP COSTEN J. HARRELL

It is two years since the 1948 General Conference launched The Advance for Christ and His Church. At midquadrrennium, the story of the financial appeal is good news. Our people have responded in a manner we could not have anticipated when we started.

The experience of these two years has proved the trustworthiness of two Advance ideas: (1) The missionary passion burns in Methodist hearts, and our people will answer a need when the story is told; and (2) the appeal for voluntary contributions to specific fields and projects is effective.

The Advance makes a new approach. The plan was hammered out while the General Conference was in session. When the Advance committee undertook the task assigned by the General Conference, it was necessary to begin at the beginning. No previous preparations had been made and no procedures had been determined. Almost a year was required to establish a central office, organize the effort, and get the idea and the appeal to our local churches. And yet, in spite of this unavoidable delay, and in addition to a commendable increase in World Service giving, our churches have for the two years ending May 31, 1950, contributed in cash to our missionary enterprise, through Advance specials and the Week of Dedication, the sum of \$6,075,849!

Another feature in the story is highly significant. During this two-year period, Advance contributions have steadily increased, an indication of the Advance's expanding influence. During the year ending May 31, 1949, Advance cash contributions, including the Week of Dedication, totaled \$2,097,885, while for the year ending May 31, 1950, the total contributed was \$3,977,964. What is more, the largest amount received in any month came during May, 1950, when our people contributed in cash through the Advance, over and above all other benevolence, \$1,160,927.

From the results thus far achieved and from reports received from Episcopal Areas, it is conservatively estimated that the Advance should yield during this quadrrennium \$12,000,000 to \$15,000,000. The Advance has taken root, and the harvest is coming in.

Figures may sometimes appear to be cold and unromantic things. But when they are symbols of a people's loyalty, when they represent the outstretched hands of a great company ministering in Christ's name to a frustrated world,

they come to life and speak eloquently of a vigorous and aggressive church.

During 1944-48, The Methodist Church acted in the face of a crisis that had been thrust upon us. That was the quadrrennium of the Crusade for Christ. Our work in all parts of the world had suffered immeasurably from a tragic and devastating war. Our properties had been destroyed; our people were scattered; and our mis-



BISHOP COSTEN J. HARRELL

sionaries had been brought home, or were in prison, or at best labored under adverse conditions. The Methodist Church asked for \$25,000,000 to retrieve our losses and to extend our mission of mercy and redemption. The response was more than \$27,000,000!

The Crusade was an emergency call. But the furtherance of the gospel is a continuing conquest. The General Conference of 1948 was convinced that our Methodist people desired and expected that a channel would be provided through which they might continue the post-war program which had begun so auspiciously with the Crusade. Possibly the most insistent administrative question before the Conference was how we could maintain the level of our benevolence giving through the quadrrennium 1948-52.

The first proposal was a 33 1/3-per-cent increase in World Service apportionments. In this increase all the World Service agencies, representing the basic work of the church, participated. They have prior claim on our benevolence giving. The church responded generously and our World Service giving has almost reached the standard set by the General Conference. This increase is not a part of the Advance, and is not included in our Advance figures.

In addition, to meet a growing need and opportunity, The Advance for Christ and His Church was inaugurated. Through the Week of Dedication offering and Advance specials, each local church was given opportunity, after it had accepted its World Service apportionment in full, to make a contribution to the expanding missionary program of the church, with each local church determining what it would do. These funds were directed, for evident reasons, to the Home Division and the Foreign Division of the Board of Missions and Church Extension and to the Methodist Commission for Overseas Relief.

The results are gratifying—almost amazing. The church will rejoice to learn that the total contributed through the Advance to these three agencies during the first two years of the present quadrrennium has been considerably more than the Amount these same agencies received from the Crusade during the first two years of the quadrrennium 1944-48.

All this has been achieved through the regular organization of the church, and at a minimum of expense. The small expense incurred in the promotion of Advance specials was provided out of other funds with the result that every dollar contributed has been applied to the object for which it was given.

The Crusade funds, though raised in a comparatively short period, were not paid to the participating agencies in bulk. Instead, they were paid on requisition as each was ready to use them for the respective objects for which they were contributed. This means that the Crusade funds have been distributed over a period of more than six years. If the Advance continues as its present trend indicates, we shall be able to fill up the gap left by the now depleted Crusade funds.

At midquadrrennium the Advance is able to give a good account of itself. For good and sufficient reasons some Areas have not yet been able to proceed full steam ahead. But they will!

METHODIST GIFTS TO WORLD SERVICE INDICATE SLIGHT INCREASE

Methodist world service giving for the fiscal year ending May 31 has increased 1.84 per cent. Thomas B. Lugg, treasurer of the General Commission on World Service and Finance, has announced that Methodists gave \$7,813,597.68 during the past year, an increase of \$141,237.79.

This second annual report is 1.13 per cent under the annual apportionment for the 1948-52 quadrrennium, according to Dr. Lugg. He added, "The General Conference stated that the annual apportionment represents the minimum world service needs. Only the Board of Missions and MCOR benefit by aid from the Advance and the Week of Dedication gifts. Therefore, all conferences are urged by the General Conference to extend their world service giving far beyond the annual conference apportionments."

The Advance for Christ and His Church fund shows a total of \$4,543,800 at the end of the first two years. Week of Dedication receipts up to May 31 are \$586,038.16.

World Service receipts during the month of May were \$1,909,883.58, a

DR. MEISTER NAMED TO NATIONAL GROUPS

Dr. Karl P. Meister of Chicago, executive secretary of the Methodist Board of Hospitals and Homes, has been named to two important national committees.

He has been asked to serve on the Advisory Council on Participation of National Organizations in the Mid-century White House Conference on Children and Youth, to be held some time in December, 1950. He attended the first meeting of the council May 25-26 in Washington, D. C.

Dr. Meister has also accepted membership on an advisory committee to the National Conference on the Aging. In inviting the Methodist leader to serve on the committee, Administrator Oscar R. Ewing of the Federal Security Agency said that it is in the national interest to bring together persons from various parts of the country who are concerned with the problems of the aged. This conference will probably be held in late summer.

The Board of Hospitals and Homes

14 per cent decrease compared to May, 1949.

METHODISM CONTINUES ACTIVE IN POLAND

Protestant ministers in Poland have taken steps for close cooperation which may lead to church union, it is reported by a Methodist minister of Warsaw. This is part of Bishop Paul N. Garber's area, and under the "Advance for Christ and His Church," work here is being strengthened by gifts of the North Carolina, Western North Carolina, and Dakato Conference.

An interdenominational Communion was held during the Lenten season in the Methodist Church on Mokotowska Street 12.

A Reform Church organ will be installed in the Methodist Headquarters chapel in Warsaw.

Ministers are planning an exchange pastors and will fill pulpits for ministers on vacation this summer.

Methodists have been given access to the Reform Church on a busy

of The Methodist Church has 58 homes for children and youth and 60 homes and agencies to care for the aged which are affiliated with it.

thoroughfare in Warsaw.

Lutherans in a province near Warsaw, learning that Methodists were meeting in a private home, invited them to use the Lutheran church. In another place, a Methodist minister conducts services for a Lutheran congregation whose pastor lives in another section. He also holds services for Methodists, both in the Lutheran Methodist Resurrection Church.

The Polish minister writes:

"We believe that the common Lord's Table, the common sanctuary, exchange of pastors, and admittance of non-Methodists to our seminary will strengthen and cement Polish Protestantism, and in it the Methodists. We rejoice that Methodism in Poland leads the way in ecumenical work. Not losing its vitality, it is able to bring new life into old churches which are in need of a new life."

"Methodists will bring enthusiasm and missionary character into the old Protestant Church. They are willing to help spiritually and are willing that there should be mutual material help. Discussions continue between the leaders of both churches concerning close cooperation, or even union."

The Warm Heart And The Social Gospel Of Methodism

ONE REASON why some of the clergymen in the established church of Great Britain did not like John Wesley and the Methodists was that their ministry was so practical and popular. Whenever the announcement that Mr. Wesley would preach was made, the pews were filled early by the poor and the ragged and the "evil smelling" masses, so that the gentry could not get seats when they arrived. Wesley received sinners, drunkards, debtors, hungry people, poor widows, poor orphans, ragged, dirty people.

Other clergymen had thought about making the Gospel really practical, but Mr. Wesley actually did it. "The strange warming of the heart" soon had him preaching to the whole man, body, mind, and spirit. He actually began to establish schools where children could learn to read and write, and homes where they could live under civilized conditions. He found university students, a la John Ruskin, who would leave the pleasant campus and come to teach in these "ragged schools."

Members of the "Holy Club" had an organization to help people who were in jails and prisons. Wesley's father, scholar though he was, served time in jail for not getting his debts paid. This club raised money to pay debts and get debtors out of jail. They even asked and received permission to visit the real criminals and preach to them and to bring them the consolations of the Gospel just before they were executed. When depressions came, which was practically all the time, these Methodists maintained bread lines and soup kitchens.

The strange and powerful warming of the heart soon put it into this young scholar's program to establish sewing schools where unemployed women could come to learn and earn. He asked for contributions of needles, thread, goods, and yarn. He collected cash to purchase such supplies, got favorable prices in his purchases, and found a good many people who were willing to help in such a practical application of the Gospel as that. He even had workshops where men who had been drunken idlers could not only get religion, but could work for the support of themselves and their families. This practical gospel soon proved so successful that Wesley expressed his concern lest the accumulating wealth of his converts might prove to be their undoing. In fact, some of them, eager to exhibit their growing fortune to old cronies, did fall back into the pit from which this "full gospel" had rescued them.

Wesley, heart-warmed follower of the Gospel, turned to the study of chemistry and drugs. He practiced medicine and established hospitals where he saw to it that women were trained as nurses and as administrators of these "temples of healing."

He understood electricity as well as Franklin,

built machines for the production of electric currents, and applied this newly discovered force in his medical practice, where he anticipated our modern "shock treatment." Concerning the medicinal value of electricity, he wrote, "It cures abundance of diseases, even the most stubborn, particularly those of the nervous kind . . . Particularly for hypocondriacs, I would recommend a



REV. JOHN WESLEY

kind of electric atmosphere around the body . . . Electricity will probably soon be considered the great vivifying principle of nature by which she carries on most of her operations."

Of course, Wesley's approach to the social problem was not as strictly scientific as that of a good many of our modern social workers. These Wesleyans used every kind of approach, religious, scientific, psychiatric. The warming of the heart made them completely human. But their religiously human approach did not in any sense curtail their practical activities. It expanded those activities. They did everything they could think of to help. Here is an example. Some of them found a "brother" broken in fortune and in spirit. They conceived the idea that he could be restored to self-support and self-respect by getting back into business. They pooled their interest in the "case" and set up the brother as a dealer in "fowls, and pigs, and cheeses."

Wesley found time and energy to become a scholar in a number of languages. He wrote a Greek Grammar, a French Grammar and at least contemplated a Hebrew Grammar for the use

of his preachers.

He preached forty thousand sermons, wrote perhaps a thousand books, pamphlets, hymns, and poems besides an uncounted number of letters. He rode two hundred thousand miles by horseback and carriage. He could have preached more sermons and written more books and pamphlets and carried the Gospel more horseback miles if his energy had not been diverted to the social Gospel. But when the Gospel ceased to be socially practical it ceased to warm his heart.

He could have written more expositions of the Scriptures like so many of his sermons were, and like his translations of the Greek New Testament and "Notes" if he had not turned aside from that to write and compile two huge volumes of about two hundred and fifty thousand words each on the subject, "A Survey of the Wisdom of God in the Creation: or a Compendium of Natural Philosophy." He also took time to write one of the most immense journals ever produced by one man. This was written in shorthand to be transcribed at his leisure!

Studies in Natural Philosophy led Mr. Wesley to make the following statement a century before Charles Darwin lived: "The ape is the rough draft of man." And this: "But let us not be too hasty in our judgment and conclude that the property of multiplying by slips and shoots is incompatible with metamorphosis." Here, also, is something interesting from Wesley's pen: "The whole progress of nature is so gradual that the entire chasm from a plant to man is filled with diverse kinds of creatures, rising one above another, by so gentle an ascent that the transition from one species to another is almost insensible."

Wesley believed that the practical charity of the Gospel must begin at home but he had no sympathy for those who would keep it there. Much as he felt his personal obligation to the Moravians, he openly criticized their practice of keeping their charity at home. He wrote calling their attention to the wealth of which they themselves boasted, and added, "Meantime, do they all put together give one hundred thousand or one hundred, in feeding the hungry, or clothing the naked, of any society but their own?"

Wesley had gone to Germany with the hope of being instructed by men who were "more experienced in the full power of the faith." He did receive that instruction, and had had his devotion to the "full gospel" intensified and broadened. The strange warming of his heart became so powerful that he expressed it not only in reaching it and in feeling the joy of it, but also in showing it in practical good works. Schools, hospitals, homes, even credit unions, and other social agencies are in direct line with Methodism's "full gospel" of the warming of the heart.—Board of Hospitals and Homes.

DEDICATED TO HEALING

(Continued from page 2)

with a class of six students.

In addition to this regular staff are two native interns, 100 national nurses, native dressers, orderlies, technicians, and nurses aids. The business end of the hospital has been administered by the Rev. C. H. Conley, who has completed 39 years of service in India. Mr. Conley will retire in 1951. Mrs. Aldrich says, "We only wish he could spend 60 years in India instead of 40. We don't know what we shall do without him."

There you have a picture of the facilities—inadequate, primitive as they are—and of the devoted, Christian staff that is achieving the impossible in Nadiad, India. Into this picture there is now being painted a bright spot. Something that offers a real hope for the future. It is a new surgical block which at last actually has been started.

Mrs. Aldrich describes it this way. "When we arrived from the hills the beginning of December, where we

had stayed for Nancy's graduation from Woodstock School, the excavation was practically completed. I wish you could have seen the bright array of coolie women's saris as they swung about from place to place, carrying baskets of dirt and stones and sand and bricks on their heads. At one spot, where cement was being mixed, a man-driven ox was hauling a large stone wheel round and round in a circular bin. In one wing bricks are already being laid, and at last we know, as the building itself begins to rise, that this is not just a dream. It is rather a dream come true."

By now the corner stone itself will have been laid, bearing the inscription, "Dedicated to Healing, in the name of Jesus Christ, the Great Physician." And once again you can be proud, for it is your Church which has made this possible. But there is yet much to be done. The new surgical block must be equipped. There is need for a nurses' home and for classrooms to accommodate the school for nursing. Liv-

ing quarters are needed for the resident doctor—who has never had adequate housing for his wife and seven youngsters—and for the students of the laboratory school. Quarters are also needed for single residents and interns. The cost of needed buildings alone is estimated at \$135,000.00. Most of this figure will be met with funds raised this year during the Week of Dedication. Money which you have contributed—or will contribute—to help save the lives of youngsters like the boy who breathed an amlī seed into his lung.

But the need goes beyond finances. The staff writes, "Dr. Aldrich, who has been with the Hospital since 1930, and in charge since 1936, is the only missionary doctor. Miss Marceline Smith, who has been with us since September, 1948, is the only missionary nurse, and there is serious doubt that Miss Cracknell, who is on furlough, will be able to return to us because of her health. The need for additions to our missionary personnel is acute. And we

simply must have a business manager when Mr. Conley retires next November."

So you see, the need is for people as well as for money. Perhaps some young doctor or medical student, a young woman with nurse's training, or a man with business experience will—after reading of the wonderful opportunity for service in Nadiad, India—feel God's call to let his life be "Dedicated to Healing."

This generation has not slaughtered men for lack of skill, but for lack of dedication and direction. When men are trained in means but not in ends, whether in engineering, law, teaching or preaching, they are not thereby given great aims. To apply a skill to right ends, not merely to have a skill, marks the mature man.—Science & Christian Faith.

Man is an animal that makes bargains; no other animal does this—one dog does not change a bone with another.

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

CHRISTIAN EDUCATION

Contributing Editor:
Ira A. Brumley

CHRISTIAN EDUCATION— PLANNING MEETINGS NORTH ARKANSAS CONFERENCE

There are being planned a number of District or Sub-District meetings of church school superintendents and pastors for the purpose of presenting the emphasis on Christian Education and the program of Evangelism for the church school in relationship to the program of evangelism being conducted in the fall and winter of 1950-51. The following meetings have already been scheduled:

Brinkley, August 21, 7:30 p. m.
Marianna, August 22, 7:30 p. m.
Parkin, August 23, 7:30 p. m.
Fort Smith, August 24, 7:30 p. m.
Jonesboro, August 25, 7:30 p. m.
Mountain Home, August 28, 7:30 p. m.
Melbourne, August 29, 2:00 p. m.
Batesville, August 29, 7:30 p. m.
Newport, August 30, 7:30 p. m.
Pocahontas, August 31, 7:30 p. m.
Rector, September 1, 2:30 p. m.
Paragould, September 1, 7:30 p. m.
Blytheville, September 3, 2:30 p. m.
Russellville, September 8, 7:30 p. m.

Other dates are to be worked out and announced later.

Summer Youth Program

This week will bring to a close the greatest camping program the North Arkansas Conference has ever had for its young people. A total of 18 camps will have been conducted for Intermediates and Seniors.

The Conference-wide Youth Assembly, seven centers being visited by the Caravan Team, and a large number of Youth Activities Weeks, together with special program in the Batesville District under the leadership of Miss Regina Watson and the special program being conducted by Miss Lola Featherston, has and is making possible special youth programs for hundreds of young people of the North Arkansas Conference.

Miss Lola Featherston has conducted three-day programs in the following centers: Clover Bend, Pocahontas, Marianna, Vandyale, Hickory Ridge, Harrisburg, Judsonia, and Bald Knob.

Jurisdictional Youth Workshop

The North Arkansas Conference has a total of 15 persons enrolled for the Jurisdictional Youth Workshop which opens at Mt. Sequoyah August 9 to continue until August 19.

Conference Office Closed For Ten Days

The Conference Board of Education Office will be closed most of the time for the period of August 8-18. The Executive Secretary will be attending the World Conference on Christian Education at Toronto, Canada, on August 10 to August 16.

Plan Now For Your Community Survey

The General Board of Evangelism has asked that each local church make a careful survey during the week of September 17-23 for the purpose of discovering prospects for church school enrollment and for church membership. The North Arkansas Conference Boards of Evangelism and Education are cooperating in this program.

We are suggesting that the family

PRESIDENT OF NATIONAL CONFERENCE OF METHODIST YOUTH

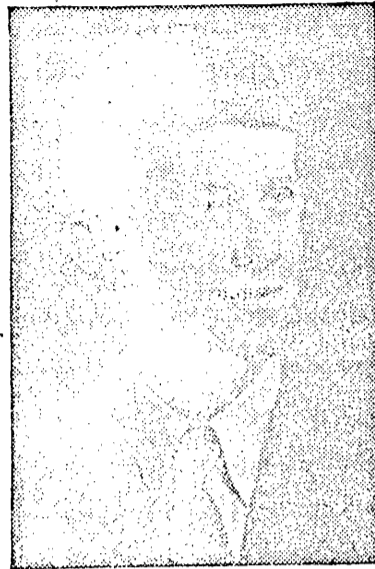
NASHVILLE, TENN., April 27, 1950—Jameson Jones, of Nashville, Tenn., president of the National Conference of Methodist Youth, has been appointed Director of the fifth National Convocation of Methodist Youth, which 5,000 youth and students of the Methodist Church are expected to attend at Purdue University, Lafayette, Ind., August 27-31, 1951.

Mr. Jones is a senior in Vanderbilt University in Nashville, Tenn., and the son of Mr. and Mrs. S. (J.) Jones of 312 Melrose Ave., Lexington, Ky.

For 14 months beginning July 1, Mr. Jones will work full-time in Nashville headquarters directing the convocation program, promotion and follow-up. He will continue to serve as President of the National Conference which democratically represents almost 2,000,000 Methodist young people.

Staff members of many boards and agencies of the church are helping sponsor the big meeting. Committees have been at work with its planning for some time.

Mr. Jones has served two years as Managing Editor of POWER—book of daily devotions for youth used by more than 100,000 young people of 40 denominations, and CONCERN—



JAMESON JONES

biweekly newspaper for Methodist youth. A new Managing Editor for these publications will succeed him in June. He will receive a bachelor of arts degree from Vanderbilt on June 4. He did his junior college work at the University of Kentucky in Lexington and is a graduate of Henry Clay High School there.

VACATION SCHOOL AT MT. IDA

A sharing session Sunday evening, July 23, climaxed a happy week for the girls and boys who attended the Vacation Church School at the Methodist Church of Mt. Ida. Out of the 66 enrolled 52 received certificates. The Primary group led with 25.

The recommended courses of study were followed and proved to be most interesting.

Teachers were: Beginners: Mrs. Philip Kelley, Mrs. Clebourne Scott, assisted by Miss June White; Primary: Mrs. Gerald Young, assisted by Miss Charlene Barrett. The Junior-Intermediate group was taught by Rev. Osborne White, Mr. and Mrs. Charles Martin. Musical director was Mrs. Horn: song leader, Miss Elva Jean Eikelberry.

Plans are being made now for a better Vacation Bible School next year.—Mrs. Clyde Standridge, Director.

There is nothing people will not maintain when they are slaves to superstition: and candor and a sense of justice are, in such a case, the first things lost.—Geo. Santayana, in *Atoms of Thought*, edited by Ira D. Cardiff. (Philosophical Library.)

card be used for this survey. You can secure this card from the Service Department of the General Board of Education, P. O. Box 871, Nashville, Tennessee. These cards can be had at 25c per hundred, or \$2.10 per thousand.

It is not too early to begin making plans for this survey and to order your cards in order to have them on hand ready for the week of September 17-23.

VACATION SCHOOL AT HARMONY GROVE

A Vacation Bible School was conducted at Harmony Grove Church on Texarkana Circuit from July 24 through 28. There were 33 children enrolled with an average attendance of 29. The Primaries studied the book, *Stories About Jesus*, made pictures and various other things.

Mrs. Leon Davis had charge of the class, assisted by Mrs. Dale Wardlow, Mrs. J. C. Chapmon and Mrs. R. Boykin.

The Juniors studied *Jesus The Friend*, learned Bible verses, and stories from the Bible, made doll beds, and napkin holders in the workshop period. Mrs. G. C. Phillips had charge of the class, assisted by Mrs. C. H. Gilliam.

The Intermediates studied *We Would Follow Jesus*, Jesus' boyhood days, his home land, the kind of people he met, and *The Teachings and Preachings of Jesus*. At the work hour they painted beautiful pictures on glass. They were very proud of them. The class was under the direction of Mrs. Edward Peirce, assisted by Betty Sue Phillips.

An offering was taken each morning to be sent to The Methodist Children's Home. The amount was \$5.00.

Commencement exercises were held on Sunday morning, July 30. The children gave a fine program, and each one who attended the school received their certificate of award.

Betty Sue Phillips served as pianist and secretary of the school.

At the close of the school a picnic lunch was served on the lawn of the church by the teachers and friends. All had a happy time together and are looking forward to a larger and better school next year.

Mrs. Graves Phillips was the superintendent of the school.

VACATION SCHOOL AT RONDO METHODIST CHURCH

The Rondo Methodist Vacation Church School has closed after eight wonderful days of classes and enrollment of 50 and an average attendance of 46.

Mrs. John A. Jones, was director of the school. The instructors were Mrs. B. G. Phillips, assisted by Miss Dorothy McClure and Miss Cora Bell Porterfield for the Intermediates. Each day the Intermediates had a Bible story and Bible quiz. The Intermediate girls made scrapbooks and other handwork; the boys made billfolds, doorsteps, and broom holders.

The Primary pupils studied each day, "Jesus the Friend." Each day Bible verses were learned and short Bible stories were told by some pupils in the class. The Primary made some clever things for the work period. Miss Mary Jane McClemens and Miss Jean Jones worked with the Primaries and had one of the most interesting classes.

Cookies and iced drinks, furnished by the mothers, were served each day during recess period, with the teachers furnishing the food for the picnic the last day.

We took up an offering each day and received \$12.14, which was sent to the Children's Home in Little Rock. The following Sunday the Vacation School program was presented, with each class taking part. This was one of the most interesting Vacation Schools in many years for Rondo.—Miss Jean Jones, Reporter.

NEW CHAPEL FOR CLARA SWAIN HOSPITAL

A beautiful new chapel—gift of the Covenant Methodist Church of Evanston, Ill.—was recently dedicated in Bareilly, North India, as a unit of the Clara Swain Hospital. The donor church in America is the home Church of Drs. Charles and Wilma Perrill, the superintendents and surgeons of the Hospital. The chapel furnishings were the gift of Easton Chapel, Wellesly, Naini, Tal.

The dedication ceremony was conducted by Bishop J. Waskom Pickett, assisted by District Superintendent B. W. Falls, and Hospital Chaplain Albert Gulab.

In his address, Bishop Pickett emphasized the intimate relation of prayer and healing, and expressed the hope that the chapel would be accessible at all times to Christian and non-Christian patients and their relations. He advised all preachers to see that their churches are also easily accessible to all who would like to pray there at any time of the day.

Three tablets have been placed at the entrance to the chapel to honor Bishop J. W. Robinson, Miss Easton, and the friends and donors of the Covenant Church.

Much vain prayer consists of: Please Lord, fix it up so that 2 and 2 won't make 4.—Protestant Voice.

The only really effective defense of cities lies in stopping the war before it starts.—Montreal (Canada) Star.

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

MRS. SUE M. WAYLAND, Editor

52 NEW MISSIONARIES COMMISSIONED

Thirty-nine new foreign missionaries and thirteen new home missionaries were commissioned by the Board of Missions and Church Extension of the Methodist Church, on June 14, in the Church of St. Paul and St. Andrew, West End Avenue and 86th Street, New York City. Bishop Arthur J. Moore, of Atlanta, Ga., conducted the commissioning ritual, largely attended by members of the Board and the families of the young missionaries. Bishop Richard C. Raines, of Indianapolis, Ind., delivered the commissioning address. Mrs. John M. Pearson, of Carmel, New York, Chairman of the Section of Education and Cultivation of the Woman's Division of Christian Service, presented the candidates for commissioning. Delegates of youth groups in all Methodist churches in the metropolitan area were invited and participated in the service.

Of the new missionaries, 26 are going to Africa, India, South America, the Philippines, Burma, Malaya, or Pakistan under the Division of Foreign Missions; 13 are going to Africa, Japan, Korea, China, South America, or Cuba under the Department of Work in Foreign Fields, Woman's Division of Christian Service; and 13 are to be commissioned as deaconesses or missionaries for service in the United States and its possessions under the Home Department, W.D.C.S.

The missionaries commissioned for foreign service under the Board's Division of Foreign Missions are: Mr. and Mrs. Robert D. Carey, of Bellevue, Nebraska, going to Liberia in educational service; the Rev. and Mrs. Harry A. Carney, of Seward, Penn., in educational and evangelistic service to India; Miss Marian E. Cromwell of Towson, Md., in religious educational work in Argentina, S. A.; the Rev. and Mrs. William A. Harrell, of Albany, Ga., in educational and evangelistic work to Brazil; Dr. and Mrs. Gerald V. Hartman of Hiawatha, Kansas, in medical and evangelistic work to the Philippines; the Rev. Robert C. Howard, of Mobile, Ala., in evangelistic work to Burma; the Rev. and Mrs. Kjell C. Knutsen, of Odessa, Texas, in evangelistic and educational work to Malaya; Mr. and Mrs. John T. Lundy, of Johnson City, Tenn., to engage in hospital administration and religious educational work to the Philippines; the Rev. Thomas W. Lung, of Linworth, Ohio, in religious educational work to the Philippines; the Rev. and Mrs. William C. Manning, of Spring Valley, Calif., in educational and evangelistic work in India; Dr. and Mrs. John Howard Martin, of Gosport, Indiana, in educational and evangelistic work in Pakistan; the Rev. and Mrs. Raymond E. Noah, of Paico, Kansas, in evangelistic work to Angola, Africa; Mr. and Mrs. Dean L. Schowengerdt, of Reserve, Kansas, in agricultural education and home demonstration work to Korea; Mrs. Floyd Shacklock, of Madison, New Jersey, in religious educational work to Japan; the Rev. and Mrs. Ovid A. Stine, of Ortonville Mich., in educational and evangelistic work

NEWLY COMMISSIONED MISSIONARIES AND DEACONESSES



FIRST ROW (left to right): Miss Iris Allum, Miss Joyce Brown, Miss Patricia Rothrock, Miss Lucy Gist, Rev. Thomas Lung, Miss Helene Hill, Miss Catherine Souter, Miss Masako Endow, Dean Schowengerdt, Mrs. Dean Schowengerdt, Miss Julia Beall, Mrs. Gerald Hartman, Dr. Gerald Hartman, Miss Cornelia Russell.

SECOND ROW (left to right): Miss Dorothy Bell, Miss Beatrice Orrell, Miss Flora Clipper, Miss Sunshine Berggreen, Miss Doris Rhodes, Miss Mary Esther Drake, Miss Carrie Peat, Miss Darlene Goehring, Miss Nancy Schiller, Mrs. Robert Carey, Robert Carey, Mrs. Floyd Shacklock, Mrs. William Harrell, Rev. William Harrell, Mrs. Kjell Knutsen, Rev. Kjell Knutsen, Mrs. William Manning, Rev. William Manning, Miss Gladys Bollinger.

THIRD ROW (left to right): Mrs. Harry Carney, Rev. Harry Carney, Miss Florence Piper, Miss Margaret Shuttleworth, Rev. Robert Howard, Miss Dora Lee Allen, Mrs. Raymond Noah, Rev. Raymond Noah, Miss Katherine Bratton, Miss Caroline McDowell, Mrs. John Martin, Dr. John Martin, Mrs. John Lundy, John Lundy, Miss Marian Cromwell, Mrs. Ovid Stine, Rev. Ovid Stine, Miss Mary McNish.

to Southern Rhodesia, Africa.

Those commissioned for overseas ministry under the Woman's Division of Christian Service were: Dora Lee Allen, of Garrett, Ind., for educational work in Africa; Iris O. Allum, of Herrick, S. D., for educational work in Japan; Sunshine L. Berggreen, of Bergen, Norway, for social work in Algeria, North Africa; Joyce E. Brown, of Chester, Va., for religious educational work in Cuba; Mary Esther Drake, of Taylorville, Ill., for educational work in China; Masako Endow, of Kenewick, Wash., for social work in Japan; Alice Claypool of Jefferson, of Lucerne, Ind., for educational work in Korea; Carolyn McDowell, of Elizabethtown, N. C., for educational work in Cuba; Carrie Vestilla Peat, of Baltimore, Md., for religious educational work in Liberia, Africa; Florence R. Ripper, of Dumont, N. J., for medical work in China; Bebe Lois Rothrock, of Rutherford, N. J., for religious work in South America; Nancy Fay Schisler, of Nashville, Tenn., for educational work in Brazil; Margaret May Shuttleworth, of Mathews, Ind., for medical work in Cuba.

Those who will serve in the United States and its possessions as home missionaries and deaconesses are: Julia Elizabeth Beall, of Clarksburg, Md.; Dorothy Ruth Bell, of Frederick, Md.; Gladys Mae Bollinger, of Millersville, Mo.; Anna Katherine Bratton, of Trenton, Mo.; Flora Clipper, of Jeffersonville, Ind.; Lucy Rhea Gist, of Napa, Calif.; Darlene Marie Goehring, of Libertyville, Iowa; Helen Ruth Hill, of Toledo, Ohio; Mary Frances McNish, of East Peoria, Ill.; Beatrice Marcella

THE "BESSIE FLETCHER GUILD"

In appreciation and honor of many years of devoted and consecrated leadership of one of its beloved members in First Church, Forrest City, the Wesleyan Service Guild has named its new unit, "The Bessie Fletcher Guild."

"Miss Bessie," as she is affectionately called, has held many offices in the Women's Work of the Church, including the presidency of the Missionary Society for six years, and more recently, various Guild offices.

Her years of service on the Church School teaching staff total approximately thirty, working in the Primary and Adult Departments. She now teaches "The Faithful Workers Class" of young adults.

Mrs. Fletcher was also a member of the church choir for 25 years. Her "bread-and-butter" job is that of teller of the Planters Bank & Trust Company of this city.—Reporter

Sign on a church: "Good enough is the enemy of the best."—Jerry Fleishman, Trailer Talk, hm, Warner Fruchauf Trailer Co.

It takes 14 times as much power to start an automobile rolling as it does to keep it rolling once it is started.—Ben Sweetland, Mind.

Orrell, of Carlyle, Ill.; Doris Jean Rhodes, of Madison, Ohio; Leona Cornelia Russell, of Nashville, Tenn.; Catherine Juanita Souter, of Atlanta, Ga.

MESSAGE FROM NORTH ARKANSAS CONFERENCE PROMOTIONAL SECRETARY

1950! Tenth anniversary of the birth of the Woman's Society of Christian Service. We do enjoy birthdays, and our observance of this one must be filled with meaning. We look into the past and receive inspiration from those women who pioneered the missionary movement. We are filled with humility at the impressiveness of the task as we again read the words of the first commission spoken to the woman at the tomb—"Go and tell." Throughout the Holy Book we have recorded instances of the ministry of women, and we take pride in the promotion of this part of the work of the Methodist church for Christ's kingdom, and receive the challenge of the day gladly.

As we join one with another in emphasizing our work let us consider specific goals which we hope to attain:

1. Each society working for 100% membership in the Woman's Society of Christian Service or Wesleyan Service Guild, and using as a slogan "Each one win one."
2. Each society giving guidance to an unorganized group of women to promote organization.
3. Each society having a consecrated prayer group meeting at definite times.
4. Each society using the Program and Worship booklets for its monthly program.
5. Each society making an increase in approved studies until four have been reached and showing action from study.
6. Each woman a qualified voter in answer to the National Roll Call, informing herself as to issues at stake, and using her right of suffrage.
7. Each society having an active committee of missionary personnel composed of the Secretaries of Youth, Student, Wesleyan Service Guild, the president and the pastor, with the purpose of seeking out and encouraging young people for recruitment for life service.
8. Each society setting aside a special time for the missionary training and teaching of children and youth.
9. Every officer a subscriber to Methodist Woman and World Outlook and each society using the minutes of the Annual Meeting.
10. Each society reaching its 15% increase in giving on appropriations and responding to the "second mile" asking for Supplies. Give until it helps.

11. Each society "in honor preferring one another" in bestowing Special Memberships.

12. Each officer reporting on time. We look forward to the coming of two deaconesses to our conference: Miss Betty Litzig who will work in the Mountain Home Project, and Miss Mary Chaffin who goes into the Rector area. We regret the transfer of Miss Grace Badgett from the Van Buren County Project to the St. Louis, Mo. Conference. Our prayers and love go with her. Our districts await a promised itinera-

(Continued on page 15)

CURRENT NEWS IN ARKANSAS METHODISM

DISTRICT SUPERINTENDENT ENTERTAINS IN JONESBORO DISTRICT

JONESBORO DISTRICT — The Rev. E. B. Williams, district superintendent, and Mrs. Williams, entertained the pastors and their families of the district with a watermelon feast Friday, July 21st, at the district parsonage in Jonesboro.

Guests began to arrive at two o'clock and soon the usual fellowship among the ministers swung into full prime as they visited under the beautiful shade trees on the spacious lawn while the ministers wives held a business session of the Jonesboro District Ministers Wives Association. Officers were elected and they include the following: Mrs. E. H. Hall, of Dell, president; Mrs. Roy Bagley, of Blytheville, secretary and treasurer, and Mrs. Gaither McKelvey, of Monette, publicity chairman.

Brother Williams announced that Dr. Walter Towner, of the General Board of Education of Nashville, Tenn., would conduct a school of instruction for pastors, Church School superintendents, and other church workers in the First Methodist Church in Jonesboro, starting at four o'clock Tuesday, September 19th.

The ministers decided to hold a Junior Camp at Wayland Springs Friday and Saturday, August 11th and 12th. A Youth Adult Camp at the same place Friday, Saturday, and Sunday, August 4th through 6th.

Families to attend and enjoy the twenty delicious water-melons were the Porter Weaver family, of Weiner; the Burton family, of Leachville; the Bridenthal family, of Lepanto; the Shell family, of Dyess; the Masters family, of Tyronza; the Moore family, of Caraway; the Oliver family, of Jonesboro; the McLester family, of Joiner; the Womack family, of Jonesboro; the Bumpers family, of Marked Tree; the Hughey family, of Jonesboro; the Taylor family, of Osceola; the McCormick family, of Jonesboro; the Anderson family, of Black Oak; the Bagley family, of Blytheville; the Hall family, of Dell; the Bird family, of Harrisburg; the Womack family, of Jonesboro; the Stroup family, of Keiser; the Barger family, of Jonesboro; the Stallcup family, of Lake City; the Edwards family, of Lorado; the McDonal family, of Manila; the Sparks family, of McCormack; the Gibbs family, of Mt. Carmel; the Crozier family, of Nettleton; the Anderson family, of St. John; the Henry Family, of Trumann; the Wade family, of Wilson; the Robinson family, of Luxora; the Douglass family, and others.—J. W. Moore, of Caraway, and Ray McLester, of Joiner, Press Representatives

I have never heard anything about the resolutions of the apostles, but I have heard a great deal about the acts of the apostles. — Horace Mann.

For every student who now attends college or universities there is at least one more equally able and anxious who cannot afford to attend.—University of No. Dakota School of Education Record.

THE METHODIST HOUR

DR. THOMAS A. WILLIAMS, for fourteen years pastor First Methodist Church, Wichita, Kansas, and the outstanding leader of Central Kansas Methodism will be heard on the METHODIST HOUR, Sunday morning, August 13th. Dr. Williams speaks on "The Continuing Fellowship," as a part of the series of radio sermons on "The Gifts of the Church."

Dr. Williams is a graduate of Boston University, and has received honorary degrees from Southwestern College, Oklahoma City University, and Kansas Wesleyan University. He was for many years professor in several church colleges, and was Dean of the College of Liberal Arts, Oklahoma City University for seven years. He was chairman of the Central Kansas Conference delegation of the General and Jurisdictional Conferences, was a delegate to the Ecumenical Conference in Springfield in 1947 and is at present a member of the General Conference Committee on the Advance for Christ and His Church.

The beloved gospel hymn "Ivory



DR. THOMAS A. WILLIAMS

Palaces" is featured by the Methodist Hour choir on this net work radio broadcast of the METHODIST HOUR.

MORRILTON HONORS NEW PASTOR

Rev. H. C. Couchman, who came to Morrilton Church as pastor in June, and his family were the inspiration for a church supper and get-acquainted party Friday evening, July 28th. The W. S. C. S., the Wesleyan Guild, and the Men's Class were joint Hostesses and host for the evening.

Arrangements of summer flowers were used throughout Pierce Hall (Continued on page 13)

CHIDESTER CHARGE

The generous reception we have received at Chidester is characteristic of the fine christian spirit that prevails throughout the charge. On Wednesday night of June 28, a very beautiful reception was held by the membership of the entire circuit in the basement of the Rushing Memorial Church here at Chidester for the pastor and his family. There were many fine gifts in the nature of an old-fashioned pounding such as one has never seen before. For these expressions of love we are deeply thankful.

Our work here is moving on in a fine way. There has been eight new members received here at the Rushing Memorial Church. A one week revival at Red Hill has just closed where my father, The Rev. J. R. Diffee, did the preaching. There were eleven new members added to the roll at Red Hill. Revivals are being planned for all the churches of the charge.

There is a union service each fifth Sunday here in our town. The fifth Sunday in July the Methodist pastor was the speaker at the Baptist church where a large crowd had gathered for the service.

There is a splendid M. Y. F. organization here, and on the night of July 24, they entertained the Camden Sub-District with a watermelon feast.

The parsonage has been redecorated since conference, thus making it a very comfortable place to live. A new gas range was presented to the church by Dr. J. S. Rushing of El Dorado for which the church is grateful.

It is an inspiration to be among and work with the fine people here at Chidester. We are praying, with faith and work, for a great year here on the Charge.—Rayford L. Diffee, Pastor

COMMUNITY TENT REVIVAL

The Friendship and Marysville Methodist churches, in cooperation with the neighboring churches, are sponsoring a great community Methodist Tent Revival on Highway 82 half way between Cairo and the junction of Highway 82 and Highway 57. Preaching services will be held daily at 11 A. M. and 7:45 P. M. from August 9 through August 18. Rev. Alfred Doss, pastor of the Methodist Church at Stephens and District Director of Evangelism, will be the evangelist. Rev. K. K. Carithers, pastor of the Marysville-Fredonia Charge, will have charge of the singing. In connection with the meeting Rev. Rose P. Carithers, who is an extension worker for the Conference will be in charge of a charge-wide Vacation Church School at the tent each morning at 10 A. M. beginning August 7 and running through August 18. Since Mrs. Carithers is also recognized by the International Council of Religious Education, children and youth of any denomination are welcome and can get Vacation School credit.

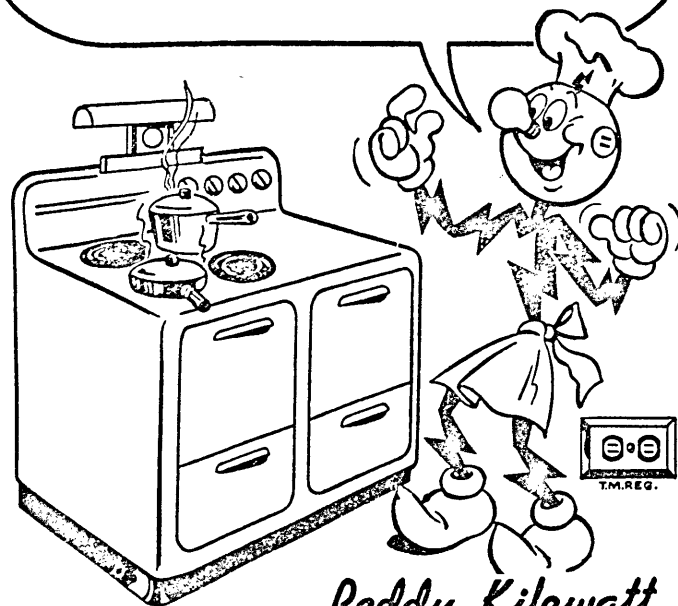
The following teachers and helpers will assist in the school:

Kindergarten: Mrs. Evelyn Vinson, Mrs. Doris Ballard, and Miss Wilma Jean Tissue. Primary: Mrs. Gladys McWilliams, Mrs. Aurdie Davis, Miss Melbaline Robertson. Junior: Miss Ruth Sewell, Mrs. W. Brassell, Mrs. Tompkins, Miss Ruth Hazel Davis. Intermediate: Mrs. Jack Edwards, Mrs. L. H. Perriot, Miss Francile Sewell.

The over-all planning committee in charge of the meeting is Mr. E. C. Smith, Mr. E. M. Wooley, Mr. W. A. Burns and Mr. J. H. Warren.

The general public is invited to any or all of these services. Please come and help us make this a rousing tent meeting which will enrich and bless the spiritual life of the entire community.—The Committee

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ELM SPRINGS AND HARMON CHARGE

We are glad to have the privilege of serving people of this charge.

When we arrived at Elm Springs on June 22 we found the refrigerator almost full of good food to eat, having been placed there by the ladies of the two churches. Also, the Harmon Church had placed a new living room suite in the parsonage. We appreciate it very much. Since then both churches have given us a fellowship supper and a nice pounding of good foods. For all this we are very thankful.

The W. S. C. S. of Elm Springs has papered two rooms, added two new rugs, new dining chairs, screened the back porch, and have done other necessary improvements, and plan to do more interior painting in the near future. We are very grateful for all they have done for us to help make us comfortable and happy.

Attendance at church services has been good at both churches since we have been here. There has been an average of 100 at Elm Springs, and interest is good. There has been an average of 60 at Harmon, with good interest there.

We started our Vacation Church School at Harmon on Monday, July 24, and although it rained every day during the week, we had 25 enrolled and 20 received certificates.

The following teachers helped in the school: Mrs. Mae Lynch, Mrs. Margaret Rankin, Rev. Woodrow Woods, Misses Betty McNeely and Louise Clark. Mrs. Bess Mitchell led the children in the singing, and Miss Mary Jane Waters had charge of the music.

We began our Vacation Church School at Elm Springs on Monday, July 31. There were 40 enrolled and 32 received certificates. The following were the teachers: Mrs. Roy Wisely, Mrs. C. A. Stewart, Irma Delozier, Leora Anderson, Patsy Nell Roberts and Rev. Woodrow Woods. Mrs. G. L. Cron had charge of the singing and worship which, was very helpful to the school. Irma Delozier had charge of the music.

We are expecting great things to be accomplished this year on this charge. We are happy here and hope we can help make others happy and that there will be many souls won to Christ. Pray for us that we may go forward in a great way.—Woodrow Woods, Pastor.

MORRILTON HONORS NEW PASTOR

(Continued from page 12)

where the guests were seated at individual tables. At the table of honor were the Rev. and Mrs. H. C. Couchman, Henry with his guest, Miss Mary Moore of Conway, and Dwane, and Mrs. Slaughter, the mother of Mrs. Couchman. At this table also were Dr. C. M. Reves, District superintendent and Mrs. Reves.

Mr. R. H. Dickenhorst was master of ceremonies, and he introduced each guest who made short talks. He also introduced Mr. Monroe Treadwell, Chairman of the Board of Stewards who welcomed the Couchman's to the church and the town.

Following this, Bill Fleming of Conway led the group singing with Mrs. Wilbur Britt at the piano. After which a delicious dinner was served by the women of the church to about 160 people. The time after dinner was spent in fellowship and greeting "the new Preacher" and his family.

SINCERITY, A QUALITY THAT REVEALS CHARACTER

By Bob Edwards

One of the most dangerous enemies of our church is insincerity. So many people go through the motions of religion but never let it sink into their heart or life. For some strange reason it is these people, these insincere Christians, if they can be called that, that a large portion of the world sees and none of the sincere Christians.

This insincerity in religion shows a lack of character while sincerity shows a type of character and faith that will withstand any amount of persecution, hardship, and trials.

Christ said much about those who were not sincere in their religious life even going so far as to say that they were hypocrites (Matt. 15:7-8).

The highest type of character in man is revealed when in sincerity he worships God with his actions as well as his mouth, on Monday as well as Sunday, and for love as well as for duty. Unless we want to be included in the group that Jesus called hypocrites we must worship with service, work, and love just as with words, creeds, and hymns.

It matters a great deal what our sincerity is in. Sincerity in a purpose doesn't always mean that the purpose is right. Paul was earnestly and sincerely going about the task of persecuting the Christian Church before he saw a new purpose open to him on the Damascus road. Peter was forcefully going about the task of saving his Lord from the multitude that would put Him to death but after he had cut off a man's ear he saw that he was going in the wrong direction.

Both of these men were changed and became just as sincere, or more so, in their new way, that of living like Jesus of Nazareth.

To make our character more like that of the Master we should first see if our purpose is leading us in the right direction and then be as sincere in our purpose as was He in His.

PRAISE FOR MISSION SCHOOLS IN PHILIPPINES

In a recent publication of the "Association of Christian Schools and Colleges" in the Philippines, Dr. Manuel L. Carreon, Director of the Bureau of Private Schools in the Ministry of Education of the Republic of the Philippines, made the following observations:

"It is gratifying to note that from a handful, in 1946, of 16 schools with a total enrollment of 6,000 or thereabouts when the Association was organized, there are now distributed in 23 provinces and 5 cities, 63 member schools with an enrollment of approximately 30,000 students. This growth is to be commended, conceived as the Association was to form a part of the plan for post-war rehabilitation of educational institutions in the Philippines. . . . When one stops to think that, from these schools alone, an average of 2,500 graduates are turned out annually, then one realizes the extent to which they are contributing to private education in the Philippines."

"Coming from a non-Protestant in public school educational centers in the Philippines, this estimate of the Protestant evangelical program of Christian Education it is highly significant," says Dr. T. T. Brumbaugh.



"Along a Country Road" The Town and Country Commission

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The North Arkansas Conference
Hendrix Station, Conway, Arkansas

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

A LAY SPEAKERS PROGRAM NO INNOVATION

A Program of lay speaking in the Church is in no sense an innovation. The proclamation of the Gospel of Christ is not a profession. While it is true that the work of the priesthood has been more than an oral expression of a message from divine personality, yet always at the heart of true religion has been the opening of an understanding way for people to the Throne of God. Whatever may be the method of approach, the object has been the same. "God is a Spirit, and they that worship Him must worship Him in spirit and in truth" said Jesus to the woman of Samaria. Many and varied are the ways of worship as practiced by the human race. At the bottom of the attempts of worship is the desire to get close to God and gain His favor.

The history of religion is "Man's age long search for God." The world has always gone forward to better days when God, the Holy and Just One, has been found and followed. Those have been the days when priests and people have sought, found, and followed the Holy Path. When religion has gone professional (in the sense of the few making oblations for and speaking to deity in behalf of the many, with the many seeking in their own behalf, nor not applying spiritual truth to life) the race has deteriorated and decayed morally, spiritually, and culturally. In every great renaissance and reformation, the good news of a holy, righteous, merciful, forgiving, and companionable divine Father has been proclaimed by prophet, priest, king, leader, and people, and this way lived every day.

Oftimes the Church, having become at ease in Zion, and its destinies in the hands of selfish men, has failed to lead the race in the right path. All along the way God has called a man or men who became a voice for His cause. That voice has sometimes been from the clergy, perhaps more often it has been from the laity. Few times has the great established and organized church heeded the voice. Consequently new movements have come into being which have lifted the spiritual level of humanity. The world has yet to see what would happen if a great established church should catch on fire from both pulpit and pew, at the same time.

At the commemoration of Aldersgate the question raised was, "Can we repeat Aldersgate?" In the Crusade and in the Advance we are making strides in that direction. If such could be the experience for the Methodist Church the world would truly be "In our Parish" before too long.

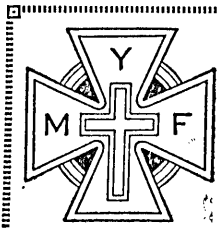
The great movement of Lay Witnessing in personal visitation and in

public expression offers a new and greater day in the Church. Those of us pledged to the service of our church in a full time sense are inspired by the prospect. There should never be a holy day pass without some sure word of testimony from a living soul uttered from Methodist pulpits. There are countless numbers of laymen, not only equipped with a definite experience of grace, but who also have a fine equipment for expressing that experience. With guidance and leadership they can bring a directed worship service inspiring and uplifting. Such a program of lay speaking is provided for in the Methodist Discipline. Those who are willing to accept such privileges may be duly recognized and accredited. Some have already accepted such distinction. Others would if given encouragement.

On Friday night, June 23, it was the writer's privilege to speak to a splendid group of laymen at Batesville, First Church, through the invitation of Rev. Raymond Franks, pastor, and James Shelton, District Lay Leader. The work planned by Rev. S. B. Wilford, district superintendent, Brother Franks and James Shelton in this field is heartening indeed. On Friday night, June 30, it was the writer's privilege to return to Lanty and see the great progress made in the ten years since the beginning of this type of program at Morrilton and Conway County. More than one hundred persons gathered for the Area Fellowship. Churches from all over the county were represented. It was inspiring to be there with Dr. C. M. Reves, the district superintendent, Rev. Herschelle Couchman, the pastor of Morrilton, Rev. Bob Howerston, the pastor of Opollo, Rev. A. A. Noggle, pastor of Morrilton Ct. No. 1, Rev. Paul Dean Davis, Rev. Cannon Kinnard, Rev. George Martin and Rev. Elbert Jean, Hendrix student pastors, lay speakers, a host of other laymen and laywomen, youth and children, all made for a great evening of fellowship. On Friday night, July 29, it was the writer's privilege to attend the Lay Speakers' Conference at First Church, Jonesboro. Rev. E. B. Williams, district superintendent, Rev. John McCormick, pastor, Rev. Norris Greer, pastor of two nearby rural churches, Henry Baldwin, chairman of the lay group and members of four lay teams, and Rev. Lyman Barger, pastor of Huntington Avenue, met to report and to lay out plans for the future. It was up lifting to be in fellowship with men who are deeply concerned and interested in the ongoing of the Kingdom of God.—J. Albert Gatlin.

In a garden for the blind, started at Brentford, England, only strongly scented flowers will be grown.—Baltimore Sun.

There is nothing so harmful to morale as to fall into the same day-in and day-out routine.—Thought Starter.



ARKANSAS

Methodist

Youth

Fellowship

NEWS

THE GRACE CURTIS SUB-DISTRICT M. Y. F.

The Grace Curtis Sub-District met at Rector First Church, July 10th for the regular meeting. Griffin Memorial Church had the most present, 22. The other churches are Wrights Chapel, Rector First, Piggott, Paragould First, Five Oaks, Union Grove, Marmaduke, Simmons Chapel, Rector Fourth, and Leonard Macedonia. The total present was 115.

Because the auditorium was being redecorated, the group met in the Wesley Hall, the basement of the church. The theme of the program was "Decision." Mary Deniston led us in prayer. Doris Carter gave an introduction to the program saying that the three main decisions of everyones life would be discussed that night. She then introduced the speakers. Mack Walker gave the first talk, which was on "Vocation." He mentioned that a young person should not have his vocation chosen for him; he should choose his life's work according to his interests and abilities. Nadine Davis gave a talk on "Marriage," stating that she was not an authority on marriage, but she wanted to get the young people to thinking about this particular decision for life. She said that "... Marriage is an honorable estate, instituted by God and signifying unto us the mystical union which exists between Christ and His church. It is not to be entered into unadvisedly, but reverently, discreetly, and in the fear of God." Vernelia McCrady gave a talk on "Religion," saying that it isn't a question whether you are a Methodist, but whether you are a Christian.

Dix Stallings, president, took over the business part of the meeting. He reported the results of the council meeting of the previous Friday at Paragould. Plans were made to have the August meeting, if possible, with the Jonesboro district. We would meet on Thursday, the 10th, instead of the usual second Monday.

The Chairman on World Friendship and Missions has charge of the meetings for the three months after August. Our sub-district will meet at Marmaduke in September, Paragould Griffin Memorial in October, and Rector First in November. We voted to send 25% of the money collected each month to the M. Y. F. Youth Fund.

Three girls were nominated at the council meeting to attend the camp at Mt. Sequoyah in August. The voting was done at the sub-district meeting. The girls were Jesalee Devall, Nadine Davis, and Jenny Renfro. Nadine reported that she would be unable to go. The group voted to send Jenny, since our sub-district is allowed to send only one representative. The council voted to give our delegate \$30 to cover all expenses except transportation and also \$30 for the Adult Counselor, Mrs. Wheeler. We are very fortunate and proud to have such fine representatives. The meeting was adjourned with the M. Y. F. benediction.

Dix called a council meeting to

THE COLUMBIA COUNTY SUB-DISTRICT M. Y. F.

The Columbia County Sub-District M. Y. F. meeting was held at Stephens First church on July thirty-first.

The host church presented a very inspiring worship service, which was appreciated by all.

Charles Cook presided over the business meeting and Rosemary Thompson, secretary and treasurer, took the minutes of the meeting.

Delicious refreshments were served at the close of the program and new games were introduced. There were fifty-five present. The next meeting will be held at Magnolia First Church, on August 28th.

The banner went to Village with a total of 278 points to their credit. Magnolia was second with 253 points.—Billy Cheatham

BAY M. Y. F.

The Bay M. Y. F. has completed a successful and wonderful Youth Activity Week—July 17-21. The average attendance was 30.

Schedule for the week's program:

Monday-Thursday

7:00-7:20, Evening Fellowship; 7:20-7:45, Vesper Service; 7:45-8:30, Classes; 8:30-9:00, Evening Feature; 9:00-10:00, Recreation; 10:00, Good-night.

Friday

7:00-7:45, Classes; 7:45-8:15, Business; 8:15-9:15, Recreation; 9:15-10:00, Vesper Service.

The young leaders for the four Commissions of the week were:

Marjorie Stone, Community Service; Faye Gilbert, Worship and Evangelism; Peggy Watson, Recreation; Charles Thompson, Missions and World Friendship.

Inspirational Vesper Services were presented each evening. Friday evening, the Vesper service was on "Lord, Here Am I, Send Me." The service began with organ music being played in the background. The group assembled from the lawn into the sanctuary carrying lighted candles, singing "Jacob's Ladder."

At the close of the Dedication service seven young people dedicated their lives for part time Christian service in addition to four who had recently given their lives for full time Christian service. — Venita Isbell, Secretary.

He who sacrifices his conscience to ambition burns a picture to obtain the ashes.—Chinese proverb

meet directly afterwards. Jesalee Devall, our Chairman of Commission of Recreation, has charge of the August meeting. She appointed the various churches to help with the refreshments and other necessary arrangements, such as invitations and a meeting place. Jesalee, also, directed games on the spacious lawn of the church; Lola Featherson also directed some of the games. Refreshments were served and the merry group of young people left for their homes to meet again the following month.—Reporter

M. Y. F. OF FAYETTEVILLE DISTRICT MEET ON MT. SEQUOYAH

The Fayetteville District of the Methodist Youth Fellowship held its annual Camp Sequoyah on Mt. Sequoyah last week. Twenty-six young people spent five days (July 31 to August 5) playing, working, and worshiping together. Good food, good friends, and good fellowship helped make our camp a great success.

We had a wonderful staff headed by Rev. Bill Stewart of Eureka Springs. Mrs. Charles Crockett of Eureka Springs was dean of women and Rev. Kermit Vanzant of Huntsville, dean of men. Other counselors were Mrs. Carl Routh, Green Forest; Mrs. Inez Dillahunt, Huntsville; Rev. Alvin Murray, Berryville; Rev. Clin Findley, Decatur, and Rev. Bobby Edwards, Springtown. Under their direction we kept the cabins clean ourselves.

Classes for credit were The Life of Jesus, taught by the district superintendent, Rev. Bill Cooley of Fayetteville, and Christian Beliefs, taught by Rev. Alf Eason of Bentonville.

Rev. Alvin Murray led our vesper services and his sermons were a great inspiration to all of us. They were in language we could easily understand and contained many beautiful stories as illustrations. The workshop in worship and evangelism had charge of the opening part of these services. At morning watch after a hymn together, each went to a spot alone and meditated on a certain chapter in the Bible and the beauty seen from Vesper Point.

We were very fortunate to have Mr. Nobuyoshi Obata, a Japanese national, under the sponsorship of the Women's Division of Christian Service of the Board of Missions, to speak to us in the interest group in missions and world friendship. Mr. Obata is a graduate of the University of Tokyo and Yale University and is principal of Memorial Love Girls' School in Japan.

Recreation was in charge of Rev. Wayne Banks of Fayetteville. Folk games have been Rev. Banks' specialty for years and were a highlight of the camp, giving us many ideas to take back home.

Workshops in the four commissions of the Methodist Youth Fellowship were Worship and Evangelism, led by Rev. Bobby Edwards, Community Service, Mrs. R. K. Bent of Fayetteville, and Missions and World Friendship, Rev. Kermit Vanzant.

Interest groups in Dramatics, Chalk Talks, and Hymn Apprecia-

NORPHLET M. Y. F. ELECTS OFFICERS

The Norphlet Intermediate M. Y. F. held an election of officers Sunday evening, July 22nd. The following were elected: President, Berry Morrison; Vice president, Joy Pat Manes; Secretary, Evelyn Ware; Treasurer, Giles Ray Sanders; Reporter; First program chairman, Hallette Thomas; Second Program, Jean Henely; Recreation, Marlene Benton; World Friendship, Virginia Buckner; Worship, Jacky Evans; Community Service, Lois Couch; Mrs. David Long, sponsor. The pastor is Rev. S. B. Mann.—Hallette Thomas

Freedom is placed in jeopardy more by those who will not exercise it than by those who will not permit it. Indifference opens more gates to the enemy than does tyranny.—Rev. Edwin McNeill, Potent, clergyman & author.

The auto hasn't completely replaced the horse. You haven't yet seen a bronze statue of a man sitting under a steering wheel.—Ford Times.

People will buy anything that's one to a customer.—Sinclair Lewis, author.

tion were taught by Mrs. Bill Cooley of Fayetteville, Rev. Olin Findley, and Mrs. Henry Alexander of Fayetteville.

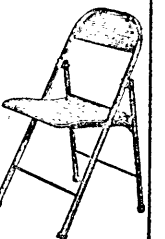
The workshops and interest groups furnished programs for our daily assemblies.

The climax of the camp was a consecration service on Friday night. Rev. Murray challenged us to discover what we had in our hands for God. This was followed by a beautiful candlelight communion service which was an experience none of us will ever forget.—Rosalie Bent, Camp Reporter.

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COUNTRY CHURCH "GOES TO TOWN" WITH BIG BUILDING PROJECT

By Arthur West

A little congregation can do big things when it tries.

That was demonstrated again by the story back of the recent dedication of a new church in rural Illinois. When Bishop J. Ralph Magee of the Chicago Area dedicated the \$25,000 building on Palm Sunday he climaxed a dream made possible through an unusual 10-year plan of sacrificial sharing by members of the Brick Methodist Church, 13 miles southeast of Marshall.

How the members of this small congregation raised money to erect their edifice is a saga of struggle. Their success should give hope to all others tackling tough building projects.

Some of the factors in their situation which many would have thought impossible or at least good excuses for postponing building were these:

—the congregation was small (only about 50 members).

—it was simply one church on a circuit of six with a right to only a fraction of the pastor's time.

—it was in a farming community with its good years and bad, including dangers of both drought and floods.

Besides, the congregation didn't have to erect a new building. Fire hadn't forced the issue as it sometimes does. Their old frame church built in 1891 was still standing. Some probably would have been content with it for another 60 years, but not this congregation! They yearned for a more adequate and a more beautiful house of worship.

So ten years ago they launched their building fund campaign.

Their lovely new building with stained glass windows and the finest of pews and altar furniture is the answer. In place of the old one-room frame church the present brick one has several class rooms, a kitchen, and dining room.

The new church represents an average outlay of \$500 for every man, woman, and child in the membership. How did they manage it?

To raise funds, members adopted the "God's Acre" plan. Every fall each family brought to a special service the proceeds from one acre of land—an offering which often totalled nearly \$1,000. This money, together with other individual gifts, was laid away for the building fund. Last summer a Sunday School class of high school youths rented 20 acres, planted and harvested a crop, and presented the profits to the cause. Membership of the church has never been large, but the smallness of the group has been overcome by the strength of its stewardship.

"We don't want to be 'on relief'" the Brick Church people said a few years ago when they sensed their circuit pastor's salary was being supplemented by conference funds. "How much," they asked, "will we have to pay to make our circuit entirely self-supporting?" Finding out, they quickly tripled the amount.

Rev. Harold J. Kemp, the Marshall circuit pastor, divides his time as equally as possible between the six churches, but the Brick Church pays twice as much as any other church and three times what some pay. Yet, according to Dr. Donald H. Gibbs, Decatur district superintendent, there is never any quibbling about what is "our share" of the pastor's



A LETTER FROM LEADERS OF ADVANCE FOR CHRIST

To the Bishops, District Superintendents, and Pastors, The Methodist Church,

Dear Brethren:

This letter is being written as we are concluding a two days Advance meeting in New York. We have been surveying the achievements of the Advance at mid-quadrennium, and laying plans for the remaining two years. Progress is so encouraging and so fraught with promise that our first thought has been to send a direct word to you our fellow-laborers in this cause.

The purpose of the financial phase of the Advance is to conserve the gains of the Crusade and to maintain the level of missionary giving achieved during the quadrennium 1944-48. We are deeply grateful, and we know that it will be a source of joy to you to learn that there has been no recession in missionary giving in our Church and no curtailment of our missionary program. The Church's response to the Advance appeal has made it possible for the Board of Missions to send overseas some three hundred new missionaries and to continue an extensive building program at home and abroad.

During the past two years the Treasurer of the Advance has received from Advance Specials and the Week of Dedication offering \$6,075,849. The three participating agencies (the Foreign Division, the Home Division and M. C. O. R.) have received from the Advance a larger sum by nearly a million dollars than they received from the Crusade during the first two years of the quadrennium 1944-48. This means that we are building on the foundation so substantially laid by the Crusade.

You will also be encouraged and gratified to learn that the missionary giving of the Church has almost doubled since 1945, that each year a substantial increase has been shown, and that the largest missionary income was for the year just ended. The current income of the three agencies above mentioned for the year ending May 31, 1950 was \$10,432,649, more than one-third of which came through the Advance.

This record has been made possible by the leadership of our Bishops, District Superintendents, and Pastors. Speaking for ourselves and the participating agencies we express to you our deep gratitude for work so faithfully and effectively done. We firmly believe that through the Advance we have opened a channel for missionary giving which is capable of ever-widening expansion.

We are,

Your comrades in the Cause,

Wm. C. Martin, General Chairman of the Advance
Costen J. Harrell, Vice Chairman in charge of the Financial Phase
E. Harold Mohn, Executive Director

MESSAGE FROM NORTH ARKANSAS CONFERENCE PROMOTIONAL SECRETARY

(Continued from page 11)

tion of Dr. Pearle McCain in early autumn.

Knowing that all work must be done locally before it can be attributed to a district or a conference we pay tribute to those women who go quietly about the work of their local church, neither asking for nor receiving praise, but constantly through their efforts "enlarging the place of their tent, lengthening the cords, and strengthening the stakes."

"We know so little of our sisterhood: Lydia, Dorcas, Anna—we are told were servants of the Master.

True and good, they worked, they wrought,

They watched the hours unfold, Deeming it a privilege to give a humble,

quiet service that some way The world might be a blessed place to live

Because they lived their best through their brief day.

"We know so little of them, yet we know

God's smile was on them, and today may we

As Christian women humbly go, Moving among a hurt humanity to ease that hurt;

to serve our church, our land, To serve our homes, close-guarded by God's hand."—Selected

Signed: Wilma Fulbright, North Arkansas Conference Promotion Secretary

There is no such thing as democratic manners; manners are either good or bad. — Albert Jay Nock, Theory of Education. (Harcourt, Brace)

Money doesn't bring happiness, but it does bring such a good imitation that only an expert can tell the difference.—Buffalo Courier Express.

time or his support.

In spite of its own all-out building effort, the Brick Church has been generous in its support of denominational benevolences and the United Methodist Movement of the Illinois Conference. Learning about this movement to raise a million and a half for five conference institutions, the little congregation was determined their local work should not crowd out these wider responsibilities. A member of the church travelled over 300 miles to visit personally each of the conference institutions represented in the U. M. M. and to report favorably on the drive.

The congregation asked just two further questions about the movement:

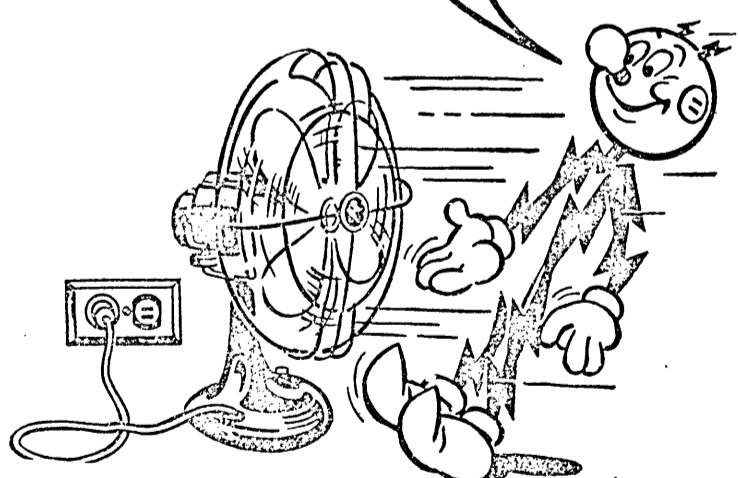
"What is our share?"

"Where do we send the money?" They immediately paid their full share, plus an additional gift of \$107, being the first church in their district to "go over the top."

Located near the Wabash river, the new church was completely surrounded by water during the recent floods. Undismayed, the church members never missed a service. Parking their cars at the edge of the water, they transferred to a wagon and were towed by a tractor through the flood to church.

No wonder a congregation like that can build a church!

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The Sunday School Lesson

By REV. H. O. BOLIN

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HOW SHALL WE REPENT?

LESSON FOR AUGUST 20, 1950

READ THE ENTIRE LESSON FROM YOUR BIBLE:
Luke 3:1-20; 7:18-28; Matthew 14:1-12.

GOLDEN TEXT: "Bear fruits that befit repentance, and do not begin to say to yourselves, We have Abraham to our father; for I tell you, God is able from these stones to raise up children to Abraham. (Luke 3:8)"

We are beginning a new series of studies. We have just completed a group of lessons which had as their background Old Testament characters. The new series will draw its characters from the New Testament. It is very fitting that we begin with John the Baptist for he is a transition character between the two periods.

We recall that John was a distant relative of Christ. The mothers of these two men were close friends. Six hundred years before the birth of John the Baptist the Prophet Isaiah had told of his coming: "The voice of him that crieth in the wilderness, Prepare ye the way of the Lord, make straight in the desert a highway for our God." (Isiah 40:3) John was the forerunner of Christ.

John the Baptist belonged to the priestly line. Had he desired to do so he could have lived a sheltered and secure life. He chose, however, to become a prophet. In his burning denunciation of sin he was like the other prophets of the Old Testament period.

We recall how John began his ministry out in the wilderness some ten miles from Jerusalem. He was a man of great strength of personality and with a wonderful message. Without any particular trick whatever and without the performing of miracles, he drew thousands into his services. Large numbers of them repented and were baptized in the Jordan River. His preaching served its purpose in getting things ready for the ministry of Christ. John would have made an even greater impression on history had his work not been followed so closely by the greater ministry of Christ. He made such a wonderful impression in the early period of his work that we are told that all the people were wondering if he were not the promised Messiah. Finally the religious leaders of that time (the Pharisees) sent a deputation to him to ask him if he were not the Messiah. Not only did John deny being the Messiah, but he even said he was not a prophet. Jesus said that John was greater than any prophet, that no greater man had ever been born than he.

The disciples of John became jealous over the growing popularity of Jesus. They saw that he was overshadowing John. But John insisted that he was not worthy to unloose the sandals of the Lord. He insisted that Christ must increase while he decreased. This is a wonderful lesson in the matter of humility. Christ can only increase in any man's life to the extent that the man himself is willing to decrease. One of the great needs of our day is for people to hide themselves behind the cross and become voices for righteousness in a world of sin. It is only when Christ is lifted up that men are drawn from their sins.

A Four-Point Message

There were four outstanding themes in John's message. The first had to do with the guilt of sin. He succeeded so well in his condemnation of sin that those who heard him felt a great burden of guilt. Many of them were anxious to turn from their sins and amend their ways. His second point of emphasis was the need of repentance. Over and over again the prophet's voice rang out on this theme. His third emphasis had to do with the judgment to come. This theme had been sadly neglected among the Jews. The voice of no great prophet had been heard for four hundred years. They had come to believe that the judgment to come was reserved only for the Gentiles. Some of their rabbies had gone so far as to teach that the Jews were so highly favored of God that even one of them was worth all the other people in the world in his sight. John declared that this condemnation belonged to Jews as well as Gentiles and that it was necessary for all to repent. The Jews should not depend too much on the favor of God through the fact that they were offsprings of Abraham, for God was able of stones to raise up children unto Abraham. The last point of emphasis had to do with the coming Messiah. "Repent", said John, "for the kingdom of heaven is at hand."

The Prophet's Outstanding Qualities

John was humble. The truly great are always humble. He did not claim to be a prophet. He did not even claim to be a human being. He said, "I am just a voice". Religiously speaking, the way up is always down—down on one's face before God. In telling how to bring about a great religious awakening, God said, "If my people will humble themselves and pray."

Then John was in dead earnest. He said of himself, "I am the voice of one crying in the wilderness." The prevalent sin among professed Christians is that of indifference. The only remedy for this sin is zeal of earnestness. It was said of Jesus, "The zeal of thine house hath eaten me up." When one becomes so much in earnest that he pours his very life into the task ahead, things began to happen. Now, we have put all people in about the same class. We hesitate to speak of individuals as being lost. As a consequence of this, they don't think of themselves as being lost, and that in spite of the fact that they have never repented of their sins and put their trust in Christ as a Savior. Until there is a re-emphasis of the fact that people without Christ are lost, there will be no burden on the part of the Christians for them and they themselves will not have a sufficient feeling of guilt to cause them to repent.

Again, John was a man of vision. "Where there is no vision, the peo-

ple perish." John had a vision of a coming Kingdom. He also had a vision of the Messiah. He realized that preparation must be made. His message rang out, "Prepare ye the way of the Lord."

John was practical in his approach. Like all the great prophets, he insisted that religion was not merely a matter of ritual, but rather had to do with relationships. It was necessary that one have the right attitude toward God and his neighbor and treat them right.

John's Message For Us

Since John was dealing with great principles and since human nature, out of Christ, remains the same down through the years, his message is as applicable to us as it was to the people of his day. John preached of a kingdom which meant a social order of right relationships. That Kingdom is only partially with us now. The same things that retarded the coming of the Kingdom in John's day are still with us.

National Repentance

We need to repent as a nation. Since we are in a life and death struggle with Communism, many fear to call attention to the faults of our nation. They fear that they might be classed as Communists. That is not a wholesome situation. Communism is an idea in action and as such can never be destroyed by force. It can only be destroyed by a better idea in action. We have that in Christian Democracy. But there are many points where we fail to live up to our profession. To fail to call attention to those faults means we will never repent of them and rectify them. We are also in danger of going from bad to worse. No nation or individual ever reaches a certain moral level and then stops. There must be progress or there will be retrogression.

As a nation, we need to repent of our political corruption. In recent months a national committee has uncovered and is uncovering evidence which shows close co-operation between certain politicians and gangsters. In some places gangsters are becoming political bosses. Enough of this would certainly lead to the downfall of the nation. Many present-day politicians in high places think more about getting re-elected than they do about doing that which is best for the nation. This makes possible the existence of pressure groups who control large numbers of votes, and through this means get more than what is just and fair, and that to the hurt of others. Our continued safety at this point depends upon repentance and reformation.

Our capitalists need to repent. We are sold on the capitalistic system. We think it is the best for all concerned. But the freedom of our Democracy permits selfish, greedy individuals to overreach others and take undue advantage of them. This selfish greed in the past led to the organization of labor. Labor had to organize in self-defense. Had the golden rule, rather than the rule of gold, always been practiced there would have been no need for such organizations.

Labor needs to repent. As stated above, there was a great need for organized labor. But now that labor is well organized and strong it needs to be careful not to make the same mistakes as did the other group which made organization an absolute necessity. Every group that continues to do well must have the goodwill of the public.

Our Liquor Situation

Most of the thinking people of this

nation have begun to see the hand writing on the wall for us unless some way is found to deal with the liquor traffic. This traffic is becoming an evil monster that is getting completely out of control. The number of drunkards is growing by the hour. Literally millions of dollars are spent every year in high powered advertisement to add to that number. We are too highly industrialized as a nation to permit the free use of a beverage that makes individuals dangerous to others. One may leave the moral issue entirely out of the question and even then common sense demands that something be done. Intelligence alone should lead us to either get rid of our machines or the liquor traffic.

Individual Repentance

John was getting people ready for citizenship in the Kingdom of God. There was a lot of repenting that they had to do both as a nation and as individuals. We have long known just what the requirements, as to membership in the Kingdom, are. Jesus would have the whole human race live as one great family. Most of us treat other members of our particular families with kindness and consideration, while at the same time we are not so thoughtful of other people. Jesus would insist that we broaden the circle to include all people and not just our relatives. In this big family, God is Father of all and all who accept Christ are brothers.

We are falling far short of this ideal. Some have become so discouraged with the slowness of our progress that they feel the Kingdom can never fully come while people are here in the flesh. They think the world is doomed like a sinking ship and the only thing we can do is to rescue as many passengers as possible before it goes down. Others feel that the Kingdom will finally come in its fulness on this side of the grave, through the efforts of Spirit-filled human beings. They believe that it will take a long time to build that kind of social order, but they think that after all time is not such a great element with an eternal God.

Let that be as it may, all admit that citizenship in the Kingdom of God requires a lot of repentance on the part of each individual who would enter. It requires nothing less than the crucifixion of self and the enthronement of Christ at the center of each individual life. To that end John the Baptist came preaching and for that end Christ came and died on the cross.

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