

Arkansas Methodist

Serving One Hundred and Sixty

"The World is My Parish" — John Wesley

all the world — Mark 16:15

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Just How Smart Are We?

WE Americans take pride in our tremendous resources, economic, industrial, educational, political and spiritual. Also we have felt that we are able to match wits with any people, anywhere, anytime in the arena of life. In spite of that smug feeling of superiority, it is about time for us in America to sincerely ask ourselves the question, "Just how smart are we?"

Despite our boasted "splendid isolationism" on which we thought our security rested we were forced into the First World War in defense of our freedom. At the close of the First World War our wisdom did not prevent us from scuttling the League of Nations by refusing to join while we again attempted to hide behind the Atlantic and Pacific Oceans.

When the Second World War broke out and we were finally forced into that war in self defense the isolationist theory went overboard and we realized that we must take our place in world affairs or perish. At the close of the war we accepted our responsibility for helping helping to build a better world. We are newcomers in the game but felt quite equal to our new role. Even wise as we think we are, our "hind sight" is much better than our foresight. It is not difficult now to discover that we made some tragic blunders in playing a leading part in settling, or attempting to settle, world affairs.

The wisdom which we have felt was inherently ours should have kept us from getting into the unpredictable muck we face now and the additional difficulties we are likely to face in the days ahead.

Just how smart are we now spending so much time attempting to place the blame for our present predicament instead of joining hands to meet the immediate pressing problems we face. The historic story of Nero "fiddling while Rome burned" has its counterpart in Washington today in the political "piddling" now going on while the flames of a world conflagration grow more threatening by the day. We need the best minds of America working at their best if America, with the other free people of the world, is to be saved from a fate worse than death.

"Be Not Deceived"

-Or Surprised

WE are now entering the real heart of the campaign to make Arkansas legally dry. We should take seriously now the warning, two thousand years old, "Be not deceived." Misrepresentation and attempts to deceive are basic, stock practices of the liquor interests. They would, of course, destroy their own business if they were to join a crusade to tell the truth about the real results of the liquor traffic.

We should also refuse to be surprised at the dishonorable, unscrupulous tactics the wets are using and will use in an effort to stave off defeat in the coming election.

It is sufficient to say that we may appropriately put a question-mark after practically every move and every statement liquor makes in this campaign. Dry forces should be suspicious of any force from any source that joins hands with the liquor interests in an attempt to defeat the proposed dry legislation. The tactics of infiltration of the Korean War and the shouts of "Kamerad" of another day are not confined to our enemies on the field of battle. They are already in evidence in this campaign. Be not deceived—or surprised.

"It Matters What We Believe"

IT matters WHAT WE BELIEVE ABOUT MARRIAGE. Without question the most sacred and the most personal of all human association is found in the marriage relationship. What we believe about marriage has much to do with making marriage the happy experience it should always be or with filling the marriage experience so full of hazards that only a miracle, that does not often happen, could prevent a miserable failure.

In some parts of the world marriage at times has little of the meaning accompanying a happy marriage in our country. Where parents select mates for their children while the children are still much too young to marry, it is all but accidental if such a union is truly happy. The same may be said of children of royal blood who are all but forced by custom to marry within the circle of royal families. For us in America marriage does not hold these

For this cause shall a man leave father and mother, and cleave to his wife; and they twain shall be one flesh.—Matthew 19:5

hazards but we often face other conditions which may prove even more disastrous.

There are those in America today who seem to believe that marriage is a matter with which one may freely experiment. Some apparently choose companionship in marriage with the mental reservation that if they "can't make a go of it," a divorce may easily be had. Such an attitude toward marriage is all but fatal. When marriage is thought of as an experiment rather than a whole-hearted, final commitment of self, "until death do us part," the experiment usually fails, and with that failure two lives are marred.

There are others who, in good faith, enter the marriage relationship much as a matter of convenience or companionship and to have a keeper of the home or a provider for the home. A union based on this conception of marriage has only a bare chance of real happiness regardless of the "good faith" of the contracting parties. There are many problems of the married life for which only love can find a satisfactory solution.

Some appear willing to assume the marriage vows just to escape the "single blessedness" of bachelorhood or spinsterhood. There are many things worse than being single—one of which is to be married to someone one does not love.

There are some who think of marriage as a holy union, approved of God, where love is the chief cornerstone and, without mental reservation, life is joined with life in a union that only death can break. Such a faith in marriage pays a priceless dividend in a happiness no other human relationship can bring. It is doubtful if a marriage union on any other basis will bring true happiness.

"Churchmen, Let's Go To Press"

ON page fifteen of this issue of the Arkansas Methodist will be found a display "advertisement" concerning a booklet "Churchmen, Let's Go To Press," which is being distributed for the asking by the Methodist Commission on Public Information. We want to call this matter to the attention of all local church leaders, pastors and laymen, and suggest that they invest a penny postcard and enough time to study this sixteen-page booklet. It is our opinion that this booklet will do much for any local church in getting the story told of what is being done by that local church.

This booklet was written by a prominent Methodist layman, Holt McPherson, the managing editor of the Daily Star, Shelby, N. C. The author knows full well the point of view of the "press" as well as the churchman. It is our understanding that there has been no profit in the writing or printing of the booklet and Methodist Information and the Methodist Commission on Public Information is going to considerable expense in making possible the free distribution of this booklet to any pastor or layman who will agree to read it. This is a needed service and will be appreciated by those who take advantage of the opportunity.

We have suggested several times in these columns that The Methodist Church sells itself short by the lack of publicity of its accomplishments, plans and intentions. The constituency of The Methodist Church in Arkansas represents a considerable portion of the population in the state and much that The Methodist Church does, locally or on a district, annual conference or state level, is of interest not only among Methodist people but others of the state. Under the present organizational setup, Arkansas Methodism is dependent rather largely upon local church leaders for publicity. Many local churches, however, make few publicity ventures because of the lack of trained persons to handle this responsibility. The manual "Churchmen, Let's Go To Press" does not have within its sixteen pages a complete course in journalism, but local church leaders will find in it understandable and easy to follow instructions in publicizing the work of their church. Order your copy today.

Highway Safety Is Applied Christianity

(The following guest editorial written for the ARKANSAS METHODIST by the Arkansas Safety Council is published in the interest of greater safety on Arkansas highways.)

MANY people are working today to reduce the tragic death and injury toll on our highways, in our homes and farms and in our industries. But safety men are not new. One of the first safety men was born almost two thousand years ago. He was a citizen of Nazareth, named Jesus. And if the world's people would follow the teachings of this Man, accidents would be all but completely eliminated.

For example: Jesus would not violate traffic laws by running red lights, and He would not disregard highway and street safety signs and signals. He would not "jaywalk" in disobedience of the law and He would not "hog" the highway and street by taking his half right down the middle. He would never take a right-

(Continued on page 4)

South American Methodism Advances

By BISHOP FRED PIERCE CORSON

THE Methodist Church is growing in South America as perhaps nowhere else in the world. It is growing because of the devotion and sacrifice of the missionaries and the Christian workers.

To indicate what is happening we cite a 10% growth in the membership of the church in Chile during the past year. Under the leadership of Bishop Balloch an emphasis on evangelism revealed that the years of cultivation had really produced a harvest.

The expansion of the Church in Argentina, handicapped because of the lack of funds to start new work has, as a result of Bishop Barbieri's plan for advance, become a shared responsibility with the River Plate Conference and the Division of Foreign Missions participating and \$100,000 is being raised in Argentina and Uruguay for church extension.

Brazil holds the record of growth for all the branches of Methodism. The statistical report of the growth of the church for the quadrennium, which was given at the General Conference, was a thrilling story. Church membership had increased 19% and Sunday school enrollment 29%. One hundred and twenty-nine new churches had been started during the quadrennium and the average per capita giving of the church member for 1949 was \$15.75 — an almost unbelievable figure when considered in the light of the Brazilian wage scale.

The Methodist Church entered South America as a missionary undertaking by way of the schools. Seventy-five years ago when the work really began there was no other entree possible because of the Roman Catholic influence upon government and public opinion.

At present there are some thirty Methodist institutional schools of recognized standing with about 20,000 students besides scores of primary schools conducted by local churches.

It was amply clear to me, as an observer with some experience in educational administration, that our schools in South America had made a very excellent academic record for themselves and had influenced the philosophy of education in South America to the extent that a completely classical and theological curriculum had been expanded to include vocational subjects which, by the way, had not only an economic value for the people of South America but a social value as well. To make a home and to work with your hands were socially undesirable activities in South America until our schools demonstrated their value and made them educationally respectable. Some things our schools have wanted to accomplish but have been restrained from doing them because of strong Roman Catholic pressure. This has affected the teaching of the principles of the Protestant religion in the schools and in attracting to the schools students from certain strata of South American society. The necessity for the schools to be self-supporting has closed the doors of our schools to many very promising young people who could not pay even the modest fees which have to be charged. The lack of Teachers Colleges not under the control

and influence of the Roman Catholic Church also makes it difficult to get good Protestant-trained teachers for our schools.

The South American schoolmen know that their ultimate objective must be evangelism. Commitment as well as infusion is a most essential part of the process of education for the good of South America. They were frank to say that they had "fallen short of the glory of God" at this point, an acknowledgment which would be the beginning of wisdom for many of our church-related schoolmen in the United States. They were serious in their endeavor to find ways for making their schools the natural feeders for Protestant leadership.

The church in South America does its work under the shadow of political uncertainty and



BISHOP FRED P. CORSON

its evil foreboding. At present it enjoys a freedom and a standing varying in different countries but necessary to be continued if the Protestant church is to grow. Nevertheless the political sword of Damocles hangs over its head. The threat to South America is the spread and domination of the police state, now present actually and potentially, feared by all liberal elements and our diplomats, abetted by the Roman Catholic Church and agitated by the communists.

The needs of South America should determine the pattern of our mission work there and of our provision for it. The emphasis on education is justified by an illiteracy which is as high as 85% of the population in some sections and which averages 50% for the continent. The need for Protestant education cries to the United States for help through the mental slavery which the Roman Catholic Church has inflicted on the life of the South American people. The Protestant school has not been overdone in South America.

South America needs what every free country must have—a prosperous, self-respecting, educated, God-fearing, intelligent, industrious

middle class. And Protestantism because of its gifts and powers has a real responsibility for doing as much as it can to create and establish this middle group in South American society.

The program required to do this has already been established. Its present need is for expansion. The church, the school, the clinic, the farm, the workshop, the social centers, national leadership and missionary helpers are all there but what we have is not enough. If its total could be doubled in this quadrennium the gains could be easily quadrupled and the indigenous strength which resulted could send the church forward under its own power with the possibility that the additional help from the United States could be devoted completely to South American home missions work.

Two facts must be realized by the church here regarding all our mission work. The first is that mission work now is expensive. Building costs are comparable to those in the United States and unattractive and inadequate buildings in countries where Roman Catholicism has built so substantially and suggestively will hinder rather than help the cause. Costs for maintaining our work have also greatly advanced, and the support of a missionary on the field has increased to the point that with our enlarged giving to the Division of Foreign Missions last year a net gain of only thirty missionaries for all the fields could be provided for.

Greatly increased missionary giving will be required for any significant expansion in missionary work.

The second fact which must grip the convictions of our people, if we are not to lose our present missionary opportunity, is the real nature of the permanent security of the world. We seem so willing to attempt its purchase through bombs and so reluctant to seek it through Bibles. The country raises no question at the proposal for the expenditure of 300 billion dollars for security, although an already accumulated debt of over 300 billion dollars for that same purpose has brought us no nearer our goal. Yet the reluctance of our people to share proportionately the large increase in national income with the cause of Christian missions, at a time when world events have dramatized with such compulsion the need for Christian missions, should turn us to a study of the reasons for such spiritual obtuseness.

Our church in South America advances under difficulties. Insufficient national leadership, Roman Catholic opposition and persecution, inadequate equipment, high costs and restricted income, indifference to religion and often an inhospitable moral and social and intellectual atmosphere stand in the path of advance.

However, the opportunity to do something significant is there and the beginnings have been soundly made. Our own efforts are the critical concern of the moment, for as the correspondent for the Christian Science Monitor in Rio observed: "Protestantism is approaching its opportunity in South America with a spoon, when it should be using a steam shovel."

When Arab Boys Hear The Gospel

By HANS L. AURBAKKEN, Constantine, Algeria, North Africa

WHEN a new boy comes to us at the Constantine Boys' Home, no matter how old or how young he may be, we must begin at the very beginning and help him change his old thought patterns. Eventually, through this boy, we reach a family.

We begin by placing the boy in a Christian environment and letting him grow. No longer does he find shipshod work acceptable, but a small job well done gains praise. No longer does he find stealing or cheating, if he can get by with it, desirable; for the boy who cheats or steals is scorned by his comrades. Then, too, he learns that cleanliness keeps his body well.

This cleanliness is not only in regard to his body but also to his clothing, the house where he lives, and the dishes from which he eats.

Through the change of some of these old thought patterns the boy begins to change his old religious beliefs. The old fatalistic Muslim belief in "God's will" begins to fade. The boy will no longer say it was God's will that Hedi failed the examination for which he did not study, or that it was God's will that the neighbor girl died of smallpox when she had never been vaccinated. His concepts of God change. He learns about a God of love, and how to live according to the laws of the universe. He now knows that

if Hedi had studied for that examination, he would probably have passed it, and if the girl had been vaccinated against smallpox, she would have lived.

What happens to the boys who go back to their Muslim homes after having stayed in the Boys' Home a few years? These boys, without knowing it, influence their families. In the Muslim community the individual has no personality of his own. He is only an integrated part of the whole family; but as he grows into adulthood and takes his place in the family leadership, his influence is felt. This Muslim

(Continued on page 4)

THE DEVOTIONAL PAGE

REV. ROY I. BAGLEY, Editor

FROM THE BOOKSHELF

The Holy Spirit is the missing note in much present-day Christianity...

Religion made a detour into the temple and stayed there innocuous...

If the gospel had ended with the Gospels it would not have been a gospel—not a gospel that would have conquered the world....

So religion passes from imposition to imitation to indwelling....

From first to last the Christian is a religion of the Spirit....

Not only was Jesus sanctity — He was sanity....

Do not expect God to exercise any power that Jesus would not exercise....

Jesus refused to exercise any magical power to impress people or to validate His claims; so the Holy Spirit will operate within you, not as magical power, but as moral power....

A wife or husband who is always demanding and not donating is a tied-up person....

Don't seek the Holy Spirit for the gifts, but for the Giver....

From THE WAY TO POWER AND POISE by E. Stanley Jones.

KINGDOM POWER

Blessed are the poor in spirit: for theirs is the kingdom of heaven.—Matthew 5:3

Dr. Edgar J. Goodspeed in his translation of the New Testament has made even clearer the meaning of these words of Jesus. "Blessed are those who feel their spiritual need, for the Kingdom of Heaven belongs to them!"

How easy it is for us to believe in our own strength, particularly when life is booming along the way we want it. It is when things get tough and we face some failure or sorrow that our own inadequacy to meet all that life holds becomes very apparent. It is then, perhaps, that we really begin to find power. At the very moment that we turn in humbleness to God, power comes.

Jesus realized that most of us live only on the figure of life, bound up in the pettiness of ourselves. He gave a striking picture of what happens to people who live in the light of God. The kingdom of heaven grows into reality because men are channels of God's spirit. Life's daily frustrations, even the overwhelming problems of the world, are no longer just "our" problems; we share them with God. We apply God's power to them. We become co-workers in the greatest of all adventures, the building of God's kingdom.

Infinite Father, we come to thee out of the hurry of our lives. Our spirits seek thee, because we know that by ourselves we are nothing. Help us to link our lives to thy power and love that we may become worthy workers in thy kingdom. Amen. — Shirley Reece In Power.

FATHER, TO THEE

*Father, to Thee we look in all our sorrow,
Thou art the fountain whence our healing flows;
Darker though the night, joy cometh with the morrow;
Safely they rest who in Thy love repose.*

*When fond hopes fail and skies are dark before us,
When the vain cares that vex our life increase—
Comes with its calm the thought that Thou art o'er us,
And we grow quiet, folded in Thy peace.*

*Naught shall affright us on Thy goodness leaning,
Low in the heart Faith singeth still her song:
Chastened by pain, we learn life's deepest meaning,
And in our weakness Thou dost make us strong.*

*Patient, O heart, though heavy be thy sorrows!
Be not cast down, disquieted in vain;
Yet shalt thou praise Him when these darkened furrows,
Where now He plougheth, wave with golden grain.*

—Fredrick L. Hosmer, from Quotable Poems

SEEDS OF ETERNITY

"Therefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord." I Cor. 15:58.

ON Wednesday, May 24, 1738, one man had a heart-warming experience. Something happened to him in a small prayer meeting and he went out a transformed person. He was "on fire" to do something in the name of Christ; and there was plenty to be done. The clergy had brought scorn upon its shoulders, and the Church was no longer a spiritual power. Political conditions were sickening. There was no such thing as a labor law. Consequently, many children never saw the light of day. They entered mines before daylight and worked until after dark.

In view of these things, this man who had been converted might well have gloried in his own transformation and left the larger picture alone. He would thus have been another forgotten character in the stream of humanity. But he did not take the pessimistic view; he saw hope for his country.

We are not surprised to know that the established Church turned this reformer out and asked him to refrain from preaching. And it is inspiring to note that he replied by preaching from his father's tombstone. Undoubtedly he must have known something of the meaning of Paul's words to the Corinthians: "Be ye steadfast, unmovable, always abounding in the work of the Lord, for as much as ye know that your labour is not in vain in the Lord."

History bears out the truth of Paul's words. John Wesley is today credited with bringing about a moral transformation in the life of England. His labor in the name of the Lord was not in vain. Yet all of his goals were not bound up in England. Wesley had said that the world was his parish; and he had set about to make that a reality.

It was more than twenty years after his heart-warming experience that results could be seen abroad. In a very small house with dirt floors and the poorest of furnishings, six people gathered for a service of

worship, with Philip Embury in charge. This is certainly not any sensational progress. But one thing is certain—John Wesley's efforts, large and small, were not wasted. They counted for something worthwhile.

Let us consider the early Methodist meeting places. Did our early preachers have beautiful houses of worship? Lovely sanctuaries? We could answer by saying that they were fortunate to have a barn for a sanctuary. More often they preached in private homes or in the open air, standing in the open doorway of a cabin and speaking to those inside and outside. And these early preachers usually travelled on foot or on horseback. Francis Asbury travelled some 275,000 miles on horseback and preached 16,000 sermons over a period of fifty years.

Now look at the picture today. Approximately 9 million members, 20,000 active ministers, property evaluation in sanctuaries alone of more than 656 million dollars, and an annual budget of more than 80½ million dollars. The Methodist Publishing House produces more than 5½ million pieces of literature each month. Our church has colleges and universities, hospitals, and many other interests throughout the land.

Again, let us go back to the young man with his heart on fire with the power of God. He starts from nothing; but his work has grown and is still growing. Many of his efforts seemed to be in vain; however history has given us ample proof that his labor was "not in vain in the Lord."

What a help it would be to us today if we could realize the eternal value of this word from St. Paul. So often our efforts seem to count for nothing. There are no visible results. We become discouraged and want to give up entirely. Then it is that we need to remember that efforts "in the Lord" are not made in vain. They are SEEDS OF ETERNITY. Just as John Wesley's work was

PRAYER FOR THE WEEK

Our Father, help us that we may keep our eyes fixed on this life. But help us that we may remember that this life is a prelude to another life lived in perfect fellowship with Thee. We thank Thee that through Jesus Christ life and immortality has been brought to life. May we make each day count in our love and devotion to Thee. When we are caught in the flow of the transitory help us that we may always remember the admonition of the saints of old to stand fast knowing that our labors are not in vain in the Lord. Bring to every sorrowing heart the comfort of Thy presence and the assurance of life after death. Help us that our hope may be in Thee and that Thy heavenly home bring us stability in our own hearts. We pray in the name of Jesus Christ who brought life and immortality to light. Amen.

THANKS TO OUR WRITER

Our special thanks go to Rev. George Stewart for his splendid devotional articles for this month. They have been stimulating in thought and inspirational in spirit. We will be looking forward to other devotional articles from Brother Stewart.

THE CALLING OF PETER AND ANDREW

And Jesus said unto them, Come ye after me, and I will make you to become fishers of men.

Read St. Mark 1:14:20

The urgent and direct approach Jesus made to these future apostles contained both a command and a promise. Since He was talking to persons with wills of their own, He did not ask for blind obedience. He explained what He wanted of them, and it took the form of a promise, "I will make you fishers of men."

Christ never makes heavy demands upon us without making sure promises, so that we may know why we are giving and what will be the outcome. Here, too, He asks not merely for submission, but for co-operation. As His friends and companions, they were to be fishers of (Continued on page 15)

blessed, so will our work bear fruit sooner or later.

We plant a seed in the ground and it first appears to be dead. Then it suddenly breaks forth and finally becomes a great tree. So, also, with our efforts in the building of God's Kingdom. We must think not only in terms of the immediate congregation of which we are a part but also in terms of the eternal fellowship of believers. We must realize that we work with a view to the present day, but we also work as a part of an eternal movement. The results of our labors may not be seen until many years from today.

With such a faith, we can throw our whole strength into the tasks confronting us because we know the everlasting truth of Paul's words: "Therefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord.—George Stewart.

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the opinions of the editors of the Arkansas Methodist.

WHEN ARAB BOYS HEAR THE GOSPEL

(Continued from page 2)

man is sympathetic to the work which the Christians are carrying on. One example of this is a young man named Salah, who lived in the Boys' Home a number of years and then went back into his own Muslim home and environment. Today Salah is a leader in his family group. It is Salah who takes his half-orphaned nephews and places them in the Boys' Home. It is Salah who reaches down in his own pocket to pay just as much as he can afford for the boys' board and clothes. Although Salah pays for only two of his three nephews, it shows us the spirit of this Muslim. Salah is also the man to whom the other members of the family go for advice when they are in trouble; for they know they can depend upon Salah.

We as a mission are trying to combat this problem; and one way in which we do this is to try to help our Christian boys form a community of their own. To do this we are constantly trying to discover potential leadership. When a boy with leadership abilities is discovered, we strive to aid this boy with his education; for to be a valuable leader and have the Christian community recognized, we must have recognized leaders with education. We have some younger boys who seem to have leadership abilities, and one older boy who is definitely a leader. This older boy is Robert Zedam, age seventeen. Robert wants to be a teacher. When he has finished the course of study which he has started, he will be a qualified teacher for any French school. We trust that our financial situation will clear so that we shall be able to help Robert continue in school to obtain these certificates for teaching.

"BE NOT DECEIVED"—OR SURPRISED

(Continued from page 1)

of-way at intersections.

We know that if Jesus were physically alive and in our land today we would see a perfect application of the Golden Rule in everything He did, including the use of our streets and highways.

Jesus would not want His people slain or torn and maimed in useless and unnecessary accidents. Therefore, His example would be and is to us today to shun the practice of taking foolish risks wherever we may be.

Safety is an excellent example of applied Christianity!

REV. RUFUS SORRELLS, pastor Scott Street Methodist Church, Little Rock, assisted Rev. James Constable in a series of services last week at Shiloh, Roe Ct.

NEWS AND NOTES ABOUT FACTS AND FOLKS

REV. JAMES CLEMMONS, Wynne, who is studying for the ministry at Hendrix College, was the guest preacher at the First Methodist Church, Forrest City, August 20.

REV. AND MRS. NOEL CROSS of Hot Springs announce the birth of a daughter, Margaret Sue, on August 11. Brother Cross is pastor of Oaklawn Church.

REV. THOMAS R. WHIDDON, pastor Danville Methodist Church, will do the preaching in a series of evangelistic services at Atkins, August 20-27.

REV. J. E. DUNLAP, pastor at Lonoke, will assist Rev. James R. Chandler, pastor at Cotton Plant, in a meeting which will run from September 3 to September 10.

REV. KERMIT VAN ZANT, pastor of Madison County, writes: "Our work in Madison County is progressing nicely. The good people of Huntsville surprised the parsonage family a few weeks ago with an old-fashioned Methodist pounding which added greatly to the supplies in the parsonage pantry."

LAYMEN of the Forrest City District met at Bear Creek on Thursday, August 17, for an evening meeting. Among those on the program were John Barnhill, University of Arkansas, Rev. D. L. Dykes, Jr., Fayetteville, and Dr. Matt L. Ellis, Conference Lay Leader, North Arkansas Conference.

REV. AND MRS. GEORGE QUINCY FENN are celebrating their fiftieth wedding anniversary on Sunday, September 10, at their home, Fenn-Haven Farm, Marble Falls, Arkansas. They are inviting their friends to call at 2:00 p. m. for a basket dinner under the trees and a religious service in the afternoon.

REV. C. WAYNE BANKS, director of Religious Education at Central Methodist Church, Fayetteville, has been appointed Minister of Education at Travis Park Church, San Antonio, Texas, and is leaving on August 28. Dr. Kenneth Copeland, who was the preacher for the North Arkansas Conference which met in June in North Little Rock, is the pastor at Travis Park.

THE Methodist Ministers' Wives' Sisterhood of the Ft. Smith District had a family picnic at Creekmore Park, Ft. Smith on July 24. This was a get-acquainted picnic for the new parsonage families of the District. There was a large crowd present and a delicious supper, basket style, was served. The next regular meeting will be on August 28 at the home of Mrs. J. E. Snell, Ft. Smith.

THE one hundredth anniversary of the church at Moorefield will be celebrated on September 3 according to announcement by the pastor, Rev. Claudie McLeod. The twenty-ninth anniversary of the completion of the present church building also will be observed on that date. The special program is being prepared by Brother McLeod and Rev. S. B. Wilford, district superintendent. All former pastors and friends are invited to attend this all-day meeting.

BISHOP AND MRS. MARTIN have been vacationing in Colorado the first two weeks of August. On Sunday, September 3, Bishop Martin will preach at the First Methodist Church, Morrilton, Rev. Herschelle J. Couchman, pastor. On the afternoon of that date the Bishop will speak at a Conway District Rally in the First Methodist Church, Russellville, and on Sunday evening he will preach at The Methodist Church at Danville, Rev. Thomas R. Whiddon, pastor.

REV. SAM M. YANCEY writes: "Mrs. Yancey, Sammy Jean and I arrived home on the evening of August 16. We had been gone two months and two days on our summer vacation, and it was one of the best we have ever had. The weather was ideal, the scenery perfect and the crops were bounteous. We traveled through twelve states and the District of Columbia. We are now back in our home at 304 North Willow,

EMERGENCY SITUATION

Because of heavy request for copies of The Upper Room, an emergency situation exists in THE UPPER ROOM CHAPLAINS FUND. This fund has been able to supply many hundreds of thousands of copies to chaplains for distribution among men and women in the armed services, veterans hospitals, and in prisons. Some copies also go to chaplains in mental institutions, orphanages, foundling homes and the like.

The Chaplains Fund is made up of gifts from friends of The Upper Room. Individuals, classes, and other groups have contributed in the past. Many will do so again if the need is called to their attention. The urgent present need is for gifts to supply the heavy requests of chaplains the world over in the present emergency.

Make checks and money orders payable to THE CHAPLAINS FUND, The Upper Room, 1908 Grand Ave., Nashville 4, Tennessee.

Fayetteville, where we hope to enjoy our years of retirement."

REV. W. W. BARRON, pastor at Carthage, writes: "A revival at the Carthage Methodist Church was held from July 30 to August 9. A very successful meeting was held due to the fine spirit and cooperation of the people. The people were brought closer to God and the true results of the revival will still carry on in the hearts of the people and the community. Five members were added to the church, three by profession of faith and two by transfer of letter. Three babies were baptized."

REV. FRED L. ARNOLD, accompanied by Mrs. Arnold, went to Junction City, Kansas, last week to perform the wedding ceremony of Miss Maurine Smiley of Texarkana, Arkansas, and Gordon M. Towns of Mena, Arkansas, who is in Officers' Training at Ft. Riley, Kansas. They were married in the Methodist Church of Junction City on August 12, which was the wedding anniversary of Rev. and Mrs. Arnold. Fred Arnold, Jr., filled the pulpit at Hunter Church, Little Rock, on August 13 in the absence of his father who is pastor of the church.

MRS. E. W. FAULKNER, wife of our pastor at Cotter, passed away at her home on Thursday, August 11, after having suffered a heart attack a few minutes before her death. Funeral services were held on Sunday afternoon at Harrison with Rev. S. B. Wilford, district superintendent of the Batesville District, in charge. Other than her husband Mrs. Faulkner is survived by two sons, Paul of Jackson, Mississippi, Winston of Little Rock; two daughters, Mrs. H. R. Paine, Jr., of Humboldt, Tennessee and Mrs. George Allen Overstreet of Wichita Falls, Texas; a sister, brother, two grandchildren and other relatives. The sympathy of many friends goes out to the family.

C. E. GRAY, retired railway mail clerk, a former citizen of Little Rock and former member of Asbury Methodist Church, died at his home in Bastrop, La., where he had resided for the past four years. He was chairman of the Board of Stewards at Asbury for several years and one of the outstanding laymen of the district at that time. After retiring from the mail service, he moved to Bastrop where he was licensed as a supply pastor. He was in the midst of a revival in his church when he suddenly took ill and passed away early last Wednesday morning. Funeral services were held at the Owens Funeral Home in North Little Rock Friday morning by Rev. Curtis Williams of Little Rock. Burial was in Roselawn Memorial Park.

FOR SALE

One pipe organ at a bargain, the property of the First Methodist Church, Malvern, Arkansas. Contact:

D. G. ALLEN
Malvern, Arkansas

CURRENT NEWS IN THE RELIGIOUS WORLD

Selected from Religious News Service Releases

Russian Church Leaders Issue Peace Appeal

Leaders of the Russian Orthodox Church have issued a "peace appeal" to all Christians throughout the world, the semi-official Finnish News Bureau reported from Moscow. Metropolitans of the Church are reported to have gathered at Tiflis to consider methods of uniting Christians to work for peace. "The enemies of peace try to cloak their intentions in plans which formally aid other peoples, and to dress their evil designs for war in so-called alliances," the appeal stated. The Finnish Communist press gave the report front-page space, in line with the present Communist "peace" campaign.

Churches Asked To Play Leading Role In Helping Aged

Churches and synagogues should play a leading role in meeting the problem of a rapidly-growing population of older persons in the United States. This recommendation was made at Washington, D. C., by the section on religious programs and services of the Conference on Aging called by President Truman and the Federal Security Agency. More than 800 delegates attended the three-day conference the first comprehensive national meeting ever held on special problems of the aged. Federal Security Administrator Oscar Ewing, in welcoming the delegates, gave them statistics on the rate at which the over-60 population of the United States is increasing as the average life-span is lengthened due to medical and nutritional advance. He said it was high time to consider the problem of how to make old age more pleasant and useful and how better to care for special needs of older persons.

Christian Educators Honor Sunday School Founder

More than 3,000 delegates to the World Convention on Christian Education at Toronto, Can., attended a special ceremony in honor of Robert Raikes, founder of the Protestant Sunday School movement in 1780. The delegates assembled in Queen's Park around a statue of the Sunday school leader and paid him tribute with song and prayer. The statue was presented to the Province of Ontario 20 years ago by the International Council of Religious Education, an affiliate of the World Council of Religious Education, sponsor of the convention. Robert Raikes was a British journalist who established the Sunday School movement in his own home in Gloucester, England, to help children who worked long hours in factories and shops. He employed four teachers to instruct the children in reading and catechism. They attended Sunday school from ten in the morning until five in the evening. Later, he brought in volunteer instructors and extended his movement throughout London.

Wants Federation To Drop Methodist Name

The Methodist Ministers Association of Birmingham went on record here against use of the denominational name by the Methodist Federation for Social Action. "We deplore the Federation's insistence on the word 'Methodist,'" the resolu-

tion said. "It is independent and does not and cannot speak for the Methodist Church on any occasion about any subject."

Sees Importance of Moral Foundations Growing

Moral foundations of the free nations of the world will assume more importance during the next fifty years than "at any other time since the Dark Ages," Dr. Harold E. Stas-son, president of the University of Pennsylvania, told a joint session of two Christian education conventions at Toronto. He spoke to the World Convention on Christian Education and the one-day quadrennial convention of the International Council of Religious Education, of which he is president.

Japanese Leaders Embrace Moral Rearmament

A distinguished group of "changed" Japanese left San Francisco with an ideology they believe will triumph over Communism. The ideology: "Moral Rearmament." Included in the group of 42 are Diet members, the Mayors of Hiroshima and Nagasaki, labor leaders, business tycoons and provincial governors. For three weeks they absorbed MRA in the rarefield atmosphere of Caux sur Montreux, a Swiss mountain resort. There they heard talks by Dr. Frank Buchman, 72-year-old MRA leader and by visitors from around the world. Six of the delegates held a press conference here. They expressed belief that both Shintoism and Buddhism are dead as moral forces in Japanese life and as bases for Japan's new democracy.

Korean Armed Forces To Get Scriptures

Scriptures for members of the Korean armed forces are being shipped from this country at the request of the Korean Bible Society, it was announced by the American Bible Society. The American group has printed a special edition of 50,000 books in Korean containing the four Gospels and the Book of Acts. Distribution of the Scriptures to the Korean Army, Navy and Air Force will probably be done by the Chaplains Corps. Also to be sent from here are 100,000 copies of the Sermon on the Mount in Korean and English, the American Society reported. New York headquarters of the Society have received no direct word from the Rev. Young Bin Im, secretary of the Korean Bible Society, since the outbreak of hostilities. However, it had been agreed that he was to stay at the Bible Society headquarters in Seoul even though South Korea was invaded.

Atlanta Churchmen Ask Prayer Period

Atlanta, Ga., ministers and laymen of different denominations are uniting in a call to President Truman for a period of special prayer in this time of international crisis. Individual telegrams and letters are being sent to Mr. Truman. The East Point Baptist church membership in a suburb of Atlanta initiated the idea. Messages ask the President to set a 15-minute, all-network broadcast conducted by a Protestant minister, a Jewish rabbi, and a Roman Catholic priest. Ministers and laymen say they hope the drive will

culminate in a nation-wide appeal for divine guidance in the Korean war.

Jewish Chaplains Being Recruited

Recruiting of Jewish chaplains for the country's armed forces is being pushed in a nationwide campaign launched by the Division of Religious Activities of the National Jewish Welfare Board. Representing the Conservative, Orthodox and Reform wings of the American rabbinate, the agency is authorized by the government to recruit and give ecclesiastical endorsement to Jewish chaplains.

Catholics Publish New Translation of Psalms

A modern authorized Roman Catholic translation of the Book of Psalms is now available, it was announced at Washington, D. C. by the Confraternity of Christian Doctrine, sponsors of the work. In the translation a twentieth century vocabulary replaces such seventeenth century words as "thee," "thou," and "hath." In appearance, the pages of the new work are like a volume of modern blank verse, replacing the double column style of the conventional Holy Bible. The Holy Bible in general use by Catholics today is the Douay version, first published at Douai, France, in 1609-10. The Douay Bible's Book of Psalms is a triple translation of the Latin Vulgate, which was based on a Greek translation of the original Hebrew. The new version comes directly from the original.

Neimoeller Warns Against American 'Superman'

If America is to avoid the pitfall into which Germany fell when Hitler rose to power, it must see men as men and not as supermen, Dr. Martin Niemoeller told the Junaluska Assembly at Lake Junaluska, N. C. In an address at the Assembly's mid-century convocation on "An Adequate Faith for the Present Age," the German church leader said: "The feeling in America today is what it was in Europe 20 years ago: that this is the time for a strong man. Perhaps you, as I, have wondered how in a country like Germany—90 per cent Christian—a man like Hitler could come into power. It was that he pretended to be a superman. It has not yet happened in America, but it could when we see how the times are calling for a superman to bring civilization under control." Pastor Neimoeller warned against considering any nation or all mankind as a race of supermen, citing the "terrible" experience of his own nation during the past two decades.

Says Church In Europe Prepared To Go Underground

The Church in Europe is prepared to go underground if and when it may be necessary, Dr. Edwin N. Bell, American Baptist Foreign Missionary Society representative in Europe, told 500 delegates attending a Baptist missions conference at Green Lake, Wis. He said European Christians know that "Communism is not the wave of the future because it has no reverence for human life, and it is utterly lacking in compassion and consideration for indi-

viduals." Dr. Bell said the severity of oppression against the Church in Europe varies according "to the zeal of regimes in power in following the party line, and the degree of open opposition manifested by church leaders." "Christian groups in Europe," he declared, "live under steadily deepening shadows and unremitting apprehensions of the day when the Church will have to make its choice between complete subservience or struggle against complete suppression and control."

Dean Weigle Scores Efforts To Expel God From Education

An attack upon the "determined effort of a group of secularists to expel God from education" was made in Toronto by Dr. Luther A. Weigle, dean emeritus of Yale Divinity School. Addressing the World Convention on Christian Education, Dr. Weigle said of these secularists: "Their line of attack shifts from time to time—that belief in God is necessarily and wrongfully authoritarian in character, that there is no absolute truth or value or obligation, that in matters of faith good teaching is always neutral, that God is irrelevant to the real crisis and decisions of human life and history, that belief in God is an actual hindrance to human idealism. More serious than these attempts of educational theorists to foist their atheism—or their non-theistic humanism, as they prefer to call it—upon the schools and colleges," Dr. Weigle said, "is the disposition to expel God from both government and education as an illegal entry. This disposition is due to an extreme interpretation of the principle of separation of Church and State, which confines God to the Church and outlaws Him in the State."

Warns Against Religion Of 'Success and Decency'

Christian educators from all over the world were warned at Toronto, Can., against a religion of "success and decency." Dr. W. A. Visser 't Hooft, general secretary of the World Council of Churches, told the World Convention on Christian Education that such a religion was being embraced by some church goers. He called it a "degenerate form of Christianity. You hear it said nowadays that it doesn't matter what you believe so long as you live decently," he said. "When I look at newspaper advertisements of churches and see some of the sermon topics I shudder to think how some churches have deteriorated in this direction of 'success and decency.' Christian education does not deal in the first place with morals but with the Gospel of God." Dr. Visser 't Hooft also warned against the belief that Communism is merely a system being put over on mankind by a scheming group. He stressed that Communism is a definite conviction created by a materialistic philosophy of life. "You cannot adapt Christianity to Communism," he said. "The gulf between them is too great." He declared predictions that Christianity would be killed behind the Iron Curtain had turned out to be false. "They said it would wither away, but the fact is exactly the opposite," he asserted. "In Asia, in Eastern Europe, yes, even in Russia itself, Christianity is alive today, thank God."



THE CHILDREN'S PAGE

ANNIE WINBURNE, Editor



IN STORYLAND

"MR. BLUE" AND THE MOLE

By Ina Louez Morris

The first I knew of our neighborhood's being the victim of underground activity came when Mrs. Browne, our neighbor to the south, called me to see what was happening to her petunia bed. To all appearances, her flowers were doing a crazy sort of dance, with the earth around them rising and falling as though agitated by a minor earthquake.

"Looks as though you have company," I said, peering over the fence. "What is it?"

Mrs. Browne thought it might be a gopher or maybe a snake.

"Oh, no," I said, eager to impart knowledge gained while living on the grove, "it's not a gopher."

"If it isn't a gopher, then what is it?" my neighbor demanded.

The next morning, my neighbor to the north summoned me to diagnose her yard trouble. Beginning at the rear fence and extending to and through her flower beds was a circuitous mound two inches high and about four inches wide. The ridge was split, and the roots of plants exposed to the air were dry and wilted.

"It's only some small rodent," I said wisely. "It was over at Mrs. Browne's yesterday. Rather destructive, but nothing to be alarmed about."

"Nothing to be alarmed about!" She fairly shouted the words and gave me a look that was anything but friendly. "Have you seen my stocks and snapdragons?"

Mrs. North is a woman of action, and it wasn't long before she had conscripted a couple of old gentlemen into service. They said the varmint was a mole and they came with shovels, prepared to dig it out if it took all summer.

The mole apparently found competition in Mrs. North's yard too much for him, for the next day he transferred operations to the enclosure to the east of us. There, among the calceolarias and pansies he showed what he really could do when he set his mind to it.

"There's something mighty strange about all this," Mrs. North said, when we'd all gathered to survey the damage. "You, Mrs. Morris, are the only one in the immediate neighborhood who has been spared. Look at your yard—not a blade of grass out of place."

"Well," I said, wondering what she was getting at, "maybe the mole can smell the dogs and has stayed away."

"Humph!" snorted Mrs. North. "Mrs. Browne has 'Missy' and I have 'Timkins' and 'Fluffy,' the cats. Our animals didn't keep the mole away."

"Oh, for pity sakes," I bridled. "You don't think I have a pet mole that I turn out at night, do you?"

"No-o-o," Mrs. North said, "but in the forty-eight years we've lived here, this is the first time we've been bothered with moles or anything else that borrows. So naturally, I can't help wondering if your 'Mr. Blue' hasn't something to do

with it."

I said, "For pity sakes!" a second time and threw up my hands. "How could he?" I demanded. "After all..."

"Well, you know he's always bringing things home," she interrupted. "It's quite possible he picked up a mole somewhere..."

"A more far-fetched theory I've never heard," I scoffed, suddenly not sure of my grounds. Remembering the variety of creatures he'd brought home to raise, even a mole was possible.

I don't know which of the injured persons called a crew from the Pest Control Bureau, but late that afternoon they came with a truckload of equipment, sufficient to exterminate all rodents in the block.

There is a five-foot hedge which separates our property from that in the rear and being of a curious turn, Mr. Blue, Buddy Bearskin and I found positions where we could watch and listen.

First, there was a lengthy discussion among the three men as to the best method of procedure. Apparently, each had been graduated from a different school of thought, for one suggested gas, another poison and the third, traps.

About this time, I noticed that Mr. Blue had lost interest in what was going on in the adjoining yard, and was concentrating on the earth under the hedge. His nose was to the ground and he was cocking his head first to one side, then to the other, listening. Presently, he began to dig. He was following a moving mound of earth and for one brief in-

stant I was tempted to call attention to the mole's whereabouts. Then I thought, "Three men against one little mole!" It didn't seem fair, so I just stood there and waited.

In a matter of seconds, Mr. Blue caught up with and captured the little creature. Held by the back of the neck, it looked very small and helpless as it writhed and twisted and made tiny sounds of fright.

Up to that point, I had acted on impulse, but now that I had the mole I didn't know what to do with it. Mr. Blue was standing guard over the box and Buddy was walking round and round, growling and showing his teeth and waiting his chance to up-end the box and make short work of the pest.

Finally, I decided to take the mole to the hills and turn it loose where it could do more damage and be out of harm's way. I was backing out of the garage when I heard faminine voices raised in altercation.

"But you can't use traps," I heard Mrs. North say sharply. "Suppose Timkins or Fluffy got caught!"

"Or poison," Mrs. Brown put in. "You know how Missy is—she'll eat anything in sight."

I didn't wait to hear Mrs. Swenson's complaint, but drove off with the cause of the trouble on the seat beside me.—South Carolina Methodist Advocate.

Aunt: "Marilyn, were you a good little girl at church today?"

Marilyn: "Oh, yes, Aunt. A strange man offered me a big plate of money, and I said, 'No, thank you!'"



SUMMER JOYS

One of the joys of summer days
Is finding many different ways
To be a friend.

The chickens all have to be fed,
Before their time to go to bed
At each day's end.

The other friends who have no words,
Our pets, the squirrels, the singing birds,
All these have needs.

True happiness this service brings,
A joy in doing kindly things
And gracious deeds.—A.E.W.

IN THE WORLD OF BOYS AND GIRLS

THE SHADOWS ON THE WALL

When mother tucks me up in bed
And then turns off the light,
When I have said my evening prayers
And kissed my dad good night,
Then mother with an extra pat,
And with a kiss or two,
Goes off and leaves me there alone—
I tell you what I do;
I duck 'way down between the sheets
And never stir at all,
For fear I might look up and see
The shadows on the wall!

I lie as quiet as can be,
In hopes they'll go away;
And yet, I know it's nothing
But the tree across the way
With the light a-shining through it,
Casting shadows strange and queer
And mother says I mustn't mind,
There's not a thing to fear,
And yet, although I'm big and brave,
I almost have a call
To mother, when I look and see
Those shadows on the wall!

They stretch out arms so thin and long
And curl up like a snake,
They dance and chase around the wall
And keep me wide-awake,
Sometimes they look like goblins
With big, queer pumpkin heads,
And other times the shadows
Like a big, dark river spreads,
With ships a-sailing in it
And big black pirates tall,
While I just lie a-shivering at
The shadows on the wall!

You know it's funny, but there's times
Those shadows show at night
The things that I've been doing
That I know weren't quite all right;
One night our neighbor's cat was perched
Upon that shadow tree,
A-looking, with its great green eyes
Right at the bed and me,
I never meant to hit him, just
To scare him that was all,
But I was sorry when I saw
Those shadows on the wall!

—Mrs. M. S. Knight, In
Alabama Advocate

PUPPY'S TRICK

By Daisy D. Stephenson

I've got the cutest puppy dog.
He's full of funny tricks;
Of course he's apt to chew things up
And even mother kicks
When shoes and magazines are chewed
Or curtains furnish puppy food.
But Susie's maddest of 'em all!
It happened yesterday;
She planted lots of flower seeds
And when she went away
He got to work and dug 'em up!
My funny, frisky little pup.
She won't forgive him yet, although
He thought she'd buried bones, I
know.—In Exchange

"People" Are Object Of Brazil Institute's Service

By MARY B. McSWAIN, Rio de Janeiro, Brazil

(Miss McSwain, the writer of this article, went out to Brazil as a missionary from the First Methodist Church, Little Rock, and one of the Wesleyan Guilds of the church is named for her. She is a niece of the late Mrs. A. C. Millar.)

PEOPLE'S Central Institute, founded in Rio de Janeiro, Brazil, in 1906, by Dr. and Mrs. Henry C. Tucker, has as its chief concern people; it centers its program of activities around people; and whenever it grows, it rejoices that now it may more adequately serve people. Although around the grounds something is going on from seven in the morning until after ten at night, there is always an atmosphere of friendliness and interest in the individual which makes each of the thousand who come daily important to the ongoing of the Institute.

People climb down the steep winding paths of the Morro da Favella to bring the new baby to the clinic; they walk through the tunnel from near the Pedro II railroad station to enroll their children in the primary school; they come from a third-floor tenement room to borrow books from the library; people walk over from the docks after work to attend high school and commercial classes at night; they finish their factory work and come to an evening cooking class without supper; they are regular attendants at the St. John's Methodist Church even though they live so far away they ride the street car for two hours to come. From many a countryard, alley and street of Rio de Janeiro's most crowded slum area, come people of all ages, races and types, seeking out the People's Central Institute for help to more abundant living.

Often people come to the Institute for the first time because of an urgent, immediate need; they return and become a part of the Institute life as they discover other phases of the well-integrated program. They send word asking for a home visit when illness comes or difficulties arise, and welcome a visit from the primary teacher or other members of the staff. They invite Institute workers and friends to their homes for birthday celebrations, weddings and special occasions. They look for new ways to cooperate with the Institute and extend its influence in their neighborhood.

Thus, the People's Central Institute watches a great many people develop as they remain with the Institute year after year. A former student sends money for a scholarship every month because he wishes to help a school that meant so much to him. There are teachers in the primary school directly connected with the work ever since they were children in the kindergarten. A full-time handcraft instructor first was enrolled in cooking and handcraft classes, and stayed on to teach in the social department. As personalities blossom out and moral integrity grows, there can be seen more clear-

ly the transformation of narrow and sordid life into beauty and worth.

People come to the People's Central Institute so many at a time that space and adequate buildings have been needed urgently in order to serve them. As the first unit of the Tucker Building program, the socio-religious building, is nearing completion people and staff alike are rejoicing in its promise of "room to grow in," and in the number who have cooperated for it to be a reality. Many students participated in a campaign this year which was far more successful, financially speaking, than expected; now they are eager to see some films with the movie and sound projector they helped to pay for. Business men and leaders in Rio de Janeiro have visited the work and taken a personal interest in the campaign to make possible the much needed expansion

of the physical plant; it is becoming theirs also. As this only cares for the needs in the social work department, they are beginning to be enthusiastic about the second unit, the Educational Building which will provide better classrooms for the primary and night schools.

Standing out above the street, with graceful arches and inviting doorways, the first unit of the Tucker Building program offers to all the beauty of an institution which loves people and serves them. East of the avenue of palms has been planted a fir tree with the hope of having an outdoor Christmas tree to share the spirit of the season with all passersby. The new social hall was first used on World Communion Sunday by the Methodist Youth Fellowship, a part of the Christian fellowship universal in scope.

One man recently made a list of his wife's household duties, and it came to 120 items. Next, he checked off each item that could be wholly

or partly taken care of by some modern device . . . There were still 62 left.—Marcelene Cox, Ladies' Home Journal

Try this one for size: Now that it's all over, what did I do yesterday that's worth mentioning?—Optimist Magazine

BETWEEN TWO WORLDS

By Arthur West

I stood the other day between two worlds.

One world—the spiritual—was represented by a great evangelistic advance which had just closed in that community. The other world—the secular—was moving in on the eve of the premiere of a new movie.

It isn't often that a movie premiere follows hard upon the heels of an evangelistic program in the same territory, but such was the case in the Quad Cities area (Rock Island, Moline, and East Moline, Ill., and Davenport, Ia.).

For many weeks leaders from Methodism's General Board of Evangelism had been working with local pastors to pave the way for a great School of Evangelistic Preaching to be held in Moline. Two weeks ago they had brought 200 young pastors from all over America to attend this training school. These men had teamed up with local clergymen to carry out a United Evangelistic Advance. Now the school had closed. The meetings were over. Reports had been made, and the preachers had gone home.

Now there was excitement of a different kind in the Quad Cities. The populace was making final preparations for the initial showing of Republic's "Rock Island Trail." People lined Rock Island's streets to watch a torchlight parade, they milled in and out of eating places; they crowded hotel lobbies and danced in the public square. Railroad executives had already arrived by special train, and Hollywood stars were expected for the celebration the next day.

What I was witnessing was but the beginning of the celebration. Tomorrow there would be more parades, personal appearances of stars, and more curious crowds.

Thousands would come to the Quad Cities, spend their money, shove for points of vantage to see the parade, and then—tired and jaded—they would go home, having seen a show but having little to show for it.

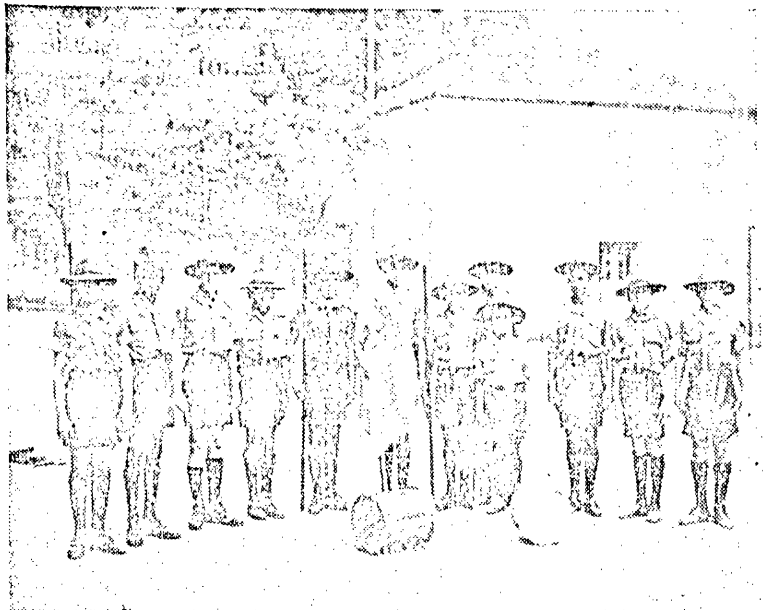
It does not require even a minor prophet to foresee how negative and limited such results are when compared with those accruing from the evangelistic mission which had just closed.

Thousands too had attended the evangelistic services throughout this area in recent days (Conservative estimates placed the total at 100,000). They had bowed in prayer, they had sung their faith, they had heard a life-changing gospel preached. Many had found the food their souls so deeply craved. Spiritual results cannot very easily be tabulated, but reports showed that within the two-week period a total of 2,124 new members were received into membership of the 80 participating churches within a 50-mile radius. More than half of these made first decisions for Christ and the church.

But that is not all the story.

For many years some of those churches will feel the impact of that advance. Those 200 pastors, going back to their home communities and annual conferences, will take with them memories of high hours under the inspired leadership of some of the great men of the church. They have taken with them workable techniques in pastoral and pulpit evangelism. They have a stronger tie to the Christ they serve.

(Continued on page 13)



A Boy Scout troop gathers lads from the Rio de Janeiro tenements. People's Central Institute, Rio de Janeiro, Brazil.



Mothers and children gather at the clinic of People's Central Institute.



A Letter From The Majors



HOW interesting our life has been during these last few months! There is one thing of which a missionary can never complain and that is being bored. Life for us is so varied and full of activity that there are indeed few uninteresting moments.

In the last few months we were privileged to have several important visitors in our home. Bishop and Mrs. Marshall Reed of Detroit, Bishop and Mrs. Fred Corson of Philadelphia, Dr. Eugene Smith, Executive Secretary of the Division of Foreign Missions of the Board of Missions and Church Extension, and Dr. and Mrs. James Ellis. Dr. Ellis is the new Associate Secretary of the Foreign Division for Latin America. Fellowship with these leaders of our church has inspired us and left our lives enriched. It was a great help to talk with them about our encouragements and discouragements and plan and pray together about the work.

During the summer we managed to stay busy. Jim attended the Annual Conference, served as a teacher in a youth institute, an intermediate camp, and a school for supply pastors. Perhaps the pastor's school was the most interesting part of the summer's work. Ten of our supply preachers were invited to come to Sweet for a three-weeks' short course on subjects related to their conference course of study. One of those who came was a local preacher named Reginaldo Belmar. Brother Belmar is not exactly a supply pastor; rather he is a layman, a local preacher who directs the work of our church in the coal mining town of Tome. His church work is done after his working hours. He is a young man about 30 years of age. His formal education amounts to less than six years in primary school, but through reading and studying he has educated himself. Even though he has had the responsibility for the church in Tome for several years

he has never received one centavo of salary. We found him one of the finest Christian characters we have met in Chile. A proof that his fellow citizens respect him is that he was once the president of his labor union; and while he was attending this pastor's school, his friends entered his name in the race for alderman. I have not yet heard whether or not he was elected.

Perhaps the most interesting thing in the work of our churches here in Chile is the work of laymen. . . (Let us give you an example of what we mean.)

Two years ago the pastor of the First Methodist Church of Santiago went to the United States to attend the General Conference. He was gone about five months in all. When he returned he found his church stronger than when he left, and in addition the Society of Methodist Men in the church had opened a new preaching place and Sunday school in another section of the city. Now there is a thriving new church, and just two months ago we attended the dedication of a portable chapel that will house this new congregation until they can build their new building.

Inspired by the work of the laymen of the First Church, the men of Second Methodist Church (our church here at Sweet Memorial) have opened a preaching place in a new section of Santiago. Some months ago when houses for workers were so scarce, the Chilean government bought some land outside the city, divided it up into lots, and opened it for the workers to put up whatever kind of dwelling they could for their families. Almost overnight there was a "poblacion" or settlement of 10,000 people. The dwellings are of wood, brick, adobe and what-have-you. The Chileans who are always quick to see the humorous side of things call this new development "The Mushroom." The men of our church saw a won-

derful opportunity to offer a spiritual ministry and to do social work, so they have begun a small social center and preaching place. The three local preachers and the six exhorters of our congregation carry on this work under the direction of the charge lay leader.

Last month the societies of Methodist Men of the Central District of the Chile Annual Conference held a convention. Thirty-five delegates were present to make plans for a great advance in the work done by the laymen.

In Sweet Memorial Institute itself the work with the neighborhood children continues to offer great opportunities for lifting the lives of those who serve and those who are served. One of our volunteer leaders is an American lady, Mrs. Natalie Lewis. Mrs. Lewis comes each Monday to teach art to the children. She has been a faithful worker for over a year now. Although the children have learned a great deal and some of them have won prizes in a children's art exhibit last year, Mrs. Lewis' interest does not stop with having taught them something about drawing and painting. One day she found a little boy with a lump on his back that turned out to be a tubercular tumor. Mrs. Lewis was so concerned about him that she did not stop until she had him operated upon and back at home in good health. In order to enter the boy in the hospital Mrs. Lewis had to buy a bed and all the utensils for hospital use. The hospital had floor space but no bed or equipment. Now this boy, whose name is Ruben Zamorra, comes each day to Sweet to drink milk which is a luxury his family cannot afford (milk costs less than 10 American cents a quart). He attends the classes in art and carpentry, and we might add that he is happy and well. We have often wondered if anyone can measure the blessing that has come to both Mrs. Lewis

and Ruben. One was blessed through serving, the other through being served.

A great thrill came to us the other day when we received a letter from one of the girls who was in the Training School for Christian Workers last year. She is now working as an evangelist-teacher in one of our rural schools in the south of Chile. It is a one-room school; there are 62 students and two teachers. She says, "During my rest time my thoughts turn back to Sweet. I do not have words to express my thanks to you and your wife for the preparation you have given me. I have more than enough work both as a teacher and an evangelist. Our opportunities are without limit."

This letter was a real inspiration for us as we opened the school again this year. We are thankful for the scholarship that the Young Adult Class at Winfield Methodist Church in Little Rock, Ark. has sent for one of the young men. Within two years he too will be a teacher-evangelist in the work among the Arakanian Indians in the South. And we shall hear of how he is preaching Christ to those who have not heard.

We would like to add just a bit of personal news. We had a wonderful vacation in February in the Y.M.C.A. camp on the beach about 75 miles from Santiago. We not only had time to rest and play, but also there we were able to make many new friends whom we see from time to time in Santiago. Susan now attends a kindergarten. Raney and Jimmy are just big enough to find new ways of getting into trouble each day.

In closing we want you to know that we are trying to fulfill the exhortation of the Psalmist when he said, "Serve the Lord with gladness." How happy and rich are the days when one tries to serve Him.—Lillie and Jim Major

URGES CHURCHES TO SERVE THE SUBURBS

Dr. Earl R. Brown, home missions executive of the Methodist Church, is urging that the great city churches of the denomination and groups of churches within a Methodist district or conference, unite their funds and energies to assist in the organization and erection of new churches in the suburbs of rapidly-spreading cities and in new mushroom-grown communities of war and postwar development.

Dr. Brown points out that First Methodist Church, Cleveland, Ohio, during the past half century or less has assisted in the "birth" of 26 new churches in suburban Cleveland. Many of these were organized in the homes of First Church members, and assistant pastors of First Church often conducted their earliest services. He is asking all city churches to survey the needs in their suburbs, and to assist in gathering suburban Methodists into new congregations. "The job is too big to leave to one board or agency," he says. "Every Methodist church and member should have a share in it."

He will teach us of his ways and we will walk in his paths.—Micah 6:2

WORLD SERVICE REPORT FOR JULY

World Service Receipts for the Month of July, 1949	\$ 299,793.04
World Service Receipts for the Month of July, 1950	327,185.27
Increase	27,392.23

FISCAL YEAR TO DATE

June 1, 1949, to July 31, 1949	\$545,138.15
June 1, 1950, to July 31, 1950	625,334.63
Increase	80,196.48
Per Cent of Increase	14.71

WORLD SERVICE NEWS!

World Service receipts for July 1950 are 9.14% over receipts for July 1949.

Advance receipts have increased 61.68% for the same period.

These increases indicate an enlarging vision of world needs and the desire of Methodists to meet these needs.

As Churches continue to increase their giving to the general benevolences of the Church, they should remember that their gifts to World Service undergird the work of our eleven World Service Agencies.

Use of the monthly leaflet prepared by the Council of Secretaries is a valuable aid to the pastor in keeping Methodists informed concerning the World Service Agencies.

For information, address World Service, 740 Rush Street, Chicago 11, Illinois.

Advance for Christ and His Church

June 1, 1948 Through July 31, 1950	\$5,178,347.56
1950 Week of Dedication	
Through July 31, 1950	649,957.79

GENERAL COMMISSION ON WORLD SERVICE AND FINANCE

Thomas B. Lugg, Treasurer
740 Rush Street, Chicago 11

"EPWORTH-BY-THE-SEA" IS OPENED

Formal opening ceremonies of "Epworth-by-the-Sea," South Georgia Conference's newly-purchased conference grounds, on Saint Simons Island, Ga., were held July 25th with Bishop Arthur J. Moore of Atlanta officiating.

Over a thousand visitors from all parts of the conference attended and inspected the property which was formerly known as Hamilton Plantation. The Bishop and several prominent ministers and layment addressed the group which assembled on a lawn at 11 a. m. At noon a "shore dinner" of fried sea-food was served.

The Methodists have recently built a boys' dormitory and a cafeteria on the property and have remodeled an old building into a girls' dormitory. Other buildings already on the property are being used as a guest house, a parsonage, a young people's center, and a house for the bishop. A chapel, which was built in 1880, also stands on the grounds.

For the Lord giveth wisdom; out of his mouth cometh knowledge and understanding. — Psalm 2:6.

CALL FOR TWO-YEAR MISSIONARIES IN U. S. A.

Exciting opportunities in the field of missions at home will be offered to fifty young college graduates who are chosen as the first "U. S.-2's" (missionary service in the U. S. A. for two years).

The U. S.-2 plan is sponsored by the Department of Work in Home Fields of the Woman's Division of Christian Service. Although most of the work calls for women, a limited number of young men will be included in this group. Types of work are teaching in home missions schools, group work in community centers, kindergarten and nursery school work, and social-religious work in rural and city projects. Rural church and community workers and nurses will be recruited.

Every phase of Home Missions work is included in the jobs open. Terms of service are two years within the states and three years in out-post territories, Alaska, Puerto Rico, and Hawaii.

Candidates should have a bachelor's degree, high scholarship, practical skills, ability to work with people, and good health. "A Christian character and a sincere desire to share the Christian way of life with all people are, of course, the basic qualifications," sponsors for the plan stress.

A short term of special training will be given candidates in the summer of 1951. Applications must be submitted prior to April 1, 1951. Medical examinations and personal interviews with Board of Missions representatives follow. Final approval is subject to decision of the Joint Committee on Missionary Personnel of the Board of Missions and Church Extension of the Methodist Church.

Workers will receive a cash salary plus maintenance and travel expenses to the field and return. At the end of the first term those who wish to remain in this kind of work will be encouraged to take further training for missionary and deaconess service.

The U. S.-2 plan corresponds to the existing program of foreign service such as the J-3's, I-3's, and L. A.-3's in Japan, India, and Latin America.

The Department of Missionary Personnel, 150 Fifth Avenue, New York 11, N. Y., will supply additional information to those interested in the program.

MAIL TO JAPAN

For some years, American missionaries and other civilians living in Japan—and more recently Korea missionaries temporarily in Japan—have been privileged to use the Army-Air Force postal service. Now, beginning September 1, this A.P.O. privilege will be no longer available to persons not in the armed services. Mail to and from missionaries and other American civilian personnel in Japan must be sent through the civil postal services of Japan; any mail received or deposited for such civilians in A.P.O. channels will be returned to the sender.

Persons corresponding with Japan missionaries can secure their addresses direct from them, or by writing the Board of Missions and Church Extension, 150 Fifth Avenue, New York 11, N. Y. A special airmail letter (form purchased at the post office for ten cents), or regular airmail to Japan (costing 25 cents) will reach the addressee in about a week. Regular mail, costing five

METHODIST HOUR PREACHER

DR. LEE F. TUTTLE, pastor, First Methodist Church, Charlotte, N. C., speaks on the 125 station network of The Methodist Hour, Sunday morning, August 27th on "Responsible Christianity."

Dr. Tuttle, a graduate of Duke and Yale Universities, has been one of the younger leaders of the Western North Carolina Conference of the Methodist Church for the past 15 years. A college football player and worker with youth in his younger ministry, Dr. Tuttle has continued his interest in allied fields by filling many engagements as religious emphasis speaker at many college and university occasions.

In his radio sermon, in speaking of the necessity for persons who are willing to be responsible Christians, Dr. Tuttle says "Persons, groups and churches rededicated to that prophetic spirit of a responsible Christianity with which the church has infused the life of our world is the great need of our day. We must lift the clarion call for such rededication as an obligation of our Chris-



DR. LEE F. TUTTLE

tian faith until it is not only the statement of first century Christians, but our own convictions: "We must obey God rather than men."

LOS ANGELES CHINESE BURN MORTGAGE

The Chinese Methodist Church of Los Angeles burned the mortgage on its property and dedicated the church at a ceremony on Sunday, July 9, 1950.

Bishop Donald Harvey Tippet delivered the sermon. Among the officials attending the ceremony were the Rev. Edward Lee, Superintendent of the California Oriental Provisional Conference, Dr. J. Wesley Hole, Division of Home Missions and Church Extension, and the Rev. George A. Warmer, superintendent of the Los Angeles District.

The Rev. Wun Bew Wong is pastor of the church which is a handsome building in Chinese style of architecture.

A reception for congregation and guests followed the dedication ceremony.

THERE'S WORK FOR THE DOCTOR IN CHINA!

A recent letter from Mrs. Madeline Dennis, R.N. (Mrs. Louis R. Dennis), of Magnolia, Delaware, missionary of the Methodist Church in Nanking, Fukien Province, China, tells of the problems of the public health ministry which she initiated a year ago in the Nanking Conference. Says Mrs. Dennis:

"Our public health work is sort of like the measles—try to suppress it in one spot and it breaks out in another. Since our liberation our healthmobile has not gone to the country villages, but we have high hopes to resume our former run, after the territorial conquest is completed. Our health team opened up a new clinic in the Institutional Church, which is right in the heart of the busy section of Nanking. They already had their health station there, carrying on maternal-child hygiene clinics and home visitation. That is where the public health staff lives. Many transients, trying to make the long trek back home, stop into this clinic. We are in daily contact with the people who need us most and can pay the least for the services. None are turned away.

cents, will be delivered in Japan in about four weeks.

ROADS AHEAD FOR JAPAN

By Joseph C. Grew

As I see Japan today, that country, especially the youth of that country, is standing at the crossroads from which several different ways emerge.

One road leads back to the old military feudalism which brought about Japan's downfall. Much, very much, could be said about that. For ten long years I watched that blind philosophy working toward what proved to be its inevitable destiny, disaster. The best efforts of enlightened Japanese—and how many splendid enlightened Japanese I have known and know—were powerless to arrest the trend of that inexorable tidal wave of aggressive militarism.

Another road leads to communism. Youth is always susceptible to siren calls, especially when economic difficulties render the ground fallow for the sowing of that dragon seed. Is not communism, with its golden promises, the real answer to their terrific problems? How can impressionable youth look through the mists that lie ahead and see the utter calamity of mental, moral and ultimately physical stagnation and slavery to which that philosophy is absolutely certain to lead them? Surely we have had ample evidence elsewhere to support that observation.

But there is another road, the only road which, in the world as it is built today, can, I believe, lead Japan once more to resume her proper and honored place in the family of nations. That is the road of democracy built on high Christian principles and a high moral code. That is where the Japan International Christian University, which we intend shall adopt and maintain the highest academic standards, can profoundly influence these young men and women, groping for the answer to their formidable problems.

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CHRISTIAN EDUCATION

Contributing Editor:
Ira A. Brumley

VACATION SCHOOL AT LAVACA

A Vacation Bible School was held at the Lavaca Church from July 24 through August 4. There were fifty-five enrolled with an average attendance of forty-one.

Mrs. Joyce Ingram was director of the school. The instructors were Mrs. Bonnie Piercy, assisted by Mrs. James Strang for the Intermediates. Mrs. C. L. Martin taught the Juniors "We Would Follow Jesus."

The Primary pupils studied "Jesus the Friend." Mrs. Willie Smith worked with this group.

Mrs. Ruby Spencer, assisted by Mrs. L. A. Berkley, worked with the Beginners, teaching them the "Stories of Jesus."

Mrs. Dorothy Banard served as pianist and secretary.

Mrs. James Strang was in charge of handwork for the Junior and Intermediate groups.

The children answered roll call each day with a Bible verse.

At the close of the school the parents were invited and the children gave a fine program. Each group had several numbers on the program.

A beautiful certificate of award was given to all children who had two days or less absences. Thirty-three certificates of award were given.

After the program, cookies and iced drinks, furnished by the mothers and teachers were served. All had a happy time together and are looking forward to a better school next year.—Mrs. C. L. Martin

VACATION BIBLE SCHOOL AT JERSEY

A Vacation Bible School was held at Jersey Methodist Church, July 17-21, with thirty-one children receiving certificates.

The Primary class was taught by Mrs. S. W. Mooty, Mrs. Carl Johnson and Mrs. Carroll Gates. Picture books, titled "My Bible" were made by this class. Each child planted a seed in a tiny pot and watched it make a plant.

The Junior class, taught by Mrs. Robert Johnson and Mrs. John Charles Reynolds, carried out the theme, "Jesus, the Friend" on posters and made peep shows of Bible scenes.

The Intermediate class, with Mrs. Ralph Taylor as instructor, studied "Exploring the Bible with Intermediates." The class wrote newspaper articles, using Bible stories in modern form and made a newspaper which they named "The Biblical Tribune." As a special project the class planted fall flowers in the church yard.

The school was made up of Methodist and Baptist pupils. The group was served refreshments each day. Those assisting in serving were Mrs. Robert Johnson, Mrs. John Charles Reynolds, Mrs. J. F. Smith, Mrs. Carl Johnson, Mrs. W. C. Reynolds and Mrs. Ralph F. Taylor. Rev. S. W. Mooty, pastor of the church, assisted in the devotional services. Virginia Rose Smith, Wanda Sinclair and J. R. Jones served as pianists.—Reporter.

Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind.—Matt. 22:37

World Convention On Christian Education

By IRA A. BRUMLEY

THE thirteenth World Convention on Christian Education was held at Toronto, Canada, August 10-16, being the first such convention since 1936, when a convention was held in Oslo, Norway.

The theme of the Toronto Convention was "Jesus Christ, Teacher and Lord."

The following recognized leaders were among the large number of persons giving leadership in the convention: Toyohiko Kagawa of Japan; W. A. Visser 'T Hooft of Holland; Shot K. Mondol of India; Emanuel Jung of Switzerland; Charles Malik of Lebanon; Stephen C. Neill of England; Luther A. Weigle, Paul H. Vieth, Fred P. Corson, and Paul Calvin Payne of the United States.

The Convention was planned so as to have a varied program. Each evening, except on Monday, there was a large general meeting, being held, except on Sunday evening in the large coliseum of Toronto. The outstanding of these meetings was Tuesday, August 15, on which occasion Dr. Kagawa brought a challenging message on the importance of Christian education of the children of all lands.

The other outstanding evening program was on Sunday, when 15,000 people attended a rally in the Maple Leaf Gardens of Toronto.

A very significant service was held at 4:00 o'clock on Sunday afternoon as a Robert Raikes Memorial Service, being held at the statue of Robert Raikes, who is credited as the founder of the Sunday School Movement.

Monday evening was given to denominational meetings. The Methodists met in the beautiful and worshipful Timothy Eaton Memorial Church, which is one of the churches of the United Church of Canada. Bishop Ivan Lee Holt, St. Louis, was in charge of the service. Bishop Shot K. Mondol led the prayer, and Bishop Fred P. Corson of Philadelphia, brought a very practical and challenging message on "The Education of a Christian." There was a large congregation, as the Methodist Churches of the World had a large number of delegates in the convention.

The morning sessions of the convention were conducted under four divisions: a general section for workers with children; a section for workers with youth; and a section for workers with adults. These groups met in their divisions each morning for worship service at 9 o'clock, which was followed by an address. These divisional groups were then divided into discussion groups where the small group could share in vital discussion. It was my good fortune to be in a discussion group which had as its leader a very capable European, who knew how to get a good discussion. Our group had a number of unusually capable leaders from a number of countries. These discussion groups proved to be the most meaningful part of the program.

The two outstanding morning speakers which it was my opportunity to hear were: W. A. Visser 'T Hooft on Christian Education in the

Contemporary World," and Paul H. Vieth on "The Church and The Christian Education of Adults."

There were six sectional meetings planned for each afternoon except on Sunday and Tuesday. Each delegate had the opportunity of attending four of these as the same program was carried out in each group for the four afternoons. These programs were built chiefly around the techniques of Christian education methods, visual aids being given a prominent place.

There were splendid exhibits of materials produced by the various participating churches in the World Convention. Mr. Sewell Jackson of The Methodist Publishing House, was there with the Methodist Church School Materials. There were books and other forms of exhibits.

A large place was given in the Convention to the visual aids that are available for Christian Education. One morning was given by each division to going to a theater to see moving pictures produced for Christian Education.

But perhaps far more important than any of the splendid programs was the Christian World fellowship. The opportunity to meet personally so many people from so many sections of the world and to come to see their people and their problems and hopes through their eyes was a rich experience. There were five thousand registered delegates from sixty-two nations of the world. While I had previously attended two World Conventions in Europe, I believe these experiences at Toronto were of greater value to me than either of the other two conventions. The delegations from Canada and The United States were the largest groups, but there were many delegates from Mexico, West Indies, Latin America, Europe, Africa, Asia, and even from Australia and the islands of the Pacific, Malaya, and New Zealand. There were delegates from behind the Iron Curtain.

Tuesday afternoon the delegates met in regional groups. This was the meeting of the International Council of Religious Education for the delegates of Canada and the United States. Reports were made of the work of the International Council for the past three years, as this meeting was to take place of the quadrennial meeting of the International Council. Officers were elected for the next four years, with Dr. Harold E. Stassen, President of the University of Pennsylvania, being elected President of the International Council of Religious Education and Dr. Roy G. Ross, Executive Secretary.

The World Convention met out in the buildings of the University of Toronto system of schools. There are a number of schools in the group, among them being two schools of the United Church of Canada, a Presbyterian School, two Episcopal Schools, a Roman Catholic School and the University of Toronto.

The World Convention of Christian Education was held under the leadership of the World Council of Christian Education, formerly known as the World's Sunday School Association, the name having been

"THE TEN O'CLOCK SCHOLARS"

There was started on July 2nd, at the Jasper Sunday school, a project called "The 10 O'Clock Scholars." All persons on time for the month are given special recognition. Then, to encourage and train for leadership, a Junior Superintendent and a Junior Organist serve for one month, covering a six-months' period, so that there will have been chance for six superintendents and six organists. There are new sponsors for each month.

The sponsors named so far are as follows: July, Mrs. Edward S. Arnold; August, Mr. and Mrs. William Vaughn; September, Mr. and Mrs. Ted Brasel.

The Junior Superintendents: July, Ralph Lowe; August, Delmer Hess; September, Berta Lou Brasel.

The Junior Organist: July, Charlene Spencer; August, Jackie Phillips; September, Kenneth Spencer.

The money for the awards is obtained from the Birthday Offering which is taken the 4th Sunday of each month. The fund is now \$4.75, of which Mrs. Dewey Spencer is treasurer.

Those who will receive awards for July 10 O'Clock Scholars are:

Jackie Phillips, Patty Phillips, Gerry Lowe, Mildred Spencer, Berta Lou Brasel, Charlene Spencer, Dena Brasel, Irene Brasel, Edna Mae Harrison, Kenneth Spencer, Ralph Lowe, Bill Lowe.—Mildred Raulston.

changed in 1947.

The first World's Sunday School Convention was held in London in 1889. The Toronto Convention was the fourth of these conventions to be held in North America. The other three were held as follows: St. Louis in 1893; Washington, D. C., in 1910; and Los Angeles in 1928.

It has been suggested that the next convention may go to Japan.

The call of the Toronto Convention carried the following significant statement:

"The purpose of this Convention is to extend and strengthen Christian education throughout the world, that always and everywhere in their daily lives children, young people, and adults will manifest in word and deed their allegiance to Jesus Christ as Teacher and Lord.

"Let us assemble that this purpose may be accomplished

By quickening our sense of worldwide unit in Jesus as we face together our common tasks;

By learning from one another about Christian education in Sunday Schools, in homes, in day schools, and in other institutions around the world;

By planning ways in which our church bodies and our inter-church associations and councils may be more helpful to parish, home and school in their educational work;

By proclaiming again to members and leaders of all churches the pressing and immediate urgency of strengthening and extending Christian education everywhere."

Lord Mackintosh of Halifax is President of the World Council under whose leadership the convention was held. The two Executive Secretaries are Forrest L. Knapp and James Turnbull.

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

MRS. SUE M. WAYLAND, Editor

LETTER FROM MARY MITCHELL

Davidson School
Soochow, China
July 20, 1950

Dear Friends:

Morning is just breaking . . . I have been sitting here looking out across the gray house tops to the city pagoda, the head of our dragon. The sky has been slowly changing from a rosy horizon with blue-gray streaks of clouds to a pale blue with lovely golden and rose clouds. Now wisps of smoke can be seen coming from several of the houses as people are beginning to arise. Little swallows are darting through the air, large white herons floating. I am filled with the peace and quiet of early morning, with the beauty of the sunrise, and with my love for Soochow . . .

The bugles have begun blowing now. The servants are beginning to arise with the slap, slap of slippers. The big gate is unlocked. One of our adolescent roosters is trying to crow. The white geese are coming out of their house with their little squeaks trying to turn into big honks. There is a murmuring of voices. Modungs being covered. Splashing of water. A new day has begun . . .

This past Sunday I rounded out my second year of teaching here at Davidson. Imagine! All this timelessness filled with wonderful, enriching, thought provoking experiences, and when you put it down on paper it can appear as only "teaching—junior high school — 2 years"! Isn't life funny? Isn't the elasticity of time a most interesting thing?

The children which you all have helped in school all did well except one, and although that one did not earn high grades, I'm sure she learned quite a bit at school. In the first grade was little Yung Yung, whose real name is Myau Ai-gwang. In the third grade two girls Syu Gwo-jen and Swen Tau-jen. These three were in the free school last fall, but because they were above average we brought them over here to school. In the fifth grade was Pan Ren-jyang, the boy who was helped last year also. In the Junior One group were two girls, Jeng Sz-su and Shau Sywe-fen. In the Junior Two group several of the girls were given scholarships by the church, but one girl, Chen Ai-jiwan, received help from you. She had several heart-broken days when she was afraid that she couldn't come to school. Finally Miss Li said that I might use your money to help her, and she was so happy. She has really worked since then and deserved the high grades that she got. In the Junior Three group there was only one girl, Lyau Wan-chin. A very attractive, intelligent girl, daughter of a well-known Chinese actor, but she doesn't know it. Wu Li Wen who was receiving a scholarship earlier, was not in school this year because her health broke down. She had contracted TB from her father. Her father has died recently and she herself is much better, so she has written me that she will try to come back to school this fall. Gu Pei Fen was helped the second semester in Laura Haygood, too. I

LET ME BE A GIVER!

By Kathryn Blackburn Peck

Dear God, if I can share some simple gift
With one, oppressed, who walks my path today,
I know my heavy burdens, too, will lift,
And smoother and more fair will seem the way.

My candle's tiny flame glows no less bright
When lifted high to guide a groping friend,
For always when I share my little light
I keep a blessing greater than I lend.

Let me keep giving out whate'er I have
Of food and raiment—shelter from the cold,
Or greater gifts of cheer and faith and love,
Laughter and song—which far outweigh life's gold.

Let me keep giving from a loving heart,
That other lives may richer, fuller be;
I would be quick to see the teardrops start,
And swift to lend a hand of sympathy.

Make me, I pray Thee, Father, unafraid
To give myself again and yet again.
When day is done, if I my all have paid,
It shall be counted then, I know, as gain!

—Herald of Holiness

haven't seen her recently so don't know how she has gotten along. I have been thinking of having my last year girls over for a get-together, but haven't yet done it .

Besides the children above, your money has gone to build a rabbit hutch and a slide for the kindergarten, to help the church meet its requirements for the female relief program, to help the free school pay the two teachers, and over \$80 went to the hospital.

The families of the children were notified and care was begun on all the trachoma cases. This involves the dropping of medicine in the eyes each morning. You can imagine how busy the nurse was with over 300 children needing attention, just on the trachoma score alone. However, this past semester little has been done for the children. During the big criticism meeting at the end of the fall semester an important group of the teachers felt that in this time of economy we could do without such specialists as nurses and dieticians. The teachers have had to draw in their belts: the more there are of them the tighter each one's belt must be. So it was only to be expected that the things which made our school different should go under first. But I do not want to dwell on that period of our growth; there is much more understanding of the progressive way now.

This semester our gardening has turned out much better than before, in spite of the fact that the twenty geese we were raising ate up a lot of the garden! The chickens are much less destructive along that line. I think that next year we will not attempt to have both a garden and geese. All the schools have been adding gardening to the curriculum.

Last Saturday we had the graduation exercises for the sixth grade and for the Junior Three Class. I felt as though I knew these students real well. I was as proud as Mrs. Pan when her daughter went up to

receive the honours for her good work. The exercises were very short, but it gave the students a feeling of having completed their work. Now they are all busy taking entrance exams for other schools, some for the School of Nursing, some for Laura Haygood, others for technical schools, public schools, and various private schools.

Sunice LaRue over at the Hospital, Olivia Dickhaut of Huchow, and I are trying to obtain permission to go to Peking for a vacation during the month of August. I applied a week ago and am hoping for some answer during this week. Very likely it will not be possible for us to go, but it was worth trying. It surely would be nice to visit Peking. During June I got to Shanghai for two weeks. That was my first trip out since liberation—and my first real visit to Shanghai. I hope that all of you are able to have good vacations. And in cool places. It must be about time for the "great heat" here; by the middle of the morning it comes at you in great waves. However, every three or four days we have a day that is a little cooler.

Sincerely,

Mary Mitchell

P. S. Our foreign count here is down to eleven now.

A CHANGE IN MISSIONARY PROBLEMS

Miss Irma Highbaugh, of Coffeyville, Kan., who has given a quarter of a century as a Methodist missionary, to the improvement of home and family life in China, is now in Japan, carrying on similar work under the National Christian Council of Japan and the Foreign Missions Conference of North America. Some of the family and home problems that are perplexing the older and the younger generations of Japanese—problems growing out of the recent war, the collapse of the religion of emperor-worship, and the

LITTLE ROCK DISTRICT HAS TWO NEW SOCIETIES

On July 26th the women of Hamilton Methodist Church on the Carlisle Circuit organized a Woman's Society of Christian Service. Mrs. E. B. Matkin, District President, Mrs. J. H. Monday, District Worker, and Mrs. Ewing T. Wayland, District Promotion Secretary, presented the privileges and duties of the officers and members of a society.

A nominating committee which had given careful thought to their selections presented the following names in nomination which were accepted by the group. President, Mrs. John Hillman; Vice-President, Mrs. Pauline Parker; Secretary-Treasurer, Mrs. Charlie Parker; Secretary of Missionary Education, Mrs. Bobby Parker; Secretary of Christian Social Relations, Mrs. Denner Bettis.

Each officer accepted the election with a splendid spirit which will mean a great deal to the success of this new society. Rev. Ralph Vandlingham is the pastor.

Mrs. Matkin, Mrs. Monday, and Mrs. T. E. McCoy, Conference Vice-President, went to the Pleasant Hill Church, on the Little Rock Circuit, Rev. C. D. Meux, pastor, on August 2nd to help organize a society there. Officers elected were: President, Mrs. H. C. Thompson; Vice-President, Mrs. E. Millar; Secretary-Treasurer, Mrs. G. E. Perryman; Secretary of Missionary Education, Mrs. Elmer Graves; Secretary of Christian Social Relations and Local Church Activities, Mrs. Edwin Gundolf; Membership Committee, Mrs. W. Inman, Mrs. J. M. Jeffries, and Mrs. Lee Berry.

The pastors have helped a great deal with the organization of these two new societies, and we welcome all into the wonderful fellowship of the Woman's Society of Christian Service.

striving for democracy—are listed by Miss Highbaugh: Women are learning the new ways faster than are the men—hence family conflicts. Youth have taken to "freedom and democracy", and parents fear to make suggestions to them. Teenagers who cannot go beyond primary classes often become delinquents. Mother-in-law and daughter-in-law gaps are widening because of the new ideas. Shall parents guide the children, or shall grandparents as heretofore? With only 67 men to every 100 women, in the 20 to 25-year group, what can the church do to help young widows to a satisfying life? What can be done about the growing suicides of youth, and the suicide pacts of whole families? How to teach respect versus obedience to elders? What can be done when a Christian girl marries a Buddhist, and the new family does not permit her to go to church?

JOINT MEETING OF THE W. S. C. S. OF THE CABOT METHODIST CHURCH

Mrs. J. W. Griffin, president of the Cabot Methodist Church W. S. C. S., presided at the joint meeting of the Alice Murrell and the Edith Martin Circles when it met in the church parlor Wednesday evening. Mrs. Griffin named committees to

(Continued on page 15)

CURRENT NEWS IN ARKANSAS METHODISM

LAYMEN'S MEETING AT COLE'S CHAPEL

A Laymen's meeting was held on Wednesday, August 9, at Cole's Chapel. A basket supper was furnished by the visitors and served by the women of Cole's Chapel.

Cole's Chapel is in one of the beauty spots of Methodism in the Fort Smith District. They have a splendid church there and the surroundings are ideal for church worship. They have a fine group of loyal members.

Dr. Matt Ellis, conference lay leader, was the principal speaker, and he was loud in praise of the fine fellowship shown there that evening. Dr. W. Henry Goodloe, district superintendent, gave a short history of the Methodist Church. He stated that he was in favor of having more of these meetings over his district.—B. A. McConnell, District Lay Leader, Ft. Smith District.

FAULKNER COUNTY SUB-DISTRICT METHODIST YOUTH FELLOWSHIP

The Faulkner County Sub-District Methodist Youth Fellowship held its regular monthly meeting Monday, August 14th, at 7:30 p. m. at Wesley Memorial Methodist Church, Conway.

Miss Ann Blythe, Salem Methodist Church, secretary-treasurer of the Sub-District council, presided over a brief business session in the absence of president, Sarah Workman, First Church, and vice-president, Charles Robinette, Wesley Memorial.

Recreation was in charge of James Conley, Wesley Church. Songs and games from various nations of the world were sung and played in keeping with the international theme of the evening. The recreation room of the church was decorated with gaily colored Japanese lanterns, and nametags in the shape of oriental kimonos were used.

Refreshments were served by Mrs. F. D. Rhode and Miss Carolyn Conley. Other members of the refreshment committee were Mrs. Harold Conley, Mrs. Ted Dempsey, Mr. and Mrs. Chester Rider, Mrs. John Robinette, and Mrs. Wallace Treece.

Following refreshments a playlet entitled, "International Christian University and How It Grew" was presented with Joy Owen, Vilonia Church and chairman of the Missions and World Friendship Commission of the Sub-District Council, and Miss Eloise Rhode, Wesley Church and Counselor of the Sub-District Council, as co-directors. Bob Dempsey, Wesley Church, had the lead as "Kami-Shibai man", and Crosley Key, Wesley Church, was pianist. Other M. Y. F. members taking part in the skits were: Ruth Anderson, Kathleen Courtney and Ed Thompson, First Methodist Church; Martha Matthews and Rosemary Lawrence, Greenbrier Church. George Roundtree and Doyle Clark, Wesley Church, were in charge of stage properties. At the close of the service the group was invited to "Vote for Peace and Goodwill" by contributing to the International Christian University Fund. Ten dollars was contributed and will be sent to the National Headquarters.

The next meeting will be held at the First Methodist Church, Conway, Monday, September 11.—Eloise Rhode, Counselor.

CAMP SHELBY FORREST

(The following report on the Forrest City District Intermediate Camp at Shelby Forrest was prepared by the courtesy committee from the Quest group on "Each for All in Our Daily Living.")

Christian Adventure Camp
Camp Shelby Forrest
July 14, 1950

Dear Members of the Staff:

To say "thank-u" to any one of you for these four and one-half days of Christian fellowship, adventure and experience, would be an injustice to the rest of you, so—

May we first say that we are grateful to our neighbor state for permitting us to enjoy some of the beauties of their land.

Then we are more than grateful to our Church leaders for giving us a district superintendent like Brother Ethan Dodgen, interested enough in the youth to make it possible for us to have this camp.

Yet, for the overall success of the camp, we are indebted to our capable and efficient director, Brother Jesse L. Johnson, who has kept every phase of the program running so smoothly, even with a smile and a cheerful word at all times.

We have thoroughly enjoyed the Quest groups that were held each morning and afternoon. We want to express our thanks to the Quest leaders who helped us carry out the theme of the camp, "Each for All and All for Each" in our work, play, daily living, discoveries, and our worship. Those who so willingly and lovingly guided us were Rev. Alfred Knox, Rev. Charles McDonald, Rev. Elmer Holifield, Rev. Frank Stage, Rev. J. R. Chandler, and Misses Mauzelle Mathews, and Rosalie Hinshaw.

Miss Minola Capalena and Miss Mary Lynn Carvell, we thank you for giving us things to do in Crafts and helping us to find interesting hobbies.

You other counselors who kept an eye on us, made us go to sleep and then woke us up—well we just—love you! Mrs. McDonald, Miss Calloway and Mrs. Hood.

Now Tommy Simms, you are just the very sweetest one for keeping life guards close watch on us while we had so much fun in the swimming pool.

We shall, all of us, think of Jim Clemmons as we lead our family in table graces at home, for his guidance in song and prayer was beautiful.

Your mothers will have to be super to set a better table of food than we have had each day out here, thanks to the kitchen force, Mrs. Wynne, Mrs. Balles and Mrs. Caletta.

We are so afraid we might forget "a-thank-u" for we have had such a wonderful time and the recreation, the beautiful worship services and story hours will all really give us things to think about as we carry our living motto home with us, EACH FOR ALL AND ALL FOR EACH.

The younger generation's great mistake is that it has learned things too readily from the older.—Indianapolis Times

way, Monday, September 11.—Eloise Rhode, Counselor.

UPPER ROOM IN INTERNATIONAL NUMBER

Nashville, Tenn.—Meditations by Christians from all over the world will be a feature of the second international number of THE UPPER ROOM for September and October. Of the 61 meditations in the book, 60 come from writers outside the United States, representing 37 countries, every continent and the isles of the sea.

Countries represented are: Alaska, Australia, Belgian Congo, Belgium, Bulgaria, Brazil, Burma, Canada, Ceylon, Chile, China, Czechoslovakia, Egypt, Fiji Islands, Germany, Great Britain, Greece, Hawaii, Honduras, India, Japan, Korea, Lebanon, Liberia, Malaya, Mexico, New Zealand, Norway, Okinawa, Peru, Philippines, Poland, South Africa, Sweden, Switzerland, Syria and the United States.

Among the contributors are men and women from various professions and vocations. The first meditation and the only one by an American is by Dr. John R. Mott, who for so many years has represented world Christianity. Dr. Mott is Honorary President of the World Council of Churches.

Many of the writers have attended schools and universities in this country on Methodist Crusade for Christ scholarships.

Emphasizing the world brotherhood of the Christian faith, weekly topics included in this issue are: In Quest of Christ, Fellow Workers with Christ, God—Our Refuge and Strength, The Bible—Faith—Fellowship, Christ, the Light of the World, One Family in Christ, Thanks be to God, Christian Love, Harvest Fields, The Church—"All One Body We."

THE UPPER ROOM is a book of devotions published bimonthly at Nashville, Tennessee, under the editorship of Dr. J. Manning Potts. In addition to the more than two million copies of the English published here, there are also editions published in Swedish, Spanish, Portuguese, Armenian, Korean, Ilocano and Tagalog (Philippines), Chinese and Braille for the blind.

PERHAPS IT WAS YOUR GIFT

No one will ever know whose Crusade for Christ contribution it was that paid for the surgical appliance that saved the life of a tiny lad in the Nadiad Methodist Hospital in India but somebody's loving generosity made it possible. Perhaps it was yours.

The story is in a letter from Mrs. Herschel C. Aldrich, wife of the surgeon-in-charge:

A little boy was brought in not long ago in a dying condition. While eating an Indian fruit, known as "amli" he choked and breathed one of the seeds, about the size of a flattened pea, into his lung.

He was unconscious and nearly lifeless when he arrived. The seed was removed successfully because our hospital has a complete set of bronchoscopic instruments acquired through gifts to the Crusade for Christ fund. There is no hospital for many miles around where such a case could be treated. Had we not had these instruments, and the doctor skilled in their use, this boy would have died.

GODDARD MEMORIAL CONTINUES EXPANSION PROGRAM

Further progress is being made in the Goddard Memorial Methodist Church, Fort Smith, building program which was projected more than two years ago. An apartment house, located between the church plant and the parsonage and purchased by the Goddard Memorial congregation two years ago, is being removed to the back of the lot on which it is located and attached to the church plant. The building is being completely remodeled inside and out to serve as a Youth Center for the Church. It will include assembly and class rooms, a kitchen, rest rooms and will be brick-veneered in the same brick as the church and parsonage.

The last remaining debt on the apartment house was paid off by the church a few weeks ago as the first step in providing the Youth Center. The lawn between the church and the parsonage will be used for a children's playground, for vesper services, etc. This further progress in the Goddard Memorial program will, according to the pastor, Rev. Robert E. L. Bearden, "both beautify the church property and give the church a great deal more room for the Church School activities." Chester Nelson is the architect, Dr. Ralph Crigler is chairman of the Goddard Memorial Board of Stewards, and R. A. Young, Jr., is chairman of the Building Committee.—Reporter.

RESOLUTIONS ON THE DEATH OF REV. C. J. WADE

(Adopted at the recent Quarterly Conference at Huntington)

Your Resolutions Committee respectfully submits the following:

WHEREAS, Divine Providence has called from our midst our beloved pastor, we pause to reflect on the familiar words: "God moves in a mysterious way."

Knowing that we have the assurance that He doeth all things well, we humbly submit to His call, therefore be it RESOLVED, that the North Arkansas Conference and the Huntington Methodist Church have suffered a severe loss in the passing of Brother Wade.

His heart and mind were attuned to the interests of the Church he served so faithfully and so long, and he gave of his waning strength up until the very last.

From the immortal Thanatopsis we have a parallel in manner of his passing—"Like one who wraps the drapery of his couch about him and lies down to pleasant dreams."

Be it further RESOLVED, that copies be mailed to Mrs. Wade and the Arkansas Methodist.

E. G. Castel
G. R. Holbrook
Committee.

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"Along a Country Road" The Town and Country Commission

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The North Arkansas Conference
Hendrix Station, Conway, Arkansas

Paul E. Martin, Bishop
Rev. Floyd G. Villines,
President

Mr. Lester Hutchins,
Vice-President
Rev. N. Lee Cate,
Secretary

Rev. J. Albert Gatlin, Executive Secretary

THE TOWN AND COUNTRY COOPERATIVE CHURCH PROGRAM

The driving motive and basic statement that add up the whole matter of the Town and Country Cooperative program is simply "The working together of all persons in a given area in the meeting of all the needs of the people in the area." That brings together in a working unity all the forces of personnel and material strength in the church. The pastor of the strongest church in the area is naturally the one who should take the lead. He should have the approval and support of the appointing powers. In such a program there must be total harmony among all those taking part in it.

The first point of discussion as to the actual results of the cooperative movement is:

1. A revival of interest in kingdom extension will be experienced in the town church. There is nothing that will bring back life and vitality to any church like that of having a challenging program at its finger tips. To be able to see something that has become a part of you grow and develop is an experience that brings joy unspeakable. Laymen going out to services in nearby rural churches, laymen giving of their means to enliven and stimulate struggling churches around, laymen who become acquainted spiritually with pastor and people out in the rural communities around will receive an unsurpassable blessing.

2. This program will make for a definite revival of spiritual life in the life of the rural church. It is all too true that a feeling of unimportance can prevail concerning the rural church. There is where the axe falls when the shortage of preachers is acute. There is where the neglect is severest during times of duress. A real interest taken in the rural people by the church leaders, by the town people, by the town pastors, will do more to give them a feeling of "counting" than most any other thing. The rural churches have a very clear-cut idea as to their own value but all too often they are made to feel that the church at large feels differently. It is strange indeed that they furnish most of the leadership and get the least from it than any other area of the church. The town pastor and laymen can help provide many worship services and discussions and fellowship meetings that will be profitable and helpful. With many of our rural churches getting by on one or two public worship services each month it is no wonder that we have lost so many churches the past few years. The added stimulation and interest that come from such a program to the rural church will soon enable it to take on greater responsibility itself.

3. This mutual working together will break down the barriers between town and country people.

There has been that uneasy feeling on the part of rural people that the town people are interested in the rural church only for its money. The emphasis had been put too largely on financial returns. By a common meeting ground in the church a new spirit of friendliness can be established. The rural people going to the town church for fellowship meetings and having a part on programs and discussions there will tend to have a deeper feeling of "belonging."

4. The return of a vital church program to the rural community will stimulate a definite interest in the rebuilding of home life in the rural communities. More and more people are realizing the value of stated, definite, ordered worship. I have known of more than one layman who decided against selling out and moving away when the definite hope of a live church was assured for him and his family. Can one blame a man for wanting to live where he can have spiritual privileges for his family?

5. The cooperative program will establish a mutual fellowship among town and country preachers. First of all, if a town church pastor will make the overture toward his rural neighbor a feeling of friendliness can be begun. For some reason the rural pastor seems to feel that the town brother should make the first move. The rural pastor should be friendly to the overture of the town pastor. It is true that in many instances rural pastors have been guilty of adding to the lack of fellowship. A neighboring town pastor brought home to me the greatness of the possibilities of a comradeship between town and country preachers. He literally took me in as I began my work on a small charge near his large county seat town church. He was truly a buddy. His kind invitations to take part in his church activities, his friendly hospitality in the home along with that of his good wife, made my work all the more enjoyable. Men like him have been the exception. It is my hope that they one day may be the rule.

6. This movement will enable us to establish an area program, rather than a program in broken sections, thereby making for a more united and cooperative ministry rather than simply a divided town and rural ministry. There are many activities that a group of pastors and laymen working together can do whereas working single handed they could not make any headway. We have pages of testimony bearing out this fact. Our program is on the ground and not merely on paper.

7. The living conditions of the Rural Pastor can be raised by the town church, sharing with him until his charge can be made self supporting. It has been my experience that the rural church will soon be-

gin to grow in every respect with the careful love and nurture of pastor who, unhampered financially, is able to travel. The added cultivation from others also adds to the general tone of the church.

The ways and means now used for supplementing pastor's salaries are all good. The stronger church accepts its Christian responsibility and privilege to assist the man in the nearby field as it tries to help him do his work. The stronger church recognizes that the rural pastor is creating members for it; that he may be actually producing its pastor of the coming generation. It also pays a debt that is owed already. It has a very definite place to make an investment that is of the highest order. No congregation can be as Christian as it might be with a large surplus of cash with the neighboring pastor struggling against economic odds. No pastor can have as deep a spiritual work of grace who has plenty with his church abounding when his neighbor is pulling against the adverse winds. Ministerial support for those who receive below a living wage through taxation upon salaries is a good way to get support but where possible "voluntary sharing" with at hand needs is far more productive.

8. Such an approach will enable the release of mission money for new projects in new territory after charges in area have become self supporting. Much money expended now by the Board of Missions should be placed in more definite mission territory and strong local churches through its own personnel should take over this work being done by the Board. It is almost unpardonable for mission money to be spent adjacent to a local church that has a bulging treasury. While it may be a long time until we get the vision of such service it is not too early to talk about it. We have literally thousands of trained people who could be used in a great way around their own doorsteps if they could be challenged and led out.

9. The cooperative program will create a consciousness in local churches of sharing in a definite-at-hand way with the General and Annual Conference Boards in an extension program. In this way the program becomes one of mutual extension of the Kingdom of God with all working together rather than a program in which professionals work as hired hands of the local church. Too long have we been professional to the extent of simply hiring others to do what we ourselves should do. While we must have trained leaders yet these trained leaders are called of God to make disciples who in turn can serve. The local church itself should become a missionary, evangelistic, and educational agency per se. If that could happen we would take this country for Jesus Christ. Where it is true already, a healthy Christian spirit prevails.

10. This program will build a pattern of work that will protect the rural church from spiritual erosion all through the years. It will keep the fine stream of youth, who leave the country for the cities, Christ-centered and dedicated to high and noble living. This program will produce its own leadership as large numbers of youth will be touched by its great appeal. I know of one church where, before this program began, had not ever produced a preacher. Since the inception of the program, five have been licensed. While perhaps not every one of

them came as a result of the program at least they came after it began.

It is true that rural pastors must have knowledge of rural life. They must know at least a hoe from a rake, a tractor from a cultivator, a cow from a horse, and many other things. They should be quick to adapt themselves and learn to meet the needs of their people. That goes for the town man as well. But basically the rural minister must be a pastor at heart. He must serve his people as a minister. He must be able to meet town people and have fellowship with them. He is a rural minister as a natural servant of God and not as a passing fad. The rural teacher, the rural doctor, the rural insurance man and others who deal with rural people serve them first and foremost as plain human beings.

The rural pastor will serve as a coordinating link in all of the community activities. He will be able to contact farm agents, educational leaders, health officers, and any other leader of any phase of life, and he will help them reach the community through planned clinics. He will be able to introduce healthful recreational experiences into the community by his fine knack of selection of the good. He will be the guide and counselor of youth in their many interests. He will be friend of the children and will provide extra services for them in Vacation Bible Schools, planned activities during the summer, and he will be able to help create a stronger church for tomorrow by giving them proper guidance today. By working close to the town pastor and the town pastor working close with him they together will be able to build a great unified program which will have an abiding influence upon the entire area.

This is a mighty challenge that will not wait. The world is astir. The great rural sections are white unto harvest. There will be a tremendous effort made by many groups to tap this reservoir of human life. Some of the agencies will have motives that will not appear on the surface. They will be in the guise of religious tolerance and work undercover to build a religious hierarchy. They will see in the reaping of the great rural fields of America a hope for the sustaining of an outworn, outmoded, unholy ecclesiastical tradition which has cursed the world morally and spiritually wherever it has been. We who love freedom, who love true and genuine tolerance, who love Christ for Christ's sake and humanity's sake can waste no more time. Let us arise and go hence into the harvest fields, remembering one who said—

*"And lo I am with you always
Even unto the end of the world."*
—J. Albert Gatlin

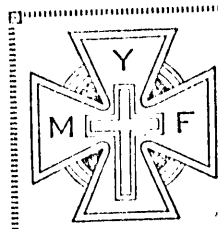
BETWEEN TWO WORLDS

(Continued from page 7)

Their ministries for decades to come will glow with new power because they came to the Quad Cities School.

Not far from the church where their school was held is a sign calling attention to Moline as "the plow city." From that "plow city" these modern evangelists have now gone out across the land to do a new kind of spring plowing and to keep sowing the good seed of the gospel message.

Movie premieres may last for a day but evangelistic advances last throughout eternity.



ARKANSAS

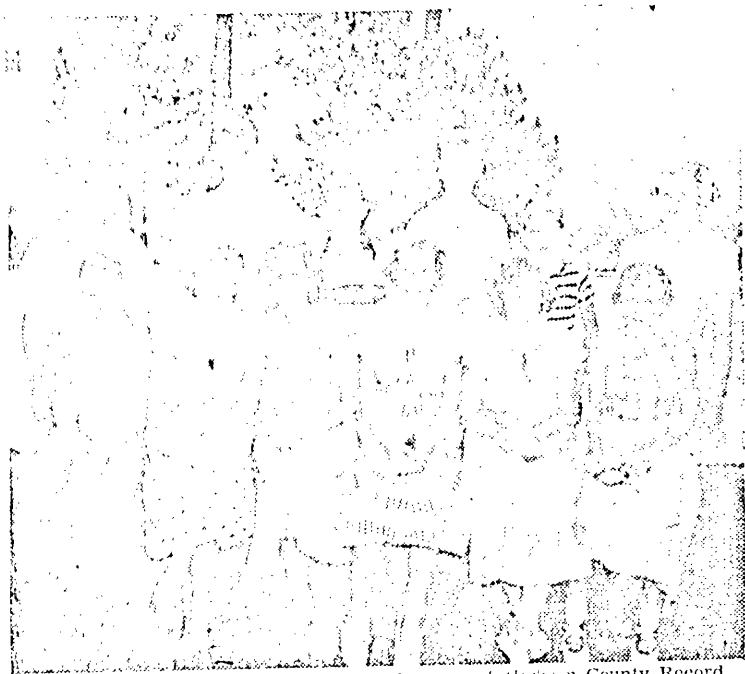
Methodist

Youth

Fellowship

NEWS

HUNTSVILLE HAS LARGEST DELEGATION



Courtesy of Madison County Record

TOP ROW, left to right: Kermit Van Zant, pastor; Dale McLoud, Donald Hargis, and Inez Dillahunt. BOTTOM ROW, left to right: Don McLoud, Roberta McLoud, Donna Ruth Cain, Glenna Easterling, Carol Logan and Linda Logan.

Twelve Methodist youths returned last Saturday to Huntsville from Mount Sequoyah in Fayetteville where they had been attending a Methodist Youth Camp for the Fayetteville District of the North Arkansas Conference, according to Rev. J. Kermit VanZant, pastor of the First Methodist Church in Huntsville. Brother VanZant was dean of men in the Senior Camp.

Those attending were Don McLoud, Donna Ruth Cain, Glenna Easterling, Linda Logan, Carol Logan, Donald Hargis, Rex McLoud,

and Inez Dillahunt. This was the largest representation from any of the district's thirty charges. They were in charge of Bro. VanZant and Miss Dillahunt.

The young people attended either the intermediate Camp Cquoiah or the Senior Camp of Sequoyah for the week long festivities of instruction, recreation, and religious services. While there they had opportunity to hear Holiuyoshi Obata, principal of the Iai Girls High School, Methodist school in Hokodate, Japan.

A SUB-DISTRICT MEETING

The Sub-District M. Y. F. met at the Thornton Methodist Church, August 7. The program opened with a prelude by Pat Henry. Morrison Henry led the call to worship. The group sang "Help Somebody Today." A poem was read by Yvonne Jordan. "O Young and Fearless Prophet" was then sung. Dorothy Ann Tomlinson and Morrison Henry played a piano duet. A story, Picere Cerecote, was given by Dorothy Ann Tomlinson. Brother Teeter led in prayer. "Jesus is All the World to Me" was sung.

The president of the Sub-District presided over the business meeting. The offering amounted to \$2.55.

There were thirty-five present. Thornton won the percentage banner by having 11 per cent. Hampton had 10 per cent.

Fordyce's invitation to hold the next meeting there was accepted.

The M. Y. F. benediction concluded the meeting.

In the recreation period stunts were presented by Hampton and Thornton. The group then enjoyed watermelon.—Barbara Childs, Secretary.

MISSISSIPPI COUNTY SUB-DISTRICT

The Mississippi County Sub-District met August 14th, at the Blytheville Lake Street Church, with Luxora, Dell, Osceola and Blytheville first Church represented.

The worship service was in charge of Lottie Stillwell, and prayer was led by Diana Teller.

Jane McClendon, Luxora, vice-president, presided at the business meeting. The offering taken at Caravan Week at Blytheville First Church for Korean missionary was \$64.50.

Miss Sue Osment of Blytheville First Church, led the group in folk games and singing. The meeting was closed with a friendship circle and MYF benediction.—Patsy Cone, Reporter.

SEBA-SCOTT SUB-DISTRICT

The Seba-Scott M. Y. F. Sub-District held its monthly meeting at Hartford on August 10 with 98 present. The business meeting was presided over by the president. Mansfield won the M. Y. F. banner on roll call.

Mansfield was presented with a

THE UNKNOWN VIRTUE

Humility is a virtue unknown to many of us. When we accept humility for ourselves in its true meaning, it is then that we find true happiness, but what is the true meaning? Jesus gives this answer: "For I say through the grace given unto me, to every man that is among you, not to think of himself more highly than he ought to think, but to think soberly according as God hath dealt to every man the measure of faith." (Romans; 12:3). From this example, does our life show this virtue? Jesus is saying that unless we humble ourselves, our lives can have no great value. The spirit of humility gives a person self-confidence and assurance. The life of a humble man should serve as a stepping stone and not a door mat for our lives. Each day many opportunities come to us for humble service to our fellow man, but our pride gets the best of us. Would we dare let ourselves in helping a man not of our economic standing? Who is the man who is afraid to step aside for another man.

Today, have you passed up the opportunity to exemplify the spirit of humility given to us through the life of the Master? If so, you have not been the Christian you might have been. The Lord can do such great things for us if we are humble, and so very little for us when we are proud. "Pride goeth before destruction." Dare we as youth to accept the pattern of humility found in the life of CHRIST! —Martha June Warner

book, "Christ and the Fine Arts", for a skit presented.

The worship service was based on the hymn "Have Thine Own Way, Lord." We were happy to have our district superintendent, Dr. W. Henry Goodloe, with us.

Our next meeting will be at Parks on the Waldren Circuit in September.—Carol Cherry, Reporter.

ARKADELPHIA DISTRICT METHODIST YOUTH FELLOWSHIP

At the August meeting of the Arkadelphia District Methodist Youth Youth Fellowship held at Butterfield Church, Tuesday night, August 15, the following officers were elected to serve for the 1950-51 Conference year: President, Marlyn Taylor, Gurdon; Vice-president, Betty Howard, Butterfield; Secretary, Jane Cole, Malvern; Treasurer, Jimmy Shepard, Keith Memorial; Counselor, Mrs. Frances McEllene, Arkadelphia; Reporter, Marlene Greer, Magnet Cove; Corresponding Secretary, Mayleen Lewis, Arkadelphia.

Young people and their counselors from Arkadelphia, Butterfield, Sparkman, Gurdon, Malvern, Keith Memorial, Rockport and Magnet Cove were present.

Magnet Cove gave the program, centered around the character trait, "Honesty." Appearing on the program were Upseleta Sorrell, Marlene Greer, Patsy Henderson and James Revel Kinzley.

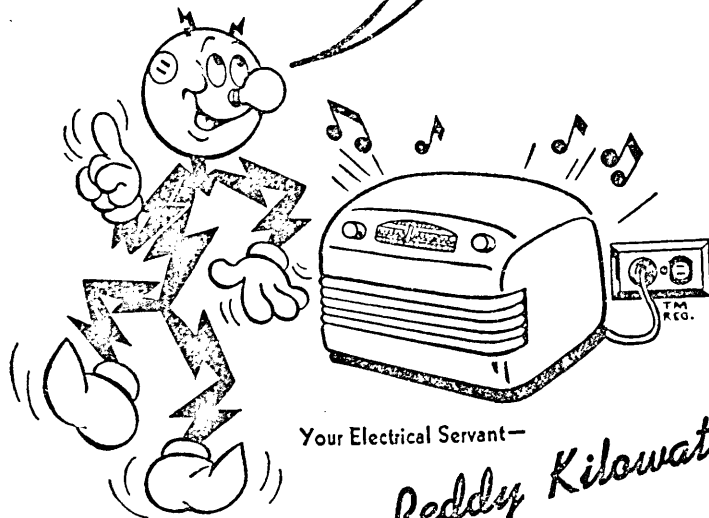
Butterfield served a buffet supper.

The September Sub-District meeting will be held with the Malvern Church the second Tuesday night. Rockport will have charge of the program.—Marlene Greer, Reporter

A woman describes her two grandmothers . . . "When I was little and happened to stumble or fall down while bringing the milk to the house one grandmother always asked, 'Did thee hurt thyself, dear?' The other grandmother would say, 'Did thee spill the milk dear?'" —Marcelene Cox, Ladies' Home Jnl.

To an electrician a lamppost is a demonstration in electrical engineering, to a man searching for a house number at night it is a welcome help, while to an artist it is a golden glow in the rain.—George A. Buttrick, Prayer. (Abingdon-Cokesbury)

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THE QUEST

By B. Y. PORTER



HERE lived once, in a country by the sea, a beautiful maiden, Celeste. It happened that this lovely creature lived in a very peculiar world. It was filled with common, ugly, brown houses and with many curious people. Some were kind; others were cruel. Some were loving; others were quarrelsome. Some were happy; others only thought they were. Many were sad; some pretended they were not. Of all the people she knew, none was really happy, or content, or at peace. And so, Celeste decided that she would go on a quest, a quest for the greatest thing in life.

She took nothing with her, except her kindness of heart and gentleness of manner.

Along the hot, dusty road she walked. The people she passed were exceedingly strange. One was an old man, driving a wagon of hay. He cursed his horses as he struck them furiously with his whip. The poor, tired beasts plodded onward, heads straining toward the earth because of their heavy burden. She met a mother and daughter. They were quarreling. The mother began to weep but the young girl merely pushed her away with a sneering, mocking smile.

"Certainly," Celeste thought, "these people have not found the greatest thing in life. I must seek further."

When night descended, she found a cool resting place under a friendly oak tree.

And so she travelled, over hill and through hamlet, finding always the same peculiar people, quarreling, hurting, hating.

Came a day, when tired and disheartened from her ceaseless searching after the greatest thing in life, she came upon a stooped, gray-bearded man. His clothes were dusty as were hers. His shoes were worn. But so radiant was his face that the worn and dusty clothing were not apparent. There he sat on a tuft of green moss. In his arms he held a little, white lamb, while he tenderly examined a bleeding cut on the timid animal's foot.

He looked at her and smiled. It was the very first time that anyone had smiled upon her all these days.

"Oh Sir," she cried eagerly, "can you tell me what is the greatest thing in all the world, and where I may find it? Your face is so kind. See, even the little animal is not afraid of you."

"Dear child," answered the man, "you are searching for something that lies at your very door. It is something which most people are never able to find. Come with me to wash the lamb's foot in the brook. Then we shall talk more."

"You see," he began, "life is like this. Every person is placed in this world to find what he loves the most. According to what you love most will be the kind of person you are. A long time ago when I was young like you, I found what I loved most in all the world. It is people, people who are lonely, people who are hungry for happiness, people who need someone to love and someone to love them, just common people, people like you and me."

Celeste wanted to ask a question, but she was so fascinated by the kind eyes of this man that she dared

not speak lest he might vanish away. "Many have called me crazy," he continued. "That is because they are blind. My child, happiness comes only through helping others and in receiving no pay except the good it does your own soul in the doing of it. Even if the person is not grateful, it does not matter. Your joy comes in the giving of yourself. Do you understand now what is the greatest thing in the world? It is love. When you love others so greatly that you think of nothing but their happiness, then you have found the secret."

Celeste's face became radiant. Her lips were parted in eagerness; her eyes were like points of diamonds.

"And I too, shall practice love!" she cried. "Men and women are calling me to love them, to sacrifice for them. At last, I have discovered what is the greatest thing in all the world!"

Celeste left her friend. Love called her down many walks of life. Always, she followed gladly and willingly. She was unknown in great circles of famous people. She never wrote any books, nor made any great speeches. Smilingly, confidently, hopefully, she lived for others.

Then one day when the twilight

THE CALLING OF PETER

(Continued from page 3)

So here they must have thought, "How can we poor fishermen, ignorant and unknown, be fishers of men?" And then comes the guarantee of power—"I will make you fishers of men. As fellow-workers with me completely committed to my cause, you will share my power, and I will endow you with the strength you need."—In Forward, men. "I call you not servants, but I have called you friends."

With the command comes not only the promise but the power. Reluctance and hesitation are the commonest result of a sudden summons to difficult endeavor. Sometimes they arise from true humility, sometimes from mere weakness. "I am not worthy; not equal to the task."

of life was falling, Love called her to follow a strange road—a road that led her to the side of a beautiful sea. As she came to the shore a mysterious, white boat drew near. Silently, softly as the hush of night, the kind boatman beckoned her to embark.

Far, far out to sea she could still hear the beautiful compelling strains of love calling to her as her boat came nearer.

For love never dies.

JOINT MEETING OF THE W. S. C. S. OF THE CABOT METHODIST CHURCH

(Continued from page 11)

serve luncheon to the members of the Cabot Lions Club each Wednesday throughout August.

Mrs. Mattie Toler, Spiritual Life chairman, used excerpts from the Christian Herald and the Upper Room for discussion materials in the devotional. Her topic was "Walking With God Will Solve Man's Financial, Mental and Spiritual Problems."

The men of the church, who had also met in another room to discuss plans for the revival and to unravel a few general problems pertaining to church work, joined the women for the social hour and for refreshments. A profusion of garden flowers were used for decoration.

Mrs. Griffin and her daughter, Mrs. Charles Robinson, were hostesses.—Mrs. J. C. Alexander, Publicity Chairman.

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The author is active in the Southern Newspaper Publishers Association, has been conference lay leader and is the successor to the late Hon. Josephus Daniels as a member of the Commission on Public Information.

The Sunday School Lesson

By REV. H. O. BOLIN

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

HOW DO WE GET STRENGTH OF CHARACTER?

LESSON FOR SEPTEMBER 3, 1950

READ THE ENTIRE LESSON FROM YOUR BIBLE:
Matthew 16:13-17; Luke 22:54-62; John 21:15-17; Acts 4:8-20; Acts 5:27-29.

GOLDEN TEXT: "We must obey God rather than men."—Acts 5:29

There is one chief object of our being in this world, and it is not the keeping out of hell and getting home to heaven, but the building of Christlike character. We must never forget that heaven itself is a state of character as well as a place. While Christ prepares the place for us, by his help, we must prepare ourselves for the place. Therefore, our theme for today — "HOW DO WE GET STRENGTH OF CHARACTER?" cannot be surpassed.

Peter As Our Example

Those who selected our lesson material did well. The Bible tells of many characters, but none who shows greater development than did Peter. To fully understand the lesson it will be necessary to carefully study all the Scripture assigned. These passages reveal the state of Peter's character at different periods in his career, and thus show the progress he made.

An Important Question

The event recorded in Matthew 16:13-17 took place about a year before the crucifixion. Christ and his disciples came to Caesarea Philippi and he raised a very important question. First, he wanted to know what people in general were thinking about him, and then he raised the same question with the disciples themselves. In answer to the question, Peter replied, "Thou art the Christ, the Son of the living God." Jesus highly commended Peter for this statement of faith, and informed him that he would build his church upon it. Christ further said that flesh and blood had not revealed this great truth to Peter, but that it had come as inspiration from God.

In making this statement of faith under inspiration, however, Peter expressed more than he understood. He was still in the dark as to the type of Messiah Jesus was to be. It was at this same time that Christ began to tell his disciples that he must suffer and be crucified and Peter rebuked him for it. He had the Jewish idea of the Messiah, namely that he was to be a person who would always triumph. No enemies could get the better of him. He would destroy his enemies and rule the world. In the mind of Peter, as well as the other Jews, a dead Messiah was a contradiction of terms.

Peter Denies The Lord

About a year after Peter's great confession of faith another outstanding experience came to him. This event is recorded in Luke 22:54-62. The Lord had come to the greatest crisis of his life. He had taken his disciples into the upper room in Jerusalem and had the last Passover feast with them, at the close of which he established the Communion of the Lord's Supper. From the upper room Judas went away to betray him. In the dead hours of the

night Jesus took the remaining eleven and went to the garden of Gethsemane. There he was betrayed by Judas, arrested and carried to the place of the high priest for trial. It was at this trial that Peter denied him three times. He did this in face of the fact that he had been warned by the Lord and had declared that he would remain true even at the cost of life itself.

Peter Reclaimed

The Lord had told Peter that the cock would crow when he had denied him three times. This happened. We are told that the Lord turned and looked at Peter and it broke his heart. He went out and wept bitterly.

On the morning of the resurrection day some women who had gone to the tomb met the risen Christ. He admonished them to tell his disciples and Peter that he had arisen from the dead and would appear to them in Galilee. He was careful to designate Peter for he feared that since his denial he might not consider himself as one of his disciples. We are told that later on during that same day he appeared to Peter. It must have been a very touching meeting that took place between these two on that memorable occasion.

The record of Peter's complete re-establishment is given in John 21:15-17. The disciples had gone fishing. They saw someone on the shore of the lake. He asked if they had had any luck, and was informed that they had toiled all night and had taken nothing. He instructed them to cast the net on the right side of the ship. They caught a large number of fishes. John remarked that the person on the shore was the Lord. Peter swam to him. Three times over the Lord raised the question with Peter to whether or not he loved him. Peter had denied him three times, now three times over he insisted that he loved the Lord. He received his commission anew. Formerly he had been called to become a fisher of men. Now he was told to feed the sheep and the lambs.

The Courage of Peter and John

In Acts 4:8-20 we are told of an event which shows the wonderful progress Peter had made. He and John were on the way to an afternoon prayer meeting service which was being held in the temple at Jerusalem. There at the gate called "Beautiful" they saw a man about forty years of age who had been lame all of his life. He was a beggar. He asked alms of Peter and John. Peter replied, "Silver and gold have I none, but such as I have give I unto thee. In the name of Jesus of Nazareth rise up and walk." This caused quite a stir in the temple. As a result the high priest and chief priests had Peter and John arrested and brought before the Sanhedrin. This was the very group before

whom Jesus was tried just two months prior to this time. It was on this earlier occasion that Peter denied the Lord three times. Now his attitude has completely changed. With great courage and at the risk of his life he accused these religious leaders of killing the Messiah. He insisted that it was through the power of the resurrected Messiah that this man was healed. He contended that salvation could come only through and by the Christ whom they had crucified.

This put the Sanhedrin Court on the spot. They knew that through their preaching, testimonies, and the performing of miracles the disciples would lead many people to believe in Jesus. This would naturally lead to the condemnation of the Court for it was this body which two months before this time condemned Jesus. The authorities threatened Peter and John with death if they continued to preach and heal in the name of Jesus. They informed these men that they could not help but tell the things they had seen and heard. They insisted that they got their commission from God and that it was necessary to obey God rather than men. Peter did not seem like the same man who two short months before this time was quaking with fear before a little serving maid. Something had really happened to him.

Peter's Weakness

One of his weaknesses was his impulsiveness. He was in the habit of jumping into the middle of things without due consideration. He was always talking and a person who talks incessantly is bound to say the wrong thing sometimes. During his early career he never obeyed the injunction, "Think twice before you speak." He seemed to reverse the order, he usually spoke twice before he thought at all.

Another weakness was his desire to please everybody. He hated to cross the opinions of others. This sometimes led him to appear cowardly. Paul once had to withstand him to his face for this weakness. He came to Antioch where Paul and Barnabas were serving a great church. Many Gentiles were members of this church. It was against the Jewish law for Jews to eat with Gentiles. At first, Peter, following the example of Paul and Barnabas, ate with the Gentiles, but when certain Jews came from the Jerusalem Church he withdrew himself from the Gentiles. He feared he might offend these Jews and, too, that he might get in bad with James, the brother of our Lord, who at the time was at the head of the Jerusalem Church. It was his warm-heartedness and good nature that made him fall into errors like this.

Another cause of Peter's weakness was his lack of understanding. Like all the other disciples, he did not understand Jesus until after the Lord had conquered death. His idea of the Kingdom of God was wrong as well as his thoughts concerning what the Messiah was to be like.

Things That Contributed To Peter's Development

Many forces working together helped to make Peter the great man he finally became. Chief among these forces was his companionship with Jesus and his loyalty to him. He often misunderstood the Lord but he always loved him and was loyal to him. It will be remembered that Peter belonged to the inner circle of the Lord's friends. He and James and John seem to have gotten closer to Jesus than did any of the other disciples. No one derived greater

benefit from this constant companionship than did Peter.

Another thing that proved a great help to Peter was the confidence the Lord had in him. When he first came to the Lord he was very unstable in character. He was everything else but firm and solid. The Lord gave him a new name. He had been Simon the vacillator. Christ changed his name to Simon Peter; Simon the Rock. This was a challenge to Simon. He was bound to have known that he sadly lacked the quality expressed in the new name Christ gave him, but every time he heard the name his resolution to live up to it grew stronger.

Peter's open mindedness also proved a help to him. He was not dogmatic. He was not filled with prejudice. He realized that he did not know everything and kept an open mind to new information. This was especially true with regard to what Christ had to say on any subject.

Still another great force in Peter's spiritual development was his environment. He was surrounded by a group of Christian friends. His association with John was especially helpful to him. Peter was exceedingly practical but John was a mystic. Their characters supplemented each other. Both of them derived much help from their fellowship together. Then too, the fellowship that all the disciples had in prayer was of great benefit to all concerned.

There were two outstanding events that took place in Peter's life that proved a source of much help to him. One was the resurrection of Christ. This enabled Peter to fully understand Christ. This enabled him to change his attitude toward the work of the Messiah. It also assured him of the continued presence of Christ. The other was the baptism of the Holy Spirit. Peter was never the same any more after these two events took place in his life. He really and truly became the rock-like character that Christ predicted he would in the changing of his name.

Our Need of Spiritual Strength

Our greatest need is for spiritual strength. We have the same opportunity for development that Peter had. The same Christ can be our constant inspiration. The same Holy Spirit longs to be our Comforter and Guide. To have this help we must surrender our lives as Peter did.

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