

Opportunity To Worship With World Christians

ONCE again the publishers of *The Upper Room* are distributing an International Number of this devotional manual, its meditations being written by Christians from thirty-seven different countries, representing every continent and the islands of the sea. This is the second time that *The Upper Room* has had an International Number, the issue of September-October, 1949, being the first. These issues will do much to strengthen the ecumenical spirit of oneness among Methodist Christians wherever *The Upper Room* is circulated.

During the period covered by this issue two important days in the Protestant calendar are observed, Sunday, October 1, as World-Wide Communion Day, and Tuesday, October 31, as Reformation Day. We can think of no better personal preparation for a meaningful observance of either of these days than daily spiritual feasting on the truths of the Christian gospel as they have been experienced in the lives of God's children of the near and distant places of the earth. The International Number of *The Upper Room* will help to make that experience possible.

The "One Quart" Provision Of Act No. 2

IT was to be expected that the liquor forces would use any method possible to muddy the waters and confuse the people about the Statewide Prohibition Act which is to be voted on at the coming election. Many who would not vote for prohibition on a bet are throwing up their hands in holy horror over the fact that Act Number 2 allows one to possess one quart of liquor. Such an attitude is usually based on pure, unadulterated hypocrisy. Anyone who is against the liquor traffic and understands the provisions of Act Number 2 would know that it would completely destroy the legalized sale of liquor in Arkansas. The destruction of legalized liquor would also help to uncover the multitude of bootleggers that are now operating in the state and make it easier to locate any others that might be inclined to enter the business.

So far as the possession of liquor is concerned, Act Number 2 is patterned after the county prohibition laws that have already been passed in thirty-seven of the seventy-five counties of Arkansas, with one very noticeable exception. In these thirty-seven dry counties it is legal, at the present time, to possess ONE GALLON of liquor instead of the one quart indicated in Act Number 2. If Act Number 2 becomes a law the result will be that in practically half of the counties of Arkansas, already legally dry, the limit for legal possession of liquor will be reduced from ONE GALLON to one quart. In the other half of the counties, where it is now legal for a man to buy and possess any amount of liquor from a drink to a tank load, under Act Number 2 one may not legally buy, sell, loan or give away liquor in any quantity and may not possess, at any time, more than one quart.

Let it be said, also, that in several of the counties which have voted dry elections have been initiated by the wets in an effort to bring those counties back in the wet column. Despite the fact that the county laws now permit the legal possession of ONE GALLON of liquor, conditions were so much better under the existing law that the wets have utterly failed in every attempt made to bring a county that had voted dry back into the wet column.

"It Matters What We Believe"

IT matters WHAT WE BELIEVE ABOUT THE HOME. The basic unit of any social order is, or should be, the home. Because of the importance of the home in individual and collective living, what we believe about the home is vitally important.

May we say in the beginning that it is disastrous for anyone to think of home as only a place to stay when there is nowhere else to go. The home should be central in life rather than incidental; it should be headquarters for life and living.

It is very important what we believe about children in the home. No normal home should be deliberately childless. There are, of course, childless homes in which both husband and wife are grievously disappointed because they have no children. However, there are homes in

Train up a child in the way he should go: and when he is old, he will not depart from it.

—Proverbs 22:6

which there are careful, deliberate plans to avoid parenthood. If a child is born in such a home it is usually an unwanted, unwelcomed guest. In such a situation parenthood is stultified and a serious handicap experienced by the child. No greater blessing can come to a home than a "wanted" baby. Often childless homes are transformed by adopting a baby. When a "wanted" baby arrives, life takes on a new and richer meaning for the parents and life in such a home also holds promise and outlook for the child.

What we believe about child training in the home is also vitally important. Every child has an inherent right to "self expression" and the normal growth of individual personality. However, anyone old enough to be a parent is old enough also to have learned much about life, through study and personal experience, that the child cannot possibly know. It is unfair to a child to expect it to develop properly through "self expression" unless it has the advantage of the wise, loving counsel of parents who know more about the emotions and impulses of life that are worth "expressing" than the child can know until it too has a wisdom that comes only with experience. Any dominique hen or grizzly bear knows enough about life to feel intuitively that their young need parental oversight and direction if they are to avoid danger and develop normally. By training and example, parents may help their children to arrive at a better sense of values about matters that are important or unimportant than the child could learn alone only by the "trial and error" method, with all the dangers that such a method involves. (More on this subject next week.)

United Drys Needs Financial Support

THE fight for the adoption of Act Number 2 to prohibit the manufacture and sale of intoxicating beverages in Arkansas is now on in full force. Whatever we do that is to affect in any large way the outcome of the election in November must be done at the earliest possible time. The wets are increasingly busy with all kinds of confusing, misleading propaganda. If the people who are interested in a sober, progressive situation in Arkansas are not persistently informed regarding this scurrilous, distorted representation of the situation, it could be possible for them to be misled by a campaign that is being promoted without regard to facts or the truth.

In order to get the facts to the voters the United Drys need additional financial support from the dry forces of the state. Both of our Annual Conferences in Arkansas voted unanimously to support this campaign for a dry state. In view of the traditional position of The Methodist Church on the liquor question it is in order, and more, it is all but imperative for our pastors to lead their churches into making a substantial offering for this campaign now if we are to meet the challenge that is before us as good citizens. Take an offering at the earliest possible date and send it to the United Drys, Little Rock, Ark.

The Church And Labor

ELSEWHERE in this issue is a statement from the Federal Council of Churches which is issued in connection with the annual observance of Labor Day. The Federal Council recommends that where possible the statement be read in the churches either Sunday, September 3 or 10. We want to commend to the reader's careful reading and study of this statement, for its analysis of the contribution that labor, management and the Church have made to the welfare of man and the obligation that rests upon all concerned to deal with one another and other interests in accordance with the Christian ideal.

We are particularly impressed by the following paragraph taken from a section of the statement: To stress the value of Christian brotherhood and cooperation on Sunday, while we live under less exacting standards during the week, creates inner spiritual conflict. At best, our working life involves moral tensions. Unless we continually seek to make the convictions we hold as Christians operate in the work that is our livelihood, we invite moral decay. As Christians we must recognize Christ as Lord and Master over every department of our life, whether we are employers or employees, housewives or farmers.

Except for a very few exceptions, the average Arkansan has had little firsthand experience with the organized labor movement. What many of us know and learn about the labor movement is based on hearsay and information as reported in the daily newspapers and on the radio, and oftentimes such sources do not give the complete picture. However, as the state becomes more industrialized, the organized labor movement is becoming a more permanent part of the state's economy. Many ministers and local church leaders are recognizing these developments and in some instances are taking constructive steps to establish good relationships with the labor

(Continued on page 4)

"To The Glory Of God And The Youth Of Singapore"

By HAROLD EHRENSPERGER

"WE have been in a state of emergency for two years now," says Dr. Herbert H. Peterson, of Singapore.

"Practically everyone in this part of the world is convinced by now that Communism is not going to be combatted successfully by arms alone," he continued. "There needs to be an entire rehabilitation politically, socially, economically and every other way pertinent to human need. The big educational program on the part of the government is an attempt in one field to bring freedom to the people of Singapore, and the people here feel that we need to be in the front lines with the gospel of Christ and all that it implies. It is with this in mind that we Methodists have joined forces in this greater movement."

The result of this kind of reasoning is the enlarging educational program of the Methodist Church in Malaya, and the direct impetus for the new five hundred thousand dollar Anglo-Chinese school in Singapore. The principal of this school, Herbert H. Peterson, an energetic and progressive Methodist missionary who knows Malaya and its problems, is aware that a "state of emergency" like the communist threat, is not to be dissolved by wishful thinking. He is also sure that preaching alone will not do the job. He knows, as he has so well said, that there needs to be an entire "rehabilitation, politically, socially, economically" if the emergency is not to be prolonged into a permanent state of chaos.

Where, he asks, can this be done except in the education of a people who will be grounded in a sense of history that is more than a secular recital of man's inhumanity to man, and in an interpretation of human destiny that is not circumscribed by an impersonal, fatalistic philosophy of life? Where, in short, is there hope except in an education that is basically Christian?

To guarantee this kind of education, the Methodists of Malaya have set up schools which have established standards for the country in education, and have graduated men and women who are assuming leading roles in the new life of the awakening country. The new Anglo-Chinese School in Singapore, known by its distinguished alumni who are in business, professional and government life, as "the A.C.S." is a magnificent plant on a fourteen-acre site in

one of the most strategic sections of the city. At the corner-stone laying in December, 1949, presided over by Bishop Arthur J. Moore, president of the Board of Missions and Church Extension of the Methodist Church, officials of church, government and education paid tribute to the remarkable progress that was being made in education in Malaya. Singapore's leading newspaper called the building of the school "the biggest postwar educational project."

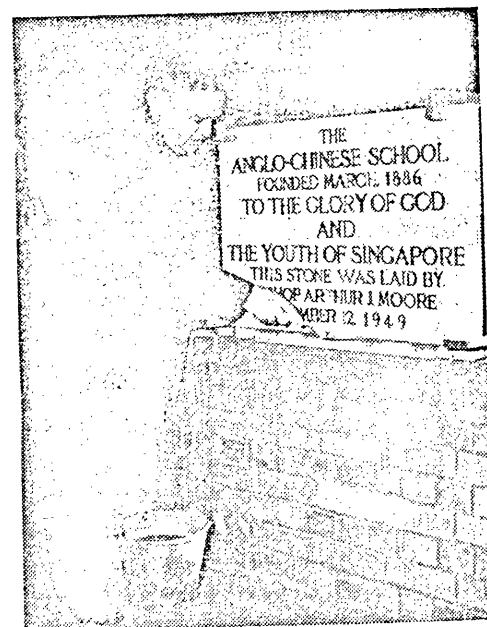
A new day in missionary history has also been initiated in this development. When Principal Peterson set out to raise money for the buildings, he went directly to the "old boys" of the school and to the citizens of the city. Not one cent of the money for this large project has come from America. The Methodists gave the ground, and the money received from the sale of the old school building has also been used for the new one. The rest of the large sum has been collected locally by a building committee and by an enterprising and well-loved principal.

The buildings themselves run up the side of a hill. Two sections of classrooms, thirty-six in all, are connected by an auditorium and a fully equipped stage which will be one of the finest in the Orient. The School, which now takes care of fourteen hundred boys, will be able to house twenty-two hundred when it is completed. The four-story tower of the main building will contain the school library, the administrative offices, and the school clock.

On the cornerstone (which contained a casket holding the Bible, daily newspapers, and a scroll containing the signatures of the subscribers to the building as well as the present and past students of the school) was inscribed, "to the glory of God and the youth of Singapore." This is precisely the purpose of the Anglo-Chinese Schools in Malaya. They are concerned with a present recognition of the creative power of God as well as with the future citizens who must give the experience of this emergency and the Communist threat a meaning for this part of the world—a meaning that can be found only in the alternative of creative, religious living. This is the aim of Christian education everywhere, and it is the reason why Methodists are building schools around the world.



Principal Herbert H. Peterson



Bishop Moore laying the cornerstone of the new Anglo-Chinese School in Singapore

Methodist Chaplains Multiplied Ten Fold During Past Decade

WASHINGTON, D. C.—The presence of the chiefs of the chaplaincy of the three U. S. armed services, together with equally distinguished guests, at the annual meeting of the Methodist Commission on Chaplains here was regarded by Bishop W. W. Peele, the chairman, as a tribute both to the nearly 2,000 Methodist ministers who have served in this capacity in the past decade and to the executive staff of the Commission.

Two Major Generals, one Brigadier General and two Rear Admirals sat at the speakers table at the dinner meeting and heard a Methodist layman, Dr. Sherwood Gates, deputy director of the President's Commission on Religion and Welfare in the Armed Services, speak on the importance of the Chaplain's work to the preservation of Christian and democratic ideas.

The past decade shows a ten-fold multiplication of Methodist ministers giving full-time service to some form of chaplaincy, the executive secretary, D. Stewart Patterson, reported.

Against 41 chaplains in 1940, the present figure is 410. Of these 252 are in the Army, Navy and Air Force, 40 with the Veterans Administration and the others in penal and other types of institutions.

The Methodist Church provided the armed services with 1,747 chaplains between 1941 and 1946, it was reported.

Contrasted with the past when "the church officially gave little recognition or support to the chaplains and the chaplains had allowed

themselves to become almost completely divorced from their church ties," there is a current close liaison between church and chaplain.

Typical of this was a recent ten week visitation of Army, Air Force and Navy centers in U. S. by the Executive Secretary, covering nearly 10,000 miles. Not only were 90 Methodist and 50 other chaplains met but 51 commanding officers were interviewed.

That an effective selling job was done to the military on the church's interest in and support of its chaplains was evident to the Commission from a letter of Bishop Peele from Lieutenant General A. C. Wedemeyer, U. S. A., Commander of the Sixth Army. The general wrote, in part:

"Apropos of Mr. D. Stewart Patterson's recent visit . . . I am pleased to note that The Methodist Church is active in the supervision of its chaplains in the armed services through visitation. This type of supervision on the part of the church is highly important to the Chaplains, the Service and the Church. It reassures the chaplain who is doing a good job; it assures the armed services of better chaplains, and it assures the church of proper representation.

"As a soldier, I am firmly convinced that unless we have able chaplains, who can by precept and example, instill the ideas of our faith and way of life in the young men of the Army, we shall never be able to win the peace for which so many men have already given their lives."

Mr. Patterson's observations at each point he visited included the physical set-up, the program, use of literature and supplies, funds, and work load and other aspects of the chaplain's service.

A remarkable religious education program for service and dependent personnel was noted by Mr. Patterson, including midweek classes and discussion groups.

Methodist chaplains, Mr. Patterson said, are asking for a method by which service personnel who have no home community, but who wish to join the church may have their memberships deposited at some place and held until they locate.

The post war interest of the Commission relative to chaplains in mental hospitals and prisons was indicated by the place given them on the program. Chaplain Maurice A. Riseling (North Texas Conference) of the Norristown (Pa.) State Hospital, pointed out that one in ten of our present population will eventually be in a mental hospital. This, he said, calls for many competent ministers to specialize in this field of growing need.

Chaplain Mack Powell (East Oklahoma Conference) of the Federal Reformatory, Petersburg, Va., reported that prisoners generally are basically religiously inclined.

A national retreat for spiritual intensification is being planned in September for the 40 Methodists who are chaplains of VA hospitals.

In addition to the excellent historical record (Continued on page 4)

THE DEVOTIONAL PAGE

REV. ROY I. BAGLEY, Editor

FROM THE BOOKSHELF

Christ gave the kind of message that is wholly incompatible with the very notion of a hierarchy . . .

Our fundamental insight is that the main job of the Church is not to enjoy itself or bask in its own goodness, but to evangelize, and this necessitates lay religion by consequence, inasmuch as the job is manifestly too large to be accomplished by ministers working alone . . .

If enough able minds combine in creative thinking today we may see startling novel results . . .

The essence of the new development is the discovery or rediscovery of the explosive power that lies in a really committed group who seek to witness together to the life and reality of the Living Christ . . .

Individual greatness is no match for humble togetherness . . .

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

GETTING REWARDS MIXED

Beware of practicing your piety before men in order to be seen by them, for then you will have no reward from your Father who is in heaven. Matthew 6:1

Jesus found religious leaders of his day fulfilling every rite of the church—to be seen of men. Outward form was a weak point of the religion of his day. The Pharisee felt that he had been well rewarded when he had gained a reputation among people for being devout. Inwardness and conscience were lacking.

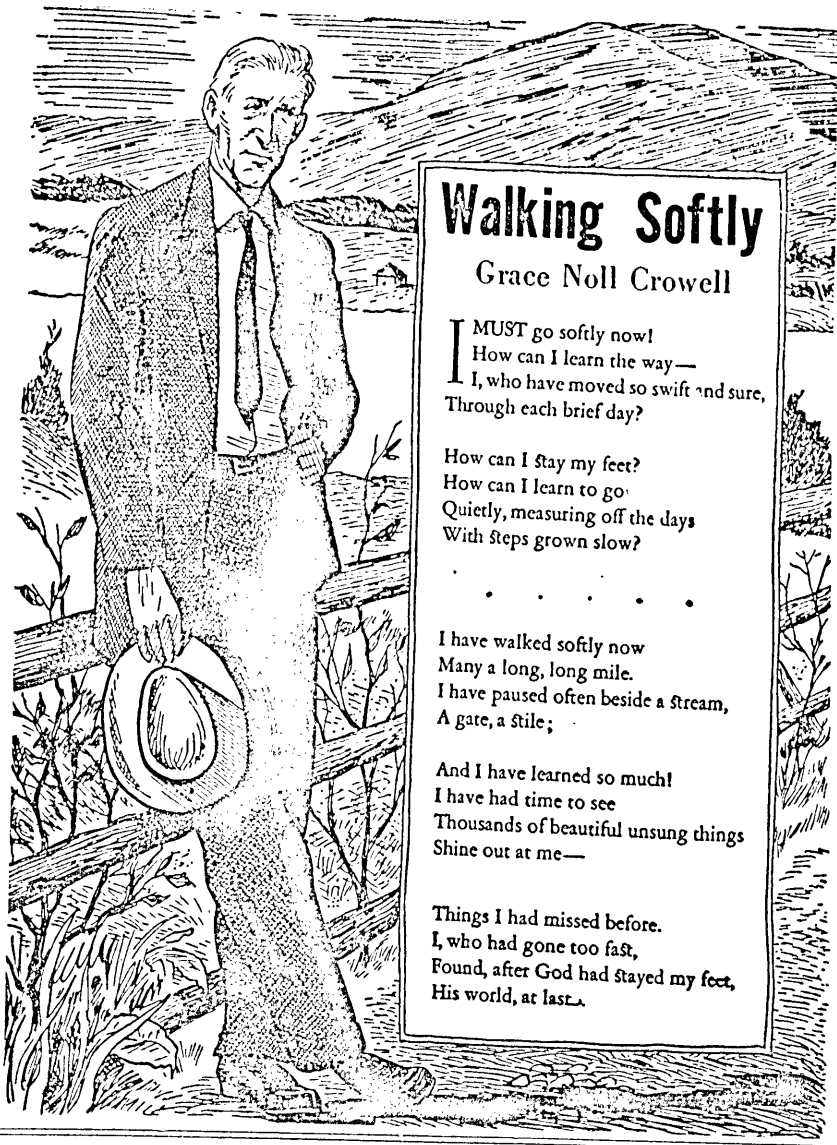
Pharisees have not been the only persons who have been overly interested in the opinions of others. Recently a wealthy person gave most of his fortune to a church group but failed to provide security for his wife, and forgot entirely his secretary who had helped him many years and now is unable to work.

Many of us are looking for a reward here and now. As we struggle with material things, we forget the real values. The grass looks large, the stars look small, and God seems far away. We miss the highest reward of Christian life, fellowship with God.

Wouldn't it be wonderful to be like those who have said, "Lord, when did we see thee hungry and feed thee, or thirsty and give thee drink?" (Matthew 25:37)

Our Father, help us to see life in its true perspective. Spare us from weakening self-love and overconcern about what will happen to us. Grant us, too, O Lord, selfless concern for the good of others. Amen. —Mimi Spindel, Illinois—In Power

If all the 486,012 officers and teachers in Methodist church schools could be gathered together in one place, they would fill a concourse equal to the combined capacities of Memorial Coliseum, Los Angeles, Soldier Field, Chicago, University of Michigan stadium, Philadelphia Municipal stadium, and the Montreal Forum.



Walking Softly

Grace Noll Crowell

I MUST go softly now!
How can I learn the way—
I, who have moved so swift and sure,
Through each brief day?

How can I stay my feet?
How can I learn to go
Quietly, measuring off the days
With steps grown slow?

I have walked softly now
Many a long, long mile.
I have paused often beside a stream,
A gate, a stile;

And I have learned so much!
I have had time to see
Thousands of beautiful unsung things
Shine out at me—

Things I had missed before.
I, who had gone too fast,
Found, after God had stayed my feet,
His world, at last.

CORRECTED VISION

"Whereas I was blind, now I see." John 9:25

A father was counselling with his seventeen-year-old son. He was trying to point out that his name was worth more than all other things which he might gain and that he should live a life that would not bring question as to his character. The son listened attentively for a moment and then said, "Mr. A does not seem to bother much. He has a good bank account and has political power and holds the respect of the community. He hasn't lost too much." That is not a recent declaration of a rebellious youth but an age-old feeling.

The Psalmist in the seventy-third Psalm voices that same attitude, *My step had well-nigh slipped. For I was incensed at fools, As I saw the prosperity of the wicked.*

In his estimation the wicked seemed to be doing all right and he was raising the same question that the youth raised. The psalmist saw what apparently was a true value of things.

He saw the material prosperity of the wicked. We have a natural desire to want to get ahead in business. We want the comforts and the necessities of life. Many times the person in the community who has the best house and the biggest car is a person that youth hears whispers about. This is not always the case but where it is, here is an example

of shallow thinking that the way of shady living is the way to obtain this gain. In our false evaluation of things we are apt to accept this as a mark of greatness.

Then the Psalmist saw that the wicked were not physical wrecks, "Sound and healthy is their body." Health is an important factor but it is not the most important. A man told me of his grandfather who drank liquor every day and lived to be an old man. That, no doubt, is true but the liquor did not make him live a long time; neither did the man take the trouble to see the thousands who are wrecks today because of the use of alcohol as a beverage.

"People turn to them, And find no fault in them" is his complaint. There are those who will try to "keep up with the society set" regardless of the moral and spiritual life that they may live. We have been hearing that it is smart to be a little wicked, but you ought to be moderate. Political control is often found in the hands of unscrupulous men from cheap ward politicians on up. Men of conscience hesitate to buck that influence.

Well, the Psalmist saw all this and no doubt the teen-ager saw some of it as he argued with his father. But the Psalmist saw something else and that is when his vision was corrected.

But when I pondered how to under-

PRAYER FOR THE WEEK

Our heavenly Father, our hearts are heavy with apprehension. We have broken Thy laws and our world is in turmoil. We have neglected Thy ways and now we flounder in darkness and uneasiness. We fretted under Thy commandments but now we see that in Thee there is true freedom and away from Thee there is entanglement of all kinds. Bring to every Christian his sense of responsibility and give him strength to enter into every opportunity that his influence may be felt. Undergird the leaders of our nation with Thy presence and may they heed Thy voice. Open our blinded eyes that we may see our sins and plant courage in our hearts that we may repent. Bring comfort to those who are anxious over loved ones. In Jesus' name we pray. Amen.

stand this,
It was in my sight a troublesome task
Until I came into the sanctuary of God;
Then I perceived their future lot.

He saw that wickedness could not abide. Within it the seed of its own destruction grew. They stand on a slippery road and their fall will be inevitable. Men cannot follow the pathway of wickedness and not be tripped. The policy that the wicked follow will turn and swallow them. The law of the jungle must give way to the law of love.

The Psalmist found another fact that he rejoices over; God gave him guidance in his life. When the times of temptation swept over his soul he could turn to his God and there he would find strength and guidance out of his confusion. No night was too black; no storm too great, but what he would find God's unerring hand guiding his footsteps.

His cure is complete:

But as for me, the nearness of God is my good;
I put my reliance upon the Lord God;
That I may recount all thy wonders.

When temptation arises to follow the pathway of wickedness, stop to count the real value of life and then you will find a different answer.

Men following the pathway of wickedness are like the man born blind. They need Jesus Christ in their hearts that they may see the intrinsic worth in life. We do not come to our complete cure through reason alone; we come in a simple childlike faith that surrenders to the Father of love through His Son Jesus Christ, then our feet are set on a rock that never fails.—R. B.

SCRIPTURE PUBLICATION CONTINUED IN CHINA

The American Bible Society has received word from Dr. Ralph Mortensen of the China Bible House, Shanghai, that preparations have been made for going forward with a full printing program. The estimated circulation in China for the first six months of 1950 totaled 578,406 volumes.

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METHODISTS INCREASE GIVING, ADD 193 MISSIONARIES

A six-million dollar increase in Methodist gifts to missionary and benevolent causes since 1948 has brought the church's total missionary gifts for the two-year period to \$75,642,946. A total of 193 foreign missionaries have been added since 1948, bringing the total to 1,444 on active duty.

The increases represent the first half of the four-year program of the Advance for Christ and His Church, which began in June, 1948.

Regular giving for the two-year period amounted to \$69,567,097. Of this amount, \$15,485,956 was for regular World Service, \$40,000,000 for local and other benevolences outside the Methodist Church, and \$14,081,141 for home and foreign work of the Woman's Society of Christian Service.

CAMEROONS ASK FOR SCHOOLS AND TEACHERS

A "Visiting Mission" to the Cameroons, West Africa, recently reported to the United Nations that everywhere it went in that British-administered territory it found that popular demand for education is far outstripping the rate at which schools and teachers can be provided. This is a former German colony, now a trust territory of the United Nations. The Presbyterian church in the U. S. A. has been the principal American church operating schools, churches, and hospitals for the million Africans in its 34,000 square miles.

Everywhere, the "Visiting Mission" of ten experts, reported, it encountered the cry for more and better education, for compulsory primary education, for secondary schools, and for the expansion of vocational and trade training.

The Mission recorded its "firm belief" that there is room for increasing educational facilities in the territory, and that there is public demand for it. Illiterate Africans gave the impression that they are anxious for their children to be educated. Whenever questioned as to whether they would send their children to schools if schools were available, such people answered in the affirmative.

The Mission suggested that ways and means should be found for attracting more European teachers to the Territory, as well as for training more teachers from amongst the indigenous population.

METHODIST CHAPLAINS MULTIPLIED TEN FOLD DURING PAST DECADE

(Continued from page 2)

of Methodist chaplains in the recent war, the Commission is currently compiling a list of World War I Methodist chaplains.

The Commission is meeting the government's request for annual review and re-endorsement of Methodist ministers in the armed services

NEWS AND NOTES ABOUT FACTS AND FOLKS

REV. MOUZON MANN, pastor of Oak Forest Church, Little Rock, is a patient at the Baptist Hospital where he underwent an operation last week.

MRS. JOE H. ROBINSON, wife of Rev. Joe H. Robinson, has been in the Baptist Hospital, Little Rock, where she underwent an operation. She is reported to be regaining her strength and is returning to Strong this week.

REV. GOLDER LAWRENCE, pastor of the Methodist Church at Harrison, was guest preacher at the Y.M.C.A. Church of the Rockies at Estes Park, Colorado, on Sunday, August 13 at the 11:00 o'clock hour.

MISS MARGARET MARSHALL, Deaconess, Little Rock District, is attending the Seventh Annual Meeting of the Visual Education Workshop at Green Lake, Wisconsin, this week. This is the fourth time that Miss Marshall has attended this annual meeting.

MRS. L. W. MOFFATT, in asking for a change of address, writes of the serious illness of her sister, Mrs. Nat Griswold. Mrs. Moffatt is with her sister in East Hampton, Long Island, New York. Their address is P. O. Box 1602, East Hampton, Long Island, New York.

REV. ELMUS C. BROWN, pastor at Dardanelle, and his family have returned from a vacation trip to West Texas and New Mexico. They report a pleasant and interesting trip and ideal weather. Brother Brown says: "None of it looked as good to us as Arkansas."

REV. AND MRS. CARL KEIGHTLEY, Dallas, Texas, are visiting friends and relatives in Little Rock. Brother Keightley, a former member of the North Arkansas Conference, is now an Associate Minister, Highland Park Methodist Church, Dallas.

MRS. W. W. JACKSON of San Antonio, Texas, was a caller at the Methodist office on Tuesday, August 21. Mrs. Jackson is a daughter of the late Dr. O. E. Goddard. Mr. Jackson is executive vice-president of the American Hospital and Life Insurance Company with headquarters in San Antonio.

THE Conway County Methodist Laymen's supper meeting was held in the First Methodist Church, Morrilton, on Tuesday, August 29. Rev. Harold O. Eggensperger, pastor of the First Methodist Church, Russellville, was guest speaker, using as his subject, "What a Pastor Expects of His Laymen."

THE FIRST METHODIST CHURCH, SPRINGDALE, Rev. E. G. Kaetzell, pastor, is sponsoring a new Methodist Church in that city. \$7,000 is being raised by that church to purchase a lot and erect a building for the new congregation in the northwest section of Springdale. A recent survey shows that there are some three hundred people in Springdale who have no Methodist Church affiliation there.

WORD comes of the death of Rev. C. W. Lester who had been preaching as a supply in Santa Monica, California, since 1946. Brother Lester was for many years a member of the North Arkansas Conference, his last charge being the First Methodist Church, North Little Rock. He transferred to the East Oklahoma Conference where he served for a number of years before moving to California. He is survived by three sons who live in California.

MISS MAUDE HALL, well-known journalist and educator of Crockett, Texas, has been named principal of the George O. Robinson School of Santurce, Puerto Rico. The School is under the auspices of the Woman's Division of Christian Service of the Methodist Church, and chaplaincy.

The Commission on Chaplains is supported by a 25% share in the Fellowship of Suffering and Service offerings received in the churches at regular Communion services and particularly on World Communion Sunday in October.

has been in service since 1902. It has 250 students. Formerly a member of the staff of the "Crockett Courier," Miss Hall is a graduate of the North Texas State Normal College and of the University of Texas. She has had wide experience in high school teaching in Texas.

REV. THOMAS NATION, pastor of the Vilonia Circuit, writes as follows regarding revivals on his work: "During a five-day revival held by Rev. Verlia Harris, August 13-August 17, there were three decisions, two rededications and two received into the church at Oakland on profession of faith. There was exceptional interest in the morning services and the house was filled at several evening meetings. There were four decisions, two rededications, three joined the church on profession of faith and one joined by vows in the Naylor revival held by Rev. H. C. Minnis of Atkins, July 30-August 6."

FOR TWO YEARS the boys and girls of the Sunday School Junior Department, Upper Montclair (N. J.) Union Congregational Church, saved their nickels, building with them a "Railway of Knowledge" which was some day to be sent to Africa. Finally 10,000 nickels—\$500—almost 100 nickels per Sunday—were saved. And the other day Dr. Frank C. Laubach, "apostle of literacy" to the illiterates of the world, received the money whole at the Congregational mission station of Dondi, Angola, Portuguese West Africa. The money will be used to print "The Story of Jesus," Dr. Laubach's first book for the newly-literate, in Umbundu, one of the tongues used by Angola natives.

THE principal business of the biennial assembly of the United Council of Church Women, which meets in Cincinnati, November 13 to 16, will be the final plans for the merging of the Council into the new National Council of the Churches of Christ in the U. S. A.; the body will become the National Council's "Department of United Church Women." The present Council represents church women of 80 Protestant denominations, and has state and local councils in every state and in most principal cities throughout the nation. "Thy will be done" is the theme of the assembly's non-business discussions, and will include considerations of the work of church women in home and overseas missions, in family life, in race relations, in world peace, in community improvement, and in the general life of the local church. Any woman member of a Protestant church may register for attendance by writing Mrs. W. Murdoch MacLeod at 156 Fifth Avenue, New York, N. Y.

ALVIN MURRAY TO ARMY CHAPLAINCY

Rev. Alvin Murray, pastor at Berryville, will report September 3 for active duty in the Army as a Chaplain with rank as Captain. Brother Murray is the first minister in Arkansas Methodism to be called to duty as a Chaplain in the present emergency.

Brother Murray completed his seminary training at Southern Methodist University in 1945 and was appointed pastor at Gentry where he served until 1949 when he was appointed to Berryville. He will be attached as Chaplain to the 142nd Field Artillery Group and expects to be sent to Fort Bragg, North Carolina. Brother Murray's family will reside in North Little Rock.

THE CHURCH AND LABOR

(Continued from page one)

movement.

At this season of the year when the cause of Labor is foremost in our thinking, it might be well to remember that the character and quality of any movement is, in a large measure, determined by the character and quality of its leaders. The Church in Arkansas can do much to so interpret the Christian message that "as Christians we . . . recognize Christ as Lord and Master over every department of our life, whether we are employers or employees, housewives or farmers."

CURRENT NEWS IN THE RELIGIOUS WORLD

Selected from Religious News Service Releases

Asks UN Draft Plans Against World Evils

A plea that the United Nations draft comprehensive plans for removing "such evils as the poverty of the masses, the exploitation of the people by the rich few, corrupt forms of government, domination by a foreign power and racial discrimination," was made in London by Dr. George K. A. Bell, Anglican Bishop of Chichester. In a 700-word letter to the Times, Dr. Bell said, "We cannot combat Communism by argument or by force so long as these conditions which form the growth of Communism are not removed. It is surely imperative not only to be militarily prepared, but to combat these conditions by strong and all-embracing measures—what I may call a Truman-Attlee-Schuman plan. For the sake of such a plan great sacrifices will indeed be required, but they will be for positive ends in a noble cause."

Ireland's Protestant Population Decreases

Ireland's Protestant denominations showed substantial membership decreases between 1936 and 1946, according to figures issued at Dublin by the Central Statistics Office of the Irish Republic. Statistics of the 1946 population census showed that the Church of Ireland (Anglican) in that year had 124,829 members, a loss of 13.9 per cent over 1926. Presbyterians dropped 15.0 per cent to 23,870; Methodists 13.4 per cent to 8,355; and Baptists 35.4 per cent to 462. Roman Catholics, on the other hand, increased 0.4 per cent, and Jews 4.2 per cent. The 1946 Catholic total was 2,786,033, while the Jewish one was 3,907. The proportion of Catholics in the whole population rose to 94.3 per cent in 1946, as compared with 93.4 per cent in 1936 and 92.6 per cent in 1926.

Church Council Opposes Mission To Vatican

An appeal not to establish an American diplomatic mission to the Vatican was wired to President Truman and Secretary of State Dean Acheson by the Northern California-Western Nevada Council of Churches from its headquarters in San Francisco. Signed by the Council's president, Bishop Karl Morgan Block of the Protestant Episcopal Diocese of California, the telegram said: "Representing 22 Protestant denominations in northern California and Nevada with a voting constituency of a million people, our Council urges you most earnestly not to establish a permanent diplomatic relationship with the Vatican. I am constrained to add to this request a solemn word of warning, should you yield to the pressure of the Church of Rome and its friends in this matter. Seldom, if ever, have our people felt more strongly about what they believe constitutes an invasion upon the sacred American principle of the separation of Church and State."

Report Washington Has Highest Liquor Consumption

Consumption of liquor in the District of Columbia is the highest in the nation, the Board of Temperance of the Methodist Church reports. Total consumption of whiskey and other distilled spirits in the

District totalled 4.44 gallons per capita in 1949, based on the population 150 years of age and over, the board said. This is nearly 18 quarts of whiskey or other liquor per person. Figures on 1949 consumption of wine and beer are not yet available, but in 1948 per capita consumption of wine was 2.25 gallons and of beer 27.16 gallons, or more than 200 pints of beer per person per year. The Board of Temperance said that such a record consumption of alcoholic beverages in the nation's capitol is cause for alarm. It added that 14,151 commitments were made to jail in 1949 for intoxication in Washington, 71.1 per cent of all jail sentences levied.

Warn Korean Christians Face Extermination

A plea for speedy ratification of the United Nations genocide convention has been sent to 57 countries by the South Korean government which said that 700,000 Christians face persecution and mass murder at the hands of North Korean forces. The government warned that the invading Communists "will try and are already trying" to liquidate the 400,000 Protestants and 300,000 Roman Catholics in the occupied South Korean areas. Korean Christians are threatened, according to the appeal, because they are "impliedly opposed to the rule of Moscow" and because main South Korean government leaders are Christians. As a moral gesture aimed at deterring this persecution, the government urged prompt approval of the convention making the mass extermination of racial, religious or national groups a crime under international law. To date only 14 governments have ratified the convention. The United States Senate has not yet acted on it.

Proposes Southern Baptist Press Network

Training of 30,000 church reporters to serve in as many Southern Baptist congregations was proposed by Albert McClellan of Nashville, Tenn., at the Baptist Writers' Conference in Ridgcrest, N. C. Mr. McClellan, who is director of publications for the Southern Baptist Convention executive committee, said that newspapers were using ten times as much religious news as formerly. "The editors are earnestly trying to represent all religious groups fairly," he said. "It is natural that they respond most quickly to those whose reporters show skill in discerning news angles and writing news stories. Other recommendations he offered were: Employment of a full-time press representative for each of the 22 Southern Baptist State Conventions. Expansion of the Baptist Press, news association of the denomination, to include a corps of full-time workers. Development of the Writers' Conference at Ridgcrest to include Baptists who are employed on secular newspapers. Organization of a world network of news sources through the 52 national Baptist groups in the Baptist World Alliance.

Canadian Church To Consider Own Flag

A proposal that the United Church of Canada adopt a flag or ensign

will be considered by the General Council of the Church when it meets in Toronto in September. The suggestion came from the Newfoundland mission board, which wants a flag for mission boats and churches, "where flags are used to call people to worship." A Montreal minister has designed a flag which will be shown to the General Council.

Catholics Warned Against Communist Peace Propaganda

Roman Catholics throughout Germany were warned by Church authorities against "falling prey to Communist peace propaganda." The warning was broadcast over Germany's two most powerful radio stations. RIAS, the American-sponsored Berlin station, and the Northwest German station. The broadcast was headlined "Be aware of the false prophets." It warned that Communism uses many propaganda methods to catch people into its ranks, and particularly hopes to win the Christian population by peace slogans. "It knows," the broadcast said, "that the defense of peace finds open ears and hearts in all Christians. However, what the peaceful attitude of the East Zone rulers is really like is proved by the cruel and inhuman government of the German Democratic Republic, especially in the case of so-called political crimes." In conclusion, the broadcast said: "To the outside world, Communists present themselves as the defenders of peace. But within their area of power they rule by force and injustice. They thus become in reality the grave-diggers of peace."

Archeologists Uncover Biblical Site Near Jerusalem

A French archeological expedition working at Abu Ghosh has unearthed what is believed to be the site of Kirjath-jearim, mentioned in Chapter VII of the first Book of Samuel in the Old Testament. Abu Ghosh is a village on the highway between Jerusalem and Tel Aviv. (According to the Bible story, Kirjath-jearim where the ark of God was kept for 20 years after it had been returned by the Philistines.) Among the discoveries were finely polished flints, stone vases and clay animal figurines. The findings are related to civilization's oldest archeological layer in Jericho. They are said to make a significant contribution to what is known of the transition period between pre-historic and historic times. The excavations were carried out with the aid of the French Government's Commission of Excavations.

German Communists Adopt New Tactics In Church Struggle

Leaders of the (East) German Democratic Republic have changed their tactics in dealing with the Church. Premier Otto Grotewohl's heavy attacks on German church leaders indicated that the Soviet Zone government is still bent on undermining the churches' position in the country, although it is now going about it in a different way. Until recently Communist policy in East Germany was to denounce religion in general and the whole Church. This tactic, however, did not succeed. A new policy was recently put into force: to break up the inner

organization and resistance of the churches. Among the methods are these:

(1) To split church leaders from the lower clergy and the laity by denouncing the former as warmongers and agents of dollar imperialism. Chief argument is the refusal of the higher clergy to sign the Communist peace appeals.

(2) To convince the man in the street that it is his Christian duty to cooperate actively in the Communist National Front.

(3) To set up a group of "progressive" clergymen, morally and materially supported by the Socialist Unity (Communist) Party, while "reactionary" pastors are subjected to pressure by the press. The group of pro-Communist ministers is thus far negligibly small. To expand it the party is sponsoring "pastors' conferences" at which "progressive" clergymen are to saturate their colleagues with Communist propaganda.

(4) To confuse the Christian population about the real stand of the Church by interpreting utterances of church leaders as pro-Communist.

The increasing assaults on church administration and leaders make it appear that the Communists may try to set up an organized "progressive movement" within the Evangelical Church. The Communists may even attempt to set up a "National Front Bishop," as the Nazis did. An unconfirmed report from a generally reliable source said the Socialist Unity Party is considering the proclamation of Reformation of the Evangelical Church in Germany. A move such as this would mark the launching of an all-out effort by the party to split the Church into two opposing camps.

Czech Gov't Outlaws Salvation Army, Imprisons Officers

The Salvation Army has made known that its organization in Czechoslovakia has been outlawed, all its property confiscated and its principal officers imprisoned. General Albert Orsborn, international commander of the Salvation Army, issued a strong statement of protest in London. He said that his organization had recently learned of a decree of the Czech government on June 17 outlawing the Army for "subversive activities." Since international headquarters has been without direct communication with its staff in Prague for many months, few details are available, but General Orsborn said it is known that a number of the Army's officers have been imprisoned and that at least two women officers are being held by security police. The Salvation Army had a staff of 50 full-time workers in Czechoslovakia. All but one were Czech nationals. One British worker has been expelled. General Orsborn said that while no statement he could make would influence the Communist government of Czechoslovakia, "I must point out that by this order their government has brought to an untimely end the beneficent work which this small, but influential, group of their own countrymen have carried on for 31 years." General Orsborn denied "that any Salvation Army officer in Czechoslovakia has been engaged in any action which the government of that country could accurately describe as subversive."



THE CHILDREN'S PAGE

ANNIE WINBURNE, Editor



IN STORYLAND

BROWNIE BEN'S PICNIC

By Helen A. Monsell

Once upon a time there was a little wee brownie named Ben, who lived in the top of a big pine tree in the middle of a cool green forest. One day, as he sat at the door of his little house, sewing up a tear in his coat with a green pine needle, he heard some one singing and laughing. He looked down through the branches of the pine tree and saw some along the path three children with a woman who carried a big, big lunch basket. They were Mary and Billy and little Annette, with Sarah the nurse.

"Oh, look!" cried Mary. "Here's a lovely place for the picnic, right under this tree."

"Fine!" cried Billy, "You can sit here, Sarah, and rest, while we go hunt for ferns down by the brook."

"Give us each an apple before we go, Sarah, dear," Mary begged, and Sarah opened the big basket and took out three red apples.

"Goody, goody!" cried little Annette. "I'm so glad we're having a picnic!"

And off scampered the children, while Sarah sat down at the foot of the tree to take a nap, quite forgetting to put the cover back on the basket.

"Now, what in the world can a picnic be?" thought Brownie Ben, peeping down from the top of the tree. "Where do they keep it? I expect it must be in the basket with the apples because I can't see it anywhere else—"

"Bang! Bang!!" went a sudden clap of thunder.

It startled Brownie Ben so that he lost his hold on the lowest branch and dropped—pop—right into the basket.

It startled Nurse Sarah, too. She jumped right away, and called, "Come, come, children, quickly! There is going to be a storm. We must hurry home before it rains!"

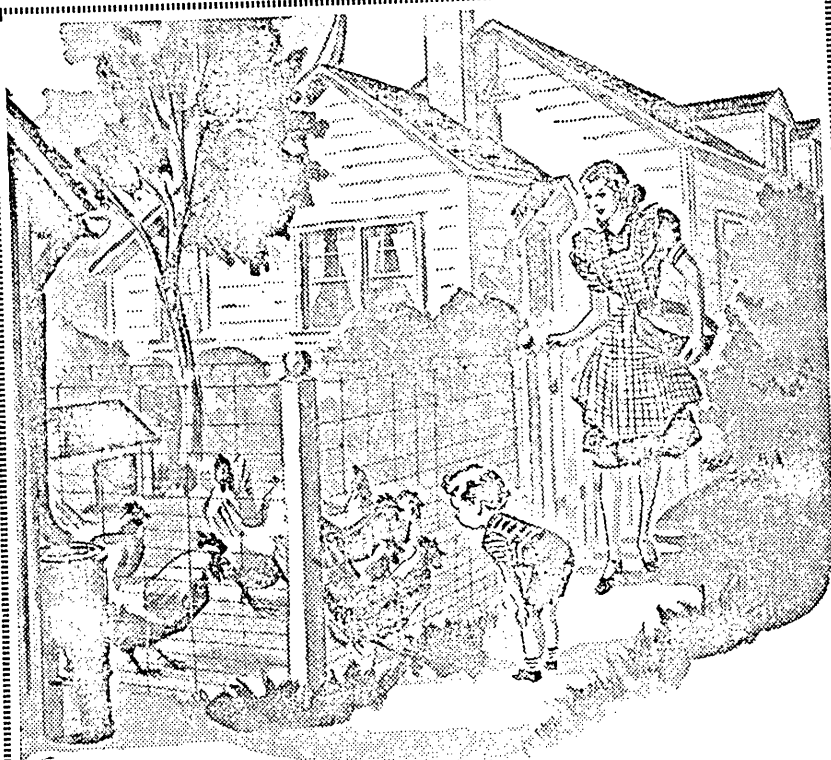
The children came scampering. Nurse Sarah picked up the lunch basket, put on the cover, and almost before Brownie Ben knew what had happened, they were all rushing down the path. The apples bumped up against him and bruised him a bit while once he thought a big pile of sandwiches was going to tumble right on his head! He was glad when they reached the children's home and Nurse Sarah put the basket down in a corner of the porch. It took five and a half minutes to catch his breath, and by that time the rain had commenced to pour down.

"Oh, dear," wailed little Annette. "It will be so wet we can't go back to the woods today at all."

"But I've got to go back," thought Brownie Ben. "How shall I ever get out of this basket?"

He peeped through the holes in the basket work and saw something that almost made him forget his troubles. Billy had brought out his scooter and was running it up and down the porch. Brownie Ben had never seen a scooter. He thought it was the most wonderful thing.

"When I get out of here," he



FRIENDS

*When Mother feeds the chickens
I always go along,
They are so nice and friendly,
They sing a happy song.*

*I give to each of them a name
They're really friends, you see,
So I look forward every day
To their visit there with me.—A.E.W.*

thought, "I am going to get one just like it and go whizzing down the paths in the woods. But how am I ever going to get out?"

A little sparrow flew on the porch to pick up some crumbs. Brownie Ben called to him, "Mr. Sparrow, won't you please lift up the top of the basket and help me out?"

"Not I," called back the sparrow. "I'm too busy," and flew away.

Then a fresh breeze came blowing against the basket, cool and pleasant after the rain. She whispered in to Brownie Ben. "Why don't you do something? Why don't you try to help yourself out? That's the best way."

"That's an idea!" said Brownie Ben. He looked around him in the basket. There were, oh, so many sandwiches! Why couldn't he pile them on top of another, like steps, until he could reach the top of the basket! At least he could try.

It was hard work because the sandwiches were nearly as big as Brownie Ben himself, but he pulled and tugged. Once the top of one of them came off, just as Brownie Ben stepped on it. He pulled and pulled but he was stuck. It was a jelly sandwich, and his feet got stuck so fast he could hardly pull them out, and he had to try several times.

At last he got it all ready, a beautiful sandwich stairway! He climbed up, and pushed and pushed at the cover with his head until finally—pop!—off it came.

"Oh, look!" cried the children. "The top has come off the basket! Just look! Sarah, come see!"

But Brownie Ben didn't wait for

Sarah or for anyone else to come and see. He jumped down from the basket and scampered off as fast as he could to the pine woods.

The rain had stopped now, and the sun was shining when he reached home. How happy he was to be back! With pine cones for wheels and a stiff big fern to steer with, he made a fine scooter like Billy's.

He tied a blue bell that grew by the brook on the front, to ring so that the wood folks would hurry up and get out of the way when they heard him come whizzing along the path.

All day long he raced happily up and down up and down the paths of the cool green forest.

"I see you're safe back home," the breeze called to him, "and I see that you've made your own scooter, too!"

"Yes, indeed," Brownie Ben called back. "You were right, Miss Breeze. You can get things done as soon as you try to help yourself—and it is loads of fun, too!"

And Brownie Ben went whizzing away on his scooter.—Child Life.

JUST FOR FUN

An efficiency expert went to see the boss about his vacation. He came out with a hang-dog expression on his face. Asked what was wrong, he replied:

"I only got one week. The boss says I'm so efficient I can have as much fun in one week as other peo-

IN THE WORLD OF BOYS AND GIRLS

A CHILD'S CREED

By F. P. Fletcher

I believe in God, my Heavenly Father, who loves me and cares for and helps me day by day.

I believe in Jesus, who was once a child Himself, and who loved little children and took them in His arms and blessed them. I shall try to grow up to be like Him.

I believe in my church, and love to come to its service and to help in every way I can.

I believe there is a difference between right and wrong, and that happiness is on the side of right and God.

I believe if I do wrong I ought not to think it smart; but to be sorry and ask to be forgiven, and to try hard to do right next time.

I believe that in prayer I may talk with God and He with me. That God speaks to me through the Bible also; so I shall love it and read it.

I believe in being happy and in making others happy, too.

I believe this is God's world! Sometimes when I watch the stars or the mountains, or walk among the flowers, I am sure God is near; and I am glad.

I believe in my home, in father and mother; that I may trust their love and care and guidance; that I have a share in making my home a happy one.

I believe in growing up by and by into a good and true man or woman.

Dear God, help me every day to live what I believe. Amen.—Zion's Herald.

ple have in two."

Two cyclists pulled up for the night at a hotel.

"Well, I think," said the host, "that you'll have a comfortable night. It's a feather bed."

At two o'clock in the morning one of the cyclists roused his companion.

"Change places with me, Dick," he groaned. "It's my turn to lie on the feather."—Baptist Observer.

Collegiate: Father, I've a notion to settle down and start raising chickens.

Father: Better try owls. Their hours will suit you better.—The Progressive Farmer

Fat: I have an appetite like a canary's.

Slim: Oh, yeah; a peck at a time.—Ex.

A parishioner called at the clergyman's home. Presently the minister's little son went up to the visiting lady and blurted, "My, how ugly you are."

Horried, his mother remonstrated, "Johnny! Whatever could you mean by saying such a thing?"

"I only meant—meant it for a joke, Mother," Johnny stammered.

"Well," his mother said unwittingly, "how much better the joke would have been if you had said to Mrs. Smith, 'How pretty you are!'"—Lookout

Dr. Ballard Writes From India

(Dr. Jack Ballard, writer of this article, went out as a medical missionary from the First Methodist Church, Ft. Smith. His salary is paid by First Church. His friends will be glad to read this report on his work.)

Landour, Mussoorie, India
June 1, 1950

AT 2:00 a. m. last night a frantic father stood at my door with his one and a half year-old son who lay limp in his arms. His pigmented skin was clammy pale and he gasped feebly for air, having just had a convulsion a few moments before. The father had run most of the way from a little village called Ichra about three miles from the hospital. I sent them to the ward with the orders of isolation and supportive treatment usually given for whooping cough, wondering if this admission exceeded our 160 bed capacity. We had been refusing admission to mild or elective illnesses for quite some time in order to stay within our limits of finances and personnel. Next morning the child was still having convulsions—the blood count sent over by Ijaz, our part-time college student-lab technician, established the diagnosis for sure. I remember having read in one of the recent Journal of American Medical Association of the promise which Chloromycetin offered in many of the virus infections, including whooping cough. No other data could be found. I guessed at the dose, reduced it by one half, due to the prohibitive cost. As soon as the child looked better (36 hours later) I stopped the drug; far short, I knew, of the desired quantity or effect. But neither the hospital nor the family could afford such medication beyond enough to merely save a life. Five rupees a capsule for this family who makes 50 rupees a month, is about equivalent to a family of four who make \$75 a month paying \$5 per tablet. How frustrating to be constantly in a position of deciding life and death with the financial aspect too often the determining factor.

No drug salesmen hound our footsteps, as at home, to try out each new panacea. No specialists are around to whom we may refer difficult cases. We are on our own and must try to keep ourselves as well informed as possible. What we don't know, we must dig out of the books and profit as best we can from experience. Each week the staff meets for "Journal Club," a review of the recent articles which seem pertinent from the journals in each doctor's specialty. The staff consists of Dr. John Vroon, 38 years of age from Michigan—missionary veteran of 10 years, who is Medical Superintendent doing eye, G.U., and obstetrics; Dr. Ralph Blocksma, 35, FACS from Chicago last year, who does the surgery; Dr. Florence Collier from England who does obstetrics and gynecology; our Pakistani in-

tern, Dr. Julian James, and myself. My regular work is mostly internal medicine, but I also scrub with Dr. Blocksma two or three days a week at which time he tries to schedule his "big" surgery.

Last fall we opened a lovely "private wing" of twenty beds to cater to the European and wealthy population in Lahore. One of our three American trained missionary nurses supervises that wing during her spare (?) time from her four young children and husband (Dr. Vroon). It is through the profit from this section which we had hoped to offset the huge financial deficit from the remainder of the hospital, all of which is charity in varying degrees—from 25% of total cost to 100%. Though we try to encourage each patient to pay a little on their bill, even if only a few annas worth.

We have very nice two-story brick buildings built 10 to 12 years ago which house the hospital and nurse's quarters. There are 20 Pakistani graduate staff nurses, eleven second year students, and six first year students. May I say that one graduate Pakistani nurse is not nearly equivalent to one graduate nurse at home in America—the spirit is often superior, but their background is poorer by far.

The buildings were part of the boys dormitories at Forman Christian College (Presbyterian and Methodist) until the rioting here in 1947 when India split into Hindustan and Pakistan. An emergency hospital was established by the various cooperating missions which after the cessation of hostilities could not close its doors to a perpetually clamoring public whose medical needs are tremendous. The college has given the hospital the use of the buildings for United Christian Hospital, which is a combined effort of Presbyterians, Scotch Church, English Church groups, Salvation Army, United Presbyterians, and Methodists.

We are trying to furnish the hospital with the best equipment possible, having an opportunity not only to provide direct medical service to the people, but also to impress indirectly the only Pakistan Medical College, which is nearby in Lahore, with some of the possibilities in modern medical science. We have a good X-ray, laboratory, (blood-bank soon) Electrocardiograph, three excellent surgery tables, separate obstetrical service and delivery room, and a fairly complete library (thanks to war surplus from Army and Navy, which is being distributed out here to civilian and missionary hospitals by the U. S. government Information Service). We are making a conscientious effort to practice the highest type of medicine possible in this land where the average American layman knows enough to hand a shingle and would have to turn people away. The need is so great and

information so lacking.

A note to the doctors on our mailing list. The selection of pathology we see is phenomenal. Goitres from ear to ear, malaria, gallbladders, amebiasis, liver abscesses, huge hydatid cysts, pneumonia, empyema, tuberculosis of all kinds (most of which we turn away), tumors of all sizes, kinds, and description (most often grossly neglected), hearts of all sorts (few coronaries), cripples—traumatic and otherwise, plastic surgery of all sorts (Blockma's pet), and orthopedics. We, of course, get all the cases which are hopeless and which no one else has been able to help, those referred out-right by other doctors plus those whom no one else in their right mind would attempt.

Our greatest single need of many I could mention, is for a good laboratory technician. A pathologist would be in his seventh heaven as far as material to work on is concerned. But we would be happy with someone who could just do a blood sugar, an accurate blood cell count, etc., and would forego the pathologist as something to only dream about for the time.

Our out-patient department runs 100 to 150 daily. All of us are coordinating a village dispensary program into our hospital regime in an attempt to widen our influence to the even more backward rural areas. In these we have opportunities of a more controlled, stationary group, and by working through the church in the area can introduce some preventive medicine. But that's another story!

Lest the India date mark confuse, our hospital is still in Lahore, Pakistan. However, we have left Pakistan for the summer, crossed the line into India (Hindustan), and are at a "hill station" at the foothills of the Himalayas. The next three months I am to concentrate on language study, during which time my medical work is supposed to be strictly secondary. (It is the policy of our Board to insist that all new missionaries utilize the summers of their first two years at language study. Only one who has been in a situation of wanting to live close to a foreign people and to understand them completely can fully appreciate what a barrier the spoken language can present. To spend so long doing so little medical work is quite a chore for the average doctor. However, I will admit that this past week since we arrived here, I have been quite happy to have no heavy responsibility.)

Thanks so much for your continued interest, letters written and unwritten, giving us a sense of backing which, when the situation seems hopeless, offers frequently the necessary support to face what appears to be an insurmountable task.

Merlene and the four little Ballards join me in sending our kindest regards.—Jack Ballard

Labor Sunday Message, 1950

(Approved by the Executive Committee of The Federal Council of the Churches of Christ in America and issued through the Department of the Church and Economic Life.)

LABOR DAY 1950 finds us living in a period which is putting our economic system and our democracy to a severe test. There is a sense of fear, of uncertainty, all over the world. Among nations we have neither peace nor war, and within our own country frequent recurrence of industrial strife. Ours is a busy and confused world of business and politics and of continual struggle for national, group, and personal security. In it the churches are challenged to proclaim more convincingly than ever the eternal truths of the Christian faith in language familiar to laymen and relevant to the common life.

Science has shown us how to split the atom with devastating results

and we may now be on the verge of creating a weapon of even greater destructiveness. But millions of workers around the world have learned through suffering that we have found no adequate way to feed hungry people even when food surpluses are being destroyed. These surpluses, however, must be regarded in significant part as artificial, since the problem is largely one of balance between the food we produce and the incomes of those who would consume it. Despite all our resources, we have not been able to meet even the basic needs of many people at home and of millions throughout the world.

There are those who would have us believe that insecurity and suffering are the price that we must inevitably pay for freedom. But the Christian can never accept the doctrine that unemployment and hunger are inevitable any more than he can accept the doctrine that war is in-

evitable. Men can live nobly even in want and adversity, but no man can live nobly who is responsible for keeping another in that condition.

We have a justifiable pride in the freedom of the economic system which prevails in our country today and in the tremendous achievements of American industry. However, at the present time our economy is in part being maintained at a high level of production and employment by expenditures for national defense to which a substantial proportion of our energies is being diverted. This is a challenge to the Christian conscience. We must never allow our economy to become habitually dependent on artificial supports of this kind. Rather, we must strengthen and improve those elements of our economic system which will enable us to maintain continued high levels of employment and productivity without such supports. To do this we must declare

unremitting war on poverty, ignorance, greed, and prejudice.

The present world crisis summons us as never before to bring our practices closer to our Christian ideals. To stress the value of Christian brotherhood and cooperation on Sunday, while we live under less exacting standards during the week, creates inner spiritual conflict. At best, our working life involves moral tensions. Unless we continually seek to make the convictions we hold as Christians operate in the work that is our livelihood, we invite moral decay. As Christians we must recognize Christ as Lord and Master over every department of our lives, whether we are employers or employees, housewives or farmers.

Millions of American workers, including large numbers from organized labor, are church members. And yet, aside from them, too few church people understand the problems of
(Continued on page 13)



The Hendersons And Aldersgate



By Those Who Know

THE Methodist Church has always been a church in which the laity has had a place of opportunity and importance. Too often those who give of themselves on a voluntary basis, as laymen, are never recognized. And in the giving of such recognition there may be inspiration to others.

In Little Rock there is a couple who give of themselves continually in many areas of the work of the church. This unselfish giving is the spontaneous expression of their interest, concern and love of the church, people and the Christ. You will probably be interested in one of the projects they have helped to sponsor.

In 1946 when the Little Rock Methodist Council received a gift of money and decided to invest it in a camp for the purpose of leadership training for all peoples, Mr. and Mrs. J. R. Henderson, members of the "committee" began searching for a suitable site for the camp. Mr. Henderson, with members of the committee or by himself, used many of his Sunday afternoons exploring. Mrs. Henderson inquired of friends and read the papers. Months went by and in September an advertisement "Windy Willow Turkey Farm For Sale" caused the Hendersons to drive the four and one-half miles from the city to see the property. They saw weeds, buildings beginning to fall apart at the seams, and property that needed care. But they saw more. They saw temporary buildings which could be repaired and cleaned for immediate use, springs which never ran dry, butane gas systems, electricity and telephone service already on hand, and furthermore they saw that the lay of the land was such that a lake could be constructed at minimum cost. The site was approved and

bought.

The Hendersons were asked to be chairmen of the Camp Committee and in that capacity they have led in its development. On every possible occasion they have used their skills and time to curtail expenses, to develop the physical facilities, and to interpret the mission of the camp to others. Mr. Henderson surveyed the area for the construction of the lake, has worked through on all improvements made with regard to lighting and plumbing, and supervised the building of the bathhouse this past spring. Mrs. Henderson has been the lay contact person between the Council and the Woman's Division, the latter being considerably interested financially; she has helped to guide the thinking of the church and affiliated groups as to the opportunities furnished by a camp of this nature, and she wrote an article which was published in the *World Outlook* last summer telling about Aldersgate. Nothing to benefit Aldersgate has been too difficult and too menial. She helped do the cooking for the first week long camp the first summer, has scrubbed floors, etc.

With the approach of the summer of 1950 when it was found that the appointed camp director could not come until September and there was no one to be business manager, the Hendersons offered their services. So from the third week in June until the present time they have stayed in the director's home. Mr. Henderson has supervised the work on the grounds necessary before each camping period, has helped with swimming instruction, served as a counselor of a team during the Fellowship Team Laboratory, led each group on a "scavenger hunt" and has given a day of his vacation to each camp. In addition, during

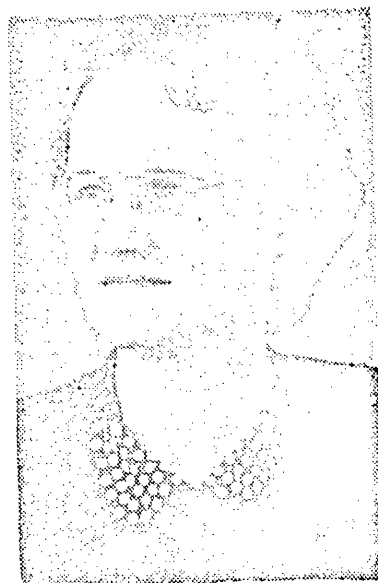
his spare moments he has made a master plan for the future development of Aldersgate which has been endorsed by the Executive Committee of the Methodist Council and will go to the Woman's Division for its approval or revision.

Mrs. Henderson has contributed to the success of every camp during the summer through the appetizing, well balanced and bountiful meals which have been served. She did the purchasing of the food for the various groups, supervised all of the cooking and has had general supervision of the kitchen and dining room with all the extra work which that entailed from early morning to late at night. She has served as contact person for picnic and week-end groups, has received all camp visitors and made them feel welcome, has bought those house furnishings and other materials necessary for the director's home before the coming of the new director.

The Hendersons are active in the Pulaski Heights Methodist Church, Little Rock. Before accepting the Aldersgate responsibility for the summer they together were Counselors for the Senior High Group of the Methodist Youth Fellowship of that church and Mr. Henderson is a member of the Board of Education. Mrs. Henderson is active in the W. S. C. S. and has responsibility as Jurisdictional Secretary of Christian Social Relations and Local Church Activities of the South Central Jurisdiction of the Woman's Division.

Mr. and Mrs. Henderson have one son, John, age eight, and they live at 110 North Cedar, Little Rock—that is when they are not at Aldersgate.

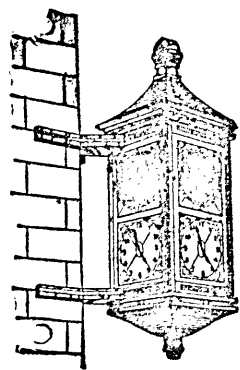
Laughter is the chorus of conversation.—Philnews, hm, Phillips Petroleum Co.



MRS. J. R. HENDERSON



J. R. HENDERSON



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HENDRIX COLLEGE NEWS

The opening of Hendrix College's 67th session will be featured by an expanded orientation program for incoming Freshmen, according to President Matt L. Ellis. An enrollment in the entire college of approximately 500 is expected.

Returning students will find construction already under way on the college's new chapel and auditorium. The 300-seat chapel and the 1,000-seat auditorium are being constructed at an approximate cost of \$325,000.

Freshmen will arrive on Monday, September 11. Former students will return on Thursday, September 14. Classes will begin meeting on Saturday, September 16.

Members of the faculty will hold their annual pre-semester retreat at Hardison hall, Petit Jean Mountain, on Friday and Saturday, September 8 and 9. About 40 members will attend to make final plans for the advisory program and new term.

Jim DuPree of England, Hendrix student president, and Dr. Matt L. Ellis, college president, will give official welcomes to the Freshmen the day they arrive.

Freshmen will engage in an enlarged orientation program authorized by the faculty last spring. Beginning with a welcome from student leaders on Monday, September 11, they will spend a week in guidance tests, meeting with advisors and former students, getting down-to-earth answers to their questions about college life, and attending their first Hendrix social affairs.

Formal induction into the student association will be given to the Freshmen on Saturday night, September 16 by the student senate. The annual President's Reception at the home of President Matt L. Ellis will follow. President Ellis will speak at opening Sunday services at Conway First Methodist Church, Sunday, September 17.

Included in the freshman class will be more than 20 students representing the second or third generation of their family to attend the college, according to Miss Elizabeth Pole, alumni coordinator. Two foreign countries will be represented by Andrew Kallianos of Piraeus, Greece, and George Schisler of Passo Fundo, Brazil.

Three students will be attending the college on national Methodist scholarships. The scholarships, offered in all the approximately 125 Methodist institutions of the country, recognize superior scholarship, achievement and potential service to the church. Winners at Hendrix for the present year are Miss Linda Smith of Gurdon, Miss Cynthia Brown of Bastrop, La., and Miss Freda Wilson of Greenbrier. Miss Smith and Miss Brown are seniors. Miss Wilson, a freshman, has been outstanding in Methodist youth work and is an officer of the North Arkansas Conference Youth Assembly.

New staff members will include Mrs. Ruth S. Boyer, R.N., of Cleveland, Ohio, and Rogers, Ark., resident nurse; Harry J. Olmsted of Mt. Vernon, Mo., in economics, George Mulacek of Chicago in music, and Catherine Amt Murphy of Stillwater, Okla., in music. Mr. Olmsted holds the A.B. degree from Drury College, Springfield, Mo., and the A.M. degree from the University of Arkansas. Mr. Mulacek holds a B.M. degree from Cosmopolitan College of Music in Chicago and the M.M. degree from Northwestern University. Mrs. Murphy holds the

B.F.A. degree from Oklahoma A. & M., the M.M. degree from Eastman School of Music in Rochester, N. Y., and the M.S.M. degree from Union Theological Seminary in New York City.

The Hendrix Warrior football team will open the 1950 season with a night game at home in Young Memorial stadium against the College of the Ozarks on September 29.

Other games are as follows:

Oct. 7: Henderson State Teachers College at Conway (night).

Oct. 14: Monticello A & M at Monticello (night).

Oct. 21: Missouri Baptist College, Conway (night).

Oct. 28: Southwestern University, Memphis (day).

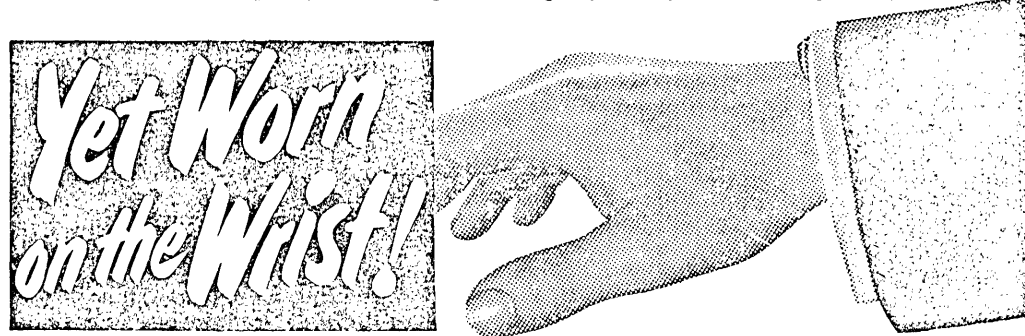
Nov. 4: Millsaps College, Jackson, Miss. (night).

Nov. 11: Arkansas College, Conway (Homecoming), (day).

Nov. 18: Bethel College, McKenzie, Tenn. (night).

The 1950 Warrior schedule was made out to include a larger proportion of teams in the weight and reserve class of Hendrix, according to Ivan H. Grove, veteran athletic director at Hendrix. The decision (Continued on page 10)

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Dates	City	Location	Hotel	Dates	City	Location	Hotel
Thurs. Aug. 31	Fayetteville	Mountain Inn		Tues. Sept. 19	Stuttgart	Riceland	
Fri. Sept. 1	Rogers	Harris		Wed. Sept. 20	DeWitt	Blythe	
Tues. Sept. 5	Hot Springs	Como		Thurs. Sept. 21	Brinkley	Rusher	
Wed. Sept. 6	Arkadelphia	Caddo		Fri. Sept. 22	Augusta	Smith	
Thurs. Sept. 7	Camden	Ouachita		Tues. Sept. 26	Conway	Bachelor	
Fri. Sept. 8	El Dorado	Garrett		Wed. Sept. 27	Heber Springs	Parkview	
Tues. Sept. 12	Pine Bluff	Pines		Thurs. Sept. 28	Batesville	Marvin	
Wed. Sept. 13	Monticello	Ridgeway		Fri. Sept. 29	Searcy	Mayfair	
Thurs. Sept. 14	Hamburg	Palace					
Fri. Sept. 15	Lake Village	Lake Shore					

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CHRISTIAN EDUCATION

Contributing Editor:
Ira A. Brumley

NORTH ARKANSAS CONFERENCE NOTES

By Ira A. Brumley

Church School Rally Day Programs

Programs and Rally Day offering envelopes are available for the churches of the North Arkansas Conference, and may be secured by your dropping a card to the office indicating that you want the six copies of the program and indicating the number of offering envelopes needed.

The title of the program is "These Things Must Be." The purpose of this program is to bring the membership of the church to a realization as to the work of Christian education.

This is a very simple type program that can be used by any church school, but can be made of real value to the largest as well as the smallest church schools. It is necessary to make careful preparation to make this program effective.

Register For Convocation At Once

Reports coming to our office indicate that applications are beginning to come in in a fine way from the North Arkansas Conference for the Adult Convocation to be held in Oklahoma City, September 12-15. The following is the report from the Nashville office: Fort Smith, First Church, 6; Blytheville, First Church, 5; Forrest City, 4; Gardiner Memorial, North Little Rock, 2; Holly Grove, 1.

It is important that you register at once in order to get the kind of accommodation you would like to have. There will be no increase in the registration fee until September 5, at which time the registration fee will be increased from \$5.00 to \$6.50.

Reports from over the Conference indicate that a large number of persons are planning to attend, but have not yet registered. When you read this report the deadline of September 5 will not be far away.

Miss Lola Featherston Completes Summer Program

This past week brought to a close a program of youth work under the leadership of Miss Lola Featherston, through which she visited 18 churches in the North Arkansas Conference, as follows: Clover Bend; Pocahontas; Corning; Piggott; Rector; Griffin Memorial; Harrisburg; Hickory Ridge; Marianna; Clarendon; Vann Dale; West Helena; Bald Knob; Searcy; McRae; Jacksonville; Cabot; and Salem, near Conway. Our previous report was not properly made as to the churches.

A large number of young people and adult workers have been given help through this special program for the summer.

Course On Church In "Adult Student"

The emphasis in the Advance for the fall and winter is on The Church.

The Adult Bible Course to be found in the "Adult Student" offers a series of lessons on "The Rise of the Christian Church." The first four lessons of the quarter are "Getting Acquainted With the New Testament," "Why Study the New Testament," "How We Got Our New Testament," "How to Study the New Testament."

The rest of the fall quarter will

DR. GOODLOE IN CONFERENCES

DR. ROBERT W. GOODLOE began a series of conferences on Methodism last Sunday, August 27, which is to take him across the Conference. His schedule is as follows:

Rogers, August 27-29.
Waldren, August 30-September 1.
Russellville, September 3-5.
Wynne, September 6-8.
Tuckerman, September 10-12.
Marked Tree, September 13-15.
Pocahontas, September 17-19.

There is to be one more conference to be placed and will be announced at an early date.

It is hoped that churches near these centers listed will take this opportunity to prepare their leadership for the fall and winter emphasis on the church, which is The Advance for Christ emphasis.

Dr. Robert W. Goodloe is known to be one of Methodism's great interpreters of Methodism and the Church. It is hoped that all who can will use this series of conferences to



DR. ROBERT W. GOODLOE

get a better understanding of Methodism and the Church.

VACATION SCHOOL AT HUMNOKE

The Humnoke Church on August 4 concluded the most successful Vacation Bible School it had ever held. There was a total of 76 children enrolled with 46 eligible for a certificate. The average daily attendance was 49 with plenty of willing workers to help out in teaching and in handcraft.

The manuals, "The Story and Work of the Methodist Church" and "We Go to Church" were used as guides in teaching. Various activities, such as figurine painting, bracelet and ring braiding, wood-working, and making of teatowels, aprons, luncheon sets, etc., were enjoyed during the recreational period. A special program was planned for the younger children. A free will offering which amounted to \$13.34 has been sent to the Methodist Children's Home.

We are hoping that the results of the school will be seen in increased numbers enrolled in our Church School.—Mrs. Richard Trice.

HENDRIX COLLEGE NEWS

(Continued from page 9)

resulted from a study by the college last fall of the state football situation. Coach Grove said the college feels that Hendrix can not meet all the requirements for fielding teams of the weight and reserve strength now so popular in Arkansas.—Hendrix News Bureau

be on "Some Pioneers of the Early Church," with a study of such leaders as Peter, Stephen, Barnabas, James, Paul, Timothy, and Mary, the Mother of Jesus.

These lessons have been prepared by Dr. Chester Warren Quimby, assistant professor of religion at Cornell College, Iowa. Dr. Quimby is a recognized scholar in the field of New Testament studies.

Whether or not your class has been using the Adult Bible Course, it is important that this course be taken advantage of in the light of the emphasis in "The Advance for Christ and His Church."

TESTAMENTS FOR ARMED FORCES

One-half million Service Testaments are being prepared by the American Bible Society in anticipation of calls from chaplains for distribution to the Armed Forces. The books are streamlined to fit comfortably in the pocket of a blouse or jacket. They will be available in two colors, brown and blue, for the various branches of the service.

If you're sure you're headed the right way don't push. The fellow in the back seat gets there as fast as the driver.—Paul Larmer, Chicago Tribune

FORT SMITH SENIOR CAMP

The Fort Smith District Senior Camp was held at Shores Lake July 31 through August 4th. We had a very efficient staff with Rev. Elmo Thomason as director, Rev. Robert Bearden as dean of men, and Ruth Vest as dean of women. We had an excellent educational staff with Bro. Bearden teaching a course on Personal Religious Living, Bro. Harrison teaching The Life of Christ, Bro. Hoggard teaching Christian Beliefs, and Dr. Goodloe teaching a very interesting course entitled The Church.

The classes were held in two one-hour class periods each morning divided by a one-hour recreation period which was spent in playing softball and volley ball. The classes were very interesting and the fact that the things we learned can help us all through life gave them an importance that each of us recognized. J. J. Clark assisted a group in putting out a camp newspaper that created a lot of interest. Dr. Goodloe instructed a group in archery, while Johnny Telaar led an interest group in hiking. After the interest groups met each afternoon we enjoyed an hour and half of swimming in a very nice hole of water.

Each evening we had vesper services which were most impressive. Some were held outside in the twilight while other nights we were compelled to meet inside away from insects. We had a long period of fellowship in the late evenings playing folk games and singing, when everyone joined in and had a good time.

It is truly a great privilege to attend such a camp with such a wonderful group of instructors. I only wish more of the young people would attend.—Frances Vest.

First To Pfeifers... Then...

Back to School



Pfeifers
of Arkansas

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

MRS. SUE M. WAYLAND, Editor

EDITH MARTIN WRITES TO ARKANSAS WOMEN

M. M. C. C. Minga Station
Lusambo, Belgian Congo, Africa
July 10, 1950

Dear Friends:

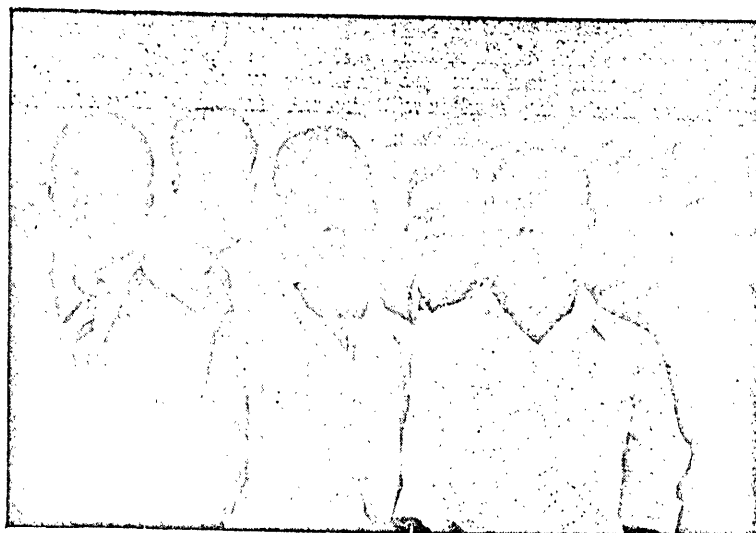
It has been a year since many of you have heard from me. Where has time gone? What have I been doing? In order that you may know I am sending a report of some of the work that is being done in the Minga District of the Central Congo Conference and of the Girls' Vacation School.

We are most grateful to our Heavenly Father for the privilege of working with the youth of the Atetela tribe. This has been a good year and we feel that progress has been made and that lives have been enriched. Several of our young people have expressed the desire to dedicate their lives to full-time Christian service. The boys in the Boarding Department have given about francs 700 (\$15) to the support of the church work. They earned this money by doing odd jobs after school hours, such as cutting and carrying poles to build a house, cutting grass, carrying water, cleaning the compound, etc. The girls have given of their meager means to help support the church and have shown a greater interest in Christian work by going into the small villages where there is no Christian leader to conduct worship services.

There are 138 in the Station Degree School, 150 in the First Degree, 33 in the Kindergarten, and 35 in the Woman's School. We have met the Government requirements for the First Degree School and have improved the work in the Second Degree but the pupils do not have enough books for us to get the full recognition. The Government Inspector was complimentary about the progress made during the year and expressed the thought that we would get subsidy for our station schools this year.

The Rural Schools have improved in the quality of work done. The teachers have worked long hours to increase their programs to conform to the government standards but it is difficult for rural children to attend school regularly because their parents take them out of school to work in the gardens during the planting and harvesting seasons. Most of these schools have had classes 6 days per week which is not easy for the rural community where the people grow all of their food supply. We are very happy that some of the girls living in small villages near the rural schools have attended school this term. In former years, only the girls living in the centers attended the school but several girls have come with the boys from the surrounding villages this term and we are most grateful that their parents are realizing that girls as well as boys need an education.

The students and teachers in these centers have led in village clean-up campaigns. They have helped to clean and beautify the village streets, houses, church and school buildings, and established better sanitary facilities. They have cleaned the village springs and the ground around them. They have helped in every way possible to make the village a better and hap-



pier place to live. The girls have made nice cooking pots and the boys have made fishing traps, mats, baskets, brooms, stools and etc.

We are most grateful for the cooperation of the chiefs. In one center the chief comes to school every morning that he is in the village to see if all of the students are in school. If they are not, he sends for them and sometimes punishes them for repeated absences. There are not many absences in this school and the pupils are obedient in the classroom and in the village. We need more chiefs who have such an interest in the children and in the community. Even though he has little formal education he wants the children in his village to be trained to serve the community more effectively.

The teachers have worked not only in the school but in the church and community. They have been interested in the whole life of the pupils not just in his mental development. When the Government Inspector visited us he remarked on the politeness of the teachers and about their great interest in the whole life of the pupils. All of the teachers lead the early morning worship services, teach in the Sunday School, and some of them preach on Sunday. It would be difficult to find a group that exerts as great an influence on the community life as our Christian teachers do here.

Our M. Y. F. is very active and is doing a splendid piece of work, especially in the small villages where there are no Christian leaders. The adults are always interested in seeing what these young people who spend so much time at the mission are learning and the young people are happy for the opportunity to tell the Good News. Recently, I took a group of young girls into a village about 30 miles from Minga to give a worship service on "Light". At the close of the service, the chief and some of the village leaders came to me and asked that the girls return again soon to tell the women and girls things that they need to know. They said, "These children of ours have told us men some things that we need to know. We want them to come again when we can invite all the people from the surrounding villages to come to hear them. Through them we see a new day dawning for all of our people, especially our women and girls." Truly, a new day is dawning when African men will admit that African

girls have a message for them.

The women in our W. S. C. S. societies are doing much through their meetings to dispell darkness, superstition, and fears and to help the women go forward to Light, Life, and God. The Atetela women at Minga gave the entire program for the World Day of Prayer and it was something about which to be proud and to be encouraged. They did not stumble over what they had to say or read. They read or said it as though they knew and they did, because it was one of the most inspirational programs that we have had.

Two of the women who have been trained in our Girls' Boarding Schools had a part in the Good Friday service. Each one took one of the words spoken by Jesus from the cross and gave a most inspirational talk before a mixed audience. The women are slowly but surely coming into their own but they need our prayers and our help.

I am grateful to the women of the North Arkansas and Little Rock Conferences for their messages of sympathy, their interest, and their prayers in this the greatest loss of my life. I have never had a loss that has created the sense of loneliness that the going of my mother has brought, but I know that a great soul has been released. Because of her going, heaven seems dearer and eternity nearer. I appreciate the memorial gifts that have been sent to me. I think that I shall use the gifts to buy books and good pictures to help these people in their climb upward to the Light, Life, and God. Those who cannot read can be inspired by good pictures.

I am most grateful to the women of the North Arkansas Conference for their love gift for our work. Truly, if it were not for you the work here would not advance. Thank you so much and may God richly bless you.

Yours in His service
Edith

TENTH ANNIVERSARY CELEBRATED AT LEACHVILLE

The Leachville and Macey Circles of the Woman's Society of Christian Service, sister societies, met at the Leachville Methodist Church August 2nd in observance of the tenth birthday of the organization. Each guest brought a gift which, when opened,

EXECUTIVE MEETING OF CAMDEN DISTRICT HELD AT CAMDEN

On August the 10th, the restful, suburban home of Mr. and Mrs. N. S. Thornton of Camden was the meeting place for the board members of Camden District Woman's Society of Christian Service. Summer flowers from Mrs. Thornton's garden were used to brighten the living room. Mrs. Thornton, District president, called on the Spiritual Life Secretary, Mrs. Alfred Doss of Stephens to open the meeting with prayer. Roll call showed the following board members present: Mrs. W. C. Farley, Mrs. W. P. Reasons and Mrs. Williamson, El Dorado; Mrs. Otis Fincher and Mrs. J. W. Rhea, Waldo; Mrs. Charles Prim, Smackover; Mrs. J. P. Carpenter and Mrs. Doss, Stephens; Mrs. M. E. Scott and Mrs. T. H. Owens, Stamps; Mrs. Charles Geissen, Camden; Mrs. Mosely, Chidester. The resignation of Mrs. Chas. Prim as Promotion Secretary was received with regret. Mrs. W. C. Farley was elected to serve in that office and Mrs. Prim was made Vice-President. Mrs. Neill Hart, Mrs. J. P. Carpenter and Mrs. Edward Harris were confirmed as Mrs. Thornton's appointee on the Nominating and Research committee. Mrs. Thornton announced that Miss Sunny Mann of Bowie, Texas, had been secured as District worker and would assume her duties on October the 1st. Mrs. M. E. Scott announced the District Seminar to be held at Smackover on September 22nd, beginning at 9:30 A. M. Reports from the various officers and chairmen showed much interest and activity in the district work. Miss Lalla Thornton of Camden dismissed the group with prayer after which Mrs. Thornton served Grapette punch, sandwiches and cake.—Mrs. J. W. Rhea, District Recording Secretary

proved to be a dish for the potluck dinner enjoyed by 25 members of the two societies, and their pastor, Rev. C. C. Burton.

The Macey organization brought a beautifully decorated birthday cake complete with ten candles, and the hostess society, Leachville, furnished the program which followed in the afternoon, Mrs. Perry De Fries in charge.

The program opened with quiet organ music by Mrs. Norman Kennett, followed by a prayer led by Mrs. De Fries. The group sang "Jesus Calls Us" and Mrs. Tom Kennett gave the devotional, including in her remarks, "Some duties of the Woman's Society of Christian Service in making a World Christian Community" and concluding her talk with a prayer for peace.

Mrs. De Fries told in her introductory remarks what each of the ten candles represented and gave some ideas of what the Woman's Society of Christian Service is doing in other parts of the world.

Mrs. Carl Burton then gave a few high points on "Methodism in India" before reading a letter from Eloise Butler, a young missionary to India.

(Continued on page 15)

CURRENT NEWS IN ARKANSAS METHODISM

WORK STARTED ON HENDRIX CHAPEL

Construction has begun on Hendrix College's long-awaited Chapel and Auditorium. Cost of construction will be approximately \$325,000.

Bids for major construction totaled \$289,582. Other costs will bring the total to the larger figure. These include architect's fees, seats for 300 in the Chapel and for 1000 in the Auditorium, connection of utilities, grading and laying walks, and moving the college's present pipe organ to the Chapel.

The figure of \$325,000 does not include cost of a large organ for the Auditorium, estimated to cost from \$30,000 to \$50,000 in addition. Provision for an organ is being made in the Auditorium but the organ itself will not be obtained at this time.

Low bidders were J. E. Pyle of Little Rock, for general construction, Turner-McCoy of Little Rock for plumbing and heating, and Conway Electric Co. for electrical construction. Pyle gave 300 days as the time necessary for construction, which would put completion of the building next July.

Funds raised by Methodists and other college friends in the million dollar campaign will provide \$250,000 toward the new buildings, President Ellis said. The source of the approximately \$75,000 needed in addition to that amount is not yet determined, but the finance committee of the board of trustees has been authorized to determine the means.

Another quarter of a million dollars of campaign funds were used to help construct the college's Georgia Hulen Hall, combined dining hall and student center which was opened last January. The remaining half million dollars was set aside for permanent endowment.

The Chapel and Auditorium will be just northwest of the administration building. The unit will be L-shaped, allowing the two buildings to use a single foyer. The choir end of the Chapel, topped by a stone cross, will face visitors as they come into the campus from the main entrance.

Earlier plans had called for placing the buildings in the eastern part of the campus near Martin Hall and Georgia Hulen Hall. The present location is expected to have many advantages, including keeping the buildings in the academic area and making them easier of access to people attending public events.—Hendrix News Bureau.

STRONG METHODIST CHURCH NOW STATION

The Methodist Church, Strong, is a station appointment this year for the first time, according to Rev. Joe H. Robinson, who was appointed pastor in June. Attendance at Church School and the morning worship services has increased 10% and in the Sunday evening service 25% since the annual conference, according to the pastor.

A reception for Rev. and Mrs. Robinson was held Tuesday, August 8. Within the past few weeks the parsonage has been completely redecorated and the Young Adult Class is now redecorating the church basement.

Dr. Johnston, Methodist Hour Preacher

DR. WARREN JOHNSTON, pastor, First Methodist Church, Fort Worth, Texas, preaches on the Methodist Hour, Monday morning, September 3, 1950; using as his subject, "The Priesthood of All Believers."

An outstanding leader in the former M. E. Church, South, a graduate of Hendrix College and Southern Methodist University, and in the summer of 1949, a guest preacher at the Theological Seminary in Frankfurt, Germany and the Belgium Annual Conference of Brussels, Belgium, Dr. Johnston continues the series of Methodist Hour sermons entitled "The Gifts of The Church" by discussing the theme "The Priesthood of all Believers."

Formerly a professor of Bible at the University of Arkansas, a district superintendent of the Fort Smith, Arkansas, District, Dr. Johnston transferred to the famous First Methodist Church in Fort Worth, Texas in 1942 and has served as pastor of that church since. Dr. Johnston has been a delegate to the General and Jurisdictional conference of his church since 1938 and is recognized as one of the outstanding leaders of Methodism in the Southwest.



DR. WARREN JOHNSTON

The Methodist Hour Choir, under the direction of John Hoffman, will feature the old gospel songs, "For You I Am Praying", and "Softly and Tenderly", before Dr. Johnston's sermon on this 125 station network radio broadcast.

THE FISHERMEN'S CLUB

The Fishermen's Club which is composed of the men of the three rural churches of Manila met at the Riverside Church on August 17th at eight p. m.

The business meeting was conducted by the president, Wilmer Smith. Sunnyland, St. John and Riverside churches which are affiliated in this organization gave reports of new improvements of all three churches and made plans for other projects. The organization is banded together to seek and interest new members for the churches and further any cause for the good of the community and the kingdom of God.

A worship service was held at the close of the meeting at which a special prayer service was held for our boys in Korea. A solo, His Eye Is On The Sparrow, was dedicated to the boys fighting over there and their families. Other talented singers and musicians gave beautiful gospel numbers. The families of the men were in attendance for the service.

At the close of this service all present went to the parsonage where a "feast" was spread pot luck style. Much fun and fellowship followed.

The next meeting will be held at St. John where the men of the churches will entertain their families and friends with an old-fashioned fish fry. The meeting is at six o'clock on September 21st. Rev. Lee Anderson is pastor of these churches.—Reporter

REVIVALS AT ST. CHARLES AND PLEASANT GROVE

Thirty new members have been added to the churches of St. Charles and Pleasant Grove. These were largely due to the revivals held in each church.

With Rev. Virgil Keeley preaching at St. Charles there were 17 additions. Fifteen were on profession of faith.

FORREST CITY DISTRICT MEN MEET AT BEAR CREEK LAKE

The annual meeting of the combined groups of Methodist Men was held at Bear Creek Lake near Marianna, Thursday evening, August 17, with 170 men representing eighteen of the twenty-four charges of the District. The meeting was in charge of the president of the group, E. Clay Bumpers of Wabash.

The program was built around the "Wesley Foundation" drive now being conducted in our conference and was most ably presented by Rev. D. L. Dykes, Jr., pastor of Central Avenue Church, Athletic Director John Barnhill of the University and Mr. Virgil Blossom, Superintendent of Schools, all of Fayetteville. Rev. Paul Bumpers, pastor at Marked Tree, a guest of the president and a visitor at the meeting also contributed to the program.

Dr. Matt L. Ellis, Conference Lay Leader, was also a guest speaker and contributed much toward the enjoyment of the meeting. District Superintendent Ethan Dodgen and District Lay Leader Marvin Bird responded with brief remarks when presented to the group.

The business part of the program included the election of G. E. Dooley of Marianna as president for the coming year and A. L. Whitten, also of Marianna, as Secretary.—Reporter.

At Pleasant Grove there were 13 additions. Twelve were by profession of faith. The revival there was preached by the pastor.

Rev. William Davis is pastor of the charge.—Carolyn Prang.

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WHEN SHOULD A METHODIST CHURCH GO OUT OF BUSINESS?

As I have travelled around over the church and as I am now doing, more "going hither and yon," I have asked myself the above question many times. At one place we find a forsaken church building; at another we find a plot of ground that either belongs to The Methodist Church or did so at one time. When one sees in many of these instances that other churches are still operating, that there are still people around, and that there are growing crops and grazing herds, one wonders at what juncture in the life of a community a Methodist Church should cease operation.

Certainly we will agree that there are instances when "going out of business" should be the order of the day but when is that time? One can only answer that by saying that when all the people have moved or when a number sufficient to warrant "quitting" have moved and I do not know just what that number should be. One can also surmise that there is a time when two or more Methodist churches should consolidate when one strong church can do better work than the several which merge. There may be times when the people of a small outlying community should be taken by bus to another community. Yes, we can certainly visualize the time when perhaps we will need fewer churches to serve a given area. However, that day cannot be forced ahead of schedule in the psychological time table.

Just when should the Methodists go out of business in a community? Certainly not as long as there are people left to serve. I am not now speaking in the realm of the ethereal. There are churches in our conference that need to be strengthened in purpose and program. There are many now that will be on the border line of losing out in the near future if something is not done. It is unfortunate indeed to see a dying Methodist Church when in a stone's throw there is a live and up and coming church group that is new and was started from very little. A live, dynamic, throbbing evangelistic, missionary minded Methodist congregation could have and should have served the needs of that community in a better way than the new comers. There is no church on the face of the earth that can offer any person or community the inspiration, the world vision, the broadmindedness, and the depth of spiritual life as The Methodist Church. Yes, indeed, this is one man's opinion, but as long as one man has this opinion and believes it with all of his heart he will be standing by to give all he has to keep Methodist Churches from going out of business when there is a little business left to see after. Our love and devotion for The Methodist Church does not mean that we do not have a respect for the beliefs

of others churches. Again, I lift my voice in appreciation to my Church but I do not feel constrained to go into the pulpit with the bias and burden of reading all other church groups out of the kingdom. However, we Methodists, along with our broadness, need to sharpen our swords and deepen our spiritual life. The people are hungry for the evangelical message. They will feast on it. Any Methodist preacher who can preach at First Church, at Broadway and Fifth Street, should also be able to bring a heart stirring message at Pumpkin Center and Turkey Creek. There is only one Gospel, there is only one Christ, there is only one way of salvation. All the spokes of Christianity come to one "Hub," even, Jesus Christ. With the great storehouse of talent and ability, with the wealth of material resources, with the many ways of transportation, with the wonderful opportunities all about the witnessing, there should not be a neglected church in the North Arkansas Conference. A church should never close its doors until all the people in the area which it has served have gone over every related consideration. The problem of closing should be evaluated, prayed over, wept over, and when the decision is made to make adjournments, the membership which is left should be carefully provided for and the property should be properly disposed of. There should be a more careful closing out. The name of the Lord Jesus and the name of the Church should not be shamed by allowing a slow and mournful death which attracts the notice of passers-by and the notice of those who may relish the sound of dying sobs. I hope that every Methodist will read this column and I hope that all who will read it will ask some questions about Methodism in their area. Some may be surprised at some of the things they find. Now is the time to strengthen the forces that remain and now is the time to look toward advance by caring for what we have. Next week I shall take the time to tell some of the good things I am finding in many churches that are alive and still working and pushing ahead. But this week I am thinking of the other side of the question about which I am deeply concerned.—J. Albert Gatlin

LABOR SUNDAY MESSAGE, 1950

(Continued from page 7)
wage earners. Too few church people realize that the labor movement through development of the cooperative spirit has helped advance human welfare. Too few church people are familiar with the struggle of organized labor to raise standards of living for its members, their families, and all workers. Too few church people are familiar with labor's contribution to industrial progress and peace through col-

lective bargaining.

True Christianity is always prophetic. The early Church acquired influence with the people by stirring the imagination of those who longed for a fuller life. Here in America, churchmen were among the first to challenge slavery and poverty. And churches today have committed themselves, through many agencies and in many activities, to correct injustice in our social order and to support the just aspirations of labor. At the same time, in order to maintain the degrees of freedom for individuals and groups that we cherish in our economic life, the churches, which include within their fellowship both employers and employees, need to oppose abuses of economic power by labor as well as by management and other groups.

As workers increase their income and their security, they become more interested in personal expression and recognition. They want to feel that they as persons are expressed in what they do. They want to be more than a number on an assembly line or a unit in the cost of business. In other words, they want recognition as human beings. Every person has a calling to serve God unselfishly in some useful occupation. All Christians are equally called to honor God daily in love to their neighbors through their different vocations. Every useful occupation, be it that of wage earner, businessman, or minister, can be an expression of a person's will to serve God and his fellowmen.

Our Lord taught his disciples to pray—"Thy Kingdom come, Thy will be done on earth as it is in Heaven. Give us this day our daily bread." He recognized the material needs of man. Jesus never divorced man's worship from his daily living as a child of God. He expected Christians to relate their life to God's Province and to his Kingdom. He left us no blueprint for a social system, but he gave us the law of love by which the whole of our life is to be measured. "The King-

doms of this world shall become the Kingdom of our God and of his Christ."

At Frisco's museum I bought four tiny bronze statues—three dinosaurs and a fawn. As I idly grouped them on our mantel, in a triangle of giant brutes menacing the little deer, it struck me that all three dinosaurs are now extinct; only the peaceful fawn remains.—Harlan Miller, Des Moines Register

One of the minor pleasures in life is to be slightly ill.—Harold Nicolson, English Digest. (London)

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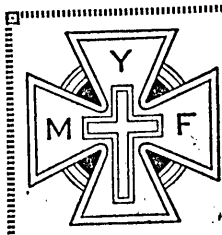
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NEWS

MEETING OF BATESVILLE
SUB-DISTRICT

The Batesville Sub-District Methodist Youth Fellowship met Monday night, August 21, for a picnic supper in the park at Cave City with the Cave City MYF as host. There were 102 present from the following churches; Asbury, Central Avenue, First Church, Bethesda, Cave City, Moorefield, Newark, Mountain View and Evening Shade.

Following the supper the business meeting was held, presided over by President Bobby Leonard. Ann Wilford presented a plan for several fellowship teams to be organized from the sub-district. These teams will go to smaller churches and help them to get their MYF organized.

Patsy Travis was in charge of the worship program assisted by Barbara Ottinger. The purpose of the program was to urge the young people to use their influence in the coming election to get Arkansas to vote dry.

The young people then enjoyed group singing under the direction of Ann Wilford, chairman of recreation.

The next meeting will be held at Bethesda, September 18, at 7:30.—Reporter.

GALILEAN SERVICE ON
LAKE CATHERINE

The Butterfield Sunday Evening Fellowship, with the cooperation of Magnet Cove and Keith Memorial, held a most inspirational Galilean service on Lake Catherine Sunday, August 20.

Groups from each of the three churches met together at the Van Dusen landing and had supper at six o'clock. Fourteen who were to come across the lake in boats left the group for a point out of sight around a bend in the shore line. The remainder of the group found their places near the water's edge. Every voice was hushed as the choir began singing from the boats in the distance, "Day is Dying in the West." Taking part in the impressive service were Melvin Foster, Brother Richards, Ralph Amos, Mr. and Mrs. Jewell Sorrell, Monroe Edwards, Betty Howard, Jim Ford, who brought a message on "The Early Ministry of Jesus," Brother Cazort, Jim Wallace, Frank Spurlin, Roy Rusher, Mr. and Mrs. J. H. Sorrell, Ray Rusher, Lester Eford, Mr. and Mrs. Jim Ford, Mrs. James Kimsey, Monroe Edwards, Melvin Foster and Georgia O'Mallory. — Mrs. Frank Spurlin.

GENTLENESS, A QUALITY
THAT REVEALS
CHARACTER

Gentleness is a character test not easy to meet. For while our moral withstandings are expressed in the virtues with which we tackle life, most of us feel a strain more serve on our qualities when life tackles us.

One is great indeed when he bears with gentleness and grace the irritating problems that confront him. If he lets the slights and criticisms dig in and is not gentle with the softness of disposition, he does not meet this quality that a Christian should possess.

Perhaps we have met people who are admirable in other respects, but they fail before this test of gentle-

ness. It is natural thus to be excited and not irritated when we are facing certain problems, but those who defend it must admit that whenever they meet a character who possesses gentleness, they recognize moral greatness.

We find ourselves again and again caught in situations we are helpless to control. We are swept away by forces that threaten to rob us of gentleness and our peace of mind.

When we are caught in these situations we should think of somewhere amid these confusions there is one who is Master of the storm.

As Methodists we believe that our personality possesses a high value. If we cultivate gentleness, we will be contributing toward the warmth of personality which inspires affection. Since personality is being oppressed in so many parts of the world, we seek for its emancipation and for certain character qualities such as gentleness which will enrich and redeem it.

May we as Methodist youth be more aware of our duty by fulfilling

JONESBORO AREA SUB-
DISTRICT

The Jonesboro Area Sub-District met August 7 at Mt. Carmel Methodist Church, south of Jonesboro with Mt. Carmel in charge of a very inspiring program on "Our Talents are Our Investments."

The president, Margie Stone, presided over the business meeting. A report from the Project Committee showed that lawn chairs had been placed at the County Home.

There was a total of 183 present with the First Methodist Church having 27, the largest number for one church.

Rev. Lyman Barger, pastor of Huntington Avenue Church, Jonesboro, showed colored slides that were taken at Wayland Spring Senior Camp, July 24-28, and recordings were heard of some of the stunts presented during "stunt night" at the camp.—June Coleman, Reporter.

this character quality, gentleness.—Barbara Meacham.

YOUTH ACTIVITIES WEEK
AT UMSTED MEMORIAL

The Umsted Memorial Church, Newport, had a very successful Youth Activities' Week, August 14-18, under the direction of Rev. and Mrs. M. L. Kaylor, Mrs. Evelyn Smith and Miss Regenia Watson, Hendrix College senior and Youth Counselor for the Batesville District.

Recreation, group singing, discussion periods and worship made up the nightly program. Recreation and singing were led by Miss Watson and other members of the group. Miss Watson was in charge of the discussion groups, based on the forum of the M. Y. F. and on the Commissions. Several planning sessions were held to make plans for a year's program of M. Y. F. work. Different members of the group were in charge of worship.

The week was climaxed with a very impressive candlelight dedication service on Friday night. The inspirational speaker was Brother Kaylor and his subject was "The Fourfold Growth of Christian Living."—Reporter.

YELL COUNTY SUB-
DISTRICT M. Y. F.

The Yell County Sub-District M. Y. F. held its monthly meeting at the Birta Methodist Church on August 14. Miss Harilyn Nunn, president, presided over the meeting. The count of attendance showed 131 present. Churches represented were Birta, Centerville, Plainview, Bellville, Danville, Ola and Havana.

During the recreation period refreshments were served by Birta Church. A worship program on "The Building of Christian Homes" was given by the Birta group.

The next meeting will be at Ola on September 11.—Reporter.

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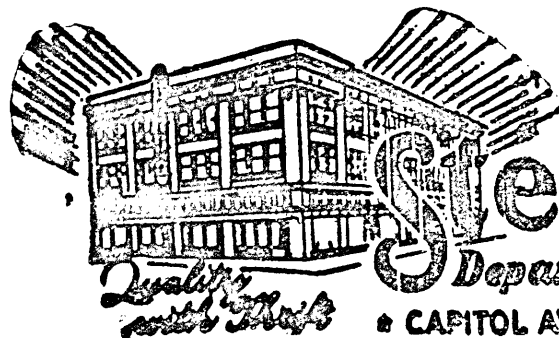
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MEETING INDIAN AND MEXICAN NEEDS

Within the United States the Indian and Mexican congregations present to Methodists a picture of past neglect and an opportunity for immediate aid.

"Advance for Christ and His Church" funds are going out to meet the long-standing needs in this field of home missions. Individual churches as well as areas, conferences, and districts have undertaken to strengthen and increase the program of the Indians and Mexicans.

Leadership training is one of the first needs in the Indian Mission Conference in Oklahoma. A training center is projected at the central point in each of three districts. Youth assemblies, W. S. C. S., and other groups have been holding camp meetings, bringing tents, building brush arbors, or sleeping in the open.

The training center will serve a dual purpose. The chapel will house the local Indian Mission congregation, and an arbor will house summer conferences and schools. There will be a dining hall and small cottages. This project will greatly expand the leadership training program in the Oklahoma Indian Mission.

Through the cooperation of the Rev. Howard Davis, pastor of the First Methodist Church of Antlers, Oklahoma, a site near Antlers has been secured for the construction of the Eastern District training center. The church at large has contributed \$13,000 through the 1950 "Week of Dedication" to help construct the chapel.

The Virginia Annual Conference has accepted responsibility for the construction of the Western District training center, and has sent in over \$3,500 for this purpose. The site is now being purchased near Anadarko, Oklahoma.

The few tumble-down shacks which are the homes of pastors of the Indian Mission conference are being replaced by new parsonages constructed through a campaign for \$20,000 undertaken by the East and West Oklahoma Annual Conferences. These funds are to be matched by the Division of Home Missions and Church Extension.

At Jay, Oklahoma, the Indian congregation was in desperate need of a new church home. The churches of the Vinta district learned of their wants through Indian Mission superintendent. Dr. D. D. Etchieson. A new chapel is being completed now.

The First Mexican Church, at Fort Worth, Texas, found its one-room frame structure inadequate. Dr. A. W. Ward, the Fort Worth district superintendent, directed a campaign

AND THUS THE D. S. HAS HIS WAY

By J. CALLAWAY ROBERTSON
Superintendent Alexandria District, Virginia Conference

I'VE finished up my second and . . . and now I know time will be found . . . to read a book and make some calls . . . and paint these dingy bedroom walls . . . Before the start I must not fail . . . to open up the morning mail . . . My hopes for leisure still are bright . . . That pile of missives seems quite light . . . My gracious bishop writes to say . . . "Please send reports without delay . . . You know we need teamwork to win . . . so get those pink and white sheets in." . . . In this the editor proclaims, . . . "We need about six hundred names . . . Please rush them in I would insist . . . to add to your subscription list." . . . A letter from the Mission Board . . . Tells me that I cannot afford . . . to let those mission specials wait . . . next month, they fear will be too late . . . The Board of Education says . . . "We want your help in forty ways . . . They're listed on the purple sheets . . . Get thirty

done ere conference meets" . . . From Brother Blank I have this wire . . . ('Tis he who shortly must retire.) . . . "I'm bound to see you very soon . . . Drive up next Thursday afternoon." . . . Bill Lonely claims I should decide . . . which girl of six should be his bride . . . He'll bring the six down Monday night . . . If I can clear that date all right . . . Here fourteen laymen want to know . . . if they may come sometime to show . . . why all their congregations say . . . I must not take their men away . . . And fourteen others do avow . . . that they must see me shortly now . . . I know the reason they would call . . . They want their men to move this fall . . . To read that book and make those calls . . . and paint those horrid bedroom walls . . . are selfish ends; they're not sublime . . . I'll do them all some other time.—From the Virginia Advocate

which yielded over \$6,000 and an attractive brick chapel has been completed.

In Harlingen, Texas, the Methodist church was led by pastor, the Rev. Donald E. Redmond to contribute \$3,500 to the Advance coffers. This amount enabled the Division of Home Missions to construct a modest parsonage and church home at Harlingen.

Both neighbors in the same town or district and friends in remote states are contributing to the Advance among Indian and Mexican congregations. Whenever someone is moved by the need and presents the cause, Methodist congregations are responding.

ALFRED WASSON SUB-DISTRICT TO MEET AT ROGERS

The Alfred Wasson Sub-District of the Methodist Youth Fellowship held its monthly meeting at Rogers, Monday evening, August 28, at 8 p. m.

The speaker was Dr. R. W. Goodloe, professor at Perkins School of Theology of S. M. U.

Don Rhea of Springdale presided over the business session, and Robert Ritter of Rogers presided over the program. Recreation and refreshments were provided by the Rogers M. Y. F. —Joyce Harvison.

TENTH ANNIVERSARY AT LEACHVILLE

(Continued from page 11)

Mrs. Buren Flannigan and Mrs. Norma Kennett sang "Beyond the Sunset" with Mrs. John Bearden at the organ; following this Mrs. W. P. Mooring told of "Our Work in Missions in Northern Africa." Mrs. J. I. Thomas presented the thought provoking article "Is Giving Enough?" and Mrs. Buren Flannigan introduced "The New Women of Japan." After the poem "Think It Over" the hymn "Oh Master, Let Me Walk With Thee" was sung, and Mrs. Tom Kennett gave some interesting facts concerning the Leachville Society ten years ago and the names of charter members. It was noted with interest that our new President, Mrs. Flannigan, elected for 1950, was the society's first President, and the Promotion Secretary is the same.

In conclusion, Mrs. R. E. L. Bearden, Sr., wife of the late Rev. R. E. L. Bearden, Sr., was honored in recognition of the many years of service she has given to the church. As she was presented a large burning candle, the leader read "She Held The Promise." Each guest present was given a smaller candle, and as soft music filled the sanctuary, they went forward to the altar and pledged anew their service to God as they each lighted their candles from the one held by Mrs. Bearden. As the candles burned low, the friendship circle was formed and the group was dismissed after singing "Blest Be The Tie That Binds" by the society benediction.—Mrs. C. C. Burton

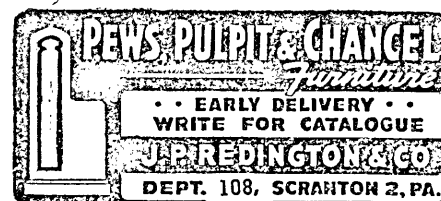
Young, Forbes

ST. CHARLES M. Y. F.

The young people of St. Charles Methodist Church have recently organized a local Methodist Youth Fellowship.

Officers elected were: President, Kay Terry; Vice-President, May Krablin; Secretary-Treasurer, Ruth Tuck; Program Chairman, Joan Browning; Reporter Carolyn Prang. Sponsors are Mrs. Arthur Krablin and Mrs. Malcom Browning. The pastor is Rev. William Davis.—Carolyn Prang.

I have about concluded that wealth is a state of mind, and that anyone can require a wealthy state of mind by thinking rich thoughts.—Vash



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IS FAILURE THE END?

LESSON FOR SEPTEMBER 10, 1950

READ THE ENTIRE LESSON FROM YOUR BIBLE:
Mark 14:51-52; Acts 12:12,25, 13:4-5,13, 15:36-39; Colossians 4:10; II Timothy 4:11.

GOLDEN TEXT: "I can do all things in him who strengthens me." (Philippians 4:13)

John Mark

Our theme today "IS FAILURE THE END?" is very timely. This is especially true when we consider the fact that there are far more failures in the world than successes. The character to illustrate this theme is well chosen. At first Mark made a flat failure but he came back to achieve one of the greatest successes recorded in the Bible.

His Contact With Early Christians

Mark had the privilege of living in a Christian home. We are told that his mother was deeply interested in the early Christian movement. She must have been a person of some means. More than once we are told of rather large groups gathering at her home. Her house must have been one of considerable size. The scholars are pretty well agreed that this was the home that contained the upper room which became famous because of the wonderful things that took place there. It was in this room that the Communion of the Lord's Supper was established on the night before the crucifixion. It was this room that Christ appeared to the ten Apostles—Judas had killed himself and Thomas was not present—on the night following the resurrection day. It was here later that the eleven Apostles and a number of disciples (the total was 120) assembled in a ten-days' prayer meeting service at the close of which the Holy Spirit was poured out. This marked the birth of the Christian Church.

So, we see that because of his Christian mother, the young man Mark had wonderful opportunities of coming in contact with the leaders of the early Christian movement and hearing their teaching at first hand. There can be but little doubt that these experiences helped to save him in spite of his failures at the beginning of his career as a Christian.

The first mention we have of Mark in the Scripture comes from his own pen. In chapter 14 verses 51-52 we are told of a certain young man who was with Christ and the Apostles on the night Christ was arrested. The young man was dressed only in linen cloth. The authorities tried to apprehend him. They caught hold of the garment and the young man fled naked leaving the cloth in their hands. The young man is not named in this connection, but most of the scholars are agreed that the young man here spoken of was Mark.

Mark's Experience As A Missionary

Barnabas and Saul (as Paul was then called) were leaders of the great Christian church at Antioch. A famine broke out in the land. The suffering was especially severe at Jerusalem. These two men went to Jerusalem as representatives of the Antioch Church to carry relief.

When their mission was fulfilled they went back to Antioch and John Mark went with them. Mark was a cousin of Barnabas. Not long after their return Barnabas and Saul went as missionaries to some foreign countries and they took Mark with them. They first went to the Island of Cyprus and from there sailed to the mainland. On arriving at Perga Mark left them and returned to Jerusalem.

Some months after Barnabas and Saul returned to the Antioch Church they decided to go on a second missionary journey. Barnabas wanted to take Mark but Saul would have none of him. They argued hotly over the matter and finally parted asunder. Barnabas took Mark and sailed for Cyprus while Saul took Silas and went to the mainland. At this point Barnabas passes out of Scripture narrative and we hear nothing more of him. The great Apostle's Hebrew name was Saul, so named after Saul, the first king of Israel. Both of these men belonged to the Tribe of Benjamin. Since Saul's work was primarily with the Gentiles he came to be known by his Roman name "Paul".

Mark's Failures

Mark thus had two failures marked up against him. On the night of the arrest of Jesus he had run away, but even at that he did no worse than did the other disciples. Then on the first missionary journey he got cold feet and turned back at Perga.

The fact that Paul refused to let Mark go with him and Barnabas on the second missionary journey must have been quite a disappointment to this young man. No doubt it was quite a shock to him to have Paul so dead set against him.

Some have tried to figure out why Mark turned back on the first journey. Various suggestions have been made. Some have felt that it was because of Paul's domineering spirit. He felt that Paul's attitude was going to get them into trouble. It is a known fact that after Mark turned back trouble did come. It was on this particular journey that Paul was beaten and stoned and dragged out of a certain place for dead. Mark was young and inexperienced and was not seasoned enough as a Christian to undergo such persecution.

Others think that the trouble arose over the fact that he disagreed with Paul and Barnabas over their doctrine and practices. Mark had for some years been an active member of the Jerusalem Church and this church was conservative. Many members of that church contended that Gentiles had first to become Jews religiously before they could be received into the Christian Church. They had to be circumcized, keep the law, etc. Paul and Barnabas were receiving Gentiles into the

Church without going through this procedure. Mark, because of his strict training along this line, did not like it, and thus turned back to Jerusalem. Let this all be as it may, we know that Mark did turn back and that Paul felt so keenly about it that he did not want him to go with them on the next journey.

Barnabas Was Right

Barnabas wanted to give Mark a second chance. He realized that there was something good in Mark. Barnabas seemed to have much talent along the line of judging what was in people. It will be remembered that it was he who greatly befriended Paul along this same line. When Paul was first converted he tried to associate with the other disciples but they would have nothing to do with him. They remembered how he had persecuted the Church and had had many disciples put to death. They feared him. Barnabas stood firm for him and got the other disciples to accept him. Now, we find him standing for Mark in spite of the fact that he had miserably failed. He wanted to give him another chance.

The Bible tells us that Barnabas "was a good man, full of faith and full of the Holy Ghost." The brief record we have of his life verifies this evaluation. It is true, so far as the records go, he dropped out of the picture. We cannot believe that he ceased his labors. Nothing short of death would have ever stopped a man of his calibre and consecration. There can be but little doubt that he saved Mark as well as Paul for the Christian movement.

Some feel that Paul also had something to do with saving Mark. They insist that Mark needed the type of treatment that Paul gave him as a matter of discipline. There may be some truth in that. The chances are that Mark was helped by both of these men—by the rebuke of one and the patience and faith of the other.

Paul And Mark Become Strong Friends

The Bible does not tell us how Paul and Mark got back together and settled their differences but many statements in the later writings of Paul show us that this did happen. For example in Colossians 4:10 we find Mark with Paul and the great Apostle making this statement of him: "Aristarchus my fellow prisoner saluteth you, and Marcus, sister's son to Barnabas (touching whom you received commandments: if he come unto you, receive him;)" Then in his last letter, II Timothy 4:11 we find Paul saying, "Only Luke is with me. Take Mark, and bring him with thee: for he is profitable to me for the ministry." This was not long before Paul's death and he and Mark had become such close friends that he wanted him with him.

Mark Succeeded In Spite Of Failure

As shown above, Mark made some miserable failures at the beginning of his Christian life. After these failures two possible lines of activity were left open to him. He could have quit trying. He could have given up in despair and washed his hands of the whole situation. Many people who fail do that very thing. The majority of the human race fail. Some of them drop out of the picture and we never hear of them again. Others make future efforts. They try again, and get lessons from their past mistakes which help them to succeed. They use their past failures as stepping-stones to higher things. This practice is so important

that we have many helpful sayings along this line. One of them, for example, is, "If at first you don't succeed, try, try again." We all remember the story of King Bruce of Scotland. He had been driven from his throne. His enemies were trying hard to take his life. Under the circumstances he became discouraged. He felt like quitting. In hiding from his enemies he had taken refuge in an old vacant farm house. While lying upon a pile of straw in a corner, he noticed that a spider was trying to spin a web across the open door. She tried once, twice, three times and on to six times without success. The king remembered that he had tried six times to regain his throne but like the spider had failed each time. He made up his mind that if the spider tried again and succeeded, he would make one last effort to regain his throne. The spider succeeded at the seventh trial and under the inspiration of his new resolution he made his seventh effort and also succeeded. Some one has said that you cannot keep a good man down. The reason for that is the fact that the good man keeps trying to get up until he finally succeeds. That is what Mark did. He snatched success out of failure; victory out of defeat.

People Who Work Will Sometimes Fail

No one can always be successful. Any person who does things is bound to fail sometimes. The one who never fails, never accomplishes anything. We all remember the words of the poet:

"He make no mistakes; took no wrong roads;
He never fumbled the ball.
He never went down 'neath the weight of a load;
He simply did nothing at all."

The Lesson For Us

We have our failures. There is one of two attitudes we can take toward them. We can accept them and surrender to them, or we can use them as discipline and training for better things. Those who have accomplished most for this world have failed at many points. Many times their failures have led to their greatest success. George Washington failed as a midshipman but became the father of his country and the first president of the U. S. Philip Brooks failed miserably as a teacher. He quit his school at mid-term, but he went out to become one of the greatest preachers this nation has ever produced. The enemies of Christ thought he failed. They nailed him to a cross, but he stepped from the cross to the throne of the universe. What appeared to be his greatest point of failure turned out to be his greatest height of success.

Have you failed, my friends—religiously or otherwise? Let the example of Mark's life inspire you to try again. Success awaits those who never give up; who never quit.

It often shows a fine command of language to say nothing.—Pacific Telephone Magazine

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