

Act 2 Prohibits Sale, Not Consumption

FOR the sake of those who have been impressed by the "wet line" that the one quart provision of Initiated Act 2, to be voted on in the November election, is a compromise on the part of dry leaders with the wets, the Arkansas Methodist would like to make this further statement. (See last week's issue) Prohibition forces are not encouraging the passage of a measure which prohibits drinking. That is a matter which is left to the individual conscience. The emphasis of Act No. 2 is the prohibition of the manufacturing, selling or giving away of alcoholic beverages. To define what is possession of such beverages for such purposes the maximum of one quart is specified by the proposed Act. To possess more is acceptable evidence that the beverage is being held for sale.

We would again like to call the readers' attention to the statement made in these columns last week that Act No. 2 is practically the same measure that has been enacted by local option elections on a county and township basis in many sections of the state. There are now 37 legally dry counties in the state and in all these the manufacture or sale of alcoholic beverages is prohibited and one gallon possession is permitted. To possess more is acceptable evidence that the beverage is being possessed for sale. It is significant to note that in the several dry counties where attempts have been made to allow again the sale and manufacture of alcoholic beverages, and possession of more than a gallon, not a single county has voted to make the change.

Dry forces will do well to have hope in this move of desperation by the "wets" who are attempting to shift the emphasis of Act No. 2 from prohibiting the manufacture and sale to the consumption of alcoholic beverages. It is not unlike the wets to try to confuse the issue. Whether or not they continue in business, legally, will depend in a large measure by the success they have in confusing the public. When the public learns that the real reason the wets attempt to keep it confused is to keep their pockets lined with the traffic's lush profits, then the public will be done with the whole business.

Means To An End

A STUDY of the conference and church calendar for the months immediately ahead indicates that the busy part of the church year is now before us. Much of the major emphases of the program of the church come with the nine month period that begins with September.

Among other things The Methodist Church is noted for its connectionalism and the greatness of its program. Indeed, some Methodists question the worthwhileness of such an extensive organization and heavy program. It has been our observation that in some situations where the program of the church has become an end in itself, the worthwhileness of the program is largely lost. When goals, quotas, prizes, reports, attendance, etc., become the ultimate ends, attendance, etc., become the ultimate then the emphasis has been misdirected. But when the church's program, be it a special day or a service of worship or a church social, is seen as a means to an end, then the program has been placed in its proper setting. May the program which Arkansas Methodism has accepted for this conference year be the means of extending the experience of the Kingdom of God not only among ourselves but among others.

"It Matters What We Believe"

LAST week, in this column, we discussed briefly the statement, "It matters what we believe about the home." We continue that discussion in this article.

We were saying in the closing paragraph of last week's article that what we believe about child training in the home is vitally important. In recent years there have been few subjects about which theories have changed so radically and so rapidly as have theories about child training. At times this series of theories seems to go around in circles and we find ourselves advised to follow a course we were advised to discontinue some years ago.

Despite this parade of theories and changing experiments regarding the intellectual, cultural and spiritual training of children, it is still our feeling that the primary responsibility for laying the basic foundations on which culture, character and spiritual development must be built rests unquestionably upon the home.

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

—Proverbs 22:6

There are some things that the home can do for the child better than any other agency on earth. It is true also that the home will largely determine the effectiveness of the aid given and training the child outside the home.

Because of the home's basic importance in any civilized society, what we believe about the broken home is extremely important. There are those who think lightly of marriage and consequently do not think of divorce as a serious matter. In such circumstances the trouble is not so much in the marriage as in the character of the parties being married.

There are some who enter marriage with the best of motives and intentions who later, for unexpected reasons, find it a disappointing, disillusioning experience. Unhappy marriages are often the result of misunderstandings and imaginary ills. Often faith in the possibility of a happy marriage relationship and a recognition of the unavoidable, life-long hurt that usually follows a broken home makes it possible for matrimonial differences to be solved and a happy home established.

It matters what we believe about the mutual consideration, mutual helpfulness and mutual understanding so necessary in a well ordered home. A practical application of the Golden Rule to experiences of married life would guarantee a happy relationship and destroy the possibility of a broken home. For two people to attempt to live together day after day, year after year on any other basis will be disappointing.

"Goodby Mr. Smith"

FEW individuals would be so naive as to believe that it is a mere coincidence that The "Temperance and Tolerance" Association of America has, just at this particular time, opened an office in Little Rock to promote the cause of "Temperance and Tolerance" throughout the state. The connection of this organization with the campaign by the liquor forces to defeat Act Number 2 is too obvious for one to be mistaken.

The special embarrassment of The Methodist Church in Arkansas with reference to the work of this organization in our state was that its Executive Secretary, Rev. Alson J. Smith, is a Methodist minister in good standing in New York East Annual Conference. Just why he was willing to place himself in this questionable position, of leading the "T and T" Association in Arkansas just now, perhaps he could best explain. He was doing this work here while on a Sabbatical leave for a year from his conference.

It happens, however, after a conference with Bishop Paul E. Martin, that The Rev. Mr. Smith has decided to discontinue his work in the interest of the "T and T" Association in Arkansas and in Louisiana as well. Arkansas and Louisiana make up the Episcopal Area over which Bishop Martin presides.

The dry forces in Arkansas, Methodists especially, are very happy to say "Goodby Mr. Smith." We hope any future visit you make to our state will be for a more worthy cause than that which seems to be represented by the part The "Temperance and Tolerance" Association is playing in helping the liquor forces in their fight to defeat Act Number 2.

When we say "Goodby Mr. Smith," that, of course, does not mean that the "T and T" Association — a more appropriate name would be "Tool of the Taproom"—has quit business in the state. It is altogether possible that the interests involved may find some other professed religious devotee to front for their cause. Under the circumstances, it is not at all probable that the new leader for this deceptive, misleading cause will be a regularly ordained Methodist preacher.

Why Coddle Communism In The United States?

IF the United States is to keep a standing army in Europe and spend billions of dollars to prevent the spread of Communism there, why coddle Communism in our own nation? If our boys, by the thousands must die in a bloody war in Korea to prevent the spread of Communism in Asia why not do something about Communism here in America?

If we justify the dropping of hundreds of tons of bombs on the cities of North Korea with the inevitable destruction of many civilians and much damage of private property, why be so careful of the civil and social rights of Communists in America?

If this is war and we are justified in considering aggressive Communism elsewhere a deadly enemy of justice, personal liberty and political freedom, we should recognize that aggressive Communism in America is of the same pattern and is potentially just as dangerous, and much more so in proportion to the numbers involved, because Communists here are enemies behind our line of defense.

A bill is now before Congress which is intended to limit Communism in America. This bill is overdue.

Are We Forgetting Our Youth In Uniform? ❖

By D. STEWART PATTERSON

BEFORE this article reaches you in print, thousands of our youth will be on their way to join other thousands of youth already in uniform.

Mobilization is a big, dominant word of the moment. It means men, material and military concentrations.

But more important, it means our youth, and almost of a certainty, *your* youth—those from your home, your church and your community.

To them it means leaving home and home environment. It will mean, all too often, loneliness and a feeling of being unwanted by other communities. It will mean anxiety, uncertainty and "hard going." Of course, for some of these and still others, it will mean adventure and a "Cooks Tour" as well as satisfaction for performance of duty in time of great national need.

And for you, and the home church, it will mean the facing of the question: "Will we forget these youth in uniform?"

The answer is, of course, that we dare not. But the facts seem to be that collectively, at least in more quiet times, we have forgotten the service men and women.

A national weekly magazine recently assigned a correspondent to make a survey to find out the attitude of the American people toward service personnel. The results of the survey were disturbing. If you read the story in the August 20, 1950, issue of "This Week," you will recall some of the conclusions: (1) Many servicemen feel that civilians and civilian communities dislike and distrust them; (2) in some communities even churches were not overly receptive, or cordial to service personnel; (3) in other places, restaurants, theaters and business concerns evidenced "shabby treatment" of the men; (4) and, all too often, community recreational centers for service men, notably the U. S. O., have been closed.

But the undesirable places rarely close, and their lure is always extended to the soldier, the sailor and the air man seeking "some place to go," when off duty or in a strange community.

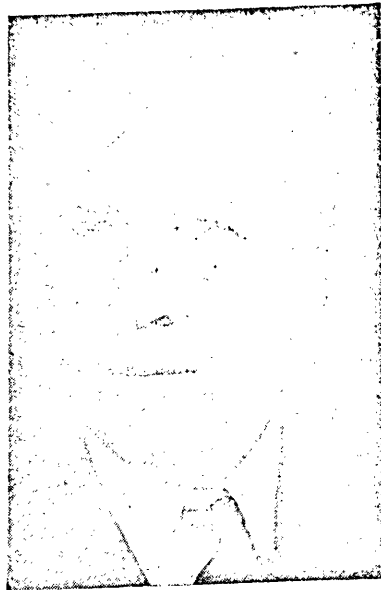
What the young soldier of today wants and needs, says one observer, is a handshake, not a handout.

Today's military cannot be characterized as "an aggregation of professionals and uniformed toughies." It is a cross-section of every American community. But whatever they are, they are American youth and as such should be given every opportunity for clean wholesome associations and recreation; for friendships in a decent environment; and for participation in community religious programs.

Here is a home-front situation which the church cannot avoid. It is more than a responsibility—it is an opportunity.

Dr. Sherwood Gates, Deputy Executive Secretary of the President's Committee for Religion and Moral Welfare in the Armed Forces puts it clearly:

"We must help the young men and women of the military feel that they are not merely checkers, or chess men, being placed here and there, but that they are a very real part of



DR. D. STEWART PATTERSON,
Executive Secretary, The Methodist
Commission on Chaplains

America, of the community life wherever they find themselves.

"The churches have an inescapable responsibility and opportunity for a service which is vital not only to our present safety, but to our future welfare or existence. Who better than the churches can interpret American life and ideals, particularly those churches in the small communities as they come in contact with the youth who come from the large metropolitan areas and have never experienced a community life as it is found back across the nation?"

"Further, the local churches and communities must not wait for or depend upon outside agencies. You cannot import hospitality and friendship. Supplemental aid may come from nationally organized effort, but it is the local group and the local church which has the basic

responsibility."

There are two focal points of activity today—the training camps, some of them now being reopened, where thousands of reserves, draftees and recruits, will be given intensive training; and, ports of embarkation. Communities and churches adjacent to these great, sprawling installations will once again meet the impact of thousands of troops who, in whatever free time they may have, will crowd the communities.

Added to the men themselves will be thousands of dependents. It is reported that 1 out of every 3 service men is now married. Their families will want to be with them as long as possible. As in the past, so it will be again, that wives and children parents and other relatives will "want to see Joe Off." Where can they stay? Where can they meet Joe? Where can he take his family for a visit of a few hours? Where can he go to church for families will not be permitted on bases?

These are the problems the church, and individual local churches are facing now—not in the future.

In 1941 The Methodist Church recognized that something must be done to assist our churches adjacent to these large centers of military concentrations. Under the direction of the Council of Bishops the Methodist Committee on Camp Activities was organized. Through this Committee some financial aid was channeled to the Bishops of the various Areas, who in turn sent it to those places in their Areas where help was needed.

Through this Committee and this aid a considerable number of local churches were able to maintain centers for service personnel and otherwise provide for them in various church activities. In some situations, our Methodist churches, and often only small ones, were the only churches near the military establishments, and without additional financial assistance could never have rendered a greatly needed ministry to the service personnel.

What is your part in all of this?

Sunday, October 1, will be observed as World Communion Sunday. On that day throughout The Methodist Church an offering will be taken for the Fellowship of Suffering and Service. It is from this source, and this source only, that the Methodist Committee on Camp Activities receives its support. That is why it is important that the offering, one-fourth of which will go to Camp Activities, be a very generous one. The balance will go to the Commission on Chaplains which also receives one-fourth, and to the Committee on Overseas Relief which receives one-half the offering.

❖ Where The Gospel Meets Problems In Japan ❖

By JOHN B. COBB, Tokyo, Japan

LAST week I visited the Sanin Section. "Sanin" really means the Shady Side of the Mountains; in other words, the section north of the mountains in western Honshu. After thirty-two years in Japan it was my first time in Tottori and Ehime Prefectures. The Rev. H. Kimura and I travelled together. Incidentally, there is not a Protestant missionary located in any one of these provinces at the present time...

Our first stop was in the city of Tottori, where we wished to inspect the new church building recently erected with help from the U. S. to replace the old one destroyed during the war. The pastor joyfully reports a very great increase in church and Sunday school attendance and great progress in every phase of the work since they entered the new building about three months ago. Congregational missionaries lived and labored in this city for many years, and this is probably the strongest church in the Sanin section.

In the afternoon we pushed on to Kurayoshi, where we found a very active, efficient pastor

serving in a most dilapidated old Japanese house which was remodelled into a church several decades ago. In spite of rain which turned into sleet and then snow, we had a group of forty or fifty students out for an afternoon meeting and then an earnest group of about sixty for the evangelistic service in the evening. What a boon a new church building would be to this group!

Our program included two all-day meetings, one in each prefecture, with the pastors and with representative laymen. I believe there are eleven Christian workers in Tottori Prefecture and only six or seven in Shimane. However, the laymen turned out in force in Shimane, some coming three hours by train, and we had seventy or eighty at our retreat there. The purpose of the retreats was to plan together for the evangelistic program of each prefecture. There was a real spirit of prayer and consecration and the representatives from widely scattered and isolated little churches received real inspiration from the fellowship.

A high point in our week was the evening in Yonago. Here the pastor literally "drummed up" his crowd, for he went out in true Salvation Army

style with a big bass drum to announce the services. The "church" is an ordinary Japanese house where a couple of 12-by-12-foot rooms constitute most of the "auditorium." People jammed in until we had about one hundred thirty seated on the floor and others who could not get in were standing about the entry. They were a most inspiring, reverent, and attentive group. I talked for thirty-five or forty minutes on how Christ can supply our deepest needs. Then Rev. Mr. Kimura spoke for about an hour. Many raised their hands asking for special prayer.

The primary occasion for our visit to this region was the dedication of a "church" at Yasuki in Shimane Prefecture. The "church" is a small Japanese house which has been purchased and slightly remodelled so as to provide a worship place on Sundays and a day nursery the rest of the week. This is the first time there has ever been an organized church in this town of 10,000. The mayor of the town was out at the service and gave a brief message. The beginning of this work is itself a thrilling story. More than fifty years ago a young Japanese boy, named B. Yada,

(Continued on page 7)

THE DEVOTIONAL PAGE

REV. ROY I. BAGLEY, Editor

FROM THE BOOKSHELF

The Methodist Church is the youngest of all the great Christian bodies, yet is the largest of all the churches that enjoy no favored connection with a political state . . .

The Methodists of the world have never been as close together as they are now, and what has been done is a prophecy of what may be done in the years ahead . . .

While it may be years before we know any large Protestant union, we have in our Methodist churches around the world people who have known the same experiences, speak the same religious language, and belong to the same family. Taking advantage of this natural and deep sense of fellowship, it may be possible to make immediate use of the Methodist brotherhood in the formation of racial understandings and national agreements . . .

A denominational organization functioning on a world level can easily point the way to an interdenominational organization . . .

The leaders of the Reformation were not conscious of breaking the unity of the church, but they were seeking to recreate the true church . . .

The homeland of Methodism is the British Isles and Methodism everywhere cherishes the memory of its origin, but Methodism could never be retained within its birthplace . . .

It is an interesting fact that the Methodist movement, British born and British in character, made its greatest advances in America . . .

—From THE METHODISTS OF THE WORLD, by Bishop Ivan Lee Holt

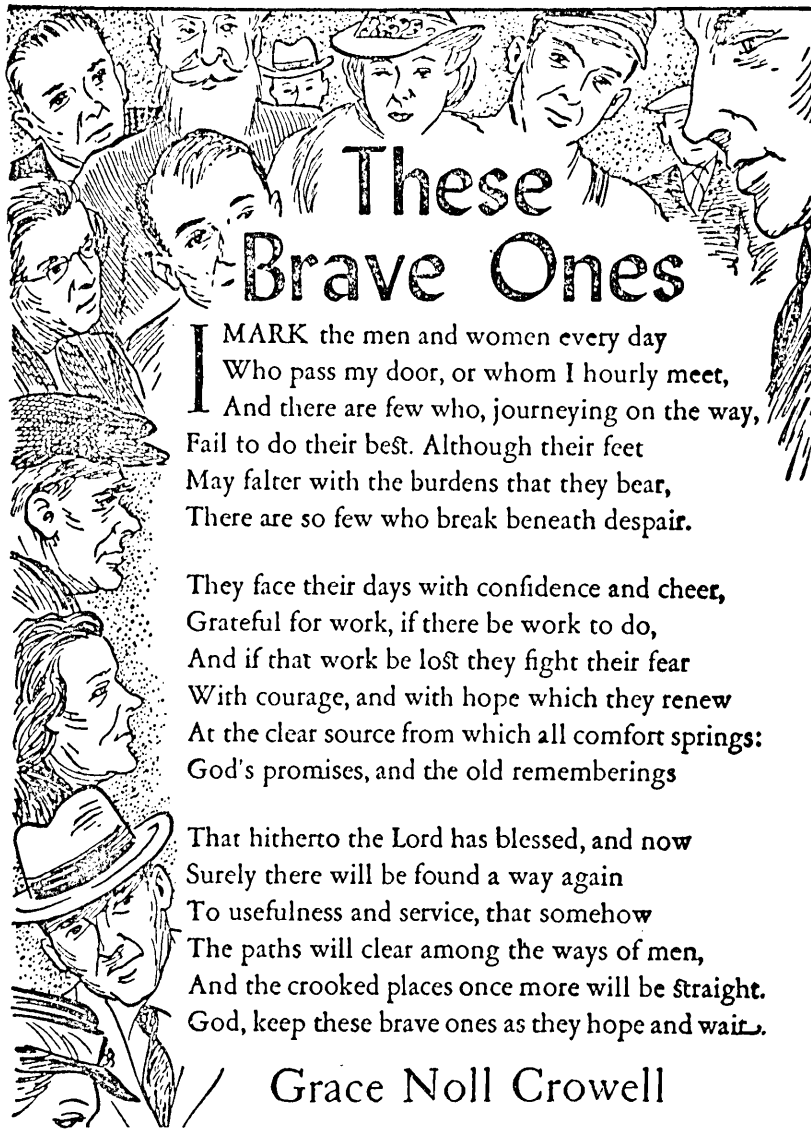
OUR STANDARDS ARE SHOWING!

One of the most revealing things about a person's character is how he measures the greatness of another. In judging others a person reveals his own high standard of values or his failure to appreciate true greatness. The latter was true when the enemies of Jesus said, "Save yourself and come down from the cross." (Mark 15:30)

That statement revealed the importance Jesus' enemies would have given to physical well-being if they had been in his place on the cross. We do not have to deride Jesus as they did to show what we think of physical well-being. We might reveal such a thing by being unwilling to oppose injustice in our own community.

The priests and scribes believed in a religion that would work magic, and so they expected Jesus, if he were really the king of the Jews, to be able to save himself from the cross. God does not guarantee that his strength will save us from a cross, but it does enable us to bear it with courage and poise.

Those passing by the cross poked fun at Jesus, but their words revealed failure to recognize enduring greatness. They could appreciate the greatness of the Roman legions and the magnificent temples, but they



These Brave Ones

MARK the men and women every day
Who pass my door, or whom I hourly meet,
And there are few who, journeying on the way,
Fail to do their best. Although their feet
May falter with the burdens that they bear,
There are so few who break beneath despair.

They face their days with confidence and cheer,
Grateful for work, if there be work to do,
And if that work be lost they fight their fear
With courage, and with hope which they renew
At the clear source from which all comfort springs:
God's promises, and the old rememberings

That hitherto the Lord has blessed, and now
Surely there will be found a way again
To usefulness and service, that somehow
The paths will clear among the ways of men,
And the crooked places once more will be straight.
God, keep these brave ones as they hope and wait.

Grace Noll Crowell

WHAT ARE YOU LOOKING FOR?

O God, thou art my God; I seek for thee;
My spirit thirsts for thee; my flesh yearns for thee,
As in a dry and parched land where no water is;
So have I beheld thee in the sanctuary,
While seeing thy power and thy glory. (Psalm 63:1-2)

EVERY person is searching for something. Too often we are like a tired child, we want everything and nothing pleases us. When we lose the spirit of quest we lose the thrill of living. The disillusionment comes when we mistake a minor objective as being the goal of our lives. It seems if there is one goal that we could set that would come nearest fulfilling our quest it would be the goal of happiness. Jesus placed happiness high on the scale of our values, "If ye know these things, happy are ye if ye do them." (John 13:17) The Sermon on the Mount points to that same truth as He describes the blessed man.

Happiness is not to be interpreted in a passing fancy or an emotional state. These may have some influence upon us but happiness is far deeper than that. This blessed state that Jesus spoke of was not a passing moment dependent upon sur-

roundings but upon a depth of spirit that was able to see even in the trials a foundation that never fails. Right here is the crux of the matter for when the tide of life flows against us we feel left out and happiness is gone.

To mistake a time of gaiety as happiness is to build our lives upon ropes of sand. When the time of gaiety has passed we find ourselves trying to warm that glow of happiness by sitting over the dying embers of a past experience. One of the fallacies in the liquor advertising is that here is a warm fellowship that is abiding. If this is the basis for fellowship then fellowship is built upon an insecure and inadequate foundation for this time will pass and there is nothing left of that experience when life was not at its best.

Then to mistake financial security for happiness is a sad mistake. We do not believe in the vow of poverty, but to mistake financial security for happiness is to build upon a foundation that can be swept away. Material possessions do not preclude happiness but to build happiness on that flimsy foundation is to find time goes on that is unstable, and will fail in the hour of real need.

Others mistake social prominence

and popularity as happiness. Every person wants recognition and to be accepted by his fellows, but to say that this is the basis of happiness is to miss the mark. When our happiness is based on this it is like drinking from the briny ocean, our thirst is only increased. In our quieter moments we know that though we may have won the approval of others that something is missing when our happiness is dependent upon this.

Each transitory thing in turn falls by the wayside when we weigh the depth of happiness for which our eternal spirits cry out. We do not know what brought these words from the poet's lips but we do know that he has struck a common note in all our experience. We want more than "shadowy" things to build our lives on. We want a foundation as adequate as the early Christians that though they were persecuted died with the praise of God on their lips and a peace in their hearts.

The Psalmist found this profound depth in his meditation upon God. He realized the barrenness of his soul and then turned to find that which would make it a verdant garden. He sought the power and the glory of God that he had witnessed in the sanctuary. He sought the quietness of His presence that he had experienced in the evening as he thought upon Him. He had found the answer!

PRAYER FOR THE WEEK

Father of Love, we pray for the peace of our world. We pray for peace with justice and mercy for all peoples. We pray for the leaders of our Christ in a confused hour. We pray for those who have been placed in positions of importance, may they be men sufficient for the responsibility that they have assumed. We pray that each Christian may realize his important contribution to the peace of the world by seeking that peace that passeth all human understanding in his own heart. May strife between neighbors cease. May men learn to live together in their own communities in such a way that it may inspire us to a greater effort to live together in our world as we ought to live. Forgive us if we compromise with evil and injustice and keep us ever walking in the pathway that will lead men to Christ. We pray in Jesus' name. Amen.

Is your strength used in the search for the transitory? These passing things may have some momentary influence on our lives but the deep and blessed fellowship with God does not pass with the whim of the crowd nor the fancy of a high moment of emotional experience. The Psalmist had fixed the point of our quest when he cries, "O God, thou art my God; I seek for thee."—R. B.

It is the experience of all of us who have worked long in the child guidance field that most of the more serious mistakes which parents make, they make out of deference to prevalent cultural attitudes and from fear of being criticized by relatives and neighbors.—Luther E. Woodward, "Spiritual Values of Family Living," Survey, 6-50

The Arkansas Methodist

PUBLISHED EVERY THURSDAY
Except the Weeks of July 4 and December 25

SUBSCRIPTION PRICE, \$1.50 PER ANNUM
Retired Ministers and Wives of Deceased Ministers
of the Little Rock and North Arkansas Conference
Complimentary

Office of Publication, 1136-1137 Donaghey Building
LITTLE ROCK, ARKANSAS

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OWNED, MANAGED AND PUBLISHED BY THE
METHODIST CHURCH OF ARKANSAS

COMMISSIONERS
Little Rock Conference—J. S. M. Cannon, J. L. Hoover,
O. C. Landers, Fred W. Schwendimann, Arthur Terry,
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Entered as second-class matter, January 31, 1908,
at the Post Office at Little Rock, Ark., under the Act
of Congress of March 3, 1879. Acceptance for mailing
at special rate of postage provided for in section 1103,
Act of October 3, 1917, authorized September 12, 1918.

When asking for change of address, please include
charge key number, former address, new address and
name of pastor.

Articles other than editorials do not necessarily reflect
the opinions of the editors of the Arkansas Methodist.

CHRISTIANS IN KOREA

Ecumenical Press Service

Since the North Korean invasion of South Korea began on June 25th, over 200 Protestant missionaries stationed below the 38th parallel have been evacuated to Japan, according to reports received by the Foreign Missions Conference in New York City. Approximately 20 missionaries have remained in Korea, with six American Methodists incommunicado behind the North Korean battle lines. The Methodists, three men and three women, were stationed at Kaesung (Sondo), about 50 miles northeast of Seoul.

Writing from Tague, August 9th, Rev. Edward Adams, Presbyterian USA Missionary, declared that "some three or four hundred pastors and their families have congregated in Taegu" after fleeing from Seoul and intermediary points. An equal number, Mr. Adams continued, have come into Taegu from the west coast of the peninsula. With the aid of Church World Service supplies, a refugee center has been opened up for these Korean Christian leaders at Kampo, sixty miles north of Pusan.

Mr. Adams declared that the National Christian Council of Korea was "completely disorganized," with Dr. H. Namkung, Secretary, and other national members of the Council caught behind the Communist lines. Another missionary reports that the Vice-Chairman of the Korean Republic's Legislative Assembly, a Presbyterian elder, has been executed.

No further word has so far been heard from indigenous Christian congregations behind the Communist battle lines, but according to Dr. John C. Smith, Presbyterian (USA) Mission Executive, some indication of the fate of these groups might be drawn from the experience of the congregations north of the 38th parallel. Since 1946, Dr. Smith said, an estimated two thirds of the North Korean Christian leadership and half of the North Korean Christians have fled south of the 38th parallel. Those pastors remaining in North Korea were required to pledge their support to the North Korean regime. Although the number of church services and meetings were restricted by government order, North Korean pastors report well attended services and an increased interest in evangelism.

Those missionaries staying in South Korea have been devoting their time largely to emergency relief work among the refugees streaming in from the North. Mr. Adams reports distributing wheat, beans, flour and lard to refugees at Kimshun along with "a very excellent tract to hand out with the food."

While the fighting is still in progress in Korea, mission leaders are planning a renewal program for the beleaguered country provided the North Koreans are pushed back to the 38th parallel. Outlined by Dr. Rowland M. Cross, of the Far Eastern Office of the Foreign Missions Conference in the August issue of *Advance* (Congregational), the program includes a strengthened National Council to breach some

NEWS AND NOTES ABOUT FACTS AND FOLKS

REV. W. C. LEWIS, pastor at Washington, Hope District, is in the hospital at Nashville, where he underwent surgery Monday, September 4.

REV. JOE H. ROBINSON, pastor at Strong, will be the devotional speaker over Radio Station KDMS, El Dorado, 10:05-10:15 A. M., September 11-15 and over Radio Station KELD, El Dorado, 11:00-11:15 A. M., September 11-14.

AMONG those attending the Tulsa Evangelistic Conference this week from the Hope District are Rev. E. D. Galloway, district superintendent, and Rev. J. M. Hamilton, Hope pastor, and Rev. Mark F. Vaught, Mena pastor.

REV. J. W. MOORE, pastor at Caraway, writes: "Our work is moving along very well. Our meeting will begin on Sunday, September 3, and will continue through two weeks. I will do the preaching."

THE following notice comes from Church World Service Center: "After September 8, please send your gifts of clothing, bedding and shoes to our new address, Church World Service Center, 1200 North Rock Hill Road, Ladue 17, Missouri. We count on your continuing support." Church World Service Center is a unit of Church World Service, Inc., the relief agency of more than twenty Protestant denominations.

REV. J. L. DEDMAN, district superintendent of the Pine Bluff District, writes: "This is to get notice to you and our friends throughout the state that our address is changed from 1402 Pine Street to 2719 Cherry Street, Pine Bluff. The District has sold the old district parsonage and has bought a new building which will be a credit to the District and a lovely place for the district superintendents of the Pine Bluff District to live in from here on for a long time."

MISS DOROTHY GILBERT of Jonesboro and Elvin T. Edgar of Flomaton, Alabama, were married in the First Methodist Church, Jonesboro, on Sunday, September 3, at 5:30 p. m., Rev. A. B. Tanton, pastor of the First Methodist Church, Flomaton, Alabama, performing the ceremony. Miss Gilbert has been serving as Youth Director of the First Methodist Church, Ft. Smith, and Mr. Edgar is a ministerial student in Vanderbilt University.

ON the heels of news that American Protestants are to issue a daily newspaper under the editorial leadership of the Rev. Dr. Robert W. Searle, it is announced in Kansas City, Mo., that a Catholic Lay body has been organized to begin the issuance of a Catholic-directed daily "to cover news from a religious standpoint." It will be a competitor in the regular daily newspaper field, will be known as "The Sun Herald," and will have Robert Hoyt, of Denver, Colo., as principal editor.

DURING the month of August at First Methodist Church, Texarkana, while the pastor, the Rev. Fred R. Harrison, was on vacation, the following occupied the pulpit at the morning

of the postwar divisions among Christians which have been "scandalous and a disgrace to the church."

To meet the challenge of Communism, according to Mr. Cross, "a social type of Christianity" must be developed . . . "a comprehensive rural reconstruction program . . . and community centers adapted to the needs of the city and industrial people." Dr. Cross also noted that prior to the North Korean invasion, the Christian community had completed plans for a \$120,000 radio station at Seoul to broadcast the Christian message not only to the South Koreans, but north of the 38th parallel.

Founded in 1884 when the first American resident missionaries arrived in Inchon, the port of Seoul, the Korean Christian community includes nearly 400,000 Protestants and 200,000 Roman Catholics. Missionary work, prior to the invasion was carried on predominately by American churches, with British, Canadian, and Australian churches also represented in the field. hour: August 6, Rev. James Robert Scott; August

WESTERN UNION

1950 AUG 31 PM

THE ARK METHODIST

Please announce "Three hundred new Reserve Chaplains asked for by Air Force and three hundred by Army. These to come from various denominations and to be younger men with no previous Chaplaincy experience. Some for immediate service and others as may be needed in succeeding months. Must not have attained thirty third birthday and must have completed college and seminary. Appointments in grade of First Lieutenant. Methodist applicants should contact Methodist Commissions On Chaplains, 100 Maryland Avenue, N. E. Washington, DC."—Methodist Commission On Chaplains.

13, Rev. E. D. Galloway; August 20, Dr. Matt L. Ellis; August 27, Dr. E. T. Wayland. Early this summer a Carrier air conditioning system was installed to cool the sanctuary. This led to the plan to have morning services while the pastor was on vacation. A new heating system has also been placed in the church.

VELLORE Christian Medical College and its associated hospital in Vellore, South India—institutions operated by two score Christian missionary boards of the United States, Canada, and Europe—expects to raise one million dollars for new buildings and equipment during the next five years. The College and hospital have long been noted for the training of women doctors in surgical and obstetrical care, and in the pioneer treatment of leprosy. In its new program, it will train both men and women for the medical and nursing professions. Its new equipment will enable it to meet the degree requirements of Madras University with which it is now affiliated. Miss Florence Taylor, dean of the School of Nursing, and Miss Annamma Mathews, teachers of nursing arts at the college, are now in the United States.

OPPORTUNITIES in the field of missions at home are being offered by the Methodist Church to fifty young college graduates who are chosen as the first "U. S.—2's" (missionary service in the U. S. A. for two years). The U. S.—2 plan is sponsored by the Woman's Division of Christian Service of the denomination. Although most of the work calls for women, a limited number of young men will be included in this group. Types of work are teaching in home missions schools, group work in community centers, kindergarten and nursery school work, and social-religious work in rural and city projects. Rural church and community workers and nurses will be recruited. Candidates should have a bachelor's degree, high scholarship, practical skills, ability to work with people, and good health. Persons interested should write the Department of Personnel, Board of Missions, 150 Fifth Ave., New York 11, N. Y.

THE REVIVAL BEGINS IN THE CONGO

(Continued from page 11)

of Israel and also of the Christians here for the future of Africa, as he poured forth the prayer of Mordecai for the saving of the Jews.

Now the Conference has closed . . . That confidence was expressed again on Sunday by the dedication of youth to the service of the Church. I had just ordained Marc Nelis as an elder, thus completing his last step in the journey towards the ministry. Forty-two young people followed him to the altar to take their first step before the Conference. At the time of the visit of Mr. Chimbadzwa from Rhodesia they had pledged themselves to serve as ministers or teachers in the work of the Church. Now they came and sang their purpose.

With such resilience of spirit and such consecration of life we can dare hope for the realization of the prayer that was in the song Frederic brought to us.

CURRENT NEWS IN THE RELIGIOUS WORLD

Selected from Religious News Service Releases

Russian Church Leaders Protest To UN

Russian Orthodox Church leaders have cabled the United Nations protesting United States bombing attacks in Korea and calling for an "immediate settlement" of hostilities in that country, a broadcast from Radio Moscow said. The message was signed by Patriarch Alexei of Moscow and by archbishop and metropolitans of the Church, according to the Moscow report. It said that the protest referred to the "inhuman destruction of the peaceful population of Korea by American aircraft." The Orthodox Church officials, the transmission said, made an urgent call "for cessation of violence and bombing, for withdrawal of foreign troops from Korea and for the complete ending of the illegal war."

Canadian Church Report Asks World Government

A system of world government to ban war is proposed in a report on "The Church and International Affairs," to be submitted to the General Council of the United Church of Canada which meets in Toronto Sept. 12. The report was prepared by the board of evangelism and social service. "The time has come," it states, "when in this politically new and contracting world it should be possible on spiritual foundations to build, organize and administer, all over the earth, a system of law and government that would effectually outlaw war. Peoples or governments unwilling to accept such a system, at first, should be granted permission to do so at a later date."

Wants Religious Freedom Condition For Spanish Loan

Congressman Charles R. Howell of the Fourth New Jersey District has informed the Council of Churches of Greater Trenton that religious freedom should be made a condition of any loan granted to Franco Spain. Rep. Howell's statement came in response to a protest filed with him by the Trenton church federation following action by the U. S. Senate in voting a \$100,000,000 loan to Spain. The House must still act on the proposal. Through the Rev. J. Courtney Hayward, president, the Council of Churches charged that religious freedom to Protestant and Orthodox Churches is prohibited in Spain. Masonic bodies, Mr. Hayward said, also are denied the right to function.

Church Members Ask President To Abolish Liquor Business

Members of the Fifth Avenue Baptist church at St. Petersburg, Fla., adopted a resolution calling on President Truman to abolish the alcoholic beverage business both at home and in the armed forces in view of the "gravity of the present position of our country in world affairs, particularly in the Far East and Korea." Citing as precedent the action in World War I by President Woodrow Wilson, the resolution requested Mr. Truman to declare a state of semi-emergency and ban the liquor trade. A spokesman for the Petersburg, a central agency which often speaks for the Protestant churches of the city, said the action was taken solely by the Fifth Avenue Baptist church. However, he

ISN'T IT A LITTLE LATE?



said, the matter will probably be placed on the agenda at the September meeting of the executive council.

Atlanta City Council Asks National Prayer Day

The Atlanta, Ga., City Council is following the lead of ministers in this area and petitioning President Truman to designate a Day of National Prayer for "aid and guidance in the present international crisis." Councilman Wayne Blanchard, author of the resolution passed unanimously by the Council, quoted the Bible passage in which the Lord promised to hear the prayers of those who "humble themselves, and pray, and seek my face and turn from their wicked ways."

Episcopal Laymen To Spearhead Education Program

A new approach to Christian advance will be launched this fall when several thousand specially trained laymen will visit Protestant Episcopal parishes from coast to coast to tell members of the church's 1951 program. An announcement by the denomination's headquarters in New York said that "back of the educational campaign is the conviction that in a world of turmoil, menaced by atheistic Communism, the only safety lies in a world converted to the principles of the Christian religion." The campaign will be launched at a conference in Greenwich, Conn., Sept. 8-10, at which church officials will give a course of instruction to 30 picked lay workers. These workers will be prepared to train others to present the church's program.

100,000 Laymen Attend German Protestant Conference

A united approach by Christian laymen in meeting present-day world problems was stressed at the

German Evangelical Church Day conference at Essen, Germany. With about 100,000 persons present, the meeting was called the most powerful gathering of laymen in German Evangelical Church history. Dr. Reinold von Thadden, president of the German Evangelical Church Day movement, told the conference that the Church today must once more fight to preserve the genuineness of its faith, and bear witness before the whole world to God's truth, justice and love. He said that laity was fully determined to take up this fight, revising outmoded opinions of the past and bringing into united action the volunteer forces of the Evangelical world. At a preliminary press conference attended by 200 German and foreign newsmen, Dr. Von Thadden described the movement as the "apostolate of the Evangelical laity, aimed at blasting the ghetto in which the church lives and opening wide the gates into the world."

Southern Baptists Plan Anti-Alcohol Campaign

Plans for a denomination-wide emphasis on the alcohol problem during 1952 were launched at Ridgecrest, N. C., by Southern Baptist leaders. The fifth annual Conference on Christian Living, sponsored here by the Social Service Commission of the Southern Baptist Convention, explored an anti-alcohol program to be recommended to the Convention. Dr. Hugh A. Brimm, secretary of the Commission, said, "We hope to utilize all of our denominational organizations, papers and magazines, schools and mission agencies in focusing attention on the alcohol problem. We are interested in our church re-Convention, explored an anti-alcoholics and to alcoholics themselves," he said. "The church should play the role of educator, disseminating

facts and information about alcohol.

House Chaplain Prays Daily For Peace

Dr. Bernard Braskamp, chaplain of the United States House of Representatives, has prayed for peace every day since the invasion of Korea June 25. The chaplain says he will continue to mention peace in every prayer with which he opens the sessions of the House until American fighting men have been called home. "I mention peace in every prayer because I think that it is the thing that all members of the House keep uppermost in their minds," said Dr. Braskamp, "and it certainly is the thing uppermost in the hearts of all Americans. I am praying not for peace at any price," he added, "but for a just and righteous peace that will enable men to lay down their arms for all times."

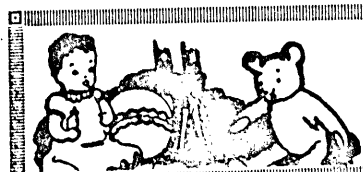
Soviet Group Proclaims Struggle Against Christianity

A plenary session of the Soviet Society for Political and Scientific Research has decided to launch an intense struggle against the "medieval Christian outlook," the Leningrad Radio announced. The broadcast quoted the society's chairman as saying that the struggle against the Church must be waged on an entirely scientific basis. For this purpose, the chairman was quoted, a half-million propagandists will be sent to all Soviet republics with anti-religious films, and 20 million pamphlets will be circulated. "The struggle against the gospel and Christian legend must be conducted ruthlessly and with all the means at the disposal of Communism," the society's chairman said. The society is the successor to Bezbozhnik, or the Godless Society, which was officially dissolved in 1942. This was shortly before the dissolution of the Comintern, which has since been replaced by the Cominform.

Convict Addresses Church Youth Group

A convict and a former convict told 100 teen-age churchgoers at Atlanta, Ga., that "nothing but evil can result from drinking or taking dope." Speaking at a young people's session in First Baptist Church, Robert D. Echols, currently serving a two-year sentence in Fulton County, told boys and girls how alcohol led him to commit "a crime I wouldn't have dreamed of committing if I hadn't been drunk." Fred Garland, travelling evangelist and editor of The Soul Winner, told the group he "started a life of crime with a social drink back in high school and late became a dope fiend." Now conducting a revival at Gleaners Baptist church here, Mr. Garland for 14 years was a prisoner in a New York State penitentiary. Program director and head of the youth group is the Rev. Bill Allison, Fulton County chaplain, who does a great deal of work with prisoners in this area. The program was a part of the annual week of study at Baptist churches in Greater Atlanta.

To cultivate the sciences without loving mankind is to light a torch and close the eyes.—Chinese saying, quoted in Le Digeste Francais, Montreal, Canada. (Quote translation)



THE CHILDREN'S PAGE

ANNIE WINBURNE, Editor



IN STORYLAND

A NEW GAME

Percy Saunders had come up to Perryville to spend a week. He had been there just 12 hours, having come the night before, and he had already been classified and pigeon-holed by the Goodrich twins, his country cousins, whom he was visiting. He couldn't climb a tree; he couldn't swim; he threw a ball like a girl; the delights of using a sling were unknown to him; and—he had to go to bed at half-past seven! As he was a year older than the twins, who were eight, this last was too much.

After breakfast the three boys went out to the barn, where the twins ran up ladders and walked the narrow crossbeams 30 feet above the ground as unconcerned as if they were on the ground.

Percy caught his breath. "Oh, I wish I could do that! I'd love to do all those things, but mamma won't let me because it makes me dizzy."

"Oh, it's easy. See me fly." And Albert took a flying leap of 15 feet into the hay, followed by his brother.

Then they compared muscles, and found that Percy's were "awfully flabby." Their own were like iron. But showing off soon palled on all three of the boys, and they began to wonder what they could play.

"I made up a game the other day," said Percy, in the slow, sober tones that had struck the twins as so curious. They chattered as fast and as shrilly as monkeys themselves, in spite of their mother's hourly protests.

"Did you?" said Albert. "Out of your own head?" said Herbert.

"Oh, it's easy. I often make 'em up," said Percy, delighted to have an impression on these athletic boys, who could do so many things which he could not, although he was so much older.

"Tell us how you play it," said the twins together, eager for some novelty.

"Well, it's a kind of tag. I'll be it and I'll start to run after you just the same as I would in tag." As he spoke the twins, who had been lying in the barn, jumped to their feet and ran out of the barn. "Hold on," said Percy. "I must tell you something about it first. As I run after you I holler out a letter of the alphabet, like C, and then if you think of an animal whose name begins with C, and shout it, I can't tag you; but if you don't shout, then I tag you, and you're it, and must run after the others and holler out a letter. It must be some animal; or, if you choose, you can call out flowers. But it must be either animals or flowers or countries or fruits; you mustn't mix 'em up in the same game. Now start, and I'll follow!"

"I hope he says the same letter again, because I've got a fine animal all ready," said Herbert to Albert.

The boys had not run 50 feet before they found that, whatever else Percy could not do, he certainly could run. He was almost upon



HAPPY SUMMER DAYS

*We have happy times together
In the warm and sunny weather,
With a picnic in the park.*

*All the family and Rover
Help to do their part and over,
For this happy sort of lark.*

*We have chores at home, remember?
In September or December,
So we hurry home at dark.—A.E.W.*

Herbert before he shouted, and then he yelled "C" as before.

Herbert waited until Percy reached out his hand to tag, and then he shouted "Seal!"

"Tag!" said Percy, with a burst of laughter.

"That's not fair," said Herbert. "I said 'seal' before you touched me."

"But seal doesn't begin with a C; it begins with an S," said Percy, soberly.

"How about sealing? Isn't that c-e-i-l-i-n-g?"

"The plaster one is, but hunting the animal isn't," said Percy with authority.

"He's right, Bert," said Al, who had run up. "You're it."

"Very well," said Bert. "Ready."

And the two fled before him. He pursued Percy, who ran fleetly out into the road. After a long chase, Percy stubbed his toe, and Herbert gained enough on him to call out "G."

"Gnu," yelled Percy. But with a derisive laugh, Herbert closed on him and tagged him.

"I didn't say N; I said G."

"And I said gnu—g-n-u," said Percy, simply.

"Say, a fellow needn't ever get caught if he spells that way," said Bert angrily. "G-p-o-n-y—pony."

That's easy." But Al came up and declared that Percy was right.

They played the game for over an hour. Sometimes even Percy did not think fast enough to avoid being it, and after awhile they gave variety to the game by changing to flowers; and there they rather got the best of Percy, who was not familiar with as many varieties as the country boys were. Bert made many laughable mistakes in spelling, and Al gave "phlox" as an F flower.

At last when they grew tired of the sport, they all went up in the hayloft together. The twins helped

JUST FOR FUN

Young Husband: "This pie is burnt. Send it back to the store."

Young Wife: "I didn't buy it. It's my own cremation." — Southwest Baptist Digest.

Visiting a parishioner's home for Sunday dinner, the minister placed some green beans on his plate. Intently watching, the little girl of the home exclaimed, "See Daddy, he took some beans. You said he didn't know beans." — Moody Student

The young clerk had been trying to think of an effective way of striking the boss for a larger pay check. Finally, he decided on a short note that could not be misunderstood.

"Dear Boss: Do you think you'll be able to raise my salary this week? Jones."

It returned with the answer penciled below. "Dear Jones: Don't worry. Been able to raise it every week so far, and I think I'll manage this week."

The young suitor was going

Percy up the ladder. They tumbled into the hay.

"You're all right," said Al. "You can run fine and that's a splendid game."

"And you can spell fine," said Bert.

"I'd rather be able to climb a tree like you fellows than spell any word I ever saw," said Percy modestly.

"Come on out then, and we'll teach you," said the twins in unison.—St. Nicholas

IN THE WORLD OF BOYS AND GIRLS

THE BIRD'S BATH

By Dora Lawrence Cameron

*The little birds chirp in the trees,
"We want a bath, oh, please, oh please."*

*We've had so very far to fly
And it was dusty, hot, and dry.*

*Just any pan or any dish
Where we can bathe is all we wish;
For towel or soap we have no need
Nor bathing suit; oh, no, indeed.*

*Make us a bath; all summer long
We'll sing to you our sweetest song;
Out on the air our songs will go.
We'll be your little radio.*

—In Our Dumb Animals

A LITTLE KINDNESS

I have learned that very often an animal considered vicious or dangerous is merely frightened and that a little kindness on the part of humans is the needed cure. I wish that everyone might remember this observation.

A good illustration of it came to my attention recently. Arriving at the office one morning I found the janitor trying to remove a hapless cat that had somehow strayed into the building. This he was doing by reaching through an adjoining window with a broom and yelling and hitting at the fear-crazed animal which had escaped to the ledge outside an open window. The cat was meowing piteously as it contemplated the choice of a two-story leap to the pavement below, or escape through the hall past the seemingly unfriendly people watching it.

Telling the janitor to stop, I approached the cat slowly, speaking in a low, calm voice. The janitor warned, "I wouldn't get too close to him, Miss. He's mean! He'll sure jump on you!"

The cat did look wild, but as I talked to it I could see the fear subsiding in its eyes. Reaching out, and still speaking gently, I touched its head. Then I began to stroke, and the stiffened body relaxed; in a moment the "mean" cat began to rub against my hand and purr; A few minutes later it was easily carried from the building to safety.—Jessie Franklin in Our Dumb Animals.

through the formality of asking for the hand of his prospective bride.

"So you want to become my son-in-law?" said her father grumpily.

"Frankly, no," replied the suitor, "but I don't see any way out of it if I marry your daughter."—Independent Forester.

A teacher was slightly in doubt as to what mark to give the boy on his answer in an examination to the question "What is a will?"

The boy's answer: "A will is a written document in which a person tells how he wants his property divided among his errors."—Omaha World-Herald.

Caravan Week In Mississippi County

THE week of July 29-August 5 was an experience which the youth of the Mississippi County Sub-district will always remember. It was Caravan Week and the North Arkansas Conference Caravan team led all the activities. The churches participating were Dell, Half Moon, Luxora, Gosnell, Promised Land, Osceola, Wilson, Yarbrough, Wesley Memorial, Lake Street Methodist, and Blytheville First Methodist.

All the activities of Caravan Week were held at the First Methodist Church in Blytheville. The Caravan day began at 11:30 in the morning when the team came together with the pastor and educational assistant at Blytheville for a devotional, prayer group, and evaluation period. After this consultation group, the Caravan had lunch in homes of members of the church. On Thursday, they were guests of the Rotary Club and presented the program there.

At 2:00 o'clock the Caravan met the Intermediates at the Church. The Intermediate program began with fellowship singing, which was followed by workshop groups in the four commission areas—Worship and Evangelism, World Friendship, Community Service, and Recreation. The worship group planned and led the worship services each day; the world friendship group made a scrapbook on "My Church" and one on missions. The community service group toured the church and decided on action projects to improve the conditions of the church, and the recreation period followed the workshops. After a lot of fun playing and singing fun songs, the group had re-

freshments. They were then led in singing spirituals and went silently from the recreation hall to the Intermediate department for their closing worship service.

At four o'clock the Intermediates went home, tired but happy because they had shared together in fun and fellowship, and had been inspired and enriched through worship.

The Seniors came at 6:15 each evening. A delicious fellowship supper was served by the Wesleyan Service Guild and the circles of the Woman's Society of Christian Service of the First Methodist Church. While seated around the tables fellowship singing was enjoyed. After supper the group was divided into workshops for each of the four commissions, and one for the adult workers in the MYF. Following the workshop period during which projects were planned for the local churches, the entire group gathered in the recreation hall for recreation and group singing. From there they went in silence to the sanctuary for the worship service. One outstanding project developing from the workshops was to help support Miss Sun Sook Kim, a Korean student at Scarritt College. An offering was taken at the world Friendship Workshop Service for Seniors on Thursday evening and at the Intermediate service on Friday afternoon. The offering totaled \$64.50. This amount was sent to "Sunny" and the Blytheville First Church MYF voted to send Sunny a check each month during the coming school year to help with her incidental expenses.

On Friday night, the group did not have workshops. After the recreation period, everyone went to

the sanctuary for the closing dedication service. This service began with quiet organ music, the celebration of the Lord's Supper, and a meditation. After the meditation, the invitation for dedications to Christian living, church membership, full-time Christian service, and full-time Church vocations was given.

At this dedication hour, there were seven decisions for full-time Church vocations in the fields of religious education, youth work, and foreign missions. There were many dedications to part-time service such as Fellowship Teams, Caravan, help in local church, and also to full-time Christian service.

Dedication sheets were used for this part of the service. After the invitation had been given, everyone brought his dedication sheet to the altar, lit his candle from the light of the single candle on the altar to represent the light of Christ, and formed a complete circle around the sanctuary, singing "Where He Leads Me, I Will Follow." When the circle was completed and the room was filled with light by the candles, Reverend Roy Bagley offered the prayer of dedication and consecration. The

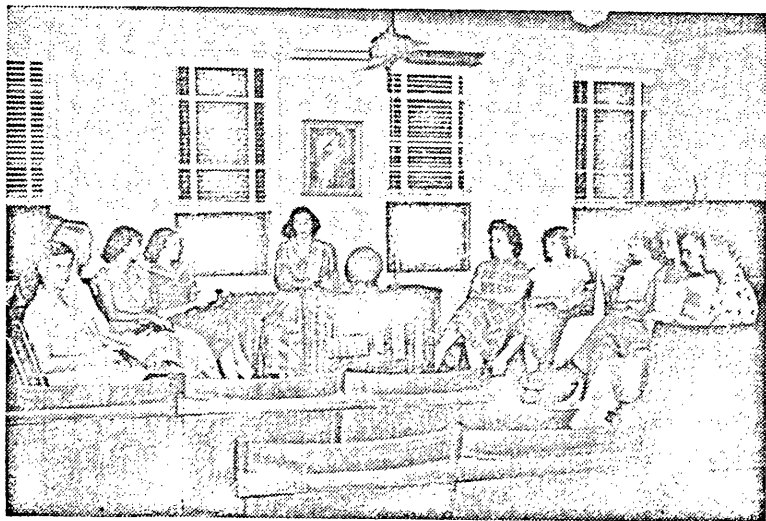
youth then left the church in complete silence, each going his separate way, carrying his light with him. The impressiveness of the quietness of those moments of dedication will long be remembered by all who participated.

Yes, with an average of 110 young people participating in activities each day, the Caravan did great things in the Mississippi County Sub-district. Our young people are grateful for the opportunity afforded them to participate in such a program with an outstanding Caravan team. It was truly an experience which was inspiring, enriching, and the memory of which will linger always. Our thanks to the North Arkansas Conference for bringing this team to us and letting us have our "assembly at home" through Caravan Week!—Reporter

Right: Miss Sue Osment, Educational Assistant, First Methodist Church, Blytheville.

Below, left: World Friendship Workshop, one of the workshop groups held during the Sub-District Caravan Week. Rose Marie Backstrom is the leader of the group.

Below, right: Group singing during the evening meal lead by Marie Lewis.



WHERE THE GOSPEL MEETS PROBLEMS IN JAPAN

(Continued from page 2)

went to America to make his fortune. He didn't get rich, but he found something much more important, an experience of Christ. He returned to Japan, took theological training and became a minister. For some years before the war he was pastor of a Japanese congregation in Manchuria. When the war ended, he came back to Japan with nothing but the clothes on his back. He and his wife returned to a farm village near Yasuki to a little old house which had been his birth-place and in which his sister was living. Brother Yada was already over seventy. His first thought had been to settle down for a quiet old age, but almost immediately his evangelistic zeal would not let him rest. He found two old ladies in Yasuki who had been baptized some fifty years ago. They urged him to start work in their town. So the Yasuki Church and Day Nursery were born.

Work in the Sanin section is still more difficult than in many other parts of Japan, but I came away with the feeling that consecrated laborers are finding the doors opening wide in this new day, and that, if we could put an adequate number of such workers into the field and make possible the opening of work in many neglected areas then we could expect a rich harvest of souls in Tottori and Shimane.

The third "difficult" prefecture which I visited recently is Tokushima in the island of Shikoku. This is the birthplace of Toyohiko Kagawa, but through the years has been a field where little progress was visible. In Japan there are about three Christians to each one thousand of the population, but in Tokushima there are not three to each ten thousand, the percentage of Christians being less than one-tenth the national average! When the war ended, there were in the whole prefecture only about six organized Protestant churches—four or five connected with our

united Church and one or two Episcopal churches.

Last year one of our young missionary couples, Rev. and Mrs. Charles Germany (with baby Stephen) were stationed in Kamojima, a town of about ten thousand in Tokushima Prefecture. More and more they are becoming a real center for the work of the prefecture and even for work beyond its borders. The congregations of the united Church (the Kyodan) are of several denominational backgrounds but all are looking upon the Germanys as their missionaries. The occasion for my visit was a "retreat" for all the Kyodan pastors of the four prefectures of Shikoku lasting over parts of three days. Almost all of the sixty or more pastors were in attendance. The meeting was held in Kamojima, sponsored by the Shikoku District of the Kyodan with the active and indispensable aid of the Germanys. I felt that it was a most worthwhile and inspiring gathering. So the Kingdom moves forward in this notoriously "hard" field!



Tenth Anniversary Of W.S.C.S.

Mrs. Henkel Pewett The First President

Mrs. Henkel Pewett of Jonesboro was the first President of the Woman's Society of Christian Service of the North Arkansas Conference. She served from 1940-1942.

From 1936-1940 Mrs. Pewett had served as Conference President of the Woman's Missionary Society, and thus brought to the new office a wealth of wisdom and experience. She had participated in the many important meetings immediately preceding and leading up to the change in name and organization—years of great solemnity, prayer and long, hard hours of work. Mrs. Pewett was a delegate to the Uniting Conference at Kansas City and assisted in the framing of the plans for the new Society. As a delegate to the first General Conference of the church at Atlantic City she was present when the plans, after a year's trial, were enacted into laws.

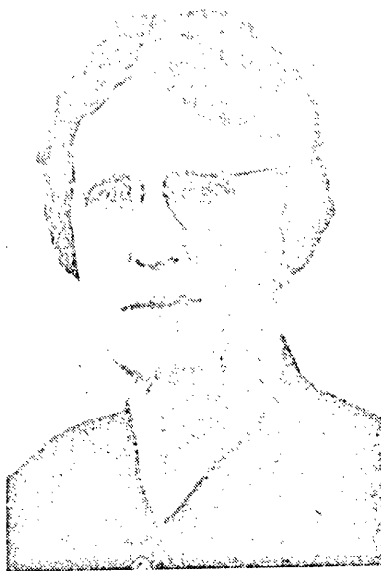
During the first quadrennium of the United Church Mrs. Pewett was a member of the General Board of Missions and Church Extension, attending its annual sessions, keeping in touch at all times with every phase of the new Woman's Society of Christian Service. This was of great value to the Conference, District and local societies.

At the Charter Meeting in October, 1940, many women became members who never before had belonged to a woman's society in the church. During the first two years there was outstanding growth in membership, in finances, in mission study and in every department of the work. A number of new activities were launched and others greatly enlarged.

Perhaps Mrs. Pewett's greatest contribution to the Society was her ability to carry on the difficult task of keeping a sustained interest in missionary projects and local church activities at a time when the world was at war and in a state of chaos. This required faith, with patient and ceaseless work. Her untiring efforts were an inspiration to the officers and women of the newly organized society, who shared nobly in the heavy responsibilities of those beginning years and moved forward through the new and unfamiliar ways with high courage and devotion.

Mrs. R. E. Connell The Second President

The Foreword in the Conference Minutes of 1943 reads "A new president proved herself a consecrated and efficient leader for the Methodist woman of our Conference. Other officers as well, demonstrated by the reports of work in their departments, that they had been devoted to their tasks and would help us to go forward." This was the second meeting after Pearl Harbor and Mrs. R. E. Connell had served as president for one year. In her president's message Mrs. Connell said "The times are out of joint. As individuals we may have done little but our total effort as a Conference could be seen and felt from our doorsteps around the world. These disjointed times called for women who have poise, who can be serene though the heavens fall." Various war plants and training centers were being established throughout the land. Large numbers of our best men were being called to service and many of them already had been reported missing in action. Population was shifting. The progress of the Kingdom was becoming increasingly difficult. But in spite of our anxiety for husbands, sons, and brothers in the armed services, the Christian women had hope and faith and accomplished much. It is difficult to put into words just how much the 9446 W. S. C. S. members and 819 W. S. G. members were able to accomplish this year. Twenty-three societies were lost with more



MRS. HENKEL PEWETT
First President of W. S. C. S.

than 1,000 members; nevertheless all financial obligations were met in full with extra gifts for emergencies.

The Executive committee agreed that each of them would be responsible for raising \$100 for a fund to be the nucleus of a new scholarship for training young people for life service.

Few zone meetings were held and in some instances no district meetings throughout the entire year; however 800 women attended Educational Seminars and 506 Study classes were held.

Miss Edith Martin was home on furlough and spoke in a number of churches, creating a wide interest in her work in Africa.

The term "Status of Women" was just becoming familiar to us and the Conference Secretary of this work said "The Status of any home, church, or community is no higher than its women."

It was a trying time for those for whom the Secretary of Student work found herself responsible but reports indicated that much was done to keep the student, wherever he was, in touch with the church.

Eleven societies achieved the Efficiency Aim but we had only 20 Adult Life members and 77 Honorary Baby Life members.

The Guiding Spirit from above truly was with us this year. We had a glorious and fruitful one.

The year 1943 found the horrors of war becoming more acute but the treasurer reported an unusually good year financially.

We began the new plan of district organization. This was something new and many were doubtful of the effectiveness of such a plan.

A recommendation the previous year called for at least one special membership in each society. Note the increase now with 109 Honorary Baby members, 5 Junior and 33 Adult Life.

The goal for the new Scarritt Scholarship was set at \$10,00 and it was named in honor of Miss Esther Case, former Executive Secretary of Foreign Work.

Mrs. J. D. Bragg, Division President, was with us in our annual meeting.

Each member of the W. S. C. S. and W. S. G. was asked to contribute ten cents yearly for the purpose of employing a trained temperance worker for the state of Arkansas.

Our beloved Mrs. T. A. Hillis, who served as vice-president, said in her last report "I count it a privilege to be able to serve the ageless eternal kingdom." She went this year to her higher service in that kingdom.

There was a definite trend toward spiritual things which figures did not show and in spite of the many outside demands, women

were remaining loyal and devoted to the church.

Forty Societies achieved the Seven Keys to Progress.

The Status of Women work began and women who were chairmen of this committee found an unusual array of possibilities in this field of work.

The Ft. Smith First Church took three new Scholarships in China and India and the Ft. Smith District started the Grace Stone Scholarship at the National Training School at Kansas City.

Pearle McCain was in New York studying; Edith Martin returned to Africa, Lucie Clark was home on furlough and Nellie Dyer was a prisoner in Japan.

We voted for full district organization; the plan was evaluated and it was agreed that it was a wise step.

There was a loss in number of societies and in membership again this year but we had 39 Adult Life Members, 2 Junior and 93 Honorary Baby memberships.

37 Societies achieved goals "Doors of Progress." The work of Supplies exceeded any previous year. There were 53 Guilds at work.

We were in the last lap of our \$10,000 goal for the Scholarship. A Book of Recognition was set up in which in addition to a gift of \$100 to this scholarship, photographs and write-ups were placed of some of the outstanding women of our Conference.

STATEMENT BY BISHOP PAUL E. MARTIN

The observance that is to be held in the Churches of the North Arkansas Conference in recognition of the outstanding work of the Woman's Society of Christian Service provides more than an opportunity to pay proper and deserved tribute to the contribution made by this great organization to the advancement of the Kingdom of God. In difficult and uncertain days, we may all rededicate ourselves to eternal principles and to the task of exemplifying in our lives the qualities of sacrifice and devotion. Then we shall gain for ourselves the spirit of a great group and thereby evidence our highest appreciation of a noble organization.

The work was not allowed to suffer because of interferences brought about by the war and its restrictions. No Annual Meeting was held for the first time in thirty years but the executive committee met and heard reports and tried to make plans for advancing the work. We prayed "Lord, make me an instrument of Thy peace."

The Esther Case Scholarship was completed.

Nellie Dyer was liberated and came home on furlough. Lucie Clark retired; Pearl McCain was in Nanking, China, Edith Martin in Africa.

Each district overpaid its pledge; although the per capita giving was only \$2.67.

Each society in the district set up a roll book of special memberships to be displayed at district meetings. We had 51 Adult, 4 Youth, 4 Junior and 93 Honorary Baby memberships.

The women cooperated with the Crusade for Christ movement in all of its phases.

As we look back over this period of these four years, we wonder who failed as we prayed "Lord, make me an instrument of thy peace." We are in another war now. Let us pray it again and this time really search out our own lives to see if there is anything there that is preventing peace.



MRS. J. E. CRITZ
Second President of W. S. C. S.

Mrs. J. E. Critz The Second President

At the Sixth Annual Meeting of the North Arkansas Conference of the Woman's Society of Christian Service Mrs. J. E. Critz was re-elected for the second year. She had served as president for the first time at the Annual Meeting in March. It was a great honor and a great responsibility.

She led a delegation to Ohio, in May, 1943. The women all had such inspiration and such inspiration was given in meetings was given in years we had representatives as: Status of Women, Pauw University, Greensboro, North Carolina; Missions at Norman, Oklahoma; and the National Conference at Lincoln, Nebraska. In special meetings at Wichita, Kansas, and Oklahoma, were held for the women.

The results of the year were noted as we celebrated broadening and deepening our work during the year.

The work of the women has been zealous. Every woman in training is in training. In the girls in their early districts established graduate work. In one of Study of the responsibility of the women. Our two deacons and Grace Badger were incentive to reach.

In the field of some historic steps charter members of the Council of Churches and the work of the women and Children. At the Narcotic Education person of Miss J. E. Critz pressed with the

In North Arkansas Conference



developing through the schools, and we feel that this is one of the most effective answers to the grave problem of the alarming use of beverage alcohol.

We have been answering a very special need in supplying a worker at the State Sanatorium at Booneville. This began in a small way with Marilyn Hindman giving part time. However, the need was so evident that we now have a full-time worker, Miss Virginia

FORWARD! EVER FORWARD!

As we pause in our work to pay tribute to those who have guided us in our course for the last ten years, we are mindful of the ever present challenge that their administrations held up for us. They held the torch high, they smoothed the rough places, and all sign-posts along their paths point ever-FORWARD. On this our tenth anniversary we express our deep and undying gratitude to each one of them and their co-workers, but we must, as they would have us do, look to the future.

The work they led us into ten years ago faces today a world threatened with war. Voices are calling from all over the world for more witnesses for Jesus Christ. Japan, we are told, may become a Christian nation—if there are enough Christian witnesses. Christians of Latin America, of war-torn Korea, of Pakistan, and of Africa all cry out for Christian leadership. Our own people, face again the loneliness caused by the absence of fathers, husbands, sons going across the seas to fight, we sincerely pray, the battles for freedom. Probably never before has the call for the power of Christ come so insistently from so many parts of the earth.

We, as members of the Woman's Society of Christian Service and the Wesleyan Service Guild pledge, "our prayers, our service and our gifts," to the building of the Kingdom of God upon this earth. We belong to a great PRAYING FELLOWSHIP, knowing that at every hour of every day, since we are a world-wide communion—even humanly speaking—we never stand alone. Yes, and to a great SERVING FELLOWSHIP. It gives up the privilege of bringing reality to the sentiment that, "so long as we love, we serve," and it invites us to a closer walk with Him who was known among mankind as "One who serveth." Then, to a great GIVING FELLOWSHIP. May we adopt as our slogan, "Give until it helps."

If we live up to that expected of us we will reach the four points in our Advance Program and the North Arkansas Conference will reach out across new frontiers to left the world to Christ.

Pledging ourselves to this cause we are

Sincerely,

Mrs. Lloyd McClure

Guffey, in a project shared with the Little Rock Conference and with both Conference Boards of Missions and Church Extension.

Our far-reaching training program was launched in cooperation with the Little Rock Conference as we held our first State School of Missions at Hendrix College during the summer of 1947. Each year has seen the school grow in attendance and effectiveness.

A Spiritual Life Retreat on the campus of Hendrix College brought rich experiences and



MRS. J. E. CRITZ

Third President of W. S. C. S.

deeper consecration to the lives of all who attended, and carried on in the work of their local churches.

As a special way of expressing our interest in youth, we have contributed increasing sums to the Annual Conference Town and Country Commission for use in summer camps in rural areas. We also gave \$1,000.00 to the Hendrix College campaign, and it was our pleasure to share in the establishment of the Lucile Sexton Browsing Room in the new library at National College in Kansas City. This, we felt, was an effective way of helping our students and honoring our gracious and effective first president of the South Central Jurisdiction W. S. C. S.

By way of retrospect, it seems that an outstanding achievement has been the stabilizing of district organization throughout the Conference. Weak in its beginnings four years ago, district organization is an accepted fact now—so well established as to seem always a part of our work! The enlistment of talented, consecrated women in every district has strengthened our work immeasurably. The eight district presidents are now members of the Conference Executive Committee, along with the editor of the Woman's Page of *The Arkansas Methodist*.

Another notable fact is the increased cooperation and understanding between the members of the societies and the units of the Wesleyan Service Guild. The first goal of the Advance has helped us to realize that we are a unity—Methodist women working to build a better world. Our Wesleyan Service Guild is outstanding in having the largest membership in the South Central Jurisdiction.

Statistics are dull to some people, but they do present a picture—and in this instance a good picture. In 1946 there were 240 societies with 8,600 members and 55 Guilds with 1,739 members, a total of 295 women's organizations having 10,339 members. At the Annual Meeting in Morrilton there were reported 277 Societies with 10,820 members and 87 Guilds with 2,414 members, a total of 364 organizations with a total membership of 13,234. These represent an increase of 37 societies, 32 Guilds (23% in units), and 2,895 members (28%). In 1946 the amount paid on pledge was \$22,456.64, and total disbursements amounted to \$32,619.40. It was voted to pledge \$23,500.00 to the Division for the next year. At Morrilton this year, we voted to make our pledge for this year \$45,000.00.

All this great work has not been done through the efforts of one person, or even of the members of the Conference Executive Committee and District officers. This record is the result of the efforts of Methodist women

across the North Arkansas Conference. However, those of us who have worked so closely with our president of these years feel that a great deal of credit goes to her for her straightforward and tireless leadership. During these years she has "weathered" the marriages of both her children, and the birth of her three grandchildren—yet kept serenely on in the task to which she had committed herself. It was our pleasure to bestow Baby Life Memberships on little Johnny, and later on the twins. John Donne said, "Of all the commentaries on the Scriptures, good examples are the best." We salute Mrs. J. E. Critz, a good example of faithful, consecrated, developing Christian womanhood.

Deaconess Work In North Arkansas Conference

One of the important phases of our missionary emphasis has been the Deaconess work. At the time of its introduction into America one hundred years ago, the field of service was primarily the caring for the sick. Since that time the area has broadened considerably as the status of womanhood has been redefined.

Today a deaconess may have an entire county over which she serves as a worker with youth, a leader in a vacation church school, a cultivator and encourager of Woman's Societies of Christian Service, pastor's assistant, conductor of worship service in un-pastored churches, and general promoter of the Christian life.

Ten years of deaconess work in our North Arkansas Conference presents many faces and areas of work. There are Juanita Hill who worked in Calico Rock and Cave City; Ellen Jensen who served in the Paragould district; Viola Nethery who worked in Fourche Valley; Dorothy Few who was stationed in Paragould district for a time and later in Danville, Conway district; Estelle McIntosh who served eight years in Waldron, Scott county; Mary Ferguson who began the initial program of the Van Buren County project; and Grace Badgett who completed the work in that same project and has recently been transferred to another field.

In addition to the work of the deaconesses the two conferences of our state have formed an Interconference Commission which maintains a worker at the Booneville Sanatorium. Miss Marilyn Hindman was our first worker there; Miss Virginia Guffey now serves in that project.

Over this period of time and resulting from the efforts of our deaconesses our conference points to these achievements:

A deeper spiritual life for workers and members of churches which participated in the program.

A "Harvest Day" dedication held each year in one project.

The organization of new societies of Woman's Society of Christian Service.

The foundation was laid for a county library.

A greater cooperation between the agencies of town, county, state, and between the churches on a project.

The development of leadership in lay men and women.

A greater cooperation between town and country churches.

The improvement of recreational life of young people through the "neighborhood nights."

Greater opportunity for attendance in Vacation Church schools.

Camping programs for young people.

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

CHRISTIAN EDUCATION

Contributing Editors:
Ira A. Brumley

NORTH ARKANSAS CONFERENCE NOTES

By Ira A. Brumley

There are to be held eight meetings in the North Arkansas Conference, one in each district, in which will be discussed the Methodist Sunday Evening Fellowship, these meetings to be held by Rev. Luke Beauchamp of the General Board of Education, Local Church Division. These district meetings are to be held as follows:

Forrest City District, September 18; Jonesboro District, September 19; Paragould District, September 20; Batesville District, September 21; Searcy District, September 25; Conway District, September 26; Ft. Smith District, Sept 27; Fayetteville District, September 28.

The Jonesboro District meeting is to be held at Lepanto. The places for the other meetings have not yet been reported to our office.

These meetings were arranged by the district superintendents through Rev. Walter Towner, while at the Arkansas Pastors' School. The district superintendents feel that there is need for a series of meetings in which the work of the Sunday Evening Fellowship can be studied.

The district superintendent of each district will invite the persons he thinks should be in the meeting held in his district.

A number of churches of the North Arkansas Conference have been making good use of the plan of the Methodist Sunday Evening Fellowship. We hope many others will begin this program this coming October.

You may want to order the Source Book for the Sunday Evening Fellowship and study it before your district meeting is held. This fall Source Book can be ordered at 50c per copy from the Methodist Publishing House, 810 Broadway, Nashville 2, Tenn.

Church School "Advance" Meetings

A series of meetings has been held across the Conference in the interest of the church school program this fall and winter along the lines of emphasis in The Advance for Christ and His Church. The following meetings will have been held by the time this is read: Conway, Brinkley, Marianna, Parkin, Ft. Smith, Jonesboro, Mt. Home, Melborne, Batesville, Newport, Pocahontas, Rector, Paragould, Springdale, and Blytheville.

The pastors and church school superintendents of the Conway District, who did not attend the meeting at Conway are urged to attend a like meeting at Russellville, Friday, September 8, 7:30 p. m.

There has been a fine response of pastors and church school superintendents to the meetings held up to the time of this writing. A number of other church school workers have also been in the meetings.

Last year we had just one meeting in each district. This year we are having two or more meetings in most of the districts in order to give more people an opportunity to be in the meetings.

These meetings have put emphasis on the importance of using the month of September to make preparation for the "Advance" program on "Our Church".

The church school during the

General Board Workers In Little Rock Conference



MISS VIRGINIA STAFFORD

One feature of the observance of Christian Education Week in the Little Rock Conference will be a series of district meetings under the direction of Dr. Walter Towner and Miss Virginia Stafford of the General Board Staff, assisted by members of the Conference Staff.

These meetings are planned for all who have any responsibility whatsoever in the Church School; other interested persons are cordially invited. Those attending are requested to come prepared to spend the allotted time of four to five hours for the over-all sessions of the conferences.

The purpose of these meetings is to get at the grass-roots of the Church School program by giving direction and guidance to those who are doing the work in the local church. We are fortunate in being able to secure skilled leadership for a study and discussion of the needs



DR. WALTER TOWNER

and problems confronted by the workers.

After a brief general meeting, the group will break up into sections, with Dr. Towner the general workers, Miss Stafford the adults, Miss Emogene Dunlap workers with youth, and Mrs. W. F. Bates the children's workers. The schedule has been arranged as follows:

Camden District—at Stephens, Sept. 24, 2:00 p. m.

Monticello District—Sept. 25, at McGehee 9:30 a. m. and at Warren 4:30 p. m.

Pine Bluff District—at First Church Pine Bluff, Sept. 26, 2:30 p. m. and 7:15 p. m.

Little Rock District—at Winfield, Sept. 27, 2:30 and 7:15 p. m.

Hope District—at Nashville, Sept. 28, 10:00 a. m.

Arkadelphia District—at Arkadelphia, Sept. 29, 9:30 a. m.

—Roy E. Fawcett

months just ahead will be promoting a program to improve the quality of work being carried on in the church schools, to increase the enrollment and average attendance, and to bring the members of the church into the fellowship of the church on profession of faith, where they are not already in the membership of the church.

Plan For Church School Rally Day

Should your church have been represented in one of the meetings just held across the Conference you will have the information and materials on Church School Rally Day. Those churches which have not been represented in these meetings should write the Board of Education office, Hendrix Station, Conway, for programs for Church School Rally Day, and for the offering envelopes. These materials are being furnished by the Conference Board of Education. You will need six copies of program.

Convocation of Adults, Oklahoma City

When you read this it will be almost time for the Convocation of Adults, Oklahoma City, September 12-15. You will still have time to register. You can even go to Oklahoma City and register when you arrive. Should you not register in

advance let me suggest that you try to arrive in Oklahoma City early on September 12 so you can get your registration cleared early and secure your place to stay.

This is to be a great meeting and we want every adult of the North Arkansas Conference, who can possibly do so, to go to this meeting. We realize that there are those who cannot know until the last day or last few days whether or not they can attend.

Splendid groups are being reported from most of our districts. We hope to have a delegation from each district, with the district directors of adult work from all the districts save one. One of our district directors is finding it impossible to attend.

Has your church registered a delegate? If not, we hope you will make plans at once to have one or more attend.

"METHODISM AT WORK"

Nashville, Tennessee—A revised and up-to-date edition of *Methodism at Work*, by Dean H. B. Trimble of Candler School of Theology, Emory University, has been issued by the Editorial Division of the Board of Education and Abingdon-Cokesbury Press. The volume has been a pop-

HAS YOUR CHURCH REPORTED YOUR VACATION CHURCH SCHOOL?

Several churches in the Little Rock Conference have not yet reported their Vacation Church Schools for this summer. Will the pastor and the superintendent of Children's Division in each church, please check and see if their church has reported? Anyone needing the pink slips for reporting will write to the following address and the slips will be sent immediately. All reports should be sent to: Mrs. W. F. Bates, 326 Exchange Building, Little Rock, Arkansas.

OBSERVATION SCHOOL FOR KINDERGARTEN AND PRIMARY WORKERS

An Observation School which will be of particular interest to all Kindergarten and Primary workers with children, will be held in Prescott Methodist Church, September 18-22. Superintendents of Children's Divisions, pastors and secretaries of Children's Work will also find the classes most helpful. Parents of Primary and Kindergarten children will also be welcome unless the classes become too large in which case the number of parents, who were not teaching in the church school, would have to be limited. Class sessions will begin at 7:00 p. m. on Monday night, September 18th. The children in the Observation Classes will attend from 7:00 until 8:00 p. m. on Tuesday through Friday evenings.

The Observation, or Laboratory, class provides our most effective means of training teachers, but due largely to the lack of certified leaders for such classes, the number which may be held in any Annual Conference during a year is always limited. These courses will probably not be offered again in this particular area for several years, so we trust that every Kindergarten and Primary teacher in the area around Prescott will attend the classes. This is a sub-district school and all churches within driving distance of Prescott should participate.

The leaders of the classes and the courses they will teach are as follows: GUIDING PRIMARY CHILDREN—Mrs. W. A. Wooten, Memphis, Tenn. Mrs. Wooten is the District Director of Children's Work for the Memphis area, and is an outstanding Primary worker. She has taught training classes in Little Rock, Fort Smith, Pine Bluff and other places in Arkansas and is most popular with her classes.

GUIDING KINDERGARTEN (children 4 and 5 years of age) CHILDREN—Mrs. W. F. Bates, Little Rock. Conference Director of Children's Work. Mrs. W. R. Hambricht, Prescott, Arkansas, will have charge of local arrangements for the school. Anyone desiring further information regarding the school will write either Mrs. Hambricht, or: Mrs. W. F. Bates, 326 Exchange Building, Little Rock, Arkansas.—Mrs. W. F. Bates

ular text in leadership schools. It has been revised to take into account changes at the last General Conference.



We Study The Church



By O. L. SIMPSON

THE ADVANCE study program for October 1949-June 1950 dealt with *Our Faith*. Eight booklets were prepared, intended for lay readers. Over a half million sets were circulated together with a special *Guide* for their use. Pastors throughout the church arranged for study groups and used these great themes for their preaching. It was perhaps the most notable church-wide teaching ever undertaken by Methodism.

This fall the subject of study is *Our Church*. It is hard to think of a more timely subject—one might say, indeed, a more urgent one. Our people need a clearer understanding of what the church is and of its place in the world today and a greater loyalty to it.

Instead of discussing the church in general, *The Advance* proposes three special subjects, each of which will help us to this better understanding and appreciation.

The first is *The Early Church*, more especially the church of the New Testament. How did the church begin? What was its faith? What was the place of Christ in the church? What does it mean when we say it was the church of the Spirit? What was its gospel? its hope? its rule of life? its meaning as a fellowship? Here is a place to begin if we wish to understand not only what our faith is, but the true meaning of the Christian church. This subject is set for the four Sundays beginning September 24.

The Reformation Church is the next theme (four weeks beginning October 22). We are not interested in controversy. What this study aims at is to make us intelligent Protestants. A good way to do that is to go back to the Reformation. What did the Reformation do? We say it rediscovered the gospel: what is this gospel of Protestantism which the Reformation recovered? What is our Protestant conception of the church? What do we Protestants mean when, over against a priestly church, we assert "the priesthood of all believers"? or when we declare that every calling should be "religious" and all life sacred? And what does our Protestantism need today? What of "the road ahead"?

The World Church is the third subject. (November 19 to December 17.) Methodism is not a "sect." John Wesley was truly "catholic." We belong to the whole church, the world church. (Catholic means "concerning the whole.") There is a great movement today toward Christian unity, a coming together of churches of all names and all lands to realize their unity in the faith,

their common witness over against the mighty forces of evil threatening literally to destroy this race. We Methodists need to know about these movements, about the world church. What do we mean by the "one church"? What are the roads to unity? What has been done already? What about Methodism and the world church? (Our church has furnished its share of leadership here.) Does the church need to be "reborn," as well as the world? What would that mean?



DR. O. L. SIMPSON

The general aim in the current emphasis is to have these subjects taken up in the pulpit and in discussion groups. Instead, however, of furnishing a series of pamphlets for the laity, *The Advance* is listing books for the minister which, he will study as a basis for his sermons and group discussions. A *Guide* has been prepared for their study and use and mailed to all pastors.

The books selected for *The Early Church* are *The Beginning of Christianity*, by Clarence T. Craig (Abingdon-Cokesbury, 366 pages, \$2.75) and *New Testament History* by Harris Franklin Rall (Abingdon-Cokesbury, 314 pages, \$2.00). Dr. Craig sets forth Jesus' proclamation of the gospel. The two books selected for *The Reformation Church* are *Protestantism*, edited by W. K. Anderson, a symposium to which 26 bishops, pastors, and professors have contributed (Abingdon-Cokesbury, 282 pages, \$2.00) and *Primer for Protestants*, by James H. Nichols (Association Press, 151 pages, \$1.50). Three titles are proposed for

the study of *The World Church*: *World Christianity*, by Henry P. Van Dusen (Abingdon-Cokesbury, 302 pages, \$2.50); *Toward a Reborn Church*, by Walter M. Horton (Harpers, 122 pages, \$1.50); *The Church and the Changing World*, by G. Bromley Oxnam (to be published October, 1950, probable price, \$2.50).

It would be hard to estimate how much gain would come to our churches if pastors throughout the church should study these informing and stimulating books, preach on these themes, and then bring this study of the church into prayer meetings, Bible classes, church societies, or specially formed discussion groups. A wise and generous church could well afford to buy these books for its minister.

There are, of course, many other books which could be used to advantage. There is fine material in the *Abingdon Bible Commentary* bearing on *The Early Church*. On *The Reformation Church* there is a fine brief statement by Clarence Seidenspinner in *A Protestant Primer* (General Board of Evangelism, 64 pages). See also *The Evangelistic Message of Protestantism* by eight of our bishops (Board of Evangelism, 80 pages), and *Be Glad You're a Protestant*, by Harry C. Munro (The Bethany Press, 138 pages, \$1.50). As to *The World Church*, the one volume edition of the Amsterdam Assembly Series, *Man's Disorder and God's Design*, is of prime value (four volumes in one, 853 pages, \$5.00). Good general books are *Prospecting for a United Church*, by Angus Dun (Harper, 115 pages, \$1.50) and *The Church Looks Forward*, by William Temple (Macmillan, 183 pages, \$2.00).

A plan like this is a challenge to every pastor. Some may feel at first that, with all their duties, they cannot give the time for study and preparation which this calls for. But the people will notice and appreciate, and the work will be rewarding not only in the preaching-teaching services of this fall but in a permanently enriched ministry.

For the first three months of 1950, Methodists will be asked to study their own denomination. For this important phase of the general study of *Our Church*, Dr. Halford E. Luccock has written a book entitled *Endless Line of Splendor*. This book will be distributed from The Advance Office in Chicago. Attractively bound and printed, it consists of masterful presentations of 60 colorful episodes from Methodist history. Its wide reading will conclude the six-months' Church Emphasis. The price of *Endless Line of Splendor* is 75 cents per copy.



The Revival Begins In The Congo



By BISHOP NEWELL S. BOOTH



BISHOP NEWELL S. BOOTH

"MAY the revival begin in me!"

The yearning for such a new power within was expressed in twelve different languages at the Southern Congo Annual Conference. It was the last morning of the seven-day retreat and committee meeting time preceding the sessions of the Conference. John Brastrup had led the group each morning on the general theme of revival, speaking about its nature, necessity, history, conditions and fruits. The last day person after person spoke about their experience of revival. Then each in his own language followed Mr. Brastrup in the prayer, "May the revival begin now in me." These men and women are going home all across the eight hundred miles of this conference area with new power.

We need it, for we shall have fewer missionary workers this year. The Conference had come out of the terrible hole of having only two couples and three single workers on the field for all this work in 1944, in the largest conference, geographically, in the Area and the one with the most preaching places. The staff had reached 13 couples and five single people, 31 in all actively at work in the six stations by the beginning of this month. But now seven have gone on fur-

lough and one has died suddenly. Three others must have their work restricted because of health

disabilities. Five are mothers of small children. Five years ago I wrote that the absolute minimum needed on the field was 39. And that did not count the builders we need now nor the increased number of educationalists due to the expanded opportunities under government cooperation. We have a preacher, a teacher, an evangelist and a doctor trained for their own tasks who must give large sections of their time to building. All this could be depressing.

But the attitude of the folks is better expressed by the song fest we had last evening. There is amazing resilience in their spirits. We had all eaten—90 of us—at a buffet supper in John Brastrup's front yard. There each group sang in their own language. There were six different European languages, for our man from Finland sang in both Swedish and Finnish. Twelve African languages burst forth in harmony and rhythm known only to the Negro. In food, in song, in prayer, that resilient fellowship lifted up again.

In the marvelously rendered cantata of "Esther" this evening, Frederic Kanjundu expressed both the passionate lament and the yearning confidence of Mordecai for his people

(Continued on page 4)

CURRENT NEWS IN ARKANSAS METHODISM

DAVIDSON CAMP MEETING

By Mary L. Bullock

The annual camp meeting at Davidson Campground came to a close Sunday night, August 27, following a ten days' revival of old-fashioned religion.

Rev. Roy L. Bagley of Hixbyville was the evangelist in charge whose inspiring messages enlivened the lives of all who attended the services.

The meeting was a decided success in every way. There were several conversions and recommitments, the after-glow of which may be far reaching in its scope for Christian endeavor.

Brother Bagley, assisted by the Reverends E. T. McAfee and Ray Coulson, worked earnestly in preaching the word of God to the crowds that filled the old tabernacle each night.

Choir singing, led by Bud Morris of Gurdon, penetrated the very souls of the older campers, bringing back memories of the long ago and welding the tie of love and friendship which warms the heart of man.

Miss Billie Jean Morris, a dainty mite of musical femininity, was the pianist.

Many visitors visited the meeting from other states, including D. J. Pennington of Tahoka, Texas, who asked the writer to let the people know that the camp meeting this year was most enjoyable to him; the best in many years. His cup was filled to the brim! He left the old camp ground with his whole being vibrating with new inspiration and enthusiasm, taking with him a memory which will be a feast unto his soul!

In their efficient way, Mrs. R. W. Shackelford and Mrs. Austin Capps supervised instructional services for the children, teaching them new songs and relating Bible stories.

Dolphus Whitten, Jr., of Arkadelphia, delivered the memorial address Sunday afternoon, his scientific message embodying a lingering note of sacredness.

At the closing service Sunday night a vote of thanks was extended to Harvey McCauley, County Judge, for his excellent road maintenance work which, according to C. B. Murry, extends to every nook and corner in Clark county. Mr. McCauley was "unanimously elected" to serve as County Judge for the next ten years.

(This being a Methodist meeting where other denominations feel welcome and take part, no further political steps were taken).

Officials of the organization wish to extend thanks to all who helped to make the meeting and encampment a pleasant and happy success. Perfect order was maintained throughout the ten days. Both children and adults enjoyed cold drinks and ice cream, and every one seemed refreshed and thankful for one of the best camp meetings in many years.

When the last strains of "God Be With You" floated out from the old tabernacle and faded upon the silent air, goodbyes were exchanged among hundreds of people—people who cherish Davidson Campground as a sacred spot and a place where the soul may expand and enjoy full fellowship with the supreme intelligence.

BISHOP FROM CHILE AT MT. SEQUOYAH



Officers of the South Central Jurisdiction Board of Missions talk with Bishop Enrique C. Balloch (center), Santiago, Chile, at the missionary conference at Mt. Sequoyah, Ark., July 10-13. Left to right are: Supt. Elmer H. Hook, Mt. Sequoyah; Dr. Paul D. Womeldorf, Oklahoma City, S. C. J. executive secretary and conference dean; Dr. Herbert B.

Cockerill, First Church, Manhattan, Kans., secretary-treasurer; Bishop Balloch; Mrs. C. A. Barr, Austin, Tex., vice chairman of the board and president of the jurisdiction's W. S. C. S.; Dr. A. W. Martin, Dallas, Perkins school of theology, Texas chairman; and Dr. Edmund Heinsohn, University church, Austin, Tex., assembly speaker.

MASSARD-BARLING REVIVALS

Rev. Charles B. Wyatt, pastor of Grand Avenue Methodist Church, Ft. Smith, was the preacher at Barling Church from August 6 to August 13. Three additions were added to the church, and we feel that much good was done in the church. There was a good offering and a large pounding.

On August 13-25 the church at Massard held its series of meetings with the help of Rev. James F. Weatherford of Houston. There were four recommitments and a good offering for Brother Weatherford. These meetings prove beyond a doubt that these men of God can do fine work in the cause of the Kingdom. We pray God's blessings upon them in their pastorates and we hope they come our way again some time. —Vann Hooker, Pastor.

REPORT FROM ATKINS

We were returned to Atkins for our fifth year. The folks gave us a splendid welcome, and the work has had a fine start for the year. We have received nine by letter and three on profession of faith in our regular services. The W. S. C. S. under the capable leadership of Mrs. Turner Hamlet, is doing a splendid piece of work.

The Sunday School, under the direction of David Griffin, has set an all time record for attendance. We had 240 present Sunday, which is an all time high for the church. When the people have a mind to work great things are done for the Master. We are happy serving the lovely people at Atkins. Our district superintendent, Dr. C. M. Reves, deserves a great deal of credit. He has inspired all of us to do our best. —H. C. Minnis, Pastor.

REVIVAL AT MORNING STAR CHURCH

An eight days' revival closed at Morning Star Church on August 27 at the evening hour with a full house and fine interest.

Rev. Martin Martin of Forrester preached the opening sermon, led the singing and directed the young people's work the first five days to everyone's delight.

Rev. J. D. Baker, whose splendid record as pastor, evangelist and district superintendent is well known, did the preaching and much other important work.

Twenty were converted and nine united with our church.

Morning Star has been developing new life for sometime and this revival was a great help.

A church wanting a real revival would be fortunate to have Brother Baker.—L. R. Sparks, Pastor.

SUNDAY AT OZAN

Sunday, August 27, was a wonderful day at the Ozan Church. Brother W. C. Lewis, pastor, preached a fine sermon on "The Church". At the close of his message the pastor introduced Mrs. Ernest Delaney, who brought a message on the importance of each church having a Woman's Society of Christian Service organization.

The women of Ozan Church had prepared a bountiful basket dinner that was served on the grounds.

After lunch the nominating committee selected the officers for the society. We are looking forward to September 11. Mrs. E. D. Galloway and Mrs. Miller from Texarkana, are meeting us in the Washington Church to organize a charge society.

We are so interested in our church and activities and we hope each one who reads these lines will be moved to pray for our work and our pastor.—Reporter.

A TEA AT STAMPS

A lovely tea was given in the home of Mr. and Mrs. W. H. Woodward from 3:30 to 5:00 p. m. Sunday honoring Mr. and Mrs. F. F. Seymour, former principal and teacher for five years in the Stamps School. They are moving September 1st to Pine Bluff where they have accepted similar positions in the Gabe Meyer School.

They have been active members in the Methodist Church and sponsors for the young people in their M. Y. F.

Mrs. Evelyn Sessions, vice-president, representing the Mary McSwain Bible Class of which Mrs. Seymour was president, and J. H. Woodward, superintendent of Church school, representing the Young Men's Bible Class of which Mr. Seymour was teacher, stood in the receiving line with the honorees.

The house was decorated throughout with autumn flowers. Mrs. George Doherty presided at the crystal punch bowl with Mrs. James Bolton and Mrs. M. C. Woosley assisted.

Mrs. Ed Farley and Miss Willie Mae Mouser were in charge of the Guest Book.

Mrs. T. H. Owen, teacher of Mary McSwain Class, pinned a beautiful corsage on Mrs. Seymour and presented gifts to them from each of the classes.

Many friends called during the hours.

The house party consisted of Mr. and Mrs. J. H. Woodward, Mrs. T. H. Owen, Mrs. Evelyn Sessions, Mrs. Ed Farley, Miss Willie Mae Mouser, Mrs. George Doherty, Mrs. James Bolton, and Mrs. M. C. Woosley.—Reporter

SCRIPTURES WANTED IN ISRAEL

There is great demand in the State of Israel for the complete Hebrew Bible and for Scriptures in the mother tongues of refugee Jews who know no Hebrew, according to a report by the Rev. Leonard Geary of the American Bible Society who has recently made a tour of Israel.


The cry has been for more Scriptures from each sector of the country than the Bible Society could supply. Mr. Geary reports finding Orthodox Jews seeking the entire Bible so that they might read the New Testament bound together with the Old. Among those looking for specific languages were some Jews from Shanghai, asking for Chinese Scriptures and others, having left Soviet territory and influence, wanting Rumanian, Bulgarian and Russian books.

The first art of being a parent consists in sleeping when the baby isn't looking.—Recorder.

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 Rev. J. Albert Gatlin, Executive Secretary

SUCCESSFUL RURAL CHURCHES

WHILE one has great concern over the loss of rural churches in our Conference it is encouraging to see the progress made by many that are still on the job and doing business for the Lord. There is a pattern, which, if followed, will result in success for any church where enough persons are left to carry on. To be sure of the first and foremost quality in any successful church is that of interest. This must prevail if there is to be any semblance of progress. Where there is a deep interest there will be a search for ways and means to carry on the work of the church. It may be that the struggle against adverse winds will eventually cause a lagging of interest which will in turn cause the going down of the church. All other things being equal, where there is interest, there will be a thriving church.

The churches which I visit that seem to be prospering are churches with a program. There is something going on beyond the casual attendance at regular services and study sessions. There is the getting together on regular occasions for fellowship and the sharing in friendly way the common experiences of life. This is a necessary part of the church life if the church is expected to meet all of the needs of the people. The churches that are doing well are churches that have a systematic way of financing their total program. The hit and miss method will no longer suffice. The occasional visit of the stewards for pledges and the less occasional visits to pick up past "dues" will not meet the needs of the Church of this day. The regular attendance and regular taking of the tithes and offerings to the House of God is the only right way to do the job, and this is the Scriptural way (illness or other emergencies excepted). There are many, in the realm of giving as in every other realm of Christian effort, who have cut out their own pattern. It is amazing and wonderful the many devices set up in the minds of men to get around the laws and commandments of God. I find in many instances that there is a kind of unholy horror attached to the matter of mentioning money in the pulpit. After listening to some laymen talk one would imagine that God has put a taboo on the matter of mentioning money in the church. I find in some churches the fear of even taking the regular offering. I am sure that in all such cases it is a matter of concern only because someone who is spiritually or organically tight has perhaps criticized the Church in the presence of a good, honest steward, who, because of his love for the church, does not want it criticized. Perhaps it would be a fine thing if the Lord called the shots at the church rather than the opposition. More and more of our Methodist people are seeing that giving is a definite part of worship and a wonderful way of expressing to the Heavenly Father their grati-

tude. It is also good to know that our people are more and more seeing the necessity of bringing the world to Christ. Many are realizing that it is far better to Christianize the world than to have it destroyed by ruthless and vicious enemies of mankind. It will be a wonderful day in our church when every member will attend services every Sunday, and will take something, give something, get something, and go out to share his blessings with others.

The successful church is a friendly church. There will always be a return by the newcomer if he is given a warm and hearty welcome. The fine spirit of good fellowship expressed by so many of our rural churches is indeed heartening to see. One is not allowed to get away without a helpful greeting. There is the feeling of warmth that strangers and visitors like. Even the smallest church can have this great quality of spirit. There is hope that the small church will grow when it offers a warm welcome to the strangers and newcomers. One live, friendly person in a small church may be the difference between success and failure.

It is noticeable that successful rural churches are taking more pride in their buildings. Many of them remind the worshiper that they are Methodist churches and there is great pride in their buildings. I am finding in a few instances altars built right and property in order. That is inspiring. Then too, I have seen at a few places markers indicating the location of a Methodist church. There are also a few roadside markers and a few markers at church buildings. In some instances there is still a bell. There are many small things that go for the making of a live and challenging church. These things are practiced by the more successful churches that I have contacted. The use of Methodist hymn books and Methodist literature is also characteristic of the truly successful church.

Of course at the bottom of the whole thing is the feeling that the church really counts. There is the feeling that it is God's institution. There is the conviction that the Church was purchased by the blood of Christ. There is the conviction that the Church is the institution

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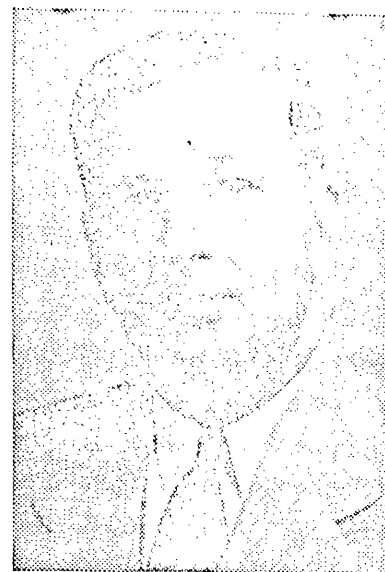
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METHODIST HOUR SPEAKER

DR. C. M. ELLISOR, district superintendent of the Methodist Church, Montgomery, Alabama, will continue the series of Methodist Hour Radio sermons Sunday morning, September 10th by speaking on the subject "The Meaning of Faith."

This summer series of Methodist Hour sermons is titled "The Gifts of the Church", and Dr. Ellisor will speak of the meaning of the faith which the church has passed on from one generation to the next. Music for the Methodist Hour broadcast features old familiar gospel songs such as "Arise My Soul Arise", and "O Happy Day", sung by the fourteen voice Methodist Hour Choir under the direction of John Hoffman with George Hamrick at the organ.

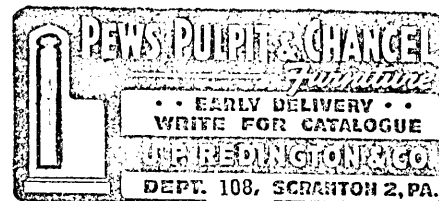
Dr. Ellisor has been on the Montgomery, Alabama, district of his church for the past two years and in that time has established a district Board of Missions and Church Extension and organized three new



DR. CECIL M. ELLISOR

churches through the help of this board.

through which God and Christ and the Holy Spirit expect to establish on earth the Kingdom of Righteousness. Therefore, those who have accepted the responsibility of discipleship feel keenly about the way the church is supported and cared for. Somehow they see the Church very closely related to Christ.—J. Albert Gatlin.



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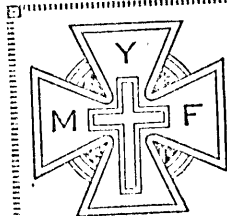
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CONFERENCE YOUTH TAKE STAND ON LIQUOR ISSUE

At the Methodist Youth Camp for "Older Youth" held during the week of August 21-26 on Lake Catherine, Hot Springs, young people through the ages of 18-24 from the Little Rock Conference, voted to begin working now to get the prohibition law passed in the November election.

A committee made a list of suggestions to be given to the newly elected chairman of Community Service of the Conference to be channeled from the Conference level through the District and Sub-District to the Local Church. That committee consisted of representatives of various districts of the conference and two adult workers with youth, Rev. George Meyer from Nashville and Miss Margaret Marshall from Little Rock. The young people were: Marvin Loyd from the Monticello District, Howard Childs from the Camden District, Carolyn Ricketts from the Little Rock District, Ramona Smedley from the Arkadelphia District, and Ruby Moore from the Hope District.

Some of the proposals were: to set aside some fund in the Conference Budget for this important program; to create interest and promote alcohol education through informal discussion in Sub-District and Local Groups, use of Visual Aids, posters and time set aside at Sunday Morning Worship Service for the M. Y. F.; to urge local groups to send articles to the Arkansas Methodist reporting the action they are taking. Other suggestions were that the M. Y. F. co-operate with the W. S. C. S. and other church groups and with community organizations in pushing the campaign to remind everyone to buy his or her poll tax before Oct. 1, 1950 and in using their cars to carry people to the polls at election time. Among the many good pamphlets on the alcohol problem is "Men of Distinction" by Dr. Fay Mills of the Pearl Memorial Methodist Church in Omaha, Nebraska, which the committee read and agreed to suggest that copies of this be sent to each local M. Y. F.

SEARCY SUB-DISTRICT MEETING

The Searcy Sub-District M. Y. F. held its August meeting at Bald Knob, August 29. Glenda Rash was leader of the program, "Start Now." A very effective program was presented.

The president of the Sub-District presided over the business meeting. There were 195 present and the following churches were represented: Antioch, Augusta, Bald Knob, Beebe, Bradford, Cabot, Jacksonville, Judsonia, McCrory, McRae, Russell and Searcy. Rev. Ralph Hillis, adult counselor, emphasized the need of supporting the M. Y. F. Youth Fund.

Miss Sue Huffaker of Beebe was recreation leader and Julia Caldwell of Searcy led the group in singing.

The September meeting will be held at McRae.—Bettye Jane Johnson, Reporter

CONWAY COUNTY METHODIST MEN'S SUPPER MEETING

Conway County Methodist Men met in the First Church Morrilton Tuesday evening, August 29, for the monthly supper meeting, with approximately 100 present.

Rev. Harold Eggensperger, pastor at Russellville, was the guest speaker. He used as his subject, "What a Minister Expects of His Laymen."

Pierce Merrill, District Layman Leader of Russellville, Dr. C. M. Reves, District Superintendent of Conway, and Rev. Elvis Wright, Pastor of London-Dover were guests.

The ministers and laymen were representatives of eight churches in Conway and Perry counties.—Herschelle J. Couchman

COURTESY, A QUALITY THAT REVEALS CHARACTER

By Travis Williams

Courtesy in a Christian extends beyond mere "Thank you" and "Excuse me, please". Christ said courtesy included every human contact from honoring our parents to helping the stranger who has fallen among thieves. If we are to be truly of Christian character we must treat others as Christ treated others. This is a thrilling and exciting idea. Even I must treat others as Christ treated them.

Not only must we do in our everyday personal contacts, but we must always be on our most thoughtful and friendly behaviour at church. Have you ever been a newcomer to a community and gone to church on that first Sunday only to sit there and not to be spoken to by anyone but the teacher? The way to have more friendship and good fellowship in your Church School and M. Y. F. is to meet every visitor and newcomer with a smile and that old right hand.

Another way to practice courtesy is to accept your part on the program CHEERFULLY whenever possible. This gives you more experience and helps improve your services, too. Our leaders do a great deal of work for us and any little bit that we can do for them is of great importance. Just as a good tree will bring forth good fruit, so a loving heart will express itself in courtesy of conduct.

THE GALLOWAY-TOLLESON SUB-DISTRICT

The Galloway-Tolleson Sub-District met in a regular meeting Monday evening, August 14, at Hunter.

The meeting opened with a business session presided over by Norma Jean Stegall, vice-president. The roll call showed the following present: Hunter 7, Wheatly 4, Clarendon 15, Cotton Plant 8, and Brinkley 23, making a total of 57.

A short devotion followed the business meeting.

Miss Louise Carvell gave a talk on Evangelism in the M. Y. F.

The worship program was dismissed with prayer and the group

In giving our report for the month of August, we do so with a feeling that it has been one of the best summer months we have ever had. We have been quite busy making preparations for getting the children started back to school, placing some children in homes and accepting others in their places.

On the first Sunday of August, we attended the Turrentine Family Reunion at Lockesburg. On the following Sunday, we carried our message about the Home to Henderson Chapel, in Little Rock. Brother Kirvin Hale has done a monumental work in this growing church. He is in great favor with his people and we predict continued growth in interest and membership for Henderson Chapel. The third Sunday, it was my pleasure to be in the pulpit of Brother Charles W. Richards, of England. It is always a joy to visit this church and its fine congregation. At 7:30 the same evening, it was my privilege to speak for Dr. Workman, of First Methodist Church, North Little Rock. The completion of their new building will mark a new era for the Methodists of that city. The fourth Sunday, I spoke for Brother Grover C. Johnson, pastor of Marion, Arkansas. I carried a number of our children with me on this trip because they always get a thrill out of going to places like this. Brother Johnson has a great congregation in Marion, loyal to the church and liberal in supporting its work. We have received a larger number of memorial gifts from that church than from any other church in either of the Conferences.

As we approach the fall season again, we do so with a feeling of optimism for the future of our work. Our greatest need is for additional housing facilities in order that we may take many of the children whom we are now having to turn away.

With grateful appreciation, we list the gifts received during the month of August:

Memorials

In memory of:

Mrs. Mattie Anderson, given by Mrs. E. L. Davis, Foreman.

J. C. Coulter, given by Mrs. E. L. Davis, Foreman.

Mrs. Ben Rice, given by Mr. and Mrs. Matz Bickham, Tillar.

Bill Winborne, given by Walter M. Newton, Little Rock.

Ben Coats, given by Burt Pickens, Jr., Memorial Church, Dumas.

Miss Mary Ann Wilkin, given by the Robert Moore Family and Mrs. Myrtle Bateman, Brinkley; Mr. and Mrs. Lambert C. Dial, Brinkley.

Mrs. J. F. Cochrell, given by Mr. and Mrs. Eli Sigman and Mrs. E. W. Walker, Vanndale.

Duffie Henderson, given by Mr. and Mrs. Lambert Dial, Brinkley.

joined in recreation and refreshments.

The next sub-district meeting will be September 11 at Wheatly.—Dean Stallings, Reporter.

W. E. Sigman, given by Mr. and Mrs. Bilbo Cochrell and Mr. J. F. Cochrell, Vanndale; Vanndale W. S. C. S.

Mrs. Lulu M. Cox, given by Judge and Mrs. J. L. Bledsoe, Pochantos.

Mrs. Lee C. McCaughan, given by Mr. and Mrs. John Mac Smith and Mrs. Dolph Smith, West Memphis.

Mrs. Clara Hall Bruce, given by the Jennings Steins and the I. J. Friedmans, Fort Smith.

Mr. James and Mr. Foster, given by Mrs. Ernest Crawford, Marion.

Mrs. Cecil Crow, given by D. W. Richardson, Piggott.

Other Contributions

Village Vacation Bible School	\$ 12.00
Harmony Grove Vacation Bible School	5.00
Keo Vacation Bible School	6.45
Tigert Memorial Vacation Bible School	5.00
Ebenezer Vacation Bible School	6.00
Humnoke Vacation Bible School	13.34
Tomberlin	12.72
Martindale Sunday School	3.73
Susanna Wesley Class, First Church, Texarkana	5.00
DeWitt W. S. C. S.	5.00
Huntington Avenue Church, Jonesboro, Girls Interest Group	18.14
Marion Methodist Church	15.00
Little Rock Conference Treasurer	79.92
Mr. and Mrs. O. G. Robinson	1.00
Charles Baber, North Little Rock	3.00
Miscellaneous	164.91

Miscellaneous Gifts

Rev. I. L. Claud and Mr. Derrick, of Washington Avenue Church, North Little Rock, ten watermelons; Rev. C. N. Guice and the Methodist Church of Clarksville, ten bushels of peaches; Mrs. H. G. Summers, Arkadelphia, clothing; Girls' W. S. C. S., Nettleton, scrap book; Johnson's Ice Cream Co., Little Rock, ice cream for all the children; Mrs. Cazort, Little Rock, bicycle; Mrs. Goss, North Little Rock, clothing and a bicycle; Penney's Department Store, tickets to a show; Young Men's Association, Little Rock, picnic for ten of the younger children; Circle No. 6, Winfield Methodist Church, Little Rock, dresser scarfs; Wesleyan Service Guild, Washington Avenue Church, North Little Rock, 6 jars of shampoo; Henderson W. S. C. S., Jelly and clothing.—J. S. M. Cannon.

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OBITUARIES

WADE—Rev. C. J. Wade passed to his reward on July 31. He was pastor of the Methodist Church at Pangburn for three and one-half years before being moved at mid-year to Huntington where he was beginning his second year as pastor there. He and his good wife were devoted to the church and were held in the highest esteem by all who knew them. Our church not only lost a good pastor but the town suffered a great loss.

Brother Wade has gone to that home where all is happiness, and awaits his loved ones there.

The funeral service was held on Sunday, August 13 and the church was filled to capacity with friends who bespoke their esteem by the beautiful floral offerings.—Mrs. H. M. Short.

WILLIAMS—M. B. Williams was born in Madison County, Alabama, Feb. 19, 1863, and passed away July 22, 1950. When a young man, he came with his father and family to Arkansas and settled in Independence County near Sulphur Rock. On Nov. 3, 1886, he was married to Miss Mary Lula Morgan. They moved to Jackson County, and made their home at old Jacksonport for more than forty years. To them were born six children, only three of whom are still living, Ben R. Williams of the State Education Department, Little Rock, Miss Kate Williams, District Supervisor of Home Economics with headquarters at Monticello, and Mrs. Howard Dublin, Madison, Alabama, with whom he was living at the time of his death.

His body was brought to Batesville and laid to rest in Oak Lawn cemetery, beside that of his good wife, who preceded him to the better world many years ago. Funeral services were held by Rev. Raymond L. Franks, pastor of First Methodist Church, assisted by the writer. A large concourse of friends and relatives had assembled to pay tribute to the memory of this good man.

In early life, Brother Williams was converted and united with the Methodist Church and lived a devoted Christian to the end of a long life. He loved the church and was among its most faithful and loyal supporters. He was always the true loyal friend to his pastors and his home was the preachers home. He had served in every capacity on the board of his local church. We feel that a good man has gone to his reward in heaven.—J. B. Stewart.

FIKES—In the early morning of July 8, 1950, Rev. George Pierce Fikes, after a long illness, was called home. Brother Fikes was well known in Methodism throughout the Mississippi, Missouri and Arkansas Conferences. He was born December 31, 1875 in Rose Hill, Mississippi, son of the late Rev. Azariah and Sarah Fikes. He received his education in Montrose, Miss., where he graduated from Montrose Academy.

Brother Fikes was pastor of numerous churches in Mississippi, Missouri and Arkansas. He was superannuated in 1928, and at that time was pastor of the Methodist Church in Alton, Mo. He came to Pine Bluff after his retirement and had made his home here since that time. He was a member of the St. Louis Conference.

Other than his wife, he leaves four daughters, Miss Eula Fikes, Pine Bluff, Mrs. W. H. Stewart, Parkin, Arkansas, Mrs. R. C. Wells,

Wilmot, Arkansas and Mrs. Herbert Bauch, West Point, Mis.; two sons, Rev. H. M. Fikes, Detroit, Mich., and Atkins Fikes, Little Rock; one brother, Rev. R. P. Fikes, Charlotte, N. C.; one sister, Mrs. R. A. Cooley, Rose Hill, Miss.; and seven grandchildren.

Brother Fikes was a man of God and walked with God and served his Master well to the honor of his people and to the edification of his church.

Funeral services were held at 3:00 p. m. Sunday, July 9th, from South Funeral Home Chapel, conducted by Rev. W. Neill Hart, Camden, Rev. R. H. Cannon and Rev. Otto W. Teague of Pine Bluff.

Burial was at Pleasant Grove, Miss., where the final services were held on Tuesday, July 11th.—W. Neill Hart and Otto W. Teague.

LAWRENCE—On Monday morning, August 28, Della Mae Lawrence, fifteen-year-old daughter of Rev. and Mrs. C. E. Lawrence, Taylor, Arkansas, passed away at the Springhill, La., Hospital where she had been a patient for a few days. Della Mae had suffered from an attack of reumatic fever for a number of years and at the last heart involvement became critical. The doctors, nurses, parents and friends where heroic and faithful to the very last moments of her earthly life. The people of Taylor, Welcome and Pine Grove, Brother Lawrence's churches, were unfaltering in their kindness. Brother Lawrence stated many times that these were the most thoughtful and kind people he had ever known.

Della Mae is survived by her father and mother, a twin sister, Ella Faye, and several brothers and sisters in Oklahoma and New Jersey. All were present for the funeral services at Taylor Methodist Church on Wednesday afternoon. The church was filled and many friends were forced to stand on the outside at the windows. A beautiful floral tribute was paid to this young life. Della Mae was an accomplished musician. She sang solos at the services of the church and was helpful in the Youth Choir of which Mrs. Clyde Smith was leader.

The funeral service was conducted by Rev. James Simpson, Lewisville, Rev. W. R. Boyd of Jackson Street, Rev. Coy Rogers, Hatfield, and the superintendent of the Camden District. — Connor Morehead, District Superintendent.

Difficult to conquer is oneself. But when that is conquered, everything is conquered. — Uttaradhyayana-Sutra, Self-Realization Magazine

Blessed are they who were not satisfied to let well enough alone. All the progress the world has made, we owe to them.—Franklin Field, Franklin Life Insurance Company

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SUNDAY SCHOOL LESSON (Continued from page 16)

have been persecuted and even excommunicated from the church for the discovery of truths that are now universally accepted even by the most conservative. Such was the case for example with Copernicus. He believed that the earth is round and taught the theory of the movements of the planets but for his trouble he received persecution. Space will not permit us to go further along this line. Many other examples will come to the reader's mind. Let it be said here that proven truth in the realm of science is as certainly God's truth as is such truth in the realm of religion. God is the Author of the Bible but he is also the Maker of this world. Truth wherever it is found is his truth.

The Jews had a tradition of race superiority but Jesus taught against it and flatly refused to practice it. When it was necessary for him to travel from the province of Judea to the north country of Galilee he did not go miles around to avoid contact with the hated Samaritans. He took the short cut which in this case was the high-road. When he told a story illustrating what he expected his followers to do, He picked a hated Samaritan to be the hero, and even put the Jew behind the eight-ball by making him out to be the man who needed the help. In the mind of Jesus both Jews and Samaritans were all human beings and all of equal value in the eyes of God.

We have a tradition of war that will have to go if men ever beat the swords into plow-shares and the spears into pruning-hooks. We have got to find a new way to settle old difficulties. The means of destruction are becoming so perfect in our day that common sense should lead the nations of the world to see that they cannot afford to use them.

Let us, through our traditions, conserve the values of the past, but at the same time not permit them to throttle our progress where change is really needed.

"IF..."

If the 5,862,935 members of Methodist church schools were to join hands they would form a line reaching over one-fifth the distance around the earth, or approximately from New York City to Oslo, Norway. This total is a little more than the population of Chicago and Philadelphia combined and is somewhat larger than the population of the state of Michigan.

If the 2,138,308 children in Methodist church schools were to join hands they would form a line reaching from Portland, Maine, to St. Louis, Missouri. If all these children were gathered together in one place it would take a stadium equal in capacity to the 29 largest stadiums in the United States to hold them. (Largest stadium is Los Angeles Memorial Coliseum with a capacity of 105,000.)

Adults in Methodist church schools number 2,051,970. If they could all get together at the same time they would fill a stadium equal to the combined capacities of the 28 largest stadiums in the country.

If all the 1,143,792 youth members of Methodist church schools were to come together in one place, they would fill a stadium having the combined capacities of the twelve largest stadiums in the United States.

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The Sunday School Lesson

By REV. H. O. BOLIN

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WHEN SHOULD WE BREAK WITH TRADITION? LESSON FOR SEPTEMBER 17, 1950

READ THE ENTIRE LESSON FROM YOUR BIBLE:
Mark 3:31-35; Galatians 2:9-12; Acts 15:1-21.

GOLDEN TEXT: "Be doers of the word, and not hearers only, deceiving yourselves." (James 1:22)

An Interesting Study

The lesson for today should be of great interest to us for more than one reason. One is because of its timeliness. Many traditions are holding us back from the progress we ought to make now. We should also be interested in the lesson because of the fact that the chief character used as a background for it is the brother of our Lord.

As was the custom in these days, Mary and Joseph had a rather large family. In addition to Jesus the family consisted of four sons and two daughters. Twice over the sons are named in the Scripture and in each case James is mentioned first. This leads us to believe that next to Jesus he was the oldest son in the family.

A Look At James

One of the interesting facts concerning the brothers and sisters of the Lord is that none of them accepted him as the promised Messiah until after his resurrection. This seems to point to the fact that Christ lived pretty much of a normal life during his first thirty years at Nazareth. There were several writings concerning the life of Jesus other than the ones which became canonized and became a part of our New Testament. Some of them told of him being a miracle worker even as a child. Fantastic stories such as his making mud birds and putting life into them and causing them to fly were recorded. These accounts certainly must be false, for had they been true no doubt these brothers and sisters would have believed that he was some great person even before his resurrection.

The New Testament gives us at least one account of the family becoming a little embarrassed over some of the work of Jesus. In Mark 3:21 we are told that certain friends came to take him away because they thought he was beside himself. In that same chapter we are told how his mother and brothers came calling for him. The truth of the whole matter is before his crucifixion no one, not even excluding his closest relatives, fully understood him or appreciated him.

Christ himself insisted that a prophet is not highly honored among his own people. This would especially be true of his own immediate family. They were so close to him that they did not dream he was the long-looked-for Messiah. At least we know that none of his brothers believed on him as the Messiah until after he had conquered death.

Christ Appeared To James

The thing that seemed to set James right was the fact that Jesus appeared to him on the resurrection day. We do not know just what passed between the two brothers, but we do know that from that day forward James fully believed in

Jesus and according to tradition sealed his testimony with his blood.

At The Head Of The Jerusalem Church

During the early days of Christianity Peter seems to have been the leader, but this place was finally occupied by James. Some of the early church fathers go so far as to call James the Bishop of the Jerusalem Church. Probably there are two reasons why he came to this place of leadership: first he was the brother of the Lord. This would naturally give him quite a bit of prestige in the church. Second, he had qualities of leadership. He was very sincere and deeply religious. He was a conservative but in spite of this fact kept an open mind. He did not let his prejudices blind him to the truth. At first he was thoroughly convinced that Christianity was primarily for the Jews. Christ himself was a Jew and he came as the Jewish Messiah. James believed that in order to become a Christian a Gentile had to first become a Jew from the religious standpoint. That is he had to be circumcised and subscribe to the law of Moses.

The Jerusalem Conference

About twenty years had elapsed since the ascension of Jesus. Paul, Barnabas and others had established a strong church at Antioch. This church was made up of both Jews and Gentiles. Paul and Barnabas went out from this church as missionaries to foreign parts. They began to receive Gentiles into the church without first making them Jewish proselytes. This brought about some strife and a conference was called at Jerusalem to settle the matter. As the head of the Jerusalem Church James presided at this conference. Paul, Barnabas, and Peter all spoke on the question. Peter related his experience of God sending him to the Gentile Cornelius after first convincing him by the sheet let down from heaven that what God had cleansed he should not call common and unclean. Peter preached to Cornelius and his family and they were converted, receiving the same religious experience as did the Jews. Paul and Barnabas then related their experiences in preaching to the Gentiles and how these people had accepted Christ and bore every fruit of the fact that the Lord had accepted them into the Christian fold, and this was done without them first becoming Jewish proselytes.

James Summed-up the Findings of The Conference

James became convinced that he had been wrong about the matter and threw the weight of his great influence on the side of liberalism. This settled the question, for the Jerusalem Church knew him to be very conservative. This was the first

conference of the Christian Church and it wound up in a great victory for liberalism. This decision prevented Christianity from remaining a sect of Judaism and made of it a world-wide challenge.

It is said that James was so cautious of needless change and with it all so open-minded and sincere that he succeeded in holding the Jerusalem Church together long after it was seen that the Jews would not accept Christ as their promised Messiah. The thing, however, finally went against him and in spite of his loyalty to Judaism and his conservatism he finally died the death of a martyr. To James more than any one else the Jerusalem conference owed its decision; and that decision set Christianity free to become a world religion.

The Power of Traditionalism

Tradition wields a great power. This power is sometimes helpful and sometimes harmful. It tends to slow down all change. Where change is greatly needed tradition gets in the way, but where change isn't needed it proves a blessing. It will be remembered that all change is not necessarily progress. Sometimes change is in the wrong direction. There are many people who have a mania for change. They think that a thing is valuable just because it is new or different, when as a matter of fact the old thing they gave up to accept the new might have been far more valuable. We must never forget that tradition helps us conserve the truths and values of the past. On the other hand, the over emphasis of tradition holds us back from new truths and new values, or the expression of old truths and old values in new ways. Many people feel that the middle-of-the-road stand is about the proper place with regards to tradition. A poet once advised:

*"Be not the first by whom the new is tried;
Nor yet the last to lay the old aside."*

James occupied this middle-of-the-road position. He was cautious and conservative enough to be careful of change, and yet he was open minded enough to accept truth and act upon it when once convinced.

How Tradition Sometimes Helps

Many people have agitated for change when the change they sought would have definitely led in the wrong direction. Take for example the great infidels of the past. All of them wanted the human race to give up religion. They claimed that religion was a superstition that was

doing more harm than good. But we know this is not true. One has only to note even the physical and material good that Christianity does to disprove this. Infidelity never organized to feed the poor, build hospitals and other institutions to care for the sick and the underprivileged. We are thoroughly convinced that the turning away from Christianity would be a change in the wrong direction. Our Christian tradition helps to hold us firm in the face of this temptation.

Another example of wrong change is that of Communism. The Communists would have the world to lay aside both its democracy and religion. This would constitute a great change, but would it be progress? Millions of people are so sure that this change would lead in the wrong direction that they are willing to lay down their lives to prevent it. There are others with such a mania for the new that they are willing to give up these great values just to try something new.

How Traditionalism Has Hindered

The traditionalists have always persecuted the trail-blazers of the human race. The traditionalists of one generation crucify those who are accepted as the Messiahs of the next. That was true in the case of Jesus. The Pharisees were the traditionalists of their day. They nailed Christ to a cross. He was too progressive to suit them. But the greatest leaders of succeeding generations have accepted him as the Son of God. The Pharisees thought they were doing God's will as they perpetrated this great crime but in the midst of it all Jesus looked up into the face of that same God and called him "Father." That simply shows how far tradition will sometimes lead people astray.

It is also a well-known fact that but very few of the discoverers of great truths in the field of science have escaped persecution. If there is any doubt about the truth of this statement call the roll and be convinced. Many, in other generations

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