

# Arkansas Methodist

Serving One Hundred and Sixty Thousand Methodists in Arkansas

"The World is My Parish" — John Wesley

"All the world" — Mark 16:15

VOL. LXX.

LITTLE ROCK, ARKA

ST 23, 1951

NO. 33

## Only Time Will Tell

AS we read the conflicting reports of the negotiations being carried on at Kaesong there is little basis for definite conclusions. The communists "blow hot and cold" as the proceedings go on. One day there seems to be some real prospect that a satisfactory agreement may be reached; the next day peace seems farther away than when the negotiations began.

About all the anxious people of the world can do is to wait for the developments. No one outside the Iron Curtain seems to be able to hazard a satisfactory guess as to the real purposes of the communist powers. "Wistful thinking" seems to discover a ray of light occasionally. Then another threatening cloud obscures the light seen even by the optimist and we are back where we started. There is no real satisfaction in assuming a "only-time-will-tell" attitude but, under the circumstances, that is about the only course left open to us.

## Race Between Armaments And Character Development

PRESS reports of the past week indicate, on the best estimate that could be made, that Russia now has a stock-pile of one hundred atom bombs. It is presumed that the United States has a much larger number than Russia of these agencies of death. We had also, the past week the report that the United States has or soon will be producing an atomic artillery shell that can destroy an army. Ever and anon we have something of the progress in the making of the hydrogen bomb.

In the present situation there seems definitely to be a race between the deadly war potentials being perfected and the moral character of the people able to use them. With the weapons now in use or in prospect, one would be an optimist indeed to think that civilization, as we know it, could survive another all-out World War.

If we can judge from the past, new weapons of destruction are no permanent deterrent to war. Sooner or later some nation thinks it has sufficient advantage in those new weapons to feel that it can win a war before its enemy can prepare a defense or equip itself with the new weapons. The records of history do not justify the hope that present instruments of destruction will frighten the world into the paths of peace.

It is our judgment that the only hope we have for permanent peace is to develop a moral and spiritual character in the lives of the world's people, especially the world's leaders, that will make the use of our present powers to destroy unthinkable. There must be a change in the attitudes and the moral character of people or eventually, deliberately or accidentally, the world will find itself in a suicidal struggle.

The only agency on earth primarily set to develop good moral and spiritual character is the church. If there was ever a time when the church should take its mission seriously it is today. Shut out as it is from most communist dominated territory, it must still endeavor, with every power it possesses, to build a world that will properly use the powers it has discovered. If the world continues to create distrust, hatred and fear, while at the same time it is creating more powerful weapons of destruction, the end product will be unbridled war. When we say there is a race between armaments and character development, it is akin to saying that there is a race between armaments and church progress. Whatever the church is to do about it must be done now.

## The Chris A Chang. In

IN the world of today, CUSTOMER STANDARDS HAVE CHANGED to a degree that these changes affect all home life. Hence it has become necessary for the Christian home to reckon with these changes.

We all agree that customs change with the passing years and we adjust life to have the advantages changing customs offer, or to avoid the hurt they may produce, as the case may be. It is not so easy for some to accept the fact that standards for life may change. It is true, however, that customs and standards are often so closely related that they are all



but synonymous terms. In fact, Webster gives one definition of standard as, "That which is established by authority, CUSTOM or general consent."

Nevertheless, whether we call these changes a change in customs or a change in standards, this fact remains, good character is just as essential today as in any day. The adjustment of life to changing customs and standards is perfectly proper unless such a change weakens and impoverishes character. When that condition accompanies the proposed changes, they should be avoided as truly as we would avoid a fatal hurt to physical life. Both the old and the new should be tested. When either makes for a better life and stronger character it should be retained; where either results in a weakening of life or character it should be discarded.

Some of the changes that have come in customs and standards in our modern life produce a severe test of Christian character in our homes and elsewhere. As a result of these changes, many things are permissible in good society and even in some church circles that appear to be hurtful to good character. Often there is no voice to warn us against these apparent evils except the inner voice of our own conscience. It will require strength of character and inflexible convictions to properly meet such conditions. Nevertheless, our bewildered world needs the strength that such evidences of character can give.

## The Influence Of The Church On Marriage

JOSEPH B. HENRY, of the educational department of the American Institute of Family Relations has announced the results of a survey he has made of marriages. His report indicates that marriages that have the best chance of being successful, and happy are marriages by couples who are active church members.

Second in chances for successful marriages are couples who, although no longer active in the church, did attend Sunday School and church regularly beyond childhood into early adult years. The third place in successful marriages is held, according to the report, by couples who, although not closely related to the church did have the wedding ceremony performed by a minister. The survey showed that couples without any church relationships who are married by a justice of the peace are most likely to end in failure and possible divorce. The study of marriage also seemed to reveal that, of church people, mixed marriages are much more likely to end in divorce than marriages of people of the same faith.

## Our Appalling Traffic Accidents

ONE of the shocking evidences of our irresponsible way of living in America is found in the appalling number of traffic accidents that are either fatal or leave the victims maimed for life. Some one has reported that we have now killed our millionth person in traffic accidents.

In writing of traffic accidents, we are not dealing with some evil far removed from our own secure way of living. We are dealing with a subject that may come alive with all its horrible consequences in any spot in Arkansas where automobiles run. The disturbing thing about it is that, in Arkansas, we seem to be losing the fight in creating sentiment for careful driving. The record of thirty-four killed in July is evidence of that fact. Further evidence is the fact that we have had twenty-five more fatal traffic accidents in the first seven months of this year than during the same period last year.

One answer to the question "Why?", is found in the court records. According to press reports last week, our state police made thirteen hundred forty-five arrests during the month of July. Two hundred of these arrests were for drunken driving, ninety-one for speeding and seventy-five for reckless driving. When we multiply the number caught by the state police by the larger number, guilty of the same traffic offenses who were not caught and add to that number those arrested for similar offenses by municipal authorities and add to that the guilty who are not caught, the surprising fact is that there were only thirty-four people killed in July and only two hundred eight killed in the first seven months of 1951.

It is necessary only to read the records of the courts on almost any given day to discover the hazards one must face in taking a car on the highways or even the streets of a city. Speed maniacs, reckless irresponsibles and drunken incompetents make every venture on the road a hazard. Another distressing feature of traffic accidents is the fact that the innocent suffer along with the guilty; it may be an innocent child, a cautious house-wife or a careful business man. All are potential victims of the "other fellow". No one seems to have the answer, but we seem to be under the necessity of finding an answer in self-defense, if for no other reason.

# 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

E. T. WAYLAND } Editors and Business Managers  
EWING T. WAYLAND }  
ANNIE WINBURNE } Assistant to Editors

CONTRIBUTING EDITORS } H. O. Bolin } Forney Hutchinson  
Roy I. Bagley } Mrs. Sue M. Wayland

OWNED, MANAGED AND PUBLISHED BY THE  
METHODIST CHURCHES OF ARKANSAS

COMMISSIONERS  
Little Rock Conference—J. S. M. Cannon, Charles W. Richards, C. C. Landers, Fred W. Schwendimann, Arthur Terry, Aubrey G. Walton, Burney Wilson.  
North Arkansas Conference—John Bayliss, W. Glenn Bruner, J. G. Moore, Joe Pierce, I. L. Claud, R. J. Rice, J. W. Workman.

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. Accepted 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.

## BROADCASTS TO BRING WORLD CONFERENCE TO U. S. METHODISTS

Three networks and hundreds of local stations will help interpret the Eighth Ecumenical Methodist Conference, meeting in Oxford, England, August 28-September 7, to radio listeners in America.

Since the first two of these are sustaining programs offered by the networks to their affiliates, but not necessarily "aired" by any particular station if it has previous local commitments, it would be helpful to watch your local newspaper. Stations often record such programs for delayed broadcast if they cannot present them when they take place on the network. Call the program director of the local outlet of these networks, inquiring whether they plan to carry these programs. Your expression of interest in them may help them decide to do so.

**DR. SOCKMAN**—The first one, which will be carried over the National Broadcasting Company's hook-up, will be heard Saturday, September 1, at 4:30 p. m., Eastern Daylight Time. Dr. Ralph W. Sockman of New York, a speaker on the conference program, will broadcast from London a first hand description of the opening days of the conference.

**DR. SANGSTER**—Columbia's "Church of the Air" on Sunday morning, September 2, will recognize this Methodist world gathering by a service from 10:30 to 11:00 Eastern Daylight Time, which has been transcribed in Great Britain for this occasion. The preacher will be Dr. William E. Sangster who is minister of Westminster Central Hall, London, the famous Methodist headquarters church which was borrowed by the United Nations for its London meeting. Dr. Sangster who finished his term last month as president of the Conference of the Methodist Church of Great Britain, is the youngest man ever to have been elected to that office.

**DR. VAN KIRK**—The voice of America's best known religious news commentator, Dr. Walter W. Van Kirk, will be heard in a fifteen-minute broadcast on hundreds of local stations in a transcribed program produced and distributed through the facilities of the Department of Broadcasting of the National Council of Churches. Mr. Albert Crews of their staff has produced the program. This recording, which is an interpretation of the conference and includes a description of what the delegates are experiencing as they visit the historic shrines of Methodism, has been offered to every one of the nation's 2,500 radio stations. The program is called, "Methodist Pilgrimage 1951."

**DR. SOPER - DR. CHURCH**—The special network through which the Methodist Church cooperates with other denominations in the South, will carry two program on October 14 and 21. The speakers will be Dr. Donald O. Soper and Dr. Leslie Church, top British preachers. Special musical recordings have been made in England for use in these services, so that, although they will be heard after the Ecumenical Conference is over, they will tie in directly with

## NEWS AND NOTES ABOUT FACTS AND FOLKS

**THE** Forrest City District Laymen's meeting will be held at the Methodist Church in Forrest City at 7:00 p. m. on Tuesday, August 28.

**DR. JAMES W. WORKMAN** was the guest preacher at the Sylvan Hills Methodist Church on August 19th.

**THE** choir of the First Methodist Church, North Little Rock, will present "The Deluge" by Camille Saint-Saens on Sunday evening, August 26, under the direction of the minister of music, Harold P. Toombs.

**MARRIED** at the Methodist parsonage at Sherrill on Saturday, August 11, Miss Bonnie Jean Scroggins of North Little Rock and Samuel Farrer, the pastor, Rev. H. A. F. Ault, performing the ceremony.

**THE** Intermediate Department of the Gardner Memorial Methodist Church, North Little Rock, reports every officer and teacher present on Sunday, August 12. This is a good summer-time record. Rev. Irl Bridenthal is pastor.

**DR. W. NEILL HART**, pastor of the First Methodist Church, El Dorado, is doing the preaching in a series of services at the Scott Street Methodist Church, Little Rock. Rev. Rufus F. Sorrells is pastor.

**DR. ROBERT B. GUTHRIE**, Moderator of the Synod of Illinois of the Presbyterian Church, USA, and Mrs. Guthrie were the guests of the Sylvan Hills W. S. C. S. at their annual summer party.

**REV. J. ALBERT GATLIN**, executive secretary of the Town and Country Commission of the North Arkansas Conference, will be the preacher in evangelistic services to begin at Marshall on Sunday, September 2 and continue through Sunday, September 9. Rev. E. C. Hance is pastor at Marshall.

**THE** W. S. C. S. of Sylvan Hills Church, North Little Rock, has furnished the church with a beautiful new altar rail and choir rail, which has been finished to match the pews. This project is the result of a year's work by the W. S. C. S. in raising the funds, and contributes materially to the beauty of the church and the worship services. It was first used in Communion on Sunday, August 5.

**REV. WILLIAM M. WILDER**, pastor of the Sylvan Hills Methodist Church, North Little Rock, preached at the First Methodist Church, Fort Smith, on August 19th, for the pastor, Dr. Fred G. Roebuck. Brother and Mrs. Wilder have been granted two weeks' vacation by their church, and will spend a week of that time on Long Acres Point in the Lake of the Ozarks.

**REV. J. A. GATLIN**, executive secretary of the Town and Country Commission of the North Arkansas Conference, announces that a meeting of the Commission will be held at Hendrix College, beginning at 2:30 p. m. on Tuesday, October 9, and continuing until the afternoon of Wednesday, October 10. The meeting is called at the request of Bishop Paul E. Martin and the Commission.

**THE FIRST METHODIST CHURCH**, North Little Rock, honored Mr. and Mrs. R. B. Brawner on Wednesday evening, August 22, with a reception which was sponsored by the Men's Bible Class and the King's Daughters. Mr. and Mrs. Brawner are moving to Dallas, where he will be executive director of Highland Park Methodist Church. They have been active in the work of First Church, North Little Rock.

**REV. A. L. RIGGS**, pastor at Farmington, writes: "Rev. W. F. Cooley, district superintendent, delivered a helpful message and held

its spirit and meaning. Further announcement will be given these two programs by the Rev. James W. Sells of Atlanta.

Arrangements for these programs, in general, and the underwriting of their costs have been a service of Methodist Information.

our First Quarterly Conference on Sunday, August 5. Both churches were represented and good reports were made by W. S. C. S., M. Y. F. and Church Schools. Finances are all up to date. The first two months of this Conference year we have had 60 per cent of the enrollment of both the church and Church School in attendance."

**THE** Friends (Quakers) Service Unit, which has had ten years of noteworthy service to the welfare of the Chinese people, is now, like all missionary agencies ending its ministry because of communist regulations. The Friends' most recent gift to China—shipments of anti-kala-azar drug, valued at \$50,000—is being distributed under the direction of the Chinese Ministry of Health.

**TRACY R. ARNOLD**, of Haynesville, Louisiana, will attend the National Youth Convocation at Purdue University. He is a former member of the First Methodist Church, Texarkana, Arkansas, is a senior at Centenary College and studied at L. S. U. two years before going to Centenary. Mr. Arnold is treasurer of the Centenary student body, a member of the Student Senate, president of the Louisiana State Methodist Student Movement, president of Young College Group of Noel Memorial Church, member of the Centenary choir and served in a Youth Caravan in Central Kansas last summer.

**THE** family of Mr. and Mrs. Neill M. Sloan has been chosen to represent the Lakeside Methodist Church, Lake Village, and the Monticello District, in the national search for "The Methodist Family of the Year", according to Rev. Fred Schwendimann, pastor, and Dr. William E. Brown, District Superintendent. The Sloan family was chosen unanimously by the Board of Stewards in a recent meeting as the family most nearly filling the requirements set forth by the **Christian Advocate** in the search for the typical Methodist family. Mr. and Mrs. Sloan have two children, Neill, Jr., and John Currie Sloan. Their names have been submitted to the National Committee which will select the Methodist Family of the Year from entries throughout the United States. Announcement will be made of the Family selected at the National Conference of Family Life to be held in Chicago, October 12, 13, 14, of this year.

### NOTICE

Persons requiring copies of the 1951 Little Rock Conference Journal, please order from Rev. Robert B. Moore, Secretary, 623 W. Washington, Camden, Arkansas, and enclose 50 cents the copy.—S. T. Baugh, Editor, Journal.

### 15 NEW METHODIST MISSIONARIES NAMED

Fifteen candidates for regular life-term missionary service under the Board of Missions and Church Extension of the Methodist Church took the six-week "A-3" (Africa for three years) training course at Hartford Seminary Foundation which ended August 11. In addition, one Baptist candidate took the course and will serve under the Baptist Mission Board.

New "regular" missionaries include Mr. and Mrs. Fred Brancel of Endeavor, Wis., Miss Ada Mae Bookman of Richmond, Va., and Dr. and Mrs. Fred Tross of Austria, all going to Angola, Africa. Miss Chlora Dean of White Sulphur Springs, W. Va., and Miss Barbara Hartman of East Stroudsburg, Pa., are going to the Central Congo. Miss Mabel Dorrell of West Newton, Ind., is going to the Southern Congo. Mr. and Mrs. Galen Carr of Abernathy, Tex., are assigned to Southern Rhodesia. The Rev. and Mrs. Byron Clark of Bellefontaine, Ohio, will go to the Philippine Islands. Miss Virginia Wehr, of Hamilton, Ohio; the fiancée of Gerhard T. Johnson, 113 missionary in India, will go to India. Miss Margaret May Prentice of Laird, Colo., will go to Liberia. One missionary from China, Miss Uniola Adams of Dustin, Neb., will be reassigned to Africa.

# THE DEVOTIONAL PAGE

REV. ROY I. BAGLEY, Editor

## FROM THE BOOKSHELF

When people cease to differ about religion, they will cease to be religious. Nothing can be a greater bore than a dead level of agreement . . .

How often has it happened in the history of the Church when by disobedience, denial, and betrayal the followers of Christ have brought him again to Gethsemane, they have compounded their folly by a vain resort to force . . .

It is on the lives of men and women who despite their own failures and the failures of others cling to their loyalties and their hopes that the kingdom of heaven is built . . .

He who follows Christ must risk something on the grace of God . . .

The New Testament teaches us that we should pity poverty, but never suggests that we should praise it . . .

To Jesus and his followers poverty who no passport to heavenly favor.

In recent years many have been led into the error of supposing that to work as little as possible and to spend their wage as soon as possible is the way to promote the prosperity of the nation . . .

from SAINTS WITHOUT HALOES  
by Alvin E. Magary

## LET US THINK

What doth the Lord thy God require of thee? Deut. 10:12

Let us think! Let us give ourselves to a period of quiet meditation, so that we may search our hearts and minds for a sincere answer to that question: What doth the Lord require of thee? Only by urgent soul-searching shall we face the requirements of God and give him a wholehearted answer.

Let us think! God's requirements are not to be taken lightly, and he asks of us something very definite. We are to seek righteousness, putting it first in our thoughts and prayers, with a hunger and thirst to grasp its meaning and its implications. Jesus, intent from his childhood upon meeting the requirements of God, will direct our minds and hearts in the attainment of righteousness.

Again let us think! God demands of us complete and unconditional self-surrender. And how beautiful are the words of that commandment: "Fear the Lord thy God, to walk in all his ways, and to love him, and to serve the Lord thy God with all thy heart . . ." Not without dedication of the whole life to God can we meet the test of self-surrender, obey God, and walk humbly in the path of service that leads to righteousness, and to peaceful fellowship with the Father and with Jesus Christ his Son. Let us "think on these things."

PRAYER: Our Heavenly Father, teach us to remember with wonder and gratitude our relationship to thee—we who are created in thy image. Help us to think thy thoughts after thee, and to live as we think. In Jesus' name. Amen.—Alvin E. Houser, in The Secret Place

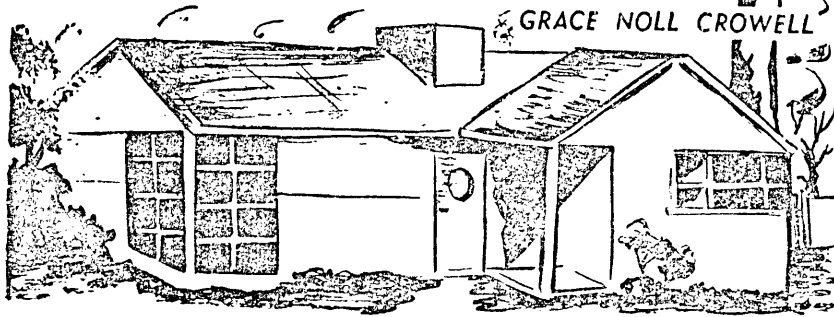
## I PRAYED TODAY

**I**N my quiet room I talked with my Friend today;  
I opened my heart to Him with its weight of care.

I spoke of the burdens I carried along the way;  
I sought His help as I knelt at His feet in prayer.  
I told Him my griefs, forgetting He knew them all;  
I prayed for my own, forgetting that He could see  
Within their hearts each need, though great or small,  
Each unsolved problem and dark perplexity.

In my quiet room I talked with the Friend I love,  
As He engineered His planets, His stars, His suns;  
My little world was what I was dreaming of,  
My little day, and my own near precious ones  
And He with His hands on the universe, His eyes  
Upon endless space and the sweep of eternity,  
Bent above me, listening to my cries,  
And, forgetting my faults and failures, answered me.

GRACE NOLL CROWELL



## THE CONSTANT CHALLENGE

TEXT: "If anyone wants to go with me, he must disregard himself and take his cross and follow me." (Matthew 16:24)

**H**OW many times do you find Jesus saying, "Come, follow me!"? It is a constant and persistent challenge. It is easy for us to talk about following Jesus and making His way our way until we get down to look at what is involved in following Jesus. E. Stanley Jones suggests that when we make Christ a universal Christ without taking into consideration the historical Jesus then we can easily follow Him. A philosophy demands only mental assent but Jesus Christ demands full surrender.

There are two incidents recorded in the Gospel of St. Matthew that challenge our attention when we start talking about following Jesus. They are recorded together one following the other. Now whether Jesus spoke these right together is of little consequence. The point is that the disciples saw in these incidents the demands that are made upon us when we choose to follow Jesus. In the 8th chapter of the Gospel you find a scribe coming to Jesus declaring that he will follow Him wherever he is going. Then Jesus places the demands of discipleship, "Foxes have holes and wild birds have nests, but the Son of Man has nowhere to lay his head!" Whether the Scribe followed Jesus then we do not know but at least the demand was placed squarely before him. The other incident follows in

this record immediately. A disciple came to Him and said, "Let me first go, sir, and bury my father." Then Jesus says a thing that sounds strange at first but in its setting it is another demand of real discipleship, "Follow me, and leave the dead to bury their own dead!"

The scribe evidently understood what Jesus meant. He was calling for self-denial and sacrifice. Following Jesus does not offer an easy way. The old gospel song by Fanny J. Crosby expresses it:

Not for ease or worldly pleasure,  
Nor for fame my prayer shall be;  
Gladly will I toil and suffer,  
Only let me walk with Thee.

Sacrifice does not mean poverty. As Dr. Alvin E. Magary points out, "The Christian way of life calls for sacrifice, but it does not make for poverty." A poverty-ridden person may not be any nearer sainthood than the person who has an abundance. Sacrifice calls for us to lose ourselves for the sake of Christ and the Gospel. It is not only an emptying but a filling of the soul. When Jesus asked the rich young ruler to sell what he had the sore spot in the young man's life was touched. His god had been exposed and he would not destroy that god for the One who called him.

There is no particular merit in sacrifice unless it is for a higher good. People "sacrifice" their health

for some things that are not worthy of sacrifice. There must be a call to a "higher" good if the sacrifice is to have any religious value. The sacrifice that Jesus was calling the scribe to was the surrender of something that was of good value but to accept that which was of infinitely more value. Sacrifice calls for the surrender of "second-best" in order that the greatest good may dwell in our hearts.

Then if we are to consider walking in Jesus' way seriously the fact of self-denial and sacrifice of the highest type must be accepted as a part of the demands. Perhaps in our modern way these strenuous demands have been cut to a bare minimum. The deepest joys we discover in our Christian life are found in the true sacrifices we make for Christ and His kingdom.

The other incident that follows so closely in the record tells of the request of a disciple to bury his father. The answer that Jesus gives sounds strange. Certainly Jesus would not have us consider our dead so lightly. Yet here are the words, "Leave the dead to bury their own dead." It seems that we find the truest interpretation in the stress upon the urgency of the business of the Kingdom. There is not a moment to lose in the call of Christ. The need is so great that we are to start right where we are and move out to do whatever comes to our hand that will bring honor and glory to Jesus Christ.


The great stress in the Bible is upon the "now," the "today." The importance is found in the spiritual life of each Christian. Delay means the cooling of our religious zeal. It is the pathway to backsliding.

Life at its best is urgent. It is not lived in a frenzy but there are opportunities that are our possession today and tomorrow they may not be. How much more significant this is when it involves the salvation of a loved one. Our modern sophistication has caused us to shrug our shoulders and pass off the urgency of decision for Christ as a matter that can be attended to any time. This does not hold true in any other phase of our interest that we may choose to explore. It will not hold true in our spiritual life.

These two demands challenge those who are strong in heart. It holds no appeal for those who are content to drift with the crowd and to yield to popular pressure. There is a need for individual determination as we come to answer the call of Jesus Christ. The courageous in heart in his surrender will find his strength increasing day by day. His joy will abide through the greatest sacrifice and life will be orderly in the urgency of eternal matters. We are on business for the King of kings and Lord of lords. There is no sacrifice too great and nothing of such importance as to justify us in turning aside.—R. B.

A young daughter paid her mother the highest compliment when she introduced her at a Mother and Daughter banquet, by saying, "She's my mother. I had nothing to say about that. But I can choose my friends, and she's first on the list."—Friendly Thoughts.





**"Along A Country Road"**

**The Town and Country Commission**

The Methodist Church

The North Arkansas Conference

Hendrix Station, Conway, Arkansas

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

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

Rev. J. Albert Gatlin, Executive Secretary

### A WEEK WITH THE OAKLAND CHURCH

In keeping with a promise to Rev. Thomas Nation it was the writer's high privilege to spend the week of August 6 at Oakland Church on the Naylor Charge. The previous week under the direction of the pastor and Miss Lola Featherston, in co-operation with a large number of laymen, services were held each evening. Fine work was also done with the youth and children in their special services. The second week was supported by a very attentive congregation. The day services were held at 2:30 o'clock each afternoon. August heat and other handicaps did not deter the people. Grove prayer meetings were held preceding the evening preaching hour. All were met with deep interest. There were many visitors from time to time.

For one hundred years the Oakland Methodist Church has been doing business for the Lord. Next year they plan to celebrate their hundredth anniversary. Great has been the history of this church. It would be impossible to record the great experiences on man's books which have transpired during the long and eventful life of this institution. As the second century of service opens to present congregation they will pass on to their posterity a program and spirit to enliven it which will be a credit to them and an honor to God.

While on the charge the other churches were visited. At Naylor there is a most attractive small stone building with a most beautiful chapel with altar furnishings. The pews are unusual and comfortable. At Mt. Vernon there is a very beautiful native stone building which is also well finished inside. These two edifices are a reflection of appreciation for the House of God. At Bethlehem there is need of a building and perhaps of changing building sites in order to better serve the people. No doubt this fine

group will be able as soon as possible to meet this need. The pastor reports fine people in all of these communities. With an enlarged vision of the needs of the present day church to meet the challenge of the hour, these congregations can arise to greater heights of service in the Master's Kingdom. With the coming of better schools, better roads, and greater opportunities in life our rural people will build a life in the countryside that will not only hold the people there but will at last draw many others back to the abundant pastoral life. This must be done in a greater fashion if we are to live as a free and self-supporting people of a great nation.

I wish to express my deepest appreciation through this column to the people of Oakland for the fine cooperation manifested in their support of our program in their midst. There will be more information in this column about this charge as the days come and go.

#### Sunday Morning, August 12 At First Church, Conway

At the invitation of the pastor, Rev. Joel A. Cooper, it was my privilege to conduct the morning worship at First Church, Conway, Sunday morning, August 12. A splendid and interested congregation made preaching easy. The request to preach at this time came because of an interest and desire on the part of the pastor to have the claims of the rural church presented. Therefore that was the subject "most generally at hand."

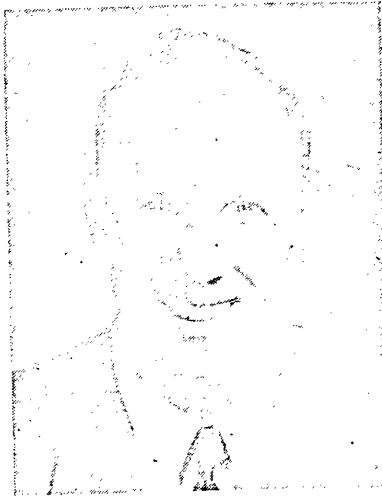
Conway First Church offers a great opportunity to set up and carry out a rural church program. With unusual leadership in Hendrix College and in local community beyond the college the churches in Faulkner County and others in reach should be the recipients of many rich experiences. Already fellowship teams of students go out over the conference under the direc-

### PREACHER FOR SALEM CAMP MEETING

THE Salem Camp Meeting to begin at the Campgrounds near Benton August 24th is an event of extra ordinary interest to Methodists in the Little Rock District, and many come from distant places for ten days of fellowship, and to enjoy the stirring revival services. The principal preacher for this year is the Rev. John M. Shuler of Dallas, Texas, who will preach at 11 a. m. and 7:30 p. m. daily. The preachers for the 3 o'clock services each afternoon will be as follows:

Sunday, August 26th, Rev. Arthur Terry; Monday, August 27th, Rev. Kenneth Goode; Tuesday, August 28th, Rev. John B. Hays; Wednesday, August 29th, Rev. O. C. Birdwell; Thursday, August 30th, Rev. H. O. Bolin; Friday, August 31st, Rev. George E. Reutz.

The camp meeting is sponsored by



REV. JOHN M. SHULER

the Little Rock District of the Methodist Church, Dr. Francis A. Buddin, District Superintendent.

### Christian Education:

#### NORTH ARKANSAS CONFERENCE NOTES

By Ira A. Brumley

#### Dr. Goodloe In Bible Conferences

The North Arkansas Conference is fortunate in again securing the services of Dr. Robert W. Goodloe



DR. ROBERT W. GOODLOE

for a series of Bible Conferences. The following is the schedule:

August 26-28, Cabot  
August 29-31, Newport  
September 2-4, Trumann  
September 5-7, Manila  
September 9-14, Marianna  
September 16-18, Brinkley  
September 19-21, Greenwood.

It is hoped that churches within reach of these centers will take advantage of this special opportunity.

#### Family Life Institutes

The North Arkansas Conference has secured the services of Dr. Edward Staples of the General Board of Education for a series of Family Life Conferences to be held in late September. We are not yet ready to give complete details on centers in which these programs will be held. Please watch for additional announcements.

This series of institutes will begin on September 24 with the first one being held at Forrest City.

The Jonesboro and Paragould Districts will have such a program on Tuesday night, September 25.

The Fort Smith District had a Family Life Institute during the Leadership School at Mt. Sequoyah, July 24.

These institutes are a part of the Advance program for this fall, the purpose being to help churches face up to their responsibility in the Family Life program.

We are indeed fortunate in securing the services of Dr. Staples for the week of September 24-28.

tion of Rev. James S. Upton. Other leaders are also out on many occasions. Some few laymen are making regular visits to nearby churches. Dr. C. M. Reves has set up a District Town and Country Commission which will give direction to the total program. With all those who are responsible working together there will no doubt soon be one of the most definite, aggressive, and thoroughgoing rural programs in action here. As this program grows county by county there will at last be the fullest and finest service possible rendered to all of the people in all of the areas of our State.—J. Albert Gatlin.

#### Executive Secretary To Be Away August 16 to September 20

As a delegate to the World Conference on Methodism being held in Oxford, England, August 28-September 8, it is necessary for me to be away from the office from August 16 through September 20.

Plans have been worked out for the series of Bible conferences to be held during that time; and for the Family Life institutes to be held the week after my return.

A number of the training schools planned for October have been worked out.

Letters have been sent to pastors and church school superintendents with reference to the observance of Church School Rally Day, September 30, and plans have been made for local churches to secure Church School Rally Day programs and offering envelopes.

The office secretary will be in the office part time in order to take care of necessary activities arising.

Persons desiring forms for making application for training schools during the month of October should write to Board of Education, Hendrix Station, Conway, Arkansas, and these application forms will be sent. Just as soon as I return such applications can be cleared and provision made to send necessary forms for report and course cards.

#### Special Formal Training Period

The period of October 14-November 11 has been approved by the Bishop and his Cabinet and the North Arkansas Conference in session at Paragould in June as a special period for formal training work.

Some schools will be held ahead of this period, and many others will be held after the period, but we are urging that many of our churches take advantage of this special period as a time of conducting formal training schools. The following schools have already been set up:

Marked Tree, October 1-3  
Searcy, October 14-18  
Fort Smith, October 21-25  
Jonesboro, October 21-25.

The North Little Rock churches will take part in the Inter-City School to be held in Little Rock October 21-25.

Prairie Grove is now carrying on a one-session-per-week training school.

Corning is planning for two training schools to be held during the fall.

Plans are being worked out for a number of training schools to be held later in the year in the Paragould District.

Wynne is planning a training school to be held January 6-11.

The Blytheville Area Training School will be held in February this year in order not to conflict with the period of Evangelism, which comes at the time which the school has been being held.

If we think democracy means a maximum of privileges and a minimum of responsibility, our citizenship rating is zero.— Ex.

You can't carve rotten wood.— Chinese.

**FOLDING CHAIRS**

*IN STEEL OR WOOD*

FOLDING BANQUET TABLES

WRITE FOR CATALOGUE  
AND LOW DIRECT PRICES

**J. P. REDINGTON & CO.**

DEPT. 158, SCRANTON 2, PA.

# Editor's First Impressions Of Continental Europe

By EWING T. WAYLAND

FIFTEEN Methodist laymen and ministers from Arkansas are to be in attendance at the Ecumenical Methodist Conference at Oxford, England, August 28-September 7. This conference, which meets every four years, is a gathering of the various branches of Methodists from throughout the world, meeting for the purpose of sharing experiences, evaluating the task and mission of the church, and enriching the spirit of ecumenity.

Simply for the sake of the record, the writer sailed from New York July 20 aboard the R.M.S. Parthia, Cunard Line Ship, bound for Liverpool. With 254 passengers aboard, the Atlantic crossing was made in seven days, arriving in Liverpool July 28, then by boat train to London and by air to Paris, arriving in the early evening to join one of two groups with whom more than a month was to be spent traveling on the continent of Europe and in England.

One hesitates to make any evaluation or render any judgment when so little time is spent in observing and studying a situation. However, we are also aware that many people are interested to know one person's impressions about the conditions, the people, and the future when and where such traveling is done, and it is this one person's impression that we would share with you.

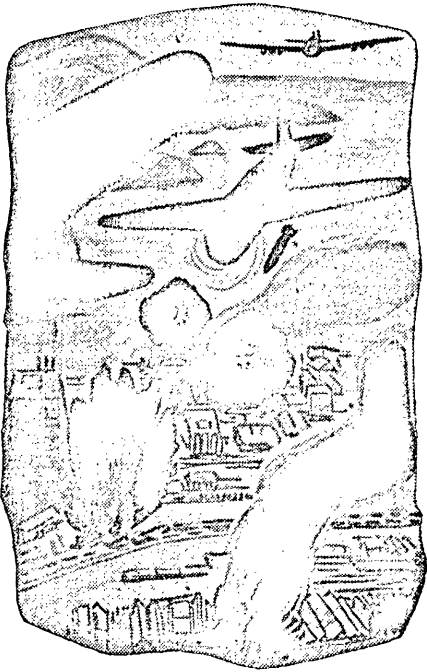
France is a country steeped in the culture of another day, so much so that it could almost be said that her look is backward. Her history is tremendously interesting, and much of it seems to verily come to life as one visits the various places where this history actually was made. France has much to offer the visitor because of its history. The ancient cathedrals; the luxurious palaces of the kings of another day; the government buildings where affairs of state of yesterday were settled; the endless exhibitions of the various arts: paintings, sculptures, tapestries; the countless monuments, especially in Paris, which have been erected during the passing generations honoring important persons; all these and many other points of interest could hold a visitor's attention for an undetermined length of time.

To this visitor, France had at least one good lesson. When people are denied their inalienable right of freedom long enough they rise to claim for themselves that freedom from fear and want which their rulers have denied them. Viewing the extreme luxury and riches in which the French royalty and nobility lived during the seventeenth and eighteenth centuries and remembering that the greater masses of the people lived in extremely poor and wanton circumstances, then one can begin to understand the uprising of the common people late in the eighteenth century, the historical "Reign of Terror" when the royalty and nobility suffered at the hands of the oppressed.

France is of course predominantly Catholic, yet the Protestant movement is making substantial gains, especially in the rural areas. The backwash of the last two wars has taken its toll morally, and this has been felt especially in the larger cities. But there is a spirit of adventure in the French Protestant movement that thrills not only those

who are pioneering in it, but also the Protestant visitor who comes from a land where this spirit of adventure was once very much alive but is sorely needed again today. One hesitates to make any prediction about the future of Protestantism in France, especially when acquaintance has been so brief, but there are some great Protestant Christians in France who are thoroughly committed to their tasks and God can do much through those who are so thoroughly committed to His will.

It is our impression that Communism is waning in France. Only a few months ago its influence was stronger politically than it is today. They will tell you repeatedly that, at least for the foreseeable future, the peak of the influence of Communism on the ways and life of France has passed. Only those who are with-



out place, property and influence and who are looking for a short cut to those possessions are interested in Communism. The average Frenchman seems to fear the Stalin brand of Communism less than the beaten Germany to the north, which is making, with the assistance of her former enemies, a rapid comeback. France, for her part, seems to be making remarkable progress in most sections from the recent war. The assistance which other countries, especially the United States, has been giving is appreciated.

Switzerland lives up to its reputation as one of the beauty spots of the world. Scenery and watches are in great abundance, and the Swiss people themselves are indeed a hospitable people. My stay in this bit of wonderland was altogether too brief, but had I been given one day in the year to choose from, perhaps that day would have been one of the two spent there. That particular day was the Swiss "National Day," August 1st, an annual observance of the day when Switzerland proclaimed herself an independent nation during the fourteenth century. Our group had visited Methodist points of interest during the morning under the direction of Dr. Ferdinand Zigg, President of The Methodist Church, Switzerland, and personnel from his office. During the afternoon we were at leisure to look around and during a walk about the business district of Zurich, where we were stopping, I happened on to the

place where the "National Day" parade was being formed. Fortunately a young man who spoke English explained all about the various groups, bands, organizations, military groups, etc., which were participating in the parade.

Many of the various Cantons (states) of the country as well as the cities had citizens in their native costumes represented in the demonstration. Numbers of student groups were also represented, as were athletic groups and various trade groups. Everybody marched; nobody rode, all of which lent to the interest of the parade. Crowds of course lined the street for the parade after which there was music, and of course, speech making. The festivities extended well into the evening.

Our group went for the evening on a small lake steamer for a four-hour trip around the shores of Lake Zurich around which a good portion of the city is built and which extends west from the city. The purpose of the trip was so that we might view the continued demonstrations during the evening of National Day. There were huge fires built around the coast-line and well back into the surrounding hills signifying the continuing freedom of the country. There were also continued firework exhibitions around the lake by individuals and families residing there.

Industrially, Switzerland has two factors which make her contribution to the world economy significant. She has an unlimited cheap source of power, electricity, generated in the mountains by waterfalls. Secondly, her people have the "know-how" or genius to do quality work. Even though practically all the raw materials for her finished products must be imported, she finishes these raw materials into some of the finest products to be found anywhere. She is able to maintain her place in world competition by majoring in quality rather than quantity. Even though other countries may make more watches or clocks than Switzerland, people will still want Swiss watches and clocks because they are the best.

The writer has been now some several days in Germany, visiting first hand three German cities and even though he had read accounts of the devastation and had seen many pictures of the destruction in the recent war, he was in no sense prepared for what he saw. Munich, Berlin and Frankfurt represent three areas of Germany and portray three different situations in German life today. Munich suffered much destruction from bombing during the war. Possibly 60% or 65% of the city was damaged by explosive and incendiary bombs with a loss in life estimated at several thousand, possibly eight. Out of a population of 550,000 this was a heavy loss but would have been much heavier save for the fine air raid shelters available for the people. Located in the section known as Bavaria, Munich will be remembered as the city in Germany where the Nazi political party got its start and began its climb in power. Located in the heart of the agricultural section of Germany this city had considerable military significance during the war and thus was subjected to heavy bombardment. Comparatively speaking, much has been done during the

last six years, but there is much yet to be done before the city approaches anything like its prewar standing. Marshall Plan dollars are helping to rebuild and restore public buildings, utilities, and finance housing. For the most part business houses, private businesses, private housing, and hotels are financed with local money when such money is available.

In Berlin the destruction seems to be even greater than in Munich with estimates running as high as 72% of the city being destroyed. A tour about the British, French and American Zones of the city will tend to confirm that high estimate and a trip into Eastern Berlin, the Russian Sector, will cause one to wonder if the estimate is high enough. Unless one has seen with his own eyes the extent of the damage inflicted he cannot begin to comprehend or visualize how final the destruction was. In places blocks after block after block has been reduced to a mass of broken brick, mortar, and stone with twisted steel beams projecting a silent reminder that the judgment of war is terrific. Western Berliners live amid a constant dread and tensions, fearful that at any time the Soviets who control Eastern Berlin may choose to be more of a nuisance. Indeed, Berlin itself is an island in the section of Germany controlled by Russia and it has only been of recent date that visitors have been allowed permission to visit the city as tourists. The days of the air lift will not soon be forgotten and Western Berliners will tell you that had it not been for the air lift Western Berlin would have been lost to Communist control.

As one looks about the city he is inclined to think that the city will never be rebuilt to its former standing. A city of 3½ million population that is 70% destroyed represented an inconceivable task, especially when we remember that economically Germany has suffered a great loss in its wealth. But even in these six years since the last hectic days of the war, Western Berlin is beginning to get on its feet. Just what the future has in store for Western Berlin, few will dare to say. Marshall Plan dollars and the European Relief Program are helping tremendously to enable this section of Berlin to attempt the comeback.

In the Russian sector of Berlin it is entirely a different story. Compared to the western part of the city under the watchful eye of the British, French and Uncle Sam, the Russian sector has hardly started in making its recovery. There is no comparable program in operation there to help Eastern Berliners recover from what they have and are suffering. We were informed that Russia is putting no money into Eastern Berlin's recovery program, and from what we saw it is not hard to believe that what we heard is true. There is practically no new construction, the streets are dirty, the people without adequate food, clothing, employment, housing, the shops for the most part are bare, and what is even more significant, the people live without a sense of freedom to seek these things which are necessary to life. This is not to say that all these factors in living have been satisfactorily settled in West Berlin, for they haven't, but

(Continued from page 5)

# WOMAN'S SOCIETY OF CHRISTIAN SERVICE

MRS. SUE M. WAYLAND, Editor

## WORLD COUNCIL OF CHURCHES ELECTS WOMAN PRESIDENT

**E**LECTION of two new Presidents of the World Council of Churches highlighted the meetings of the Executive Committee and the Central Committee (August 4-11) in Rolle, Switzerland.

Miss Sarah Chakko, President of Isabella Thoburn College, Lucknow, India, becomes the first woman to serve as a President of the World Council. She is a member of the Mar Thomas Church of India, which claims to have been founded by the Apostle Thomas, and as such would be perhaps the oldest church in the world. After graduation from Queen Mary's College in Madras (1925), and obtaining her M.A., at Presidency College, Madras, she did graduate work in history and political science at Michigan and Chicago Universities.

After several years of teaching history and political science at Lucknow she became the first Indian President of that union Christian institution. She has served as President of the United Provinces Christian Council of India, as President of the Student Christian Movement of India, Burma and Ceylon, and as a vice-president of the World's YWCA.

Always interested in emphasizing the social outreach of the college, Miss Chakko was instrumental in setting up the graduate School of Social Service in Delhi, the first of its kind in India, and was a member of its Board of Governors.

In 1948, she attended the First Assembly of the World Council of Churches in Amsterdam, and the preliminary conference on the role of women in the Church, at Baarn, Holland. She presented the findings of this conference brilliantly before the Assembly, and in ensuing press conferences and discussions with such eminent theologians as Karl Barth. From 1950-51 she was on leave from Isabella Thoburn College to help in the organization of, and act as the first Secretary of, the Commission on the Life and Work of Women in the Church of the World Council of Churches.

Also elected as a president of the World Council was the Archbishop

Athenagoras to fill the place left vacant by the death of the late Archbishop Germanos.

Born on the Ionian Island of Corfu (Greece), Athenagoras (Cacadas) was for some time head of a Greek Orthodox training college in Philadelphia, Pa. He became Bishop of Boston, but returned to Greece under appointment as Apostolic Delegate from the Oecumenical Patriarchate to the Hellenic Church at Athens.

He returned again to the United States as Metropolitan of Philadelphia. In 1951, on the death of Arch-



MISS SARAH CHAKKO

bishop Germanos, he was appointed Archbishop of Thyateira and Exarch of the Oecumenical Patriarchate of Constantinople for Central and Western Europe, with residence in London. He had long been interested in the work of the World Council, and in his address following his enthronement as Archbishop, he emphasized his intention to follow in the footsteps of Archbishop Germanos in playing a full part in the ecumenical movement. His election as a president of the World Council now fulfills that intention to the letter.

Dr. G. K. A. Bell, Bishop of Chester, chairman of the Central Committee, in his report on behalf of the Executive Committee, stressed the concern of the World Council over the growing intensity of international tensions.

"The Executive Committee and the Commission of the Churches on International Affairs," he pledged, "will not fail to watch for opportunities of cooperation on concrete issues, where there is some promise of a fruitful intervention on just grounds. But the Executive Committee is convinced that the right path for the World Council of Churches and its member Churches to follow at the present time is to pray for God's guidance of all nations and statesmen, and to continue to work for and support the utmost concentration of effort by all concerned on the prevention of war, step by step. This would include the promotion of healthy economic conditions in those parts of the world where they are most needed and the taking of every practical means that may offer for the steady reduction of the present international tension."

"All the members of the Executive Committee," he emphasized, "as indeed all the Churches represented in the World Council of Churches, loathe war. They realize to the full the ruinous consequences with which the world is threatened, should war break out. They therefore believe that the utmost efforts should be made at every point possible to prevent war starting. But peace is not a magic condition which can be conjured up by the stroke of a pen."

"The present international situation has lasted too long and it is too complex in origin to admit of a quick termination or of a simple solution. Nor are they true friends of peace who, while crying out for peace, create strife and so intensify division."

Presenting his annual report on the main developments in the life of the Council, Dr. Visser 't Hooft declared: "The task of the Church today is in the first place to raise its voice in defense of men and

women for whom Christ died. In their material or spiritual security they are the real victims of the great conflict of our time."

The World Council, he said, attempts to remain fully independent of all secular powers and on the basis of brotherly conversation between the Churches to give a genuine answer to the crucial questions of the present situation. The real issue, he emphasized, is not what happens to ideologies or to political or social systems, but what happens to Man.

Regarding religious liberty, he emphasized: "World Council statements about religious liberty are meant as statements of general validity and by no means as weapons to strengthen the position of certain Churches over against other Churches."

Main themes of the sessions were: "The Missionary and Ecumenical Calling of the Church," and "The Responsibility of the Churches and the World Council in Time of Tension."

The Executive Committee meets twice a year. The last meeting was in Paris, last February. It prepares the ground for the work of the larger Central Committee (of 90), convened annually in different countries to make policy decisions in the intervals between World Assemblies of the World Council of Churches. The next Assembly is scheduled for Evanston, Ill., August 14-31, 1954. The 1950 meeting of the Central Committee was held in Toronto, Canada. The next one will be in Lucknow, India, Dec. 31, 1952, to Jan. 9, 1953.

The Commission of the Churches on International Affairs was established in 1946 by the World Council of Churches and the International Missionary Council to advise the Churches in their concern for international peace and justice.

Today in 43 countries of Europe, Asia, Australia, New Zealand, Africa and North and South America there are 158 member Churches in the World Council, including Anglican, Old Catholic, various Orthodox and the vast majority of Protestant Churches.

## FINANCIAL STATEMENT, LITTLE ROCK CONFERENCE W. S. C. S.—FIRST QUARTER, 1951-52

Balance brought forward	\$ 3,081.85
<b>RECEIPTS:</b>	
Undirected Pledge to Missions—	
W. S. C. S.	\$11,556.58
W. S. G.	858.90
Projects—	
W. S. C. S.	320.47
W. S. G.	361.72
Wanda Stahley	427.80
W. S. G.	20.00
Orlene McKimmey	452.44
State Sanatorium	374.48
Special Memberships—	
Hon. Baby:	
W. S. C. S. (7)	35.00
W. S. G. (1)	5.00
Adult Life:	
W. S. C. S. (14)	350.00
W. S. G. (1)	25.00
In Remembrance Gifts	34.00
Little Rock Meth. Coun.	388.70
Conf. Rural Work	152.25
Credit on Pledge—	
W. S. C. S.	14,091.72
W. S. G.	1,270.62
Total Credit on Pledge	15,362.34
Youth Fund	834.09
Children's Service Fund	21.23
Total on Appropriations	16,217.66
Cash for Supplies—	
W. S. C. S.	519.65
W. S. G.	96.03

Cultivation Fund—	
W. S. C. S.	707.58
W. S. G.	128.69
Student Loan—	
W. S. C. S.	179.80
W. S. G.	10.00
Alcohol Education Fund—	
W. S. C. S.	189.20
W. S. G.	1.80
E. T. W. Fund	252.20
Other Receipts (Treasurer Books and Baby Pin)	33.55
Total Receipts, W. S. C. S.	\$16,829.02
Total Receipts, W. S. G.	1,507.14
Total Receipts from Districts	\$18,336.16
Other Receipts:	
School of Missions	183.58
Refund—L. R. Dist. for reception for Jurisdiction	25.00
From sale of interest in car at Booneville	675.00
<b>GRAND TOTAL RECEIPTS</b>	<b>\$19,219.74</b>
Add Balance—Total Cash to account for	\$22,301.59
C.S.R. and L.C.A. reported—\$9,194.30	
<b>DISBURSEMENTS:</b>	
To Division:	
Undirected Pledge to Missions—	
W. S. C. S.	10,967.87
W. S. G.	798.78
Projects—	
W. S. C. S.	2,779.81

W. S. G.	361.72
Special Memberships—	
W. S. C. S.	380.00
W. S. G.	30.00
In Remembrance Gifts	34.00
Conference Work (State Sanatorium)	300.00
Total Credit on Pledge—	
W. S. C. S.	\$14,461.68
W. S. G.	1,190.50
Total Credit	15,652.18
Youth Fund	834.09
Children's Service Fund	21.23
Total on Appropriations	\$16,507.50
Foreign Supplies	479.60
Home Supplies	144.58
(\$10.00 from Conf. on well, New Mexico)	
Total to Division	\$17,131.68
<b>Other Disbursements:</b>	
Administrative Expense	140.52
Printing and Mimeographing	11.90
Balance Exp. on Annual Meeting	32.73
Jurisdiction School of Missions	187.26
Conf. Institute of Missions	146.74
Dist. Cultivation Fund—	
W. S. C. S.	707.58
W. S. G.	128.69
Student Loan Fund	189.80
Alcohol Education Fund	191.00
Orlene McKimmey—Love Gift from Conf.	10.00
Fellowship Training Lab.	125.00
Scarritt National Seminar	80.00
Bal. of trade-in on car	779.58

World Friendship Workshop	14.50
Jurisdiction Leadership School	35.50
Auditing of Books	35.00
<b>TOTAL DISBURSEMENTS</b>	<b>\$19,947.48</b>
Balance Aug. 13, 1951—\$2,354.11	

MRS. C. I. PARSONS, Conference Treasurer

### SPECIAL MEMBERSHIPS

First Quarter 1951-52

**CAMDEN DISTRICT:** Hon. Baby—Roberta Lynne Core, El Dorado. Adult Life—Mrs. W. S. Couch, Jackson Street; Mrs. J. A. Simpson, Lewisville.

**HOPE DISTRICT:** Adult Life—Mrs. Ralph Rounton, Hope; Mrs. R. O. Mitchell, Texarkana First; Mrs. Maud Winham, College Hill; Mrs. J. F. Delony (W.S.G.), Texarkana First.

**LITTLE ROCK DISTRICT:** Hon. Baby—Rhonda Jean Fry, 28th St.; Barbara Ellen Culpepper, 28th St.; Mary Jean Crume (W.S.G.), Pulaski Heights. Adult Life—Mrs. Clyde T. Parsons, 28th St.; Mrs. Ida Perciful, Lonoke.

**MONTICELLO DISTRICT:** Hon. Baby—Janet Kay Hopkins, Linda Lak, Fordyce. Adult Life—Mrs. Martine Harper, Mrs. C. R. Prewitt, McGehee; Mrs. V. C. Harrell, Tillar; Mrs. Marion D. Hughes, Wilmot.

**PINE BLUFF DISTRICT:** Hon. Baby—Glenda Jean Lovett, Grady. Adult Life—Mrs. Martha Adams, DeWitt; Mrs. L. Gray Wilson, Grady; Mrs. T. Earl Dishongh, Lakeside.



## EDITOR'S FIRST IMPRESSIONS OF CONTINENTAL EUROPE

(Continued on page 7)

one has only to pass from the west to the east to become immediately aware that much has been done in the same period of time in the western part of the city that hasn't been done in the eastern.

The picture in Frankfort is somewhat different. While the destruction there was heavy it was not as great as in Berlin, and of the three cities of Munich, Berlin and Frankfort, the last mentioned seems to be making the greatest strides in its recovery program. Located in the American Zone of occupation, much of the business district of the city has been restored, and the city is beginning to take on something of its former metropolitan atmosphere. Frankfort is the administrative center of the United States occupation personnel and it may be that for this reason particular attention has been given to its recovery. Much new construction is to be seen, many older buildings that were practically destroyed are being repaired and put back into use, and there is considerable traffic on the streets, an aspect of city life that was not nearly so evident in Berlin. Frankfort is by no means recovered, however. There remains much to be done. Whole sections of the city which suffered practically complete destruction remain untouched in the restoration program. While food and clothing are not the problems they once were, and still are in Berlin, housing remains still a problem in Frankfort.

It was the writer's privilege to sit with a small group to hear a panel discussion by several of the top officials in the U. S. Administrative occupational government of the American Zone in Germany while visiting in Frankfort. We had no idea of the comprehensiveness of the occupational program being projected in the occupational set-up and was deeply impressed with the creative possibilities which such a program has. Dealing even with the educational, religious, community life, publishing interests, radio, and many other phases of today's living, the program is designed to assist in the changing concepts which have been a part of German thoughtlife for several generations. Occupation in a defeated nation is not a popular task, but we were impressed that the job our government is doing is most commendable and will be recorded as a worthwhile contribution to the life of Germany.

## SUNDAY SCHOOL LESSON

(Continued from page 8)

sisted that such an idea can only be destroyed by a better idea. Both Christian Democracy and Communism are ideas in action. Neither of them can defeat the other by force of arms. The one that lifts up and faithfully practices the best way of life before the world will finally win. The Ark which represented the presence of God won out over Dagon because it presented a better way of life. The same will be true in our present struggle. That world

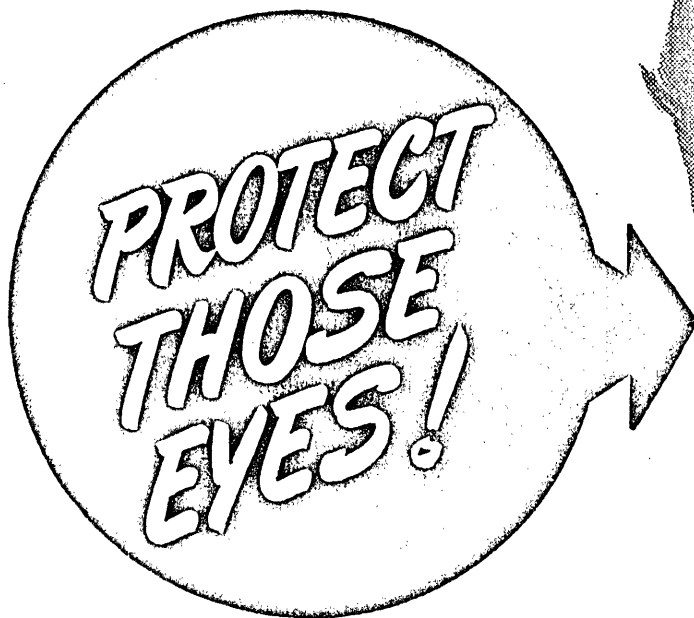
power that sets forth the best way of life for the masses of people of the world will finally win, and it should win.

On the other hand so long as we call ourselves one thing and practice another, we weaken ourselves. As Christians we must think of and treat all men as brothers; and as members of a Democracy we must insist on equal rights and privileges

for all concerned. These ideas taken together and faithfully practiced will defeat any "ism" that ever lifts its head in this world.

These facts make the matter of race relations the hottest subject in the world today. It is, however, a subject that must be faced. No longer can we escape it. The security and progress of Christian Democracy depends upon bravely facing and fair-

ly solving the problem of race relations. All minority groups within a Democracy must be made to feel that they are treated fairly, otherwise, they become a hot bed for the seeds of foreign "isms". Great progress has already been made along this line. If patience and Christian foresight is practiced by all concerned, the problem will finally be solved along the Christian lines.



*they are the only ones*

*he'll ever have!*



In a few weeks, school will be starting again—which should remind you that one of the most important things you can do for your child is to provide him with proper lighting for homework hours. Good vision is such a priceless possession that every precaution should be taken to protect it. Be sure your child gets every advantage to make better grades . . . be sure you are protecting those eyes.

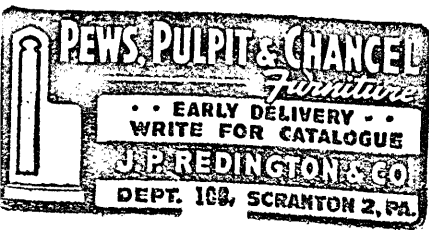
It's easy and economical with low-cost electric service and modern lighting equipment. Fill lamp sockets with the correct size bulbs—keep spare bulbs handy—and be sure to keep reflectors and lamps clean and properly shaded to avoid glare. You'll find these suggestions will pay big dividends . . . in better sight . . . better grades.

*Arkansas*

**POWER & LIGHT**

*Company*

HELPING BUILD ARKANSAS



## The Sunday School Lesson

By REV. H. O. BOLIN

Lesson based on "International Sunday School Lessons; the International Bible Lessons for Christian Teaching," copyrighted 1951 by the Division of Christian Education, National Council of the Churches of Christ in the U.S.A.



### WHAT IS RIGHT IN RACE RELATIONS?

LESSON FOR SEPTEMBER 2, 1951

READ THE ENTIRE LESSON FROM YOUR BIBLE:  
John 4:4-14; Acts 10:25-28; Colossians 3:11.

GOLDEN TEXT: "God shows no partiality, but in every nation anyone who fears him and does what is right is acceptable to him." (Acts 10:34-35)

#### A Look At The Scriptures

All of the assigned passages stick close to the matter of race relations. The first (John 4:4-14) tells of Christ's meeting with the woman at Jacob's well. There are some good lessons that come to us from this particular passage.

First we have the broadmindedness of Christ toward people of other nationalities. The Samaritans were half-breeds. Seven hundred years before this time the Assyrians had conquered this section of Palestine and had moved many of the Jews out and had moved Assyrians in to take their places. These people intermarried with the Jews who remained in the territory and the Samaritans were the offsprings of these intermarriages.

At the time Christ was here in the flesh the Jews felt that they were a superior race. They were not alone in this, there were other people who felt the same way about themselves. The orthodox Jews had a special prejudice toward the Samaritans because they were half-breeds. To them this was a living testimony to the fact that Jews had broken the law of Moses in intermarrying with other people. This prejudice was so great that no orthodox Jew would pass through Samaria in going from Judea to Galilee. This was the nearest route from one of these provinces to the other, but these people would cross the Jordan River and go several miles out of the way in order to avoid passing through Samaria. Christ had no such prejudice against the Samaritans, therefore, when it became necessary to travel from Judea to Galilee he went through Samaria.

On the occasion mentioned in our passage we are told that he entered into Samaria and came to Jacob's well about the noon hour. He rested here at the well while his disciples went into the village of Sychar to buy food. We recall how he got into conversation with the Samaritan woman. This brings us to the second thought of the passage. Not only did Christ have no racial prejudice but wherever necessary to help individuals he broke across the lines of established customs. At that time no man in Palestine was supposed to carry on a conversation with a woman in public. This custom was carried to such an extreme that a man was not supposed to carry on a conversation in public even with his wife, or sister, or mother. Here was a person who needed the Lord's help and he paid no attention to this custom but entered immediately into conversation with her. We are told that when the disciples returned they marveled at the fact that he was talking to this strange woman.

Another thought discovered here is the fact that Christ brought some of his greatest messages to just one person. He had but one man present

—Nicodemus—when he spoke of the new birth. Here on this occasion only one person, and she a woman of ill repute, was present when he brought his great message of the water of life. Not only was Christ free from racial prejudice but he placed such high value on human personality that he saw the image of God in the person of the most wicked or lowly.

We also note Christ's method in dealing with the sinful. He did not harshly condemn this woman. Had he done so he could have never helped her. He dealt as gently with her as a mother would deal with a child. By shrewd maneuvering of the conversation he got her to confess her sin, and then dealt with her in such a manner that she went away fully believing that he was the promised Messiah.

It is well also to note the fact that as soon as this woman found the Lord she wanted to bring others to him. She left her water pot. For the time being she set aside the task in hand and went out to render some spiritual service. We are told that many of the citizens of the community believed on Jesus because of the words of the woman.

In dealing with the above passage in the light of our theme today, we must keep constantly in mind the fact that Christ did all of this for a person who belonged to another nationality and one that was especially hated by the orthodox people of his own race. Christ had no racial prejudice whatever. It will be remembered that on another occasion he made a Samaritan the hero of one of his greatest parables. This Samaritan rendered service to a wounded Jew by the wayside.

This friendly visit of Jesus laid the groundwork for the hearty reception of the Gospel by the Samaritans a few years later. (See Acts 8:4-8).

#### Conversion of Cornelius

The next passage (Acts 10:25-28) tells of Peter's visit to Cornelius. God was certainly working in this matter for he dealt both with Cornelius and Peter. Peter, like other Jews of his day, was full of prejudice against the Gentiles. We recall how God prepared him to accept this Gentile family. The sheet was let down from heaven filled with all manner of beasts, many of which the law forbade the Jews to eat. In this connection Peter was warned not to call that which God had cleansed common and unclean.

When Peter arrived at the home of this Roman centurion Cornelius fell at his feet to worship him but Peter forbade him telling him that he too was only a man. The Apostle saw that in Christ all men are equal, whether they be Jew or Gentile.

This passage also deals with the matter of race relations. In the midst of his statement to Cornelius

the Apostle went on to say: "You yourselves know how unlawful it is for a Jew to associate with or to visit any one of another nation; but God has shown me that I should not call any man common or unclean."

Cornelius and his family and friends were the first Gentiles to come into the Christian fold. Many Gentiles before this time had become proselytes to the Jewish religion but these were the first to become Christians. Up to this time the racial prejudice that existed between the Jews and the Gentiles had prevented their coming. Thus we see the first occasion on which this prejudice was broken down, and it was done so by the Apostle Peter under the direct leadership of the Holy Spirit.

#### Paul and Race Relations

Paul was carefully trained in all the strict doctrine of the Pharisees. This made him extremely exclusive. The Pharisees even thought themselves superior to all other Jews much less other nationalities. On one occasion the great Apostle called himself a Pharisee of the Pharisees. We can imagine that it took a long time for Paul to lose all of his racial prejudice, but he finally achieved that end. In Colossians 3:7 we find him saying, "Here there cannot be Greek and Jew, circumcised and uncircumcised, barbarian and scythian, slave, free man, but Christ is all, and in all." Paul is saying here that when one is in Christ all other relationships of life are transcended. Eddie Guest has a beautiful little poem entitled "Under the Skin We Are Brothers All." Paul was saying about the same thing—in Christ we are all brothers. In Christianity at its highest and best there is no room for racial prejudice. In Christ we are all one and that in spite of all national, racial, social, or economic lines. In Acts 17:26 we read, "God hath made of one blood all nations of men for to dwell on all the face of the earth."

#### God Shows No Partiality

The last passage of the lesson is the Golden Text or Memory Selection (Acts 10:34-35). In this passage we are told that "God shows no partiality, but in every nation anyone who fears him and does what is right is acceptable to him." Our acceptance or condemnation before God does not depend upon racial affiliation but rather on individual merit or demerit. Salvation is for all people regardless of color, social standing, or national lines. God is wholly impartial. He gladly accepts any individual from any race or nationality who trusts, obeys, and serves him. He treats all alike. He

is kind, forgiving, and merciful to all who will accept these favors. It is not the race to which a man belongs that determines his good standing before God but rather his own merits as an individual. All saved people from all nationalities and races have much in common. They have the same God for a Father, the same Christ for a Savior and Elder Brother, the same Holy Spirit for a Commander and Guide, and the same heaven for an eternal home. They are therefore, brothers and should live as such. Christ prayed that we might be one as he and the Father are one. This means a nearness in relationship that transcends all other relationships of life.

#### Christian Democracy

The world is full of "isms" today. We believe that the answer to its problems is to be found only in Christian Democracy. Both of these are strong terms. Christianity declares equal rights and privileges to all, and so does Democracy.

If Christian Democracy is to win out in the present struggle, then it must be superior to these "isms". The writer will never forget a sermon he once heard Dr. Forney Hutchinson preach. In his message he told how the Philistines captured the Ark of God. They carried it and placed it by their god Dagon in their heathen temple. The next morning they found Dagon lying on his face. He was put back in place, but the next day he was not only lying on the ground but broken to pieces. Dr. Hutchinson was speaking of the power of an idea in action. He in-

(Continued on page 7)

#### PIPE ORGANS

NEW & USED

Prompt service on tuning, rebuilding, modernization, chimes additions.

The South's Largest Organ Company

ARKANSAS ORGAN CO.

P. O. Box 491 Phones 5-0415—5-0746 North Little Rock, Ark.



DURABLE—strong steel frame  
SAFE—can't tip, pinch, snag  
COMFORTABLE—extra-wide and extra-deep seats, backs  
FOLD QUICKLY, quietly, snugly  
SEAT STYLES—formed plywood, durably lacquered; or vinyl-plastic upholstered

Write Dept. 114  
AMERICAN SEATING COMPANY  
World's Leader in Public Seating  
2930 Canton St., Dallas 1, Texas

## THE MOORE'S CAFETERIA



415 MAIN STREET

LITTLE ROCK, ARK.

We Specialize In

Fresh Frozen Vegetables And Fruits

From Our Own Deep Freeze Lockers  
Owned and Personally Supervised By

Mr. and Mrs. Merlin M. Moore

"In the heart of the shopping district"