

## Our Office To Publish The Louisiana Methodist

**B**EGINNING with the first week in October The Arkansas Methodist office is to publish The Louisiana Methodist.

This new enterprise in our office was authorized by both of our Annual Conference in Arkansas and by The Louisiana Annual Conference in their recent sessions. This service to Louisiana Methodists will not make too much difference in The Arkansas Methodist as it is now published.

Pages twelve and thirteen will continue to be devoted exclusively to "Current News in Arkansas Methodism." The rest of the paper will largely be on an Area basis and consequently will carry items and feature stories from Louisiana along with materials as formerly from our two Annual Conferences.

It is our feeling now that this new plan will be mutually helpful to Arkansas and Louisiana Methodism. Both of our Conferences in Arkansas gave unanimous endorsement to the plan and we believe our readers in Arkansas will be pleased with the wider range of coverage this plan involves.

## How Complimentary Can Russia Be?

**A**T the present time the United States is paying 38.92 per cent of the cost of the United Nations. Russia is paying 6.98 per cent of the cost.

Recently A. A. Soldatov, a Russian representative, appeared before a ten-member committee of the United Nations, which recommends the annual dues of the sixty members of the United Nations, and demanded that the United States be asked to pay one-half of the annual expense of the United Nations. His demand was supported by his argument that the American economy indicated that the United States is amply able to carry the increased cost.

Just how complimentary can Russia be in her opinion about American prosperity? What has happened to the Russian propaganda line which has pictured the United States as the last stronghold of capitalism, tottering on the brink of bankruptcy and early economic collapse?

Contrast that shop-worn line of "bunk" with this new approach which declares that America is so sound economically that it should pay as much of the cost of the United Nations as the total payments of all the other fifty-nine member nations combined. It is a glowing tribute to the financial strength of America, cursed as Russia has often declared by a capitalistic system, to hear a Russian argue that the ability of America to pay equals the rest of the world.

The ten-member committee readily recognized the hypocritical nature of the Russian argument. Instead of increasing the amount the United States is to pay to 50 per cent, it recommended a reduction from the present 38.92 per cent to 36.90 per cent. It also recommended an increase of four per cent in the amount to be paid by Russia and her satellites. After this increase the Soviet bloc still will have an assessment of less than 14 per cent of the total cost.

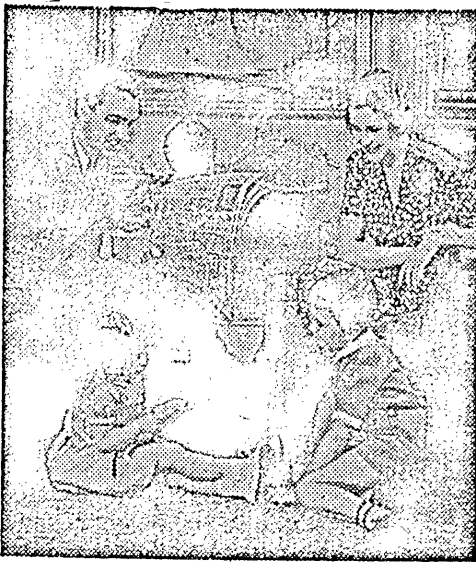
When this particular matter is settled, Russia will of course shift gears again and take up her habitual denunciation of capitalism as a faltering, failing economic system that creates poverty, lack of employment and lowering standards of living and destined to bring any people to utter ruin who tolerate it.

## The Christian Home In A Changing World

**T**HIS is the last of the series of articles in which we have discussed various phases of The Christian Home in a Changing World. In this article we want to call attention to two major responsibilities facing the Christian Home in today's world.

First, we would say that the Christian home must be a positive, aggressive force in the fight to make this a better world. The power of the Christian home for good must be felt, not only through the church, but directly as it touches the social, economical, educational and political world about us.

While the organized church embodies something of the total strength of the



homes which make up its membership, it is often difficult for the church to deliver that power at the point of need in the work-a-day world. The idea of the "separation of church and state" has been so misconstrued in our day as to put some absurd limitations on the church. As an organization the church cannot effectively work in some fields where its services are seriously needed.

Fortunately these far-fetched limitations, which are at times placed on the church by illogical reasoning, do not seem to apply to the Christian home. Hence the Christian home can exercise its power for good in every phase of human endeavor. Without question, the Christian home can take part in politics; it may speak its mind on public education. In fact, the right of the Christian home to make its powers felt for good, wherever humanity's problems are found, has not been seriously questioned.

The Christian Home must not only be a positive, aggressive power for good in the world, it must quietly, steadily stand as a living example of the "way of life" God planned for His children. While the world covers with its fears, its sense of frustration and insecurity the Christian home should stand as a witness to the power and saving grace of Our Lord. "Like a city set upon a hill" the Christian home should "let its light so shine" as to light the way for a sin-weary world.

## Evaluating Oxford

**I**N seeking to lift up the significant and unique contributions that the Oxford Ecumenical Methodist Conference afforded those in attendance, the opportunity of fellowship on an Ecumenical basis should be mentioned first of all. And such a rare privilege it was indeed. It is quite likely that every delegate or visitor present came away from the conference with a deeper appreciation and understanding of the various Methodist peoples who make up the different branches of Methodism in the world. Although the delegates and visitors present represented many different races and came from different cultural backgrounds and degrees of civilization, still there was a common heritage that united all the delegations—historic Methodism. This common basis of interest made real fellowship possible and stimulating.

A second unique feature of the Oxford Conference was the Wesleyan atmosphere that was around and among and amidst all the proceedings, addresses, and physical environs. Ecumenical Methodism was meeting where it all got started and it was as if John or Charles Wesley might appear at any time to take his place on the program. Of course there were numerous references made to the writings, the sermons, the journals and the works of the Wesleys, not so much to keep the stream of Methodism in line with what the Wesleys would think correct but rather to discover what would please the God which they and every age serve.

Thirdly, we were impressed with the extent to which doctrinal emphases had a place in the addresses and discussions of the conference. American Methodism with all its activism could do, in our judgment, with some of the doctrinal emphasis lifted up throughout the conference. Such phrases as the Grace of God, Gospel of Grace and Love, Justification by Faith, Sanctification, Holiness, Perfect Love, the Divine Society, were continually being used and in many instances to the profit and helpfulness of many of the delegates and visitors in attendance. The attention to the basic dogma of the Christian Faith met, we felt, a real need in the experience of many in attendance.

Fourth, and of equal importance, was the well planned and smoothly conducted program which progressed from the opening sessions, featuring reports and greetings from Methodism's various branches, and statements concerning various Methodist traditions to addresses concerning Methodist doctrines; Methodist ways; Methodism and other churches; the Social Witness as expressed in Home, Education, Economic Order and Inter-Racial Relations; Personal Responsibility in the Church and Community; and culminating in the urge to spread the Christian experience to other peoples through Evangelism and Missions. There was enough variety in the program to sustain an enlivened interest from the very first, and the progressive treatment of the whole of the Christian experience provided continuity in the proceedings. The variety of evening programs, the social functions, the discussion groups and the two Plenary Sessions of the Conference all were integral parts of a well balanced experience of ecumenical Methodism through work and fellowship.

The fifth matter to be mentioned here concerns the contributions and accomplishments of the conference as a result of its deliberations. Specifically, we have in mind the statement adopted by the Conference in its closing Plenary Sessions. The statement, it seems to us, was twofold: first, an attempt to reveal and reflect the essence of the fine, warm Christian spirit found

(Continued on page 4)

# Interpreting Oxford Addresses

By

EWING T. WAYLAND

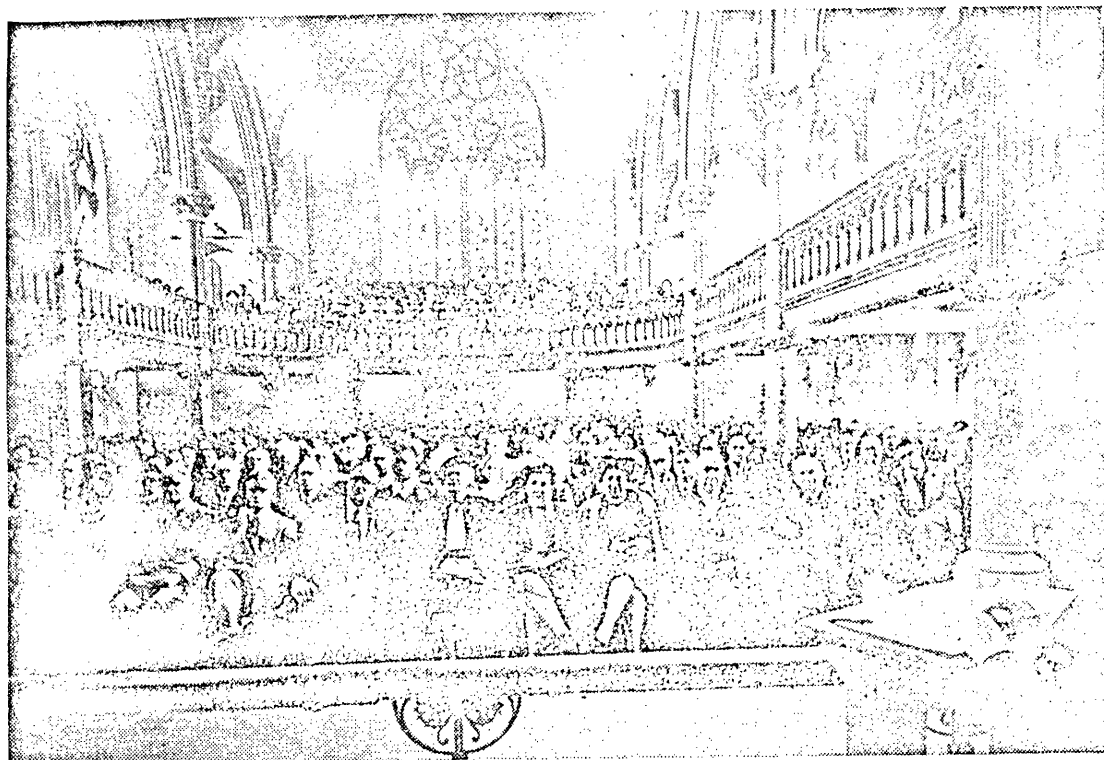
**EDITORS' NOTE:** This article is a continuation of an article in the last issue dealing with the program of the Ecumenical Methodist Conference, Oxford, England, August 28, September 7.

THE service Saturday evening was centered around the personality of Francis Asbury and The Advance of Methodism in America, with Bishop Charles C. Selecman, Dallas, Texas, delivering the principal address. The service was under the general sponsorship of the International Methodist Historical Society, with Dr. Leslie F. Church serving as chairman for the evening and Dr. Elmer T. Clark, New York and Rev. Frank Baker, Cleethorpes, officers of the International Methodist Historical Society, sharing in the program.

Bishop Selecman discussed in an interesting fashion the historical background of Francis Asbury's work in America, pointing out that Asbury's early training, his spiritual character and physical preparedness contributed to his peculiar fitness for the task which was his in the wilderness of America. Bishop Selecman graphically traced the early growth of Methodism in America under Asbury's leadership, pointing out that by 1815 there were 216,000 Methodist members and 678 ministers as compared to the 1,160 members and 10 ministers when Asbury's work began in 1773. Bishop Selecman listed the following developments in Methodism as being attributable to Asbury's leadership: the establishing of the General Superintendency (Episcopacy) based on election; framing and adopting a constitution of The Methodist Church; establishing the District Superintendency as an appointive responsibility; establishing of the Methodist system of itinerancy; developing a program of aggressive evangelism; and maintaining in those difficult days a wholesome balance between emotionalism and cold formality, the personal and social gospel, and authority and democracy. Bishop Selecman's address was masterfully delivered, warmly received and was a distinct contribution to the Conference.

Sunday was a day given to worship. At the seat of the Conference the service of worship was led by Rev. W. J. Noble, Kent pastor, with the sermon being delivered by Bishop Ivan Lee Holt, one of the Methodist Council presidents. In our judgment, this service was one of the high spiritual points of the Conference and was concluded with the service of Holy Communion symbolizing the oneness in purpose and practice of the various branches of world Methodism. Sunday afternoon a special service for women was held while on Sunday evening Dr. H. Watkins-Jones, President of the British Methodist Conference, delivered the sermon at a service presided over by Dr. Oscar T. Olson, Cleveland, Ohio.

On Monday the opening worship service was under the general direction of Dr. E. W. Hames, President of the New Zealand Conference, with the devotional address being given by Dr. Nolan B. Harmon, Book Editor, Abingdon-Cokesbury Press, New York. Dr. Harmon, basing his remarks on the 12th chapter of Romans, suggested several practical applications of the doctrinal emphasis of this writing of the Apostle Paul. This scriptural passage helps to bring into focus, according to Dr. Harmon, the various teachings of Jesus, helps to translate light into life, beliefs into experience. In making a plea for greater living, Dr. Harmon pointed out that God's great spiritual movements are not accomplished by extraordinary persons but ordinary persons filled



Five hundred delegates from 38 countries are shown in one of the sessions of the Eighth World Methodist Conference held in this ancient university city, Oxford, England, August 28-September 7. The session were held in historic Wesley Memorial Church here, shown above, and buildings of Oxford University.

with God's extraordinary power.

The two main addresses of Monday morning dealt with two aspects of the Social Witness, namely, Marriage and The Family and Education. Dr. Maldwyn Edwards, Superintendent of the Birmingham Mission, addressed the Conference on the first of these two topics, pointing out that the patriarchal system of yesterday when the economic, social and religious standing of the father as head of the family determined in a large measure the life of the family, has been changed by later developments, in economics, change in standards pertaining to women's rights in industry and government, biblical criticism, and two World Wars. Dr. Edwards further suggested three courses open to those who are seeking a solution to the problems of family life: (1) a backward look for lessons found in experiences of parents and grandparents—an inadequate course; (2) developing the idea held by some that the family institution is to be used only as long as it is useful to society and may someday pass from civilization; (3) discover a new basis for authority for the family. This new basis might well be in the family itself and not in any one member of it, with each member considered a part of the family organism. The authority can be constituted and strengthened by certain external aids such as housing, medicine, material allowances, and stable conditions for peace, and can be further fortified by certain inner spiritual resources which are necessary for the proper development of the members of the family as individuals and as members of a larger unit. Dr. Edwards' address was heard with great appreciation by the Conference.

Mr. Donald W. Hughes, Headmaster, Rydal School, Colwyn Bay, England, spoke of the task of Education as a part of the Social witness of the Faith. Mr. Hughes conceived the task of Education as threefold: (1) the very preservation of Christendom; (2) the propagation of Christianity; (3) and the preaching of the Christian gospel. In dealing with these aspects of the program, Mr. Hughes felt that educational forces and an inescapable responsibility and opportunity to have a larger place in developing leadership for tomorrow through the use of greater Christian content in teaching today.

On Monday afternoon delegates heard a lecture by Dr. C. A. Coulson, London University, on Scientific Humanism, in which the speaker made a plea for Christians to look sympathetically upon the movement of Scientific Humanism which seek only a fuller interpretation and understanding of life. Scientific Humanism holds, according to Dr. Coulson, that a sufficient view of man can be obtained from scientific study and that thus far this view has taken course along three lines: (1) the determinists, who view all of life as successive acts of cause and effect,

mechanical in a sense; (2) a sectional view, or a group of unrelated orders set in motion and acting more or less independent of each other; (3) Functional view in which each person or thing exists to serve a particular need, operation or function. Scientific Humanism really tries to harmonize these three views of life, since in each of them there seems to be some measure of truth. Dr. Coulson pointed out that all three views start with man as he is and thus are valid from that point of view; however, none of these views does justice to the whole of man's experience as a human being. The speaker suggested the real weakness of the scientific humanists movement when he said that without a transcendental element in life man cannot achieve real stability in his experience, and the transcendental element is absent in Scientific Humanism.

On Monday evening the theme for the addresses centered around the topic "The Christian in the Changing Social Order" and featured two addresses, "Vocation" by Rev. E. Benson Perkins, Manchester, and "Personal Relationships" by Dr. Dorothy Farrar, Wesley Deaconess College, Ilkley, England. Mr. C. C. Parlin, Laymon from Englewood, N. J., was the chairman for the evening. Dr. Benson, in discussing "Vocation", pointed out that early Methodism in worship and polity and practice was directly related to everyday life and that Methodism in the past had played a most important part in the development of certain social functions and organizations and institutions because of this closeness which it maintained to life. Now this sense of Vocation is hindered by world conditions and the tendency in many places to identify Christianity with certain political programs. Today's needs are: (1) for a Christian negative which finds expression against certain commonly accepted practices; (2) great Christian positive which finds expression in undertaking means to correct evils found in the world today, and ministering to those in need. Simply because many of these activities are being taken over by the state does not mean the church is through. There is still much to be done.

In discussing Personal Relationships, Dr. Faar pointed out that the element of sin and selfishness bars fruitful development of relationship between persons and that through maintaining a close relationship with the ever present a threefold blessing is made possible: (1) perfect love which judges one; (2) a perfect love which takes root in our lives; and (3) experience of developing holiness and sanctification.

Morning Devotions on Tuesday were conducted by Rev. H. F. Leigh, Oxford, with Bishop J. Waskom Pickett, India, delivering the devotional address based on Revelation 22:1-5. Bishop

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# THE DEVOTIONAL PAGE

REV. ROY I. BAGLEY, Editor

## FROM THE BOOKSHELF

The first conquest of man is his victory over his own instinctive cowardice . . .

No easy-going religion will be good enough to save a world bent on going to the devil. No sanctified amateur in the pulpit will be good enough to guide men in a time of social chaos . . .

The Christian way of life calls for sacrifice, but it does not make for poverty . . .

Poverty is no pathway to God . . .

Man's inhumanity to man has always been man's curse and continues to be so in our own enlightened age . . .

The best antidote for the poison of Christian pride is a page or two of Christian history . . .

In the gospel of Christ the experience, the aspirations, and the destiny of every people, everywhere, are involved . . .

from SAINTS WITHOUT HALOS  
by Alvin E. Magary

## WEAK AND YET STRONG

Verse for today: *Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me.* 2 Cor. 12:9

Scripture: 2 Corinthians 12:1-10.

One day I visited in the home of a woman who had lain upon a sick bed for several years. After we had talked for a while, I knelt beside her to pray. But before I realized her intention, she put her hand upon my head, and prayed for me. Then she prayed for herself. It was her prayer for herself that touched me. She did not pray to get well; she prayed that she might be worthy to bear the burden the Lord had laid upon her.

At that moment I came to a new understanding of what Paul meant when he spoke of the strength that comes to perfection and maturity in weakness. Here was a woman who was weak in body but strong in faith. Her physical weakness had made her depend upon God, and that increased her faith. The strength of her faith triumphed over the frailty of her body.

That woman taught me that one's spirit can surmount suffering, growing in courage, in patience, in wisdom and grace, even though one's body is held prisoner by pain. There is a spiritual strength to which we can aspire, through a constant reliance upon God, no matter what the circumstances of our physical life. When, in our weakness, we seek the power of God and receive from him the assurance that the divine resources are ours, we are made strong.

**PRAYER:** Almighty God, make us worthy to bear whatever burdens may be laid upon us. May suffering be a means through which thy presence is felt and known. Uphold us by thy power, as revealed to us in Jesus Christ. Amen.

Jay N. Booth, from  
The Secret Place

## OBEDIENCE

By George MacDonald

*I said: "Let me walk in the fields."*

*He said: "No, walk in the town."*

*I said: "There are no flowers there."*

*He said: "No flowers, but a crown."*

*I said: "But the skies are black;*

*There is nothing but noise and din."*

*And He wept as He sent me back—*

*"There is more," He said; "there is sin."*

*I said: "But the air is thick,*

*And fogs are veiling the sun."*

*He answered: "Yet souls are sick,*

*And souls in the dark undone!"*

*I said: "I shall miss the light,*

*And friends will miss me, they say."*

*He answered: "Choose tonight*

*If I am to miss you or they."*

*I pleaded for time to be given.*

*He said: "Is it hard to decide?*

*It will not seem so hard in heaven*

*To have followed the steps of your Guide."*

*I cast one look at the fields,*

*Then set my face to the town;*

*He said, "My child, do you yield?*

*Will you leave the flowers for the crown?"*

*Then into His hand went mine;*

*And into my heart came He;*

*And I walked in a light divine,*

*The path I had feared to see.*

## MAKE YOUR HAPPINESS COMPLETE

**TEXT:** *"But if we live in the light, just as He is in the light, we have fellowship with one another, and the blood of Jesus His Son cleanses us from every sin."* (1 John 1:7)

**T**HE early Christians were plagued by false teachers. They sought help in discovering just what the truth was. The First Epistle of John was written in answer to this need. He was striving to keep those early followers of Jesus Christ founded in their faith. His answer is still instructive and inspirational to Christians of this modern day. John offers three tests for Christian faith. First, what is it your faith causes you to do? How do you act? The second test is, the integrity of belief. And the third exacting test for our Christian faith is brotherly love. These are questions that are pertinent to Christians of any day.

We need to ask ourselves these questions and give a frank and sincere answer to them. For the next four weeks let us use the Epistle of John for our thinking together. Read it over and over again that it may be instructive to you. Within its verses you will find great inspiration.

The first test of a Christian's faith is that his conduct will be in accordance with the spirit of Christ. A Christian will live in obedience to God's command. There is an inward witness of God's presence; but, there is an outward manifestation of that Presence, "this is how we can be sure we know Him—by obeying His commands."

A Christian will abstain from some things. No doubt, too much of our preaching and teaching has empha-

ized the "don't" of our faith until piety has been judged in terms of what is not done. Nevertheless, there are actions injurious to a Christian which he must shun. Any action that ruins our influence with our neighbor is to be held in question. It is not to be thought that simply because a neighbor is cantankerous we are to live in fear of his judgement. But all too glibly we pass our actions off without concern for other peoples conscience. A sincere Christian will guard jealously his influence for righteousness.

When our conduct dims the spiritual glow in our own life it is to be barred immediately.

Each Christian should be so sensitive that he can judge early as to whether a specific action enhances or undermines the spiritual quality of his life. Actions that do undermine will be discarded.

There is a life of positive goodness a Christian will live. Every person has positive power when that power is released to God. A Christian's conduct will follow the pathway that he sincerely believes Jesus would walk. Such a course of action may lead into strange and difficult places, but it will be a thrilling adventure.

We remember the book, "In His Steps," how a group determined to strive to do what they thought Jesus would do. It was a thrilling adventure and the popularity of this book is indicative of the challenge

## GOD IN HISTORY?

Do you believe that God is at work in history?

That belief makes a lot of difference to you if you have it. The man who has it does not suppose that it is wise, or even safe, to ignore God and his purpose. He supposes that any human action that goes contrary to the purpose of God in history is bound, sooner or later, to come to disaster. He thinks that it is good business to do the will of God and bad business to refuse to do it. His principal prayer, although he feels free to speak of anything that greatly concerns him, is to know the mind of God, that he may see and do what is required of him.

Really to believe that God is at work in history is to want to work with him, sharing his concern for human beings; praying for others as well as for oneself; interceding for all who need, all who suffer, all who aspire; doing what we can to promote justice, peace, and good will among men.

This is the way to get the most and best out of life. You may know discouragement. Even Christ knew it. But he died in utter confidence of an ultimate triumph.

Caiaphas may have his day in court. Pilate may consent to the crucifixion of truth and might and love. But that is not the end. It never has been the end. He who believes that God is in history making for good may rest assured that it never will be the end.

So we who fellowship through power may pray and labor in full assurance of the ultimate triumph of God.—Power

which it presents. The Epistle of John leaves no room for doubt that this is what is demanded as a true test of our faith.

A Christian will testify to the presence of Jesus Christ in his heart in every way possible. It may be regularity in church attendance. His testimony may be a visit in the home of an unchurched family. Always whether in work or play his life will have a convincing Christian ring that will attract the confidence of those about him.

A Christian will pray, and his confidence in prayer is strengthened by his right action. John declares, "If our consciences do not condemn us, we approach God with confidence and we obtain from Him whatever we ask for, because we are obeying His commands and doing the things that please Him." A Christian cannot be strong spiritually without prayer any more than our bodies can be strong without proper food.

A sincere Christian will love in reality. Love will not be a mere sentiment. It is the strongest power known to the mind of man. John again instructs us in our Christian conduct when he says, "Let us love not with words or lips only, but in reality and truth." "Lipservice" is easy. But when we take our love seriously it involves personal sacrifice. In this spirit we are loving as Christ loved.

Lest we become haughty and proud and feel that we are accomplishing all this, we need to remember it is our "union with Christ"

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## A WEEKLY MESSAGE

By FORNEY HUTCHINSON

### ARKANSAS IN OKLAHOMA

One of the striking and very pleasing things about my life in Oklahoma has been the meeting of friends of other days and places, especially from Arkansas.

When I was appointed to St. Paul's Church in Shawnee, Oklahoma, I assumed that I would be a rank stranger, but one of the first persons I met after arriving at Shawnee was John W. Jones. He was born at Mineral Springs, Arkansas, and I met him first in the public school at Nashville, Arkansas. He lived about as far south of Nashville as I lived north of it. Even in those early school-boy days we became good and congenial friends. Soon afterwards I went away to attend Hendrix College and he moved to the new and rapidly developing state of Oklahoma.

I had heard nothing from him since we were school boys together until I met him again when I arrived at my new appointment in Shawnee. He was a steward in St. Paul's Church, Shawnee, and had been superintendent of the Sunday School much of the time since he had lived in the city. He greeted me cordially and became one of my strong supporters while I was pastor of the church, as well as my good friend. He had reared a fine family of children, most of whom had gone out from the home and had established homes of their own. He was no longer active in business, but had a good garden which he worked himself and shared with his family, his pastor and other friends.

While not in business, he gave much of his time to the democratic party, of which he was an ardent supporter. "Johnnie", as he was generally called, was a recognized leader of the democratic party in local, state and national politics, and was known among his friends primarily as a politician, especially of the democratic variety.

Soon after we moved back to Tulsa he passed away. I am glad that after so many years I was able to renew, though under very different circumstances, the friendship of my childhood. I pray God's blessings upon his wife and their fine children.

During the 1951-52 academic year 500 Japanese foreign exchange students will attend 132 American colleges and universities in 37 states, according to information received by the Japan International Christian University Foundation. The Institute of International Education, under contract with the U. S. Army, revealed that most of the students will be majoring in education, followed by liberal arts, social sciences, economics, medicine and agriculture. Last year, 283 Japanese studied in 109 schools in 38 states.

## NEWS AND NOTES ABOUT FACTS AND FOLKS

REV. W. C. LEWIS, pastor of the Mena Circuit, is the radio speaker each day over KENA, Mena, from September 24 through September 29.

E. L. WISE was the speaker at the Men's Fellowship of the First Methodist Church, Warren, on Wednesday evening, September 26.

MR. AND MRS. C. P. CLEMENTS of Bentonville have presented a victrola to the Nursery Department of Gardner Memorial Church, North Little Rock.

REV. CLYDE CROZIER, pastor of the Nettleton-Bay Charge, did the preaching in a series of services at New Hope, Rev. Uriah Smith, pastor.

REV. W. M. WOMACK, pastor of Fisher Street Church, Jonesboro, was the guest speaker at the meeting of the Methodist Men of Nettleton Church on Wednesday evening, September 19.

REV. W. W. ALLBRIGHT writes that he is moving from Heber Springs to Moorefield and that he will serve the Asbury-Moorefield Charge.

REV. W. C. HOUSE, former member of the North Arkansas Conference, now living in Texas, writes that his address is now 1217 Park Row, Arlington, Texas.

DR. IRA A. BRUMLEY, of Conway, is the jurisdictional representative at the Methodist Conference on Christian Education which meets in Grand Rapids, Michigan, November 7-12.

FIRST CHURCH, LITTLE ROCK, will be host to the Little Rock Conference Youth Rally on Saturday, October 13, at 7:00 p. m. Bishop Paul E. Martin will be the inspirational speaker.

ON Sunday, September 23, the older people of the community of Mt. Pisgah Church on the Dardanelle Circuit, were honored at the church with a potluck dinner, following the regular morning service.

REV. CECIL R. CULVER, pastor of Winfield Church, Little Rock, began a series of messages on his European trip at the Sunday evening service, September 23. His first subject was "I Glimpsed Europe."

A Family Life Conference for the Jonesboro area was held at First Methodist Church, Jonesboro, Tuesday evening, September 25. The principal speaker and leader was Dr. Edward D. Staples of the General Board of Education.

REV. RUFUS S. SORRELLS, pastor of Scott Street Methodist Church, Little Rock, is doing the preaching in a revival meeting at Levy running from September 16 through September 28. Good crowds are attending and there is fine interest. Rev. Raymond Dorman is pastor.

THE Pulaski County American Cancer Society will hold the annual fall Training School for District 8 in Little Rock on October 12 at the Hotel Marion with registration scheduled for 9:30 a. m. and the meeting to open at 10:00. The Training School, according to Mrs. Gordon Oates, Commander, is designed to acquaint the public as well as the active county workers with the most recent developments in the fields of cancer research, service and education.

REV. AND MRS. H. J. COUCHMAN of Morriston attended the Denver School of Alcohol studies and Christian Action on September 3-7 at the University of Denver. Brother Couchman represented the North Arkansas Conference and Mrs. Couchman the W. S. C. S. of the North Arkansas Conference. In route to the school the Couchmans visited Carlsbad Caverns, New Mexico; Grand Canyon, Arizona; Salt Lake City, Utah, and Yellowstone Park, Wyoming.

BEGINNING this autumn and continuing through 1952, the million and a half members of the Woman's Society of Christian Service of the Methodist Church, which has organizations in some 25,000 local churches, will conduct a

"progressive visitation campaign" with the plan of reaching and enrolling at least another million Methodist women. Stress will also be given during the year to improving social conditions in the local communities and in the international sphere. Mrs. Frank G. Brooks, of Iowa, is national president of the W. S. C. S.

MRS. O. W. ROLLWAGE of Ft. Smith reports, regarding the study of the Book of Acts in the Woman's Society of Christian Service of the First Methodist Church, the following: "One of our very special class members is reading the Book of Acts by means of Braille records and has procured commentaries from similar sources from one end of the country to the other. Before the records came, a friend went to her regularly to read the chapters assigned so that she could keep up and be ready to enter into discussions."

BISHOP PAUL B. KERN, presiding bishop of the Nashville Area of the Methodist Church, was honored with an area-wide program and testimonial dinner at Belmont Methodist Church in Nashville on August 31 under the joint auspices of the Holston and Tennessee Conferences. Bishop Kern presided over the Tennessee Conference at West End Methodist Church in Nashville, September 5-9, and over the Holston Conference, September 19-23, at Chattanooga, Tennessee. Under Methodist law, he will retire at the General Conference of 1952, at which time he will have attained his 70th birthday, the official retirement age for a Methodist bishop. Bishop Kern was elected by the Council of Bishops to prepare the Episcopal address, from which legislative measures for The Methodist Church for the 1952-56 quadrennium will be drawn. The General Conference will meet in San Francisco, opening April 23, 1952.

### EVALUATING OXFORD

(Continued from page 1)

in the fellowship of the Conference, such fellowship being based upon common acceptance of certain beliefs, practices and heritage, a fellowship that is developing a sense of ecumenicity among the various branches of the world Methodist movement; and second, to set forth specific decisions made by the Council and the Conference. There were those who were interested in the Conference going on record in some fashion dealing with every personal and social issue facing the modern world. If such a course had been undertaken the conference would still be in session and would likely continue to be for sometime, since common agreement on all such questions would be most difficult to obtain, if ever. However, we feel that the statement is a worthy one, accomplishing in a large measure the two fold objective we have set forth. The text of this message was printed in full in a recent issue of the *Arkansas Methodist*.

Lastly, in our present discussion, to us the Conference was a real spiritual experience. One could never forget that more than two centuries ago the Wesleyan Revival which swept America and England got its start in London, Oxford, Bristol, and Birmingham, because the Wesleys had an unreserved faith in God Who, because of such faith, was able to use the Wesleys mightily in working works of redemption among people starving for spiritual nourishment. Because of these men of faith The Methodist Church came into being. Because of their commitments Methodism has blessed the world. But the Conference was more than simply remembering the Wesleys. The commitments and the faith of others of another day will not suffice for saving this and future generations. Each generation will answer for itself. As Methodists from practically every country where Methodism is at work came one by one to kneel at the Lord's Table one could visualize the force for righteousness and peace such unity would make possible if faith and commitment, such as made possible Aldersgate, were in the experience of each delegate and visitor. We felt that such an experience was there for those who trusted enough for it.

# CURRENT NEWS IN THE RELIGIOUS WORLD

Selected from Religious News Service Releases

## Minister, 93, Still Serves Church

The South's oldest active Presbyterian minister celebrated his 93rd birthday. He is Dr. John C. Williams, pastor of the Presbyterian church, Washington, Ark., who was ordained in Arkansas 66 years ago and has never been without a church since. The minister has been a correspondent for the Arkansas Democrat, Little Rock daily, for more than 20 years and is still on the job. Since his ordination, Dr. Williams has served churches in Arkadelphia, Malvern, Junction City, El Dorado, DeQueen and Prescott, Ark. He is in his 26th year with the church in Washington.

## Says Soviet Jews Practicing Religion Underground

In the face of increasing persecution, Jews in the Soviet Union are practicing their religion underground, according to an article in The National Jewish Monthly. The article states that not only the older Jewish generation has turned toward religion, but even young people, who have grown up under Soviet conditions, are doing so. The author, who writes under the pen-name of Paul Andich to protect relatives who still live in Russia, is now an American citizen and a member of B'nai B'rith. He was born in Czechoslovakia, and in 1939 was in Poland, where he was trapped, along with hundreds of thousands of other Jews, by the invading Soviet Army.

## Sees Christian Religion Spreading Among Africans

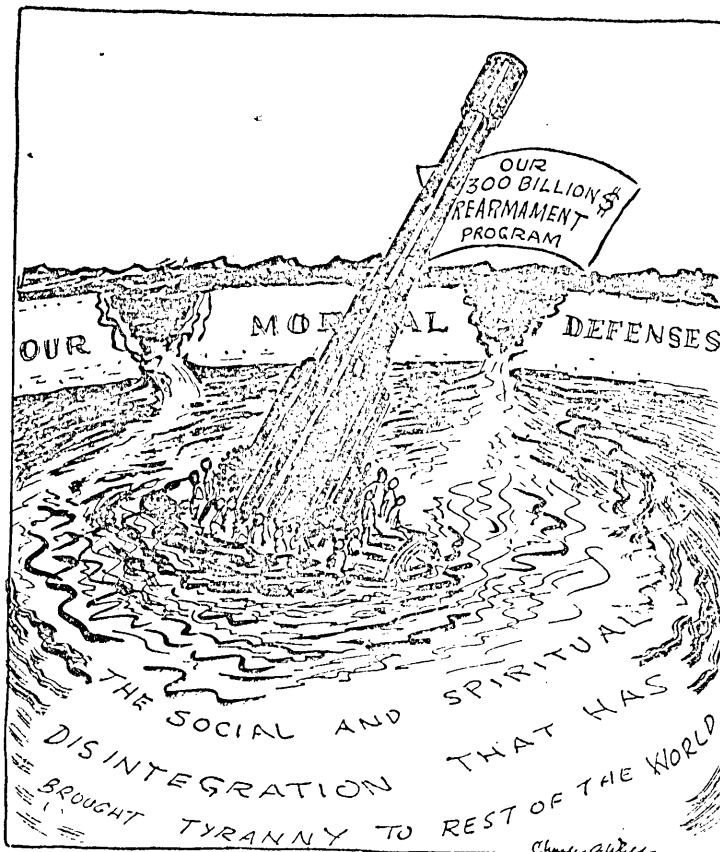
Native Christians of Africa could teach their American co-religionists much about faithful church attendance, Dr. P. O. Bersell reported on his return from a 20,000-mile tour of missions stations. The retiring president of the Augustana Lutheran Church said he was much impressed by the tremendous enthusiasm of the natives for the Christian religion. "It was nothing unusual to have 2,000 to 3,000 natives at a wee-day service," he said. "And when you get several thousand natives together singing the old Christian hymns like 'A Mighty Fortress Is Our God' and 'Now Thank We All Our God' the effect is overwhelming."

## Father Faces Charges In School Issue

A father who refuses to send his two sons to a public school where Roman Catholic nuns are teaching will face truancy charges in Pepin County Circuit Court at Durand, Wis., probably late in October. William C. Fox, the father-farmer, was arrested on complaint of Wilbur Gibson, Pepin County school superintendent, on charges that he is violating Wisconsin's compulsory school attendance law by keeping his boys, ages 10 and 12, away from the Lima, Wis., consolidated school. Mr. Fox said he is "boycotting" the school because he regards it as a "parochial" rather than a public school. He described himself as a Protestant of no denomination. Five Roman Catholic nuns who wear religious garb while teaching are instructors in the Lima school, which was a Catholic parochial institution before a consolidation took place last year.

## GUNS VS. THE FLOOD

By Charles A. Wells



There is a serious blind spot in our present great rearmament program. We are assuming that if we have so many thousand tanks, planes, ships, so many million guns, bombs, men, and spend so many billion dollars, we will be strong. That could just as easily be the time when we are weakest.

If dishonesty, selfishness, corruption—littleness of mind and spirit—continue to increase as a manifestation of our private and public life, just as we complete this huge project—with our economy strained and drained—a great internal collapse could easily come. Such a catastrophe would likely bring violent forces into play. The end would be an American poliburo, although we would give it a different name. Tyranny has come in this manner to many nations. Our greatest defenses are in our moral and spiritual ramparts, which we are now ignoring and neglecting.

## American Chaplain Prisoner Of Chinese

Chaplain (Major) Wayne H. Burdue, of Newton Falls, O., has been taken prisoner by the Chinese Communists in Korea, the Department of the Army at Washington, revealed. He is the first American chaplain known to be in enemy hands. The Army was not informed officially of his status, but said that his wife, Mrs. De Ette Burdue, has received a letter in his own handwriting stating that he is in good health, but imploring her to send food packages. The letter, dated February 11, was held nearly six months before transmission by the Chinese People's Committee for World Peace and Against American Aggression of Peking. Chaplain Burdue was reported missing in action November 30, 1950, after the engineer combat battalion with which he was serving was trapped in far northern Korea by a sudden Chinese offensive.

## Churches Required To Furnish Parking Facilities

Off-street parking facilities for churches and all other buildings constructed outside the central business district of Kansas City will be required under a new general zoning ordinance passed by the City Council. New church buildings constructed outside the central business dis-

trict will have to provide one parking space for each seven seats or each 140 inches of pew length. The City Board of Zoning Adjustment is empowered to modify the requirements if, at a hearing, hardship is shown.

## Open Korean Protestant 'Peace' Chapel

A Protestant chapel built on the 38th Parallel in Korea by engineers of the United Nations Second Army Division was formally opened by Brig. Gen. Haydon L. Boatner, division commander. The chapel was erected as "a symbol of the Korean people's desire for lasting peace." It is made of logs and has a grass roof topped by a bell tower.

## Report Communists Plant Trap For Churchgoers

Radio Free Europe reported in a Czech - language broadcast from Munich that liberty leaflets scattered throughout Czechoslovakia have been found in various churches, apparently planted there by police as a trap. The station said it had been informed that persons found carrying the leaflets out of churches for distribution to others had been promptly arrested. It said that several arrests of the kind took place in St. Bartholomew's church in Prague.

## Protestants Lend Bus To Catholic Children

Roman Catholic children of St. Lawrence parochial school in Fortville, Ind., are riding to classes every day on a bus belonging to a Protestant church. When the school opened, teachers and pupils were in a quandary because a new bus that had been ordered was not ready for use. Then somebody suggested that the Disciples of Christ church in Fortville had a bus and might help. Accordingly, Father Robert Minton of St. Thomas' Catholic church in the same town approached the Rev. Kenneth Morris, pastor of the Protestant church, who agreed at once to turn his bus over for use by the Catholic youngsters. "It was just a matter of Christian courtesy," Mr. Morris said. "It was the application of the Golden Rule. If we were in the same predicament, and our Catholic neighbors had a bus, we certainly would want them to lend it to us."

## Anglicans Answer Pope's Christian Unity Plea

A recent appeal by Pope Pius XII for Christian unity to oppose the enemies of religion was answered by the executive council of the Church of England in Canada. "In reply to the appeal of the Pope that all Christians should unite in opposition to the foes of spiritual values in the world today," an adopted resolution stated, "members of the Anglican communion are bound to point out that cooperation among all Christian communions is possible through the World Council of Churches. The Pope has been invited to lead his followers into the fellowship and so strengthen spiritual unity against the onslaught of the common enemy. Unfortunately, he has so far refused this cooperation with other Christian people."

## Drys Push Views At Fair

Fair-goers in Garfield County, Oklahoma, had a chance to view first-hand what the United Drys of Oklahoma hope to accomplish in their battle to keep the state dry. The churchmen set up a booth at the county fair in which motion pictures on the relationship between alcoholic beverages and safety were shown and literature was distributed. The Women's Christian Temperance Union joined the men in this effort by maintaining a literature table for visitors. The Rev. L. S. Oliver, Nazarene pastor and county chairman, said: "We won't let the people forget our campaign."

## Methodists Act To Strengthen World Church

Steps to make Methodism's contribution to "the universal Church and the life of the world" more effective were announced in a statement adopted at the 8th Methodist Ecumenical Conference at Oxford, England. The statement said that a permanent secretariat had been set up for the Methodist Ecumenical Council, which will hereafter be known as the World Methodist Council. It said the secretariat, which will serve to maintain the activities of the Council and to facilitate communications between its sections, will have offices in the United States and Great Britain.



# THE CHILDREN'S PAGE

ANNIE WINBURNE, Editor



## IN STORYLAND

### PRETTY-SOON PATTY

By Ruth K. Kent

Patty heard her mother call her to supper. "Pretty soon," answered Patty. "I just want to finish this chapter."

It was such an exciting book. Patty thought she heard Mama call again. She answered a small "Pretty soon" and kept right on reading.

Finally the chapter ended and Patty peeked at the beginning of the next one. That was going to be just as good. But she was hungry so she decided to put the book down until after dinner. She went to the table.

"Some meat, please, Daddy," said Patty.

"There is only one frankfurter left. Bobby was so hungry he ate most of them," said Daddy as he put the last one on Patty's plate.

It was a small one, too, and Patty did like frankfurters. She sulked through dinner because she thought Mama and Daddy were being partial to Bobby.

But after dinner Patty forgot all about that in reading the exciting book again. She thought she heard Mama call, "Patty, time for bed." But the book was so interesting that Patty didn't answer. Not until Mama came into the room did Patty realize that she had been calling a long time. "All right, Mama," said Patty. "Pretty soon."

Patty heard Bobby go up to bed, heard Daddy go up to bed. Finally Mama came and shook Patty's arm. "Dear, didn't you hear me tell you to go to bed?"

"Pretty soon," said Patty, reading feverishly.

"Right now." Mama took the book firmly and put it on the table. "The story will still be here in the morning."

The next morning was warm and sunny and Patty forgot the book. She grabbed two peaches from the box Mama was canning and ate them while she frisked on the lawn with her dog, Trixie. Then Sally, the girl next door, called, "Patty, I want to tell you something exciting."

Just then Mama called, "Patty, will you get some fruit jars from the basement?"

"Pretty soon, Mama," answered Patty. Then to Sally, "What is so exciting?"

"A picnic!" Sally jumped up and down. "Mother will take us on a picnic. Can you bring some sandwiches?"

Patty clapped her hands. "Oh, yes. Mama will make them for me."

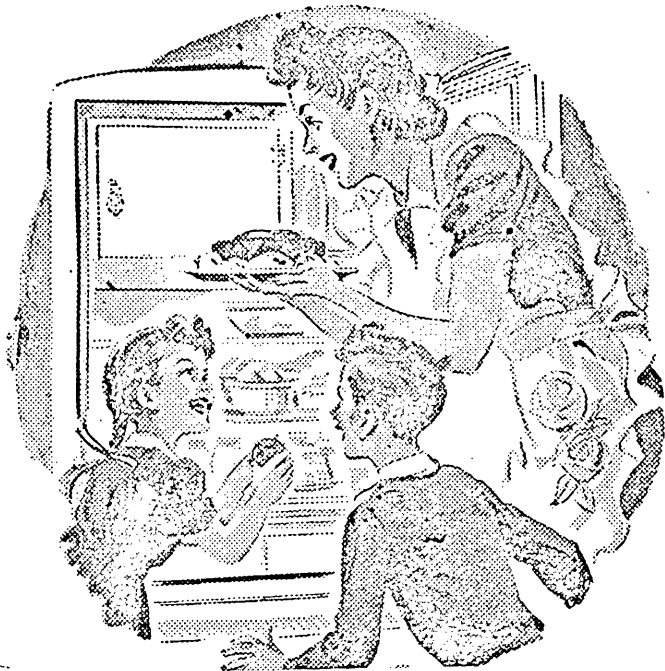
The girls talked a while about where they would go. "I think Pine Lake will be exciting," said Sally. "Mother said to be ready in half an hour. Promptly."

"Oh, sure," Patty called back as she ran to the house. "Here I am, Mama. I'll get your jars now."

Mama was washing the jars at the sink. "I had to get them myself, dear," she said.

Mama looked hot and tired and Patty felt sorry. "But, Mama, you're always in such a hurry."

"The peaches are ready to go into the jars. You have to work fast



## OUR THANKS

*Each evening we're so hungry  
When we've been to school.  
We hurry up and do our chores,  
We've found it's a good rule.*

*Then mother says, "It's ready now,"  
We hurry in to eat.  
She sometimes fixes up for us  
A very special treat.*

*We're thankful for the food we have,  
And for our mother, too.  
We want to show our love for her  
In everything we do.—A. E. W.*

sometimes."

"Well, I won't be around to bother you any more today," said Patty. "Sally's mother is taking us on a picnic—if you make me some sandwiches."

"All right, dear," replied Mama as she slid hot peaches into the jars. "Pretty soon."

Patty hopped on one foot, then the other. "Right away, Mama, please," she said.

Mama worked fast. "Pretty soon, dear. Be patient just a few minutes, please."

Patty watched anxiously as Mama sealed one jar and then another. Finally they were all done and Mama stood wiping her damp face.

"Hurry, Mama. Make the sandwiches," Patty begged.

"Pretty soon, dear," Mama said. "I must wash my sticky arms first."

At last the sandwiches were made. But Patty was crying when she took the sack. "It's too late, Mama," she sobbed. "They went without me. I heard the car drive away."

Mama went to the window. Then she came and wiped Patty's eyes. "You heard some other car. Sally's car is still there. Now run and get a handkerchief before you go."

"Pretty soon, Mama," said Patty. Then she felt awfully funny. She looked at Mama and smiled. "Oh, no, Mama," she cried. "I'll get it right away."

Mama laughed. Patty got the handkerchief and ran out just in time to go on the picnic with Sally and her mother.—The Christian Advocate

## IN THE WORLD OF BOYS AND GIRLS

### MARY DOW

By Helen K. Smith, Imboden

Once upon a time there was a little girl who lived in a house by the side of the road. People passed by every day and saw this little girl playing with a rag doll. They thought she was happy, but this little girl wanted a real doll, one who would go to sleep and say "Mamma", more than anything else in the world. Her daddy was dead and her mother worked hard. It took all the money she could make doing washings and taking care of other people's children to buy groceries and pay the rent.

One day Mary asked her mother to pack her a lunch as she wanted to go until the set of sun and look for a beautiful doll. So her mother packed a lunch of three sandwiches and an apple, placing them in a small basket. She kissed her daughter goodbye.

Off went Mary with a happy heart, singing a merry song. She had not gone very far when she met a lonely looking dog. He was very lean and it must have been some time since he had had food. Mary called him and gave him one of her sandwiches which he ate hungrily. He wagged his tail which was his only way of saying "Thank you".

On went Mary walking faster as she had yet a long way to go. She passed through a wooded road and came to a stream of water. It rippled along so merrily she decided she would take off her shoes and wade awhile. The water felt fine and she stayed for sometime. Soon she heard a faint meow in the bushes nearby. She put on her shoes and hurried over. It was the cutest little kitten, black and white spots, lying on the ground. One leg was badly hurt. Sitting down by it Mary gave it a sandwich to eat. Feeling very hungry herself, she ate the other sandwich.

She stroked the kitten's fur until it went to sleep then she resumed her journey. She had only one apple in her lunch basket now.

The road twisted and turned many times and there were stones in the road that caused her to stumble but she dared not turn back.

She wondered many times what her mother was doing at home.

Just then what should she see coming down the road. It was an old blind horse. She felt very sorry for him and wished she could help him. Then she thought of her apple. When he came near she called him and put the apple to his mouth. He sniffed and then ate it all. He stamped his fore foot at once, then again as if to thank her for the apple.

Mary walked and walked. The shadows of the trees grew long and longer. The sun had almost set when she came to a yellow house with hollyhocks along a white picket fence. A little old lady was in the yard weeding her flowers.

Mary walked timidly up to the gate and said, "Lady, I have walked until the set of sun looking for a

(Continued on page 15)

## JUST FOR FUN

"My dear," said the champion borrower, "when I returned Mr. Storm's mower with the blade broken, he swore at me!"

His wife sniffed.

"We don't want that sort of thing to happen again, dear," she replied. "You'd better borrow from the minister next time."

\* \* \*

Want ad: Lovely kitten desires position as companion to little girl. Will also do light mouse work.

\* \* \*

A telephone operator received a request for charges from a woman who'd called Philadelphia earlier in the day. The operator said, "One moment, please," and turned to her neighbor sorting tickets alphabetically according to the city to which calls had been placed. "Janis," she asked, "will you please pass me the P's?"—and heard a sudden gasp from the caller.

"Oh, operator," said the subscriber contritely, "I'm so sorry. I'll call back later. I didn't know you were still eating your lunch."—Goulburn

\* \* \*

As the doctor was administering an anesthetic to the young lady, she asked, "How soon will I know anything after coming out of this?"

"Well," replied the doctor, "that's expecting a good deal from just an anesthetic."



# National Methodist Conference On Family Life

By E. HAROLD MOHN

**T**HE TIME is October 12-14, 1951.  
The CITY is Chicago, Illinois.  
The PLACE is Medinah Temple.  
The HEADQUARTERS HOTELS are the Stevens and the Congress.

## The Program

The Conference is sponsored by The Preaching and Teaching Endeavor of The Advance. In this fourth year of the quadrennium Methodists are called upon to consider their "Mission to the home, the community, the nation, the world." The Family Life Conference seeks through discussion and inspirational addresses to lead the whole Church into a timely declaration and demonstration of Christian family living as the best possible solution of the ills that infect our modern world.

## Friday

1. The Conference opens Friday afternoon, October 12, with The Holy Communion. Bishop William C. Martin will preside. Bishop Hazen J. Ralph Magee will conduct the Communion Service.

2. At the evening session on Friday two keynote addresses will be heard. Dr. Alexander J. Stoddard, Superintendent of Public Schools of Los Angeles, California, will speak on the subject, "The Influence of Today's World on the Family." Bishop G. Bromley Oxnam of the New York Area, who is also chairman of the Preaching and Teaching section of The Advance, will speak on the theme, "Christian Family Living—Today's Need."

3. Work groups will be organized on Friday afternoon, following the Communion Service.

## Saturday

1. The forenoon session of Saturday, October 13, will open with Work Group Sessions and continue at 11 o'clock with an address on "The Family-Centered Church" by Dr. John W. Rustin, pastor of Belmont Methodist Church, Nashville, Tennessee. Dr. J. W. Faulkner, Dean of the Chapel, Fisk University, will give a closing devotional message.

2. Saturday afternoon will be occupied till 3:30 o'clock with Work Group Conferences.

3. The evening session will present as principal speaker the Honorable Paul H. Douglas, United States Senator from Illinois. His subject is, "The Importance of the Family and the Individual in a Free, Democratic Society."

At this session there will be a panel discussion on "Mass Media and Their Effects upon the Child and Family Life." The following widely known specialists will participate in the panel: Edgar Dale, Professor of Education at Ohio State University and an authority on the use of audio-visual materials in education; Josette Frank, Child Study Association, New York City; Loyd W. Rowland, State Society for Mental Health, New Orleans, Louisiana; Robert E. G. Harris of the LOS ANGELES TIMES and the University of California; Evelyn Duvall, author and lecturer; and W. Clark Ellzey, member of Stephens College faculty and chairman of the Mass Media section of the National Council on Family Relations.

A closing feature of this Saturday night program is the new picture produced by the Methodist Film and Radio Commission, "The Family Next Door." This will be the premier showing of a film designed especially for the emphasis on "Our Mission to the Home."

## Sunday

1. The session on Sunday morning, October 14, will open with reports of the Work Groups, presentation of memorials and recommendations,

and adoption of a follow-up program. The preacher of the morning is Dr. Harold C. Case, President of Boston University, who will speak on the subject, "The Family of God."

2. The final session of this Conference will be held in the afternoon. Dr. Ralph W. Sockman, pastor of Christ Church in New York City, will speak on the subject, "The Head of the House." Bishop Hazen G. Werner will conduct the closing commitment service.

## Personnel

The real content of any Conference is the personnel, not only of speakers, presiding officers, and leaders, but more especially of the delegates attending. What happens to them and through them across the Church in the days that follow is of greatest importance.

In addition to the speakers listed above, the Committee is fortunate in having secured as other presiding officers Bishop James C. Baker of Los Angeles, California; Bishop J. W. E. Bowen of Atlanta, Georgia; and Dr. Arthur Flemming, President of Ohio Wesleyan University, Delaware, Ohio.

Delegates for the most part will be couples between the ages of 20 and 45 years. But there will be other delegates also: pastors, district superintendents and bishops, men and women who specialize in the field of family life studies, representatives of various boards and agencies of our church and other churches, and nationally known resource leaders.

Cooperating in this undertaking are the Woman's Society of Christian Service, the Board of Education, the Board of Missions, the Board of Lay Activities, the Board of Temperance, and other organizations. Requests have come from sister denominations to send representatives.

The Division of Home Missions and Church Extension is sponsoring delegates from mission centers and outpost stations. The Division of Foreign Missions has selected foreign missionary representatives. The Crusade Scholarship Committee will sponsor Crusade Scholars from foreign lands. The Woman's Society of Christian Service has reported a list of representatives. The Methodist Committee for Overseas Relief will have Displaced Persons families present. Conference Board of Lay Activities are sponsoring delegates.

The Chicago Convention Bureau, the hotels and other institutions in Chicago, are cooperating. It is expected that the delegates will represent every section of the country, thereby making the Conference truly national.

## Registration

### WHO should register?

Any man or woman who is vitally interested in Christian Family Living as a means of making a better world.

Young married couples should be especially eager to participate in this Conference. Parents, Church School teachers, leaders in the Woman's Society of Christian Service, counselors of youth, public school teachers, social workers in the community, district and annual conference leaders of cooperating boards and agencies, specialists in the field of family life, and at least one parsonage couple from each district. These and others will constitute the delegation which meets in Chicago, October 12 to 14, 1951.

### HOW do they register?

Each registration should be validated or approved by a district superintendent or by the board or agency responsible for the selection. This procedure was adopted in order that the quota of SIX COUPLES PER DISTRICT might be held until all districts had had opportunity



to send registrations. As the time for the Conference draws near, this reason for securing the district superintendent's approval no longer holds. But the procedure will still be useful, especially in planning for a follow-up program.

The registration fee of \$5.00 each will be used as a "travel pool" to help with the expenses of delegates who come from a distance of more than 500 miles from Chicago.

Instructions about hotels, entertainment, meeting places and other information about Chicago and the Conference are being sent to all registered delegates as registrations are received.

Also, each registered delegate will receive a copy of the pamphlet *Christian Family Living in Today's World* which will be used by the Work Groups.

**WHAT ABOUT THOSE LAST-MINUTE REGISTRATIONS? WHAT IS THE "DEAD LINE" FOR SENDING IN REGISTRATIONS?** The time for sending in registrations is NOW! It would have been better, of course, if this had been done the week before last or earlier—but the people in the Advance Office are ready to work with you to the limit in clearing your registration, including your hotel reservations, even, if necessary, to the day before the opening of the Conference. But please hurry. Use air mail service if that will help.

## Delegate Expenses

The total will vary depending on distance. Many will come by automobile, sharing the cost of travel.

The Advance is bearing the cost of the Conference itself. All registration fees will be placed in a "travel pool" and allotted to delegates' expenses on a pro-mileage basis, for those who come to Chicago from a distance greater than 500 miles.

In general the expenses of delegates should be provided by:

1. Their own personal resources.
2. Contributions by the local church, its boards and agencies.
3. Allotments (where possible) from district funds or special offerings of the Woman's Society of Christian Service, Board of Education, Board of Missions, Board of Evangelism, Board of Lay Activities or Men's Clubs, Board of Temperance, and other agencies or groups interested in helping.
4. Annual Conference funds that may be available.
5. Other methods devised by local church, district or annual conference.

No project in this quadrennium is of greater importance than THE FAMILY LIFE CONFERENCE. Our Mission to the Home is a priority. The family is the unit in any social reform or advance. This is the call from which all life grows and multiplies. The standards, ideals, principles, and character of family life as well as of each member of the home will determine the kind of communities, nation, and world we shall have tomorrow.

This Family Life Conference may become Methodism's greatest spiritual contribution in this generation to the Advance for Christ and His Church. Fortunate indeed are the delegates and leaders who will be a part of it.

## INTERPRETING OXFORD ADDRESSES

(Continued from page 2)

Pickett stressed the vision of hope that inherently is in the real Christian's life, and that one of the real needs of today in the world is a vision of hope. In India today there is abundant evidence that God is at work in and through the missionaries, the Indian people, Indian history, as seen in changed lives, work of social service, reaching of persons who are in places of prominence. This, according to Bishop Pickett, is convincing testimony of the work of Christian world today, supporting the speaker's contention that pessimism destroys man's relationships with fellow man while hope of the Gospel instills courage and vision for a better world.

The two major addresses of Tuesday morning dealt with two other phases of the Social Witness of the Christian Faith and were delivered by Rev. Edward Rogers, London, and Rev. E. W. Grant, South Africa. Mr. Rogers, in discussing the "Economic Order", suggested that the Christian Church and Methodism have not historically had the concern for economic affairs that it should, although it professes to be a way of life for all men. Even the church itself at times has not been above certain practices which are questionable. By ignoring the Social Order the church is not proclaiming the whole of the Christian message. There have been three courses open: (1) retreating into little self-sufficient communities and not facing the problem; (2) way of strife in which one order dominates the scene and forces its will on all the rest; (3) or the way of cooperation. To improve the situation and further the last possibility, the speaker suggested that (1) The Church can learn more about the problem at hand, the Social Order; (2) remember the utter sinfulness of and in many existing social orders; (3) and preach the Gospel in the Spirit of the Gospel, making the Gospel through laymen manifest in all levels of society. We must proceed, Mr. Rogers insisted, one step at a time with faith in God who desires above all things to give Man the Kingdom.

In discussing "Inter-Racial Relations" Dr. Grant of South Africa spoke from a background of wide experience in this field of work. Dr. Grant suggested first that the Church in dealing with the racial policies of any state should proclaim itself by fearless preaching and constructive teaching against any policy which discriminates against minority groups. Dr. Grant then hurriedly surveyed the various racial problems through World Methodism showing how intricate and complex the problems are within the church itself. He suggested as a pattern for further action: (1) develop on a world scale an inter-racial church; (2) promote a program with more opportunities for fellowship; (3) see that Nationalism does not lead to Isolationism in the church; (4) exercise Christ-like patience and purpose; (5) developing of a church where God's children in all the world can find themselves at home anywhere in the world because this symbolizes the friendliness of God.

Late Tuesday afternoon Dr. Norman H. Smith discussed "The Impact of Biblical Criticism", tracing the rise of higher and lower criticism of the Scriptures, pointing out that, contrary to opinions held by many who look with disfavor upon the work of Higher Critics, this field of work does not seek to destroy the Bible or its usefulness but on the other hand would through its findings enhance the Bible for use in man's spiritual experience. The speaker drew a distinction between Scriptures and the Word of God, pointing out that literalists fall into this

point by indentifying the two as one. He suggested that the authority for any single passage lay in the ability of that passage to produce conviction in the heart of the reader. Biblical Criticism has unfortunately borne the brunt of man's relegation of the Bible to a place as simply one of the world's classics, when as a matter of fact this came about because literalists insisted that there is not a distinction between Scriptures and the Word of God. Biblical Criticism has had its bad days, according to Dr. Smith, but it has also made a real contribution to our present understanding of the Bible.

The Wednesday morning session was opened by the Worship Service conducted by Bishop Theodor Arvidsen, Sweden, with Bishop B. W. Doyles, C. M. E., Nashville, delivering the devotional address. Bishop Doyle, using Matthew 5:13-16 as the basis for his message, discussed the attitudes and responsibilities of man's experiences and relationships with others, specifically dealing with the thoughts of being, seeing, and doing.

In the two addresses of Wednesday morning, the Conference turned specifically to the area of thought concerning Personal Responsibility. Mrs. Frank G. Brooks, President, Woman's Division, U. S. A., discussed "Within the Local Church" dealing particularly with women's responsibility. Mrs. Brooks pointed out that women have a growing importance in the affairs of church and world today and thus have a growing responsibility. Specifically and uniquely, Methodist women can help preserve the spiritual life of the church, help to build the Ecumenical mind in the local church, help to develop the missionary spirit within the church, and help to preserve the Christian idealism in family life and in the Church.

In discussing the other aspect of Personal Responsibility, that "Within The Community", Rev. E. Clifford Urvin, London, pointed out that there are several factors that hold a community together: (1) economic factors; (2) association of homes and raising of families; (3) need for law and order; (4) substrata of common faith and culture. The Christian can conscientiously participate in all these factors and thus he has a responsibility within the community to make his faith count for the most, because the Christian is a member of two communities, the redeemed and the local, he is in a strategic position. He also has resources which will go far in helping him discharge this personal responsibility. Faithfulness, Hopefulness, and Self Sacrifice are set forth as the Holy Trinity in the responsibility of the individual and family in Community Life.

"Recent Theological Tendencies" was the topic by Rev. Raymond George late Wednesday afternoon. In his discussion Dr. George pointed out the renewed interest in certain aspects of Biblical interpretation with particular reference to its whole teaching, its unity, the events recounted, and the newer emphasis on time element. Dr. George felt that present trends include a new stress on Personality of God; newer emphasis on sinfulness of man in the light of newer scientific discoveries with retained emphasis that no man is damned except on his own decision; pertaining to Christology, thought has moved away from the pure human point of view; the work of Christ as mediator is more firmly established; the Doctrine of the Holy Spirit now more in pure Armenian line; new emphasis on Eschatological aspect, death, hell, heaven; renewed emphasis on Church. Theology today is alive and vigorous.

The address Wednesday evening dealt with

the general theme "Methodism and the World Church". In the first of these addresses, Bishop Fred P. Corson, Philadelphia, pointed out that from the first Methodism had an interest in the world parish. Wesley in thought and practice truly looked upon the world as his parish. In continuing this development of World Church there must be place for difference of opinion but also must be enough common ground to secure progress. There must be a willingness to change in form, and principles as the need arises so that the church can meet needs of the times. The World Church must also seek to fully understand the opposition. Finally, Bishop Corson suggested that in every generation the World Church, if its impact is to be fully felt, must take into account the frame of reference to which that generation has been conditioned to respond. The Church must work in a practical way through existing organizational set-up with Christ as the Common Denominator.

In the second address, Dr. C. W. Ransom, Secretary of the International Missionary Council, stressed the unique contributions which Methodism can make to the development of the World Church. He listed these as: Emphasis on Theology, the Methodist Hymnology, the Thought and Liturgy of Methodism; and the sense of Mission which the Church possesses.

Bishop Barbieri, Argentine, was the leader of the Morning Devotions Thursday, and Dr. W. S. Northridge, Ireland, delivered the devotional address, basing his remarks on the Acts account of Pentecost. Dr. Northridge dealt with three questions: What was the essential meaning of Pentecost? What were the immediate primary and enduring results? What does Pentecost say to us today? He pointed out that through the experiences of the outpouring of God's Spirit the real Christian movement came into being, and suggested that for us today we need a fresh realization of our dependence on God, a new sense of fellowship in each local church, and a new sense of oneness with Christians of all ages and lands.

Under the general head Evangelism the two concluding major addresses of the conference were delivered by Dr. H. C. Pawson, Durham University, England, and Dr. Eugene Smith, Board of Missions. Dr. Pawson in discussing "Commending the Gospel" urges Methodism to undertake a world wide Evangelistic mission, an aggressive program which would, among other things, capture the youth of today. This should be undertaken through printed word, spoken word, the word of action, and the Living Word. Dr. Pawson was plain and practical in his urgency and helped to prepare the minds and wills of the delegates for their acceptance of the 1952-53 World Wide Evangelistic Program.

In discussing the missionary motive, Dr. Smith suggested that one of the basic needs of the missionary movement today is the realization of a supreme motive. This need is seen when one examines the motives that are behind much missionary giving and missionary serving. Man by nature is anxious to communicate. The Christian's Motive is unique in that it a direct creation of the Holy Spirit, is Divine in power and source. The missionary motive should rest on the foundations of helping others to help themselves. Christians have the joy of preparing themselves and others for final consummation for all people live between the two extremes—Crucifixion and Consummation. There are three influences which bear upon the Christian Missionary's activities: (1) His exercise of Divine Power (2) His experience of crossing barriers to reach others in need; (3) His willingness for martyrdom.

MISSIONARIES URGE  
"LASTING PEACE"  
WITH JAPAN

Fifty-two Protestant missionaries in Japan have signed an open letter "to all Christian people throughout the world" urging that they continue their prayer and efforts to make the San Francisco peace treaty with Japan a permanent and lasting one. They urge Christians to discourage re-militarization of Japan and use of Japan as a military base.

The letter, received by Dr. Thoburn T. Brumbaugh, an associate secretary of the Board of Missions

and Church Extension of the Methodist Church, reads:

"As missionaries of Christ working in Japan we are much concerned about this important event, the signing of the peace treaty with Japan.

"First of all our hearts are full of praise for the spirit of peacefulness which has prompted this treaty, through which a state of war lasting for nearly 10 years will be terminated. Japan has become a peaceful nation and has started a reconstruction on democratic lines which makes for future better relations with the nations of the world.

"However, we urge you to continue your prayers and your efforts to make this partial peace treaty a permanent and lasting one. The treaty of San Francisco may not include the Soviet bloc of nations although they have been invited to sign it. Japan thus may appear to have little alternative but to join the Western bloc of nations. Already voices are heard which suggest the possibility of using Japan's manpower to reinforce the military strength of this bloc. This suggestion ignores two facts: 1) that by action of the Western occupying

powers, Japan's new constitution was made to include a clause renouncing war as an instrument in the solution of international conflicts, and 2) that the re-militarization of Japan would have disastrous economic consequences for her and might lead to a resurgence of her former expansionist policy.

"We therefore ask you to pray and work for a lasting Japanese peace, especially by trying to influence your governments responsible for the ratification of the San Francisco treaty to discourage any form of the

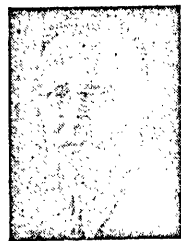
(Continued on page 9)



# On A Wide Circuit

By W. W. REID

## THOUGHTS ON THE HIGHWAY



A swing of 4300 miles (this summer's vacation) through fifteen eastern, southern, and midwestern states gave time and situation for varied rambling

thoughts . . .

As one who, decades ago, actually drove a horse and buggy, and sometimes helped in the cry, "Get a horse", and who later heeded signs of "Eight miles per hour," I was impressed again with the revolution in almost every phase of American life which the automobile has made. There is no "isolated" community in America in the old sense of that word, and there need be no person out of touch with his fellows and their movements as long as gasoline flows. Every highway leads quickly to the advantage of our modern age. One can understand the desperate plight of the railroads today; and one might wish to remove the competing freight mastadons from the highways: yet this cheaper, faster, more direct transportation has been a major factor in uniting communities and states and in giving all a share in industry's creations. The truck driver becomes as important to the American way as is the farmer.

Repeatedly I was surprised by the large and substantial churches that have been erected in relatively recent years in the smaller cities and larger towns—churches that are evidence of people's generous giving and their concern for a more-than-Sunday-morning program of human and community ministry. This seemed especially evident in the south, perhaps reflecting also the new prosperity of the last quarter century or more.

But the surprise was mingled, in many places, with pain—or was it chagrin? — at the equally evident lack of Christian unity in communities large and small. It was not unusual to find a town of from 750 to 1200 inhabitants boasting of from four to six churches with different names and emphases. Some could not have had more than one-third or one-half a pastor's service, but they maintained separate religious organizations based upon some little-understood and perhaps long-forgotten differences. One community I

know has two roomy churches, either of which can seat all the people of the village; and in addition there are two smaller edifices with occasional services. One wondered if there were religious harmony and united service to community interests in such a situation.

The so-called "smaller sects" were much in evidence both in buildings and in road billings. Maybe they are "smaller" and "minor," but they have learned to make themselves seen and heard along the U. S. routes. In one village we faced an imposing sign, "Come and worship in the Church of Christ"; and directly across the street an equally high notice—almost as tall as the church itself—"Come and worship in the Church of God." Perhaps the villagers live in Christian love . . . but I wondered. And maybe I was a bit ashamed.

On a Sunday morning, deep in rural Arkansas, we tuned the car radio to a church service in Texas. The choir was singing, "Where cross the crowded ways of life." How my friend of earlier years, the revered author of this hymn, would have thrilled to envision how his words (written in Manhattan) would wing their way in distant places long after his passing! A turn of the dial and we heard the clear voice of Bishop Arthur J. Moore in a sermon broadcast across the nation. I happened to know that at that very moment Bishop Moore was in Europe—but the wizardry of sound and of recording had captured his message before he left America. Two weeks later—just over the bridge and onto Long Island—we heard the Bishop in another broadcast that was not to be drowned by even the myriad noises of New York.

And the evening that we "sat" a couple of hours on the side of a lonely Indiana road—brake lining burned out—we felt the true beat of the American heart. Car after car stopped to inquire if we needed aid, to take a message to a garage, to lend us tools, to do whatever they could for these strangers with distant plates. Yes, we knew the brotherliness and kindness of people we had never seen before. Could it be that this was Christian concern for others—something that lies deeper in men's lives than do the contentious differences we had been too easily associating with the church?

## MISSIONARIES URGE "LASTING PEACE" WITH JAPAN

(Continued from page 8)

re-militarization of Japan, or any use of Japan as a military base.

"We are, of course, aware of the political tension of the Far East. The Korean war front is too near for us to be forgetful of it. We are definitely opposed to Soviet totalitarianism. But as Christians we are all bound to maintain an attitude of faith in God and the power of love as revealed in Jesus Christ as a means of securing peace throughout the world today, rather than faith in armaments and armies. Faith in God demands that we trust in His providence and His methods for living and working with our fellowmen."

## JONESBORO PASTORS' WIVES' FELLOWSHIP

The Jonesboro Pastors' Wives' Fellowship met September 3 at the Monette parsonage with Mrs. G. A. McKelvey with a delightful breakfast enjoyed by all. Mrs. E. H. Hall, president, presided over the meeting.

Mrs. E. B. Williams gave the report of the nominating committee which was adopted with the following officers being elected: Mrs. Mary Byrd, president and Mrs. Altha Womack, secretary-treasurer.

Committees were appointed and plans for the new year were made.

The next meeting will be held on October 8 with Mrs. Byron McSpadden at Truman.—Altha Womack, Secretary

## BRANCH CIRCUIT

We have just closed our revivals at Branch and Cecil. Had a good meeting, good preaching, and inspirational singing. Rev. Van Hooker of Massard did some fine preaching at Branch. We had two conversions and three additions.

Rev. Troy Bunch of Clifton, Tenn., the writer's brother, preached for us at Cecil. His messages were sound and heart-searching. We had one conversion in the home and one addition to the church. Bro. Bunch brought a fine message on "Fishers of Men" last Sunday morning here at Branch.—Mrs. Fred M. Thompson.

Each year forest fires in the U. S., most of them man caused, destroy enough wood to build 86,000 homes. Nat'l Lumber Mfg. Ass'n.

One of the loveliest flowers to grow in the garden of graces is the

## BETHLEHEM CIRCUIT REVIVAL

Rev. C. C. Vanzant, pastor of the Bethlehem Circuit, Lonoke County, conducted a joint revival for the four churches on his charge—Providence, Old Austin, Smyrna, and Bethlehem — from August 19 through August 26 at the Providence Church.

All churches represented report that the preaching, the singing, and the fellowship were both inspirational and gratifying.

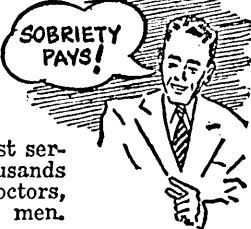
Brother Vanzant, an untiring, undaunted minister of more than forty years service, brought forceful messages which will long be remembered by all the church-going people of the communities represented. Seven young people dedicated their lives to Jesus Christ during the services.—Reporter.

grace of gratitude.—Dr. G. S. Dobbins, Tie, Southern Baptist Theological Seminary.



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In the congested high speed traffic of today the use of alcoholic beverages is a known hazard. The National Safety Council says that one out of every four fatal traffic accidents involves alcohol—that means 8,000 people killed last year—scores of thousands of others injured and millions lost in property damage. All this costs money—money that insurance companies have to pay out in claims—money that policyholders have to first pay in premium.

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# CHRISTIAN EDUCATION

Contributing Editors:  
Ira A. Brumley  
Mrs. Ira A. Brumley

## HENDRIX COLLEGE NEWS

### First Semester Enrollment Tops Four Hundred

Total enrollment for the first semester at Hendrix is well above 400, according to Victor D. Hill, registrar. The number of students registered includes a normal number of women students, but, like many other colleges, Hendrix suffered a drop in the enrollment of men due to the military situation and the practical end of the veterans training program.

The first convocation of the 1951-52 year was held September 18. Dr. Matt L. Ellis, Hendrix president, urged the student body and faculty to take part in the current Crusade the audience when he told of rumors for Freedom.

Dr. Ellis drew a hearty laugh from that Hendrix is a "hot-bed of communism."

### Methodist Scholarships Awarded

Three Hendrix students are recipients of national Methodist scholarships. They are Clint Burleson, a senior from Gurdon; Betty Gaye Hurt, a sophomore from Paragould; and Helen Hughes of Nashville, a freshman.

The scholarships, which cover tuition and fees, are awarded by the General Methodist Board of Education each semester.

Burleson and Miss Hurt are both theological students. Miss Hughes is majoring in music.

### Frosh Includes Two Korean Veterans

Two veterans of the Korean war have enrolled in Hendrix this semester, reports Dean W. C. Buthman. Billy Welch of Magazine spent five months in combat as an infantry corporal. Walter Watkins of Little Rock, saw seven months' service in the airborne infantry.

Welch is studying for the ministry, while Watkins is taking a pre-law course. Both are freshmen.

Welch, whose father is a Methodist minister in Magazine, was wounded three times in the Korean fighting before his discharge.

### Cheer Leaders Chosen

Six peppy students, three of them from Little Rock, have won a close race for Warrior cheerleaders for the coming football and basketball seasons.

Chosen by a special all-student election, they are Jackie Bell, Fort Smith; Ann Dougan, Little Rock; Janis Hickman, Little Rock; Bob Montgomery, Little Rock; Lloyd Sims, Pine Bluff, and Bill Steel, Dallas, Texas.

### New Automobile Rulings Announced

Boarding students above the freshman level will be allowed to keep cars on the campus under new rules now in effect.

The students must maintain at least a C average in academic work and must carry liability insurance of at least \$5,000 for property damage and \$10,000 for injury to persons.

Under previous regulations possession of an automobile was largely limited to students who needed them for commuting or professional reasons.—Guy Shannon.

## CHURCH SCHOOL AND WORLD SERVICE

Imagine a line of six million people passing an altar upon which each one places 44 cents for World Service.

The six million are the members of Methodist church schools and the 44 cents is their per capita giving in 1950 to this fund which provides the money for all the good the Methodist Church does in the world through its World Service program.

Not everyone gave 44 cents. Some members of adult classes gave several dollars, some of the small folk gave pennies, and some gave nothing.

It would take about one second for each person to deliver his gift. It would take the same length of time for each person to place a dollar on the altar that it would take him to place 44 cents, but with how great a difference in service to a war-torn world!

World Service heals broken hearts and broken bodies; it gives the despairing an incentive for living; for those who give, it offers the satisfaction of helping make a better world.

Try to imagine, if you can, six million Methodist church school members passing an altar upon which each one places a dollar for World Service.

## STUDENTS LIKE TO PAY THEIR OWN WAY

DELAWARE, OHIO—Do students still work their way through college, or is it a lost art among this generation? J. J. Somerville, dean of men and director of scholarships at Ohio Wesleyan University, says that despite scholarship aid available, present-day students still like to pay their own way by holding down various jobs.

In a recent survey, Dean Somerville found that 348 men and women at Ohio Wesleyan received scholarship aid in 1950-51. While the students accepted aid totaling \$80,130, they earned almost twice that amount, \$142,454.

The dean hastens to point out that the survey does not present a complete picture of students working their way. It does not contain any figures for this year's 107 seniors

## OCTOBER A BUSY MONTH FOR DIVISION OF THE LOCAL CHURCH

Nashville, Tenn.—With the summer over and gone, the campfires extinguished and the various assemblies closed, the staff members of the Division of the Local Church of the General Board of Education have already begun their fall intineraries.

Through their contacts in the field and with the National Council of Churches and similar organizations, staff members of the Local Church Division are made aware of the needs in the various fields of Christian education in the local church. These needs they try to meet by issuing pertinent literature and by helping in meetings of various kinds at the request of conference and district officers.

During October staff members of the Division will participate in 80 meetings. These vary from the National Conference on Family Life to be held in Chicago October 12-14 to a planning conference for older adults at Bedford, Indiana.

Dr. J. Q. Schisler, executive secretary of the Division, said that it is impossible for his staff of 34 to fill all the requests for field service that come to them, but they do what they can. He pointed out that in addition to their field trips, staff members are engaged in many projects that are essential to the progress of Christian education in the local church, besides handling a vast amount of correspondence.

who received grants, nor does it take into consideration students who work but do not receive financial assistance from scholarship funds.

According to the survey, juniors are the best money earners during the school year, but freshmen are able to accumulate the most cash during the summer months.

The 103 juniors who received scholarships earned \$21,795 during the past school year and \$30,809 last summer. The 93 sophomores earned \$14,095 at school-year jobs, and \$28,315 at summer jobs, and 152 freshmen made \$11,230 while in school and \$36,110 during summer vacation.

## MONTICELLO DISTRICT TRAINING PROGRAM

With characteristic vigor, Dr. W. E. Brown of the Monticello District is giving aggressive leadership to the training program during the month of October. He has organized the district into five zones, or sub-districts, and has requested a three-unit school for each of the areas, thus making a training opportunity available to every local church within the district. This is one of the most intensive and thorough-going programs that we have had organized and presented on a districtwide basis.

The following are the courses and instructors for each of the schools:

Fordey, October 8-10, Rev. Louis W. Averitt, Dean; The Home and Church Working Together for Children, Mrs. J. H. Monday; Teaching Youth, Mrs. C. B. Nelson; Making Homes Christian, Mrs. James W. Workman.

McGehee, October 8-10, Rev. Ralph Clayton, Dean; Home and Church Working Together for Children, Mrs. W. A. Wooten; Teaching Youth, Mrs. Ruby Farris; Adult Classes at Work, Roland E. Darrow.

Portland, October 15-17, Dr. Clem Baker, Dean; Home and Church Working Together for Children, Mrs. J. H. Monday; Teaching Youth, Mrs. V. B. Story; The Church and Its Work, Dr. Clem Baker.

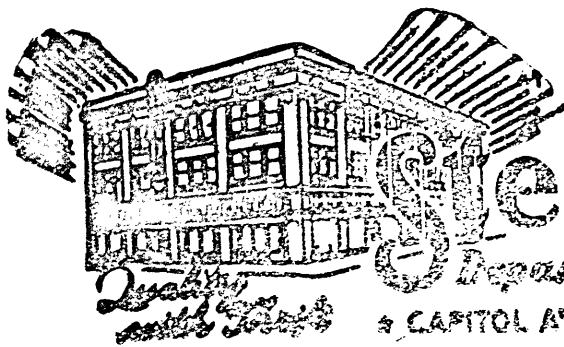
Crossett, October 15-17, Rev. Dan R. Robinson, Dean; Home and Church Working Together for Children, Miss Elizabeth Workman; Teaching Youth, Miss Emogene Dunlap; Making Homes Christian, Mrs. J. Russell Henderson.

Monticello, October 15-17, Rev. E. Darrow, Dean; Home and Church Working Together for Children, Mrs. Lloyd Beall; Teaching Youth, Mrs. C. B. Nelson; Making Homes Christian, Rev. J. E. Cooper. — Roy E. Fawcett.

This nation was founded on risk, not on security. If our forefathers had not risked their all, there never would have been a U. S. A.—E. J. Quinby, American Organist

You cannot control war; you can only abolish it.—Gen Douglas MacArthur, Vital Speeches.

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# WOMAN'S SOCIETY OF CHRISTIAN SERVICE

MRS. SUE M. WAYLAND, Editor

## WORLD FEDERATION OF METHODIST WOMEN

(Mrs. Franklin Reed, president of the World Federation, has just returned from a visitation to the ten units in Latin America. Mrs. Reed will tell of her interesting experiences in articles which will appear later in THE METHODIST WOMAN and WORLD OUTLOOK.)

The World Federation of Methodist Women is an agency of The Methodist Church ordained by the first General Conference of the united church in 1940.

According to its constitution, the Federation is a fellowship of such organized groups as will accept Jesus Christ as the revelation of God and the Savior of mankind and will affirm their purpose, "To know Him and to make Him known."

Four million organized Methodist women in thirty-five countries comprise the membership of the Federation.

Each unit is organized according to its own national genius, sending its self-raised funds to its own missionary projects.

The Woman's Society of Christian Service in the United States is only one of the thirty-five units and has no jurisdiction over the work of the others.

Each national unit has its own president or executive secretary who is the official correspondent for that unit. Mrs. Paul Arrington, Jackson, Mississippi, is chairman of the Standing Committee on the World Federation of Methodist Women of the Woman's Division.

Each unit pays annually to the general treasury of the Federation, Mrs. J. Wesley Masland, of Philadelphia, "the smallest coin of the realm" for each member.

The World Meetings of the Federation are held each quadrennium.

The first world president was Mrs. Thomas Nicholson of Mount Vernon, Iowa, elected in 1940. Mrs. Franklin Reed of Westfield, New Jersey, was elected president in 1944.

## PISGAH SOCIETY MEETS

The Pisgah Society had a very interesting meeting at their regular monthly session, for September, which was held at the home of Mrs. Frank Weatherford, Mrs. J. P. Wilcox, president, presiding.

The devotional was given by Mrs. Marvin Callans, and the program was in charge of Mrs. J. W. Henderson, giving the study on Religion and Economics. It was announced that a box of books had been sent to the Booneville Sanatorium, and that Christmas gifts had been mailed to the Indian Mission.—Reporter

## CONFERENCE VISITATION DAY

October 8th is the day which the Little Rock Conference will observe as Visitation Day. Every local society is urged to hold their Progressive Visitation on that afternoon. Many societies have already completed their plans; lists made, hostesses chosen, and even Briefing Luncheons for the Hostesses.

There will be a fifteen minute radio broadcast made by Mrs. W. B. (Continued on page 15)

## THE AGONY OF GOD

Georgia Harkness

*I listened to the agony of God,  
I who am fed.  
Who never yet went hungry for a day,  
I see the dead,  
The children starved for lack of bread,  
I see and try to pray.*

*I listened to the agony of God,  
I who am warm,  
Who never have yet lacked a sheltering home,  
In dull alarm  
The dispossessed of hut and farm  
Aimless and "transient" roam.*

*I listened to the agony of God,  
I who am strong  
With health, and love and laughter in my soul  
I see the throng,  
The stunted children reared in wrong  
And wish to make them whole.*

*I listened to the agony of God,  
But know full well  
That not until I share their bitter cry  
Earth's pain and hell,  
Can God within my spirit dwell—  
And bring His Kingdom nigh.*

## Methodist Women Consider World Problems

LAND reform in Japan, elimination of quotas for medical students, and support for the technical assistance program of the United Nations were among the measures advocated by more than 100 Methodist women recently concluding a ten-day session on "Christian Foundations for World Order" in Nashville, Tenn.

The National Seminar of 1951, planned and sponsored by three departments of Methodism's Woman's Division of Christian Service, met on the campus of Scarritt College for Christian Workers to consider foundations for human rights, social progress, and peace.

"To violate human rights in our generation is denial of basic Christian principles. To correct our double standards of citizenship in democracy and discrimination within the church is a Christian duty and must be carried out by Christian means," said Mrs. D. Chester Warlow, Philadelphia, Pa., in the report of the findings of the committee on human rights. Teams of ministers, teachers, doctors, nurses, engineers, and businessmen to be sent to mission fields to "assure the Christian witness in all occupations" were recommended by this committee.

"Discrimination, segregation, and economic insecurity crumble under the weight of civil rights, social security, extension of the franchise and equality of opportunity in education," Dr. Willa B. Player, member of the faculty of Bennett College, Greensboro, N. C., discussion leader, said in presenting the report for the section on social progress. Letters were sent to John Foster Dulles and secretary of state, Dean Acheson, urging that the current program of land reform in Japan, whereby eighty-seven per cent of the land is owned by those who till it, be safeguarded in the final draft of the treaty for Japan.

Presenting youth with the challenge to serve as Christian statesmen in government, commerce, and other areas was included in the recommendations. Help for underdeveloped areas abroad and methods of meeting problems of migrant labor, housing, tenant farming at home were urged by the church women. A wire from the seminar to Senator Kenneth McKellar, chairman of the Senate Appropriations Committee, asked for appropriation of full amount requested by the President for the United States contribution to the United Nations.

Proposals endorsed by the committee on peace headed by Mrs. Clifford Bender, Department of Christian Social Relations, Methodist Church, included a "bold new crusade" to enlist the entire resources of the Methodist Church for peace. Support of the United Nations and new approaches to universal disarmament were suggested methods. Studying peace as related to the 1952 elections also engaged the attention of women at the seminar. An appeal was issued to the State Department to "transmit faithfully our basic principles of democracy as a good way of life" through the "Voice of America."

Speakers for the program included: Dr. Benjamin Carruthers, member of the Secretariat for the United Nations Commission on Human Rights; Dr. Georgia Harkness, theologian; Dr. Herman Long, leader in race relations; Dr. James K. Mathews, Methodist Board of Missions; Dr. Arthur Raper, United States Department of Agriculture; Dr. Emory Ross, National Council of Churches; Dr. Carl Soule, Commission on World Peace, Methodist Church; and Miss Luella Rockmeyer, United Church Women.

Miss Rockmeyer told the seminar members that foreign aid programs such as the Marshall plan, Berlin

## LULA McSWAIN SOCIETY MEETS

The September meeting of the Lula McSwain Society of Christian Service of the Emmet Methodist Church was held on Monday afternoon, with Mrs. Karl Weeks and Mrs. A. L. Holland as hostesses.

Mrs. Tom Mathews, program leader, opened the meeting with "Call to Worship," and group singing of "In Christ There is No East or West." Mrs. Denman Wylie, Mrs. Otis Townsend and Mrs. J. M. Johnson presented the program on "Religion and Economics."

A brief business session was conducted by the president, Mrs. Ramey Garland. Mrs. Sam Townsend was elected treasurer of the society, filling the office which has been held by Mrs. Tom Garland for the past twenty-five years. The society voted to send Mrs. Garland a bouquet and a letter of love and appreciation. Mrs. Sam Pankey was elected secretary of Literature and Publication to fill the unexpired term of Mrs. Aline Hood, resigned.

The hostesses served ice cream in nut cups with an iced drink to twenty-four members and one visitor present.

## MENA W. S. C. S. HAS STUDY CLASS

The First Methodist W. S. C. S. held a study class in the chapel on Wednesday, September 12. The book studied was "A Study of the Book of Acts," by E. P. Blair. Mrs. Vernon Rodgers, secretary of missionary education, was in charge.

The class session was opened by singing "The Church's One Foundation." After prayer and the introduction by Mrs. Rodgers, talks on the text were given by the following members: Mesdames Nabors Shaw, W. P. Spires, M. E. Drake, Ralph Johnson, Sr., Leon Hall, John Barton, J. E. Dunlap, Richard Carver and Jeff Henderson.

The study book is extremely interesting and was well presented. We believe that the book of Acts will always mean more to us, after having been so vividly "brought to life."

The noon meal was the occasion of happy fellowship. The study closed with a brief "postscript" by Mrs. Rodgers, and prayer by Mrs. Drake.—Reporter

airlift, and displaced persons program were factors for peace, but "no program for aid is going to ensure peace." Individuals must be personally concerned, she said.

Mrs. James Oldshue, Chicago, Ill., is chairman of the Department of Christian Social Relations, Woman's Division of Christian Service. Executive secretary of the department is Miss Thelma Stevens with Mrs. Clifford A. Bender as associate.

There are two kinds of patriotism. The wartime patriotism which all of us know about, and a deep, less emotional kind—the patriotism of peace. The first kind we usually turn on and off on holidays and during war scares. The other is something continuous, an element in our character like self-respect, good sportsmanship or love of one's family.—J. Ollie Edmunds, Pres., John B. Stetson. Uni.



# CURRENT NEWS IN ARKANSAS METHODISM

## RECEPTION COMPLIMENTS DR. AND MRS. FRED R. HARRISON

Dr. Fred R. Harrison, pastor of the First Methodist Church, Texarkana, Arkansas, and Mrs. Harrison were complimented with a reception on the occasion of their twenty-fifth wedding anniversary Sunday, September 16th, in the church parlors. The party was sponsored by the adult classes of the church school, headed by the Harper Bible Class.

Members of the church and their friends called between the hours of 3 and 4 p. m. to congratulate Dr. and Mrs. Harrison. Approximately 150 callers were registered.

The parlors were attractively decorated. The front parlor held an attractive arrangement of white chrysanthemums and silver leaves, tied with white satin, the flowers placed on a table beneath a large mirror. On either side of the flowers were three-branched candelabrum holding white tapers. An especially pretty arrangement, the work of Mrs. Albert Easley, was the crystal epergne on the piano which held silvered fern and three large white chrysanthemums, the whole completed with six white tapers.

The table was covered with a rice linen cloth. The centerpiece was a cluster of silver wedding bells topped with the silver numerals "25" and silver candlesticks holding white tapers. Tea and coffee were served from silver service and cookies were served from large silver plates.

The pastor and his wife were presented a handsome silver tray and water pitcher as a gift from the adult classes of the Church school, including the Harper Bible Class, the Fuller Bible Class, the Susannah Wesley Class, the Montgomery Class, the Frost Bible class and the Young Adult class.

Included in the receiving party were the following, Dr. and Mrs. Harrison, Mrs. R. S. Kilpatrick, James Case, Mr. and Mrs. Zollie Bennett, Mrs. J. W. Littell, Mr. and Mrs. Herion Ross, Mr. and Mrs. Martin Watkins, Jr., Miss Mary Sue Fisher, Mrs. H. K. Portrum, Mr. and Mrs. W. M. Locke, and Mr. and Mrs. Harry Robards.

Mrs. C. S. Durham and Miss Sarah Corban invited guests into the dining room, where Mrs. E. E. Williams presided at the table. Assisting with the serving were Mrs. James Carter, Mrs. Snow Williams, Mrs. Winton Dunn, Miss Irene Walter, Miss Patty Roberts, Miss Charlie Mae Chappell, Miss Inez Husky, Miss Christine Pharr, Miss Ruth Parks, and Miss Alice Benge.

Mrs. C. I. Parsons and Mrs. Henry Hunt played the piano during the calling hours. Guests were registered by Mrs. T. A. Benge.

Decorations were arranged by Mrs. W. H. Oberthier and Mrs. Zolliet Bennett, assisted by Mrs. Albert Easley.—Lucile M. Durham

U. S. headquarters in Frankfurt, Germany, got two Deutschmarks (50c) in the mail recently. With the money was a letter which read: "Wishing to help the poor in Kansas City, I will cut out smoking for a while" — Pathfinder.

## EVANGELISTIC DIRECTOR BEGINS WORK

The Rev. Leroy H. Walker of the General Board of Evangelism at Nashville, Tennessee, who is directing the United Evangelistic Missions in the Arkansas-Louisiana Area, returned to his office at the First Methodist Church last Saturday, September 15. Throughout that week he had been the guest instructor in Pulpit Evangelism at the United Evangelistic Mission of the Atlantic Coast Area of the Central Jurisdiction.

Bishop J. W. E. Bowen conceived the idea of using fifty Negro Methodist Churches in and around Atlanta in an Area-wide Evangelistic Workshop. Mr. Walker and Dr. J. W. Golden, Associate Secretary in charge of the Department of Negro Work, instructed the district superintendents of the whole Atlantic Coast Area. They will return to their work in Georgia, Alabama, Florida and South Carolina and direct a similar mission on their respective districts.

Mr. Walker taught an adult class at First Church, Little Rock, Sunday morning and preached at Oak Forest Church in the evening. Sunday, September 23, he preached in the morning at our church in Cabot, Ark., and in the evening at the Scott Street Church in Little Rock.

The pastors and lay workers of the two Arkansas Conferences will meet at First Church here for a Preparation Conference Thursday, September 27.

## REVIVAL AT RUSSELL

The days of revivals are not passed in the Methodist Church as some would have us think. As the refreshing rain brings new life to the parched lawns, so the Spirit of God has visited us at the Russell Methodist Church.

The preaching and singing was done by Brady and Irene Cook, well-known Methodist evangelists. At 7:00 each evening the different age groups met for special meetings. Miss Cook held children's meetings. Bro. Cook directed the young people; and the pastor had charge of the adult prayer service. At 7:30, the regular service started with congregational singing led by the pastor and assisted by a splendid youth choir and an excellent pianist, Mrs. Leola Hughes. Special musical selections were given by Miss Cook, accompanied by her brother. Bro. Cook led the congregation in deep spiritual preaching which bore fruit. A great many people were helped in these special services. We cannot possibly report all who knelt for prayer at an altar. Nineteen persons were received into the church on profession of faith. Four others came to us from another Methodist Church and other denominations. A large group promised to establish family altars and to do something definite toward family devotions.

I have never experienced greater co-operation than given by this group. Although it was a very busy season, the people came, prayed, and worked. The evangelists did outstanding and consecrated work. I recommend them wholeheartedly to those pastors who will cooperate on a Christian, Biblical, and Wesleyan basis.—Pharis J. Holifield, Pastor

## BALD KNOB CHURCH RE-DECORATED

The Bald Knob Methodist congregation has just completed the re-decoration of their English-style church. The floors of the auditorium and most of the classrooms have been re-finished. The auditorium has new carpets over the entire front and aisles. As a result, we have a most beautiful and worshipful church.

The outstanding feature of this project was the co-operation shown by the whole membership. The work was financed, not by a few, but by the entire congregation. The membership responded one hundred per cent. We feel that this is a wonderful spirit of co-operation. The re-finishing work was financed by the Woman's Society of Christian Service, and the rugs were bought by the entire membership.—Pharis J. Holifield, Pastor.

## TWO PAINTINGS PRESENTED TO FIRST CHURCH, STUTTGART

The cultural life of Stuttgart was enriched this week with the presentation of two pictures to the First Methodist Church one of them by a local artist.

An oil, named by its painter, A. P. Finken, "The Clue of Life—Not My Will But Thine Be Done," was presented to the church in a dedication service Sunday, Sept. 9.

The canvas, five by ten feet, was hung above the north front door of the church auditorium. Praised by many local art lovers as Finken's best work, the painting depicts Christ in Gethsemane, a scene made familiar by other artists.

However, the interpretation of the setting, the cacti and the river Cedron is Finken's own.

The canvas is mounted in a wooden frame matching church furnishings, with a hidden light intensifying the scene.

Ralph Wilson, chairman of the board of stewards, accepted the picture for the church. It is a gift from Mr. and Mrs. Fred Mahle in memory of their grandson, Jody Ferguson; Beatrice Burks and Ray Burks; and in honor of Mrs. Vinnie Holdridge, Mrs. Mahle's mother; and Mrs. Jessie Knoll.

The second picture is a large colored print in a gold frame hung on the wall of the Ladies' parlor. It was accepted by the Woman's Society of Christian Service at its business session Thursday, Sept. 13, when Mrs. Verne Tindall related the picture's history.

It was presented in honor of Mrs. A. G. Brummitt, by her daughters, Mrs. Tindall and Mrs. Jack Wright. The scene is of historic Bruton parish church at Williamsburg, Va., the seat of early day Virginia government, and the center of colony social activities from 1699 to 1779.

The College of William and Mary located nearby, is the only other institution of early colonial life still in existence in the area.

The picture has particular significance for Mrs. Brummitt was a Dinwiddie. Among the records found upon the restoration of Williamsburg as a historical site is a deed from the Dinwiddie family for the land where Bruton Parish church stands.—Stuttgart Daily News.

## MONTICELLO DISTRICT DIVIDED INTO SUB-DISTRICTS

The Monticello District has been divided into five sub-districts by the superintendent, Dr. W. E. Brown, and formal organizations set up to more efficiently carry on the work of promoting the general program of the church in its various activities.

The sub-districts are as follows: Crossett-Hamburg: Crossett, Hamburg-Snyder, Strong, Huttig, Union-Rhodes Chapel. Officers: Chairman, W. M. Miller, Hamburg; Director of Adult Work, L. T. Barnes, Hamburg; Director of Youth Work, Miss Marie Gathright, Hamburg; Director of Children's Work, Mrs. Ben Posey, Crossett.

Dermott-Lake Village: Dermott, Lake Village, Portland, Montrose, Eudora, Parkdale, Wilmot. Officers: Chairman, Clem Baker, Portland; Director of Adult Work, R. D. Harrison, Dermott; Director of Youth Work, Mrs. Louise Morsheimer, Parkdale; Director of Children's Work, Mrs. C. D. Cade, Wilmot.

McGehee: McGehee, Tillar, Winchester, Dumas, Watson, Kelso, Arkansas City. Officers: Chairman, J. Ralph Clayton, McGehee; Director of Adult Work, W. H. Rice, Dumas; Director of Youth Work, W. T. Bone, Watson; Director of Children's Work, Mrs. H. G. Boyd, McGehee.

Monticello: Monticello, Wilmar, Star City, Fountain Hill, Drew Circuit, Mt. Tabor. Officers: Chairman, Roland E. Darrow, Monticello; Director of Adult Work, J. H. Hutchinson, College Heights; Director of Youth Work, Chris Ferguson, Star City; Director of Children's Work, Mrs. T. A. White, Monticello.

Warren: Warren, New Edinburg, Hampton-Harrell, Thornton, Kingsland, Hermitage. Officers: Chairman, J. E. Cooper, Warren; Director of Adult Work, Willard Clary, Fordyce; Director of Youth Work, J. E. Stewart, Warren; Director of Children's Work, Mrs. Watt Childs, Warren.


In each of these sub-districts work has begun and each group of churches has united in planning and setting up their training schools, part to be held on the week of October 8th and the rest on the week of October 15th. A most capable array of qualified instructors has been secured and the Deans are now preparing for the schools.

Five young men have been licensed to preach recently and the outlook for more to come is good. These young men have been licensed and plan to continue their studies leading to ordination: Charles William Hunter, George Alfred Tanner, Olin Edward Hamm, Edwin Guy Wilson, and William Darrel Bone.—Roland E. Darrow, Secretary

## WAYLAND SPRINGS CAMP MEETING

At a largely attended meeting of the representatives of the Methodist Church in the vicinity of this camp, it was unanimously voted to request, that in view of the successful meeting of 1951 under the leadership of Rev. J. Albert Gatlin, Secretary of Town and Country Commission, and A. N. Storey, district superintendent of Paragould District, that the Trustees plan a two-weeks

(Continued on page 15)



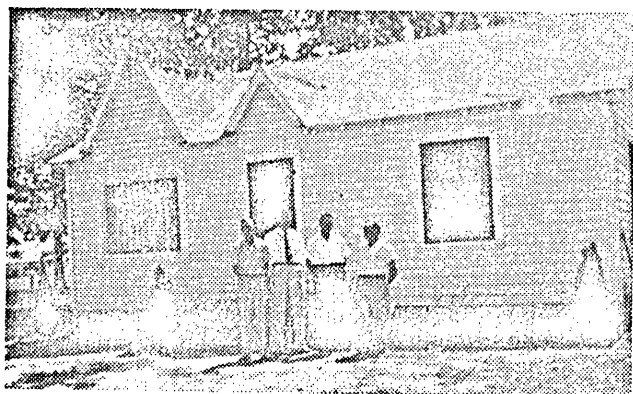
**"Along A Country Road"**  
**The Town and Country Commission**  
 The Methodist Church  
 The North Arkansas Conference  
 Hendrix Station, Conway, Arkansas

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

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

Rev. J. Albert Gatlin, Executive Secretary

### AT SALEM IN FAULKNER COUNTY ON SEPTEMBER 10



Left to Right: Doyce Henry, Fred Mooring, Willis Watkins, and Earl Johnson

Salem is a fine suburban community near Conway. A splendid group of people make up this church. Rev. Fred Mooring, Hendrix College student, came on the charge during last Conference year to finish out the year as A. E. Goode, due to illness, gave up the work. Brother Goode had served well. Under his guidance the church grew in interest and effort. Brother Mooring took up where he left off and is bringing fine leadership to these good people. The Salem church is rejoicing in the purchasing of a beautifully located and attractive parsonage. Since it is in the community where the church is located there is even more than usual satisfaction in possessing it. This is the first time that there has been a resident pastor among these people.

There was great interest in all of the services. The attendance was good throughout. The association with the Moorings and their people was a great joy and inspiration. The writer looks forward to continuing interest and assistance to them in the months ahead.

Working on the committee with the pastor for acquiring the parsonage were the three loyal and faithful laymen shown in the picture. They are, from left to right, Doyce Henry, Rev. Fred Mooring, Willis Watkins and Earl Johnson. They were given hearty support by many other loyal members and friends. Dr. C. M. Reves, the district superintendent, gave wise counsel and more than efficient guidance. The Salem Church will serve West Conway and the rural areas about in a finer way than ever before.

### PATHWAYS TO THE PAST

From the first crude scratching of the earth's surface with stick and stone to modern mechanical methods, man has striven to increase the soil's yield. In the colonial period, the farmer was mostly self-sufficient and, except for some wheat, tobacco, rice and indigo, raised little more than his family required. With a few rough tools, he worked the ground and harvested the crops by hand. When the first plow was demonstrated about 1797, farmers

stuck to their wooden ones, fearful that the iron might have detrimental effects on the soil.

But the period between 1830 and 1860 marked a notable change in American agriculture. At the beginning, the farmer produced mainly for himself and family. At the close, due to mechanization, he was raising crops chiefly to sell.

John Deere and James Oliver pioneered in the steel plow business. Soon the Manning, the Hussey and the McCormick patents were furnishing new harvest aids.

### WESLEY FOUNDATION FELLOWSHIP TEAMS WILL ASSIST PASTORS

The Wesley Foundation Deputation Fellowship teams at the University of Arkansas are ready to begin their year's work. The teams are able to go to churches and communities within an approximate 50-60 mile radius of Fayetteville.

We are interested in helping Youth Groups with programs they may be undertaking; giving a series of programs on the Bible, Christian Vocations, Race Relations, or other suitable topics; or in other ways helping to strengthen the Youth Group in the local church. Our field runs from recreation through worship.

We are also interested in the Church as a whole. Our group is willing to assist the minister whenever he is in need of such a team. Some of our members are capable of giving talks to a church congregation if the pastor cannot get other replacement while he must be away, or the group can give special programs.

Most of all we are interested in the small community churches who have no minister or only a part-time minister. We are anxious to work with these people. It may be arranged for a group to meet every Sunday with some of these churches.

The Wesley Foundation Choir will be available for appearances with this group. The Choir was formed last year and is anxious to be of service.

The Wesley Players or religious drama group are also available under this plan. In the past they have presented a good many fine performances making a very effective worship service.

If you are interested in having any of these services at your church please contact Bill Findt, Chairman of Deputation Committee, through Central Methodist Church or direct to 99 South Hill Street, Fayetteville, for more information or arrangements.—Bill Findt.

### Of The Rural Church DR. RALPH A. FELTON Of Drew Theological Seminary Says ---

The increased mechanization of agriculture is one of the aftermaths of World War II. Between 1940 and 1950 tractors on farms in America have increased from a million and a half to nearly four million. Grain combines have increased in this ten-year period from 190,000 to 650,000, milking machines have increased from 175,000 to 710,000. It costs between ten and twenty thousand dollars to buy the equipment needed to get started on a modern American farm. This means that it is next to impossible for young couples by themselves to get started in farming. If they all leave the rural parish the rural church will soon need to close its doors.

The Rural Church Department at Drew Seminary, Madison, New Jersey, during the past year contacted over 400 rural pastors to see what they were doing to help their young farmers get started in farming. Sixteen of these churches were visited and the story of their work written in a 96-page bulletin entitled "A Gospel of the Soil." (40 cents.) Over 5,000 miles were traveled to visit these 16 parishes.

Eight of these sixteen churches have a placement committee in their men's organization which helps young couples secure farms. Three of these churches have a significant program of soil conservation.

Three of these churches have influenced their denomination to loan investment funds to young farmers to help them stay in the parish.

Five of these churches have significant programs for promoting father-and-son partnerships, in order to help the sons get started on the home farm. One church has 36 such agreements.

These sixteen churches are located in eleven different States and represent eleven different denominations. They are pioneering in a new philosophy of rural life.

## Spiritual Fellowship through The Upper Room

You and your family can share the joys and blessings of daily devotions with the millions of people around the world who use The Upper Room.

In the hands of every youth away from home, place a copy of The Upper Room! Its daily devotional readings, scripture and prayer will help him meet the problems of each day on the basis of Christian faith. He will know that every day the loved ones at home, the people and pastor of his church, are all joining with him in the same devotions, the same prayers. He will find strength and joy and peace in knowing that he is part of a company worshipping together and praying for each other. The following quotations are typical:



"Every two months I find myself looking for The Upper Room, because it gives me the inspiration and morale a person needs over here."



"While I was recovering from an operation recently a soft voiced young lady came to my bedside and left me a copy of The Upper Room. She seemed like an angel from heaven. I am sure I thanked her but not in proportion to the good she did me."



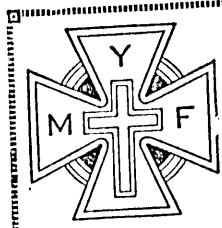
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NEWS

### NETTLETON M. Y. F.

The Nettleton M. Y. F. has recently reorganized with the following officers: President, Leo Parker; Vice President, Robbie Gilliam; Secretary, Joyce Crozier; Treasurer, Peggy White; and Reporters, Robbie Gilliam and James Edward Davis.

Trying to enlarge our membership, we have been choosing sides, using our M. Y. F. colors, blue and yellow for the names. The color that gets the most attendance or membership is given a party by the losing side. We have not only increased our membership but we have had lots of fun doing it.—Robbie Joy Gilliam

### SOUTHWESTERN SUB-DISTRICT

The Southwestern Sub-District met Monday, September 10, at Mabelvale Methodist Church. There were 100 present with Salem having the largest number.

Joe Martin, Jerry McNeil and Mary Ann Graham gave very interesting talks on their trip to Purdue to the National Youth Convocation.

Recreation was directed by the Mabelvale group with folk games on the lawn after which refreshments were served.

The next meeting will be at Primrose on October 1 at 7:30. There will be a freewill offering to pay our Sub-District fees for the year.—Publicity Chairman

There is a group of Americans among whom severe mental illness—as well as crime, juvenile delinquency and divorce—is virtually unknown. They are the Hutterites, a sect of 8,500 members who live in rural settlements along the U. S.-Canadian border in the Midwest. In 75 years they have had only one suicide, one divorce, two separations and not a single case of abandonment of children, sex crime or personal violence.—Scientific American.

### YOUTH ACTIVITIES WEEK AT HUTTIG

The Intermediate and Senior groups of the M. Y. F. of the Jack Mayfield Memorial Methodist Church, Huttig, observed Youth Activities Week, August 12-17.

Each evening they met for study and discussion, recreation and refreshments, and worship. The intermediates studied "Using My Bible" while the Seniors used as their text "Bible Religion." The groups alternated in leading the worship service at the close of each evening.

On Thursday evening, the entire group enjoyed a picnic and outdoor worship service at picnic grounds near town. On Friday evening, the week closed with a Communion service at which time the pastor, Rev. P. D. Alston, spoke to the group on the origin and history of the Lord's Supper.

Miss Betty Sue Atkinson directed the recreation during the week. Adult workers included Mrs. Bessie Ely, Mrs. Emogene Futch, Miss Marie Gathright and Rev. P. D. Alston. Ladies of the W. S. C. S. served refreshments each evening during the recreation period.

There was an average attendance of 25 young people during the week who, with their leaders, feel that the week was well spent. Not only did the Bible study prove very interesting and helpful but the recreation, fellowship and worship experiences enjoyed together helped to strengthen all of us for future service.—Superintendent Youth Department

A family is the best place in the world in which to learn how to live with other people.—Rhoda W. Bacmeister, director Manhattan Day Nursery, "Perspective on Parenthood," Parents' Mag., 9-'51.

If a care is too small to be turned into a prayer, it is too small to be made into a burden.—Origin unknown.

### NORTH LITTLE ROCK YOUTH ACTIVITIES WEEK



—Photo by Wendell Dorman

Folk games during Youth Activities Week

"Youth Activities Week" was concluded Friday by Methodist churches of North Little Rock. Sessions were held at the First Methodist church from September 3 through September 8.

Enrollment for the program included 105 young people and 15 adult workers.

Meeting schedules were: Meal, served by ladies of the First Methodist church, 6 p. m.; group singing, led by Don Smith, 6:30; classes, taught by ministers of the churches, 6:45; discussion groups, 7:30; wor-

ship, 8; and recreation, 8:30 to 9:15, led by Rev. Raymond Dorman, pastor at Levy.

Ministers and their teaching subjects were: Rev. William Watson, "The Church;" Rev. I. L. Claud, "The Life of Christ;" Rev. William Wilder, "How to Use the Bible;" Rev. Raymond Dorman, "The Church;" Rev. Irl Bridenthal, "Evangelism;" and Rev. Harold Spence, "Worship."

All churches in North Little Rock and the church at Jacksonville cooperated.

### "IF MONEY"

Nashville, Tenn.—"If money" is money the church ought to have but doesn't. It is usually the subject of verbs in the future tense and subjunctive mode ("If this money should be collected," etc.).

One of the problems faced by local churches is to make "if money" the subject of a verb in the present tense, indicative mode ("The money is in hand"). Of course when it reaches the present-tense stage it ceases to be "if money" and is tagged for use on the foreign mission field, in mission work in large cities and underprivileged areas, in rural work and in many other places where money is so badly needed.

A good example of "if money" may be noted in connection with the Methodist Youth Fund. Last year giving to this cause was considerably less than one cent per youth per Sunday. It is true that this amounted to a lot of money—\$411,971. But if the 1,142,130 Methodist youth had averaged giving even as little as one cent per Sunday to the Methodist Youth Fund the amount would have been over a half million dollars.

If the Methodist Youth Fund should get an extra hundred thousand dollars or so, what would be done with it? Perhaps some of the "if money" would be used to help in situations like that of the Navajo Indian children. Only about a fourth of these children of school age have an opportunity to go to school.

Another example of "if money" is in connection with the contribution to World Service by the church schools. During the calendar year 1950 Methodist church schools contributed 44 cents per member, or \$2,751,008. If the per capita giving to World Service by church school members were 8 cents per month that would amount to over five million dollars contributed during the year. Last year the per capita contribution per month was a little over 3 cents.

As the need for ministering to shifting populations increases with the national defense effort, many places could be found for this "if money." The Division of the Local Church of the General Board of Education is one of the agencies supported by World Service giving. Along with other World Service agencies the Division is planning to help local churches provide for the spiritual needs of people during this period of confusion. This time of crisis affords a splendid opportunity for members of church schools to aid in this work. Their "if money" would furnish such aid and do a great deal more besides.

### OPPORTUNITY FOR SALLY

By Pauline Stroup

It was a bright sunny morning that day but the afternoon brought rain and forced the children inside.

One particular little girl I know of was spending her summer vacation on her uncle's farm, and, being a tomboy and very active, it seemed she could find nothing to do in the house. Finally she thought of a splendid idea.

"Aunt Polly, would you tell me a story?"

"Of course I will, my dear. Pull that stool up to my knees for you to sit on and I'll put my thinking cap on and see if I can remember a good story.

"Oh yes. In the slums of a big city there was this girl who was

about ten years old. As far back as she could remember she had been doing everything she could to discover new games and would even invent some. When she learned a new game she taught it to her playmates and she was considered the leader of their play activities.

It was the day after her tenth birthday when a lady from the Settlement House knocked on the door and asked for Sally.

"I hear you are the leader of games for your group of playmates and that you do a very fine job of it," she was saying. "Have you ever been over to the Settlement House before, Sally?"

"No, I haven't," Sally answered, "but I've heard a lot about it."

"After a time of talking to Sally and her mother, the lady left, confident Sally would begin coming to the Settlement House regularly. Sure enough, the next day she came with a grim determination to learn something about teaching games. The place filled her with wonder and delight. Each day she would go, anxious for advice, help and practice. The House offered her abundant opportunities for learning and practice.

"Then she began going to church and finally joined that church. She became recreation leader for the youth group and when she finished high school the church gave her a scholarship to a Methodist college. She led youth groups on the campus and at church in games with an accomplished ease. After she had decided to devote herself to full time church work she was placed in a large church where she was the Youth Director.

"So you see, Dianna, she had the ability to lead and she developed that ability. Maybe there are lots of other people who have just as much ability, if not more, but they don't care to take the time and effort to develop it.

"You must remember dear, we show what we are by what we do with what we have."—Perry, Arkansas

### EVANGELISTS



Brady and Irene Cook

### SCHEDULE OF MEETINGS

Fountain Lake, Hot Springs, September 30 to October 10  
Rev. J. A. Wade

Bradford, October 12 to 21  
Rev. Pharis J. Hollifield

Brightwater, Pea Ridge Ct., October 22 to 31  
Rev. George Kleebe

Address, P. O. Box 2763  
Little Rock, Arkansas



# A TRIBUTE TO MRS. A. F. CAPLE

By her niece, MRS. M. W. MILLER

**A**UNT LELA CAPLE, aged 83, died Monday, September 10, at the home of her daughter, Mrs. J. A. Venable, of 115 Atkins Street, Rose City, North Little Rock, Arkansas. She was the widow of A. F. Caple.

Aunt Lela was a member of the Henderson Methodist Church. She is survived by six sons, Charles E., Bishop and John L. of Little Rock, Claud H., Gus and Fred of North Little Rock; four daughters, Mrs. Venable, Mrs. A. L. Holloway, Mrs. J. M. Smith and Mrs. J. F. Warden of Little Rock; two brothers, Tom Rowland of Bryant and Lloyd Rowland of Greenville, Texas, and a sister, Mrs. Lourena Bragg of Houston, Texas, 15 grandchildren and 9 great-grandchildren.

The funeral was held Wednesday afternoon at Henderson Methodist Church.

Much could be written about this great woman, but it is not where she was born, not when, not where she lived, not how long, but **HOW** she lived—that is what tells the story of her life, and a glorious story it is. Her crown of glory is in the family which she has given to the world. She was truly a great mother. When my mother died leaving four small children, Aunt Lela was not only mother to her own children but she tried to be mother to us, too. I can see her now as she sat at the machine sewing for me. How I thank God for her.

Aunt Lela's home was a place where everyone liked to go. We always had such a good time, it was a place where friends met, where laughter and fun abounded. It was truly a place "by the side of the road" where the passer-by felt its warmth and friendship.

Temple Bailey has written "A Little Parable For Mothers" that suits Aunt Lela so well that it seems that it might have been written just for her:

"The young mother set her foot on the path of life. 'Is the way long?' she asked. And the Guide said: 'Yes. And the road is hard. And you will be old before you reach the end of it. But the end will be better than the beginning'."

But the young mother was happy, and she would not believe that anything could be better than these years. So she played with her children, and gathered flowers for them along the way, and bathed them in the clear streams; (Hurricane Creek) and the sun shone on them, and life was good, and the young mother

cried, "Nothing will ever be lovelier than this."

Then night came, and storm, and the path was dark, and the children shook with fear and cold, and the mother drew them close and covered them with her mantle and the children said, 'O Mother we are not afraid, for you are near, and no harm can come,' and the mother said, 'This is better than the brightness of day, for I have taught my children courage.'

And the morning came, and the children climbed and grew weary, and the mother was weary but at all times she said to the children, 'A little patience, and we are there.' So the children climbed, and when they reached the top, they said, 'We could not have done it without you, Mother.' And the mother when she lay down that night, looked up at the stars, and said: 'This is a better day than the last, for my children have learned fortitude in the face of hardness. Yesterday I gave them courage. Today I have given them strength.'

And the next day came strange clouds which darkened the earth—clouds of war and hate and evil, and the children groped and stumbled, and the mother said: 'Look up. Lift your eyes to the Light.' And the children looked and saw above the clouds an Everlasting Glory, and it guided them and brought them beyond the darkness. And that night the mother said: 'This is the best day of all, for I have shown my children God!'

And the days went on, and the weeks and the months and the years, and the mother grew old, and she was a little bent. But the children were tall and strong and walked with courage. And when the way was hard they helped their mother; and when the way was rough, they lifted her, for she was as light as a feather; and at last they came to a hill, and beyond the hill they could see a shining road and golden gates flung wide. And the mother said: 'I have reached the end of my journey. And now I know that the end is better than the beginning, for my children can walk alone, and their children after them.'

And the children said, 'You will always walk with us, Mother, even when you have gone through the gates.'

And they stood and watched her as she went on alone, and the gates closed after her. And they said: 'We cannot see her, but she is with us. A mother like ours is more than a memory. She is a living presence.'

## MAKE YOUR HAPPINESS COMPLETE

(Continued from page 3)

that gives us strength to act as we ought to. God's love has entered our hearts and transformed our lives, "For He who is in our hearts is greater than He who is in the world." In the words of the great hymn of Martin Luther we find this truth emphasized:

Did we in our own strength confide,  
Our striving would be losing;  
Were not the right Man on our side,  
The Man of God's own choosing:  
Dost ask who that may be?  
Christ Jesus, it is He;  
Lord Sabaoth, His name,  
From age to age the same,  
And He must win the battle.

John is writing that the happiness of the Christians of his day would be complete. Happiness in our day is complete when we find this new expulsive power that gives us strength to live in fellowship with Christ. We are cleansed from everything wrong and girded to do right; in this our happiness is complete.—R.B.

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## MARY DOW

(Continued from page 6)

beautiful doll that can talk and go to sleep."

The old lady looked at Mary a moment. She could tell by the look on her face she was a good and kind little girl.

"What is your name," asked the old lady. "Mary Dow," Mary answered.

"Come in, Mary. I think I have just what you wish for. It seems only yesterday that I had a little girl like you, but she has grown up and gone away. I have always kept her last big doll and you shall have it."

Asking Mary to follow her they passed through the living room into a bedroom. There in one corner of the room was a large trunk. Raising the lid of the trunk, the old lady lifted out the loveliest big doll that said "Mamma" and would go to sleep. Mary was very, very happy. She looked at the old lady with big tears shining in her eyes and exclaimed, "Oh, may I take her home to Mamma?"

## WAYLAND SPRINGS CAMP MEETING

(Continued from page 12)

camp meeting in 1952 somewhere near August 24th. This doubles the time of the 1951 meeting and will include three Sundays. It was further planned to set October 2nd, 1951, as work day at the camp for clearing an auto parking space and other improvements.

Mr. Dalton Henderson of Imboden, was elected chairman. Rev. A. N. Storey, who so successfully led and guided this matter, was named chairman to secure an evangelist for the coming year and to present the requests of the meeting to the trustees. This camp is maintained by Batesville, Jonesboro and Paragould Districts of The Methodist Church.—A. Laroy Peterson.

A job becomes work only when you worry about it.—Josephine Schaeffer, Forbes

## CONFERENCE VISITATION DAY

(Continued from page 11)

Landrum, Little Rock Field Worker for the Woman's Division; it will be informational and inspirational. This broadcast will be carried over four stations, so spaced that every one in the conference should be able to hear one.

The following schedule has been set up:

### STATION

Little Rock ..... KGHI—2:15 p. m.  
Mena ..... KENA—3:00 p. m.  
Magnolia ..... KVMA—3:00 p. m.  
Greenville, Miss. WGVM—3:00 p. m.

Please note that the time in Little Rock is at 2:15, but for all the other stations it is at 3:00 p. m. Time should be allowed in all cases for all of the chains to get together and settled in the hostesses' home by broadcast time.

Should a society not be able to hold their actual visitation at this time, they should urge every one to listen to the program.

More than 12 hundred million people now alive—half of the human race—have no primary education of any sort and are therefore almost completely ignorant of even the simplest technical methods and processes and the most limited ideas and value which for the rest of the world, are the very fabrics of daily life.—Dr. Jaime Torres Bodet, Director-Gen'l UNESCO, UNNECO News.



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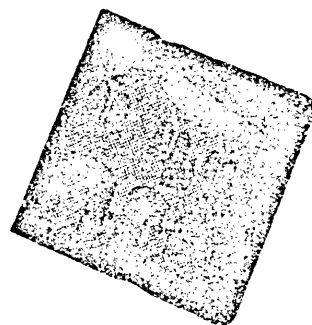
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## The Sunday School Lesson

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.



### CAN WE PIONEER FOR GOD?

LESSON FOR OCTOBER 7, 1951

READ THE ENTIRE LESSON FROM YOUR BIBLE:  
Genesis 11:27; 13:18.

GOLDEN TEXT: "He looked forward to the city which has foundations, whose builder and maker is God." (Hebrews 11:10)

#### A Look At The Scriptures Abraham, The Pioneer

The lesson begins with Terah who was the father of three sons, Abram, Nahor, and Haran. Haran was the father of Lot. Haran died in Ur of the Chaldees and after his death Terah took Abram and Lot and their families and went to the city of Haran. Haran was some three hundred miles north of Ur.

Ur was an old city even in the days of Abram. It was in existence at least four thousand years B. C. It still abides. It is known today as Mughier. It had a great period of advanced civilization known as the Sumerian civilization. This civilization had its beginning about four thousand years B. C. It was some two thousand years old at the time Abram lived there. The tribe, therefore, under the leadership of Terah did not leave Ur seeking culture and civilization. Ur was more advanced along these lines than were the places to which they went. In spite of its advancement, however, along many lines Ur was noted for its idolatry; its worship of a plurality of gods which was represented by idols.

#### The Call Of Abram

We do not know just why Terah led the tribe from Ur to Haran; neither do we know how long they tarried there. It must have been a considerable time for the record speaks of "the souls they had gotten in Haran"; that is the number that had been added to the tribe there. At the death of Terah Abram became the head of the tribe.

We are told that when Abram took over leadership of the family God called him immediately to go to the land of Canaan. With the call, God made a great promise to Abram. He was to be the father of a great nation and through him and his seed all nations were to be blessed.

Abram and his people had not been long in Canaan before a famine came, and we are told that they went to Egypt. As they came into Egypt Abram feared that the Egyptians would kill him in order that they might take his wife. To avoid this danger he persuaded her to say that she was his sister. This was not a lie out of the whole cloth for she was his half-sister. Sure enough the princes of Pharaoh saw Sarai and greatly admired her. They reported this information to the ruler who had her brought to his palace. The Lord sent plagues upon Pharaoh. He later learned that Sarai was the wife of Abram, and in his anger on being deceived by them, sent them from the land.

By this time Abram and Lot had become so wealthy in flocks and herds that it became necessary for them to part company. Abram gave Lot his choice of a dwelling place

in Canaan. Lot chose the well-watered plains near the Jordan River. This left the hill country for Abram. We are told that "Lot pitched his tent toward Sodom." There he later lost most of his family.

After the separation of these families God again renewed his promise to Abram. It seems that the Lord kept repeating this promise of making of the offsprings of Abram a great nation to give him courage to press on. It will be remembered that God later changed the names of both Sarai and Abram to Sarah and Abraham. The meaning of her new name was princess and of his exalted father.

Some believe that Abraham was the greatest man who ever lived. They place him above Paul and Moses. According to them, he is only outstripped by Christ, the God-man. At least men like Moses and Paul had greater opportunities than did Abraham. They had men like Abraham to go before them and blaze the way.

No one, other than Christ, has influenced the human race more than Abraham. The Christians, Mohammedans, and Jews look upon him as their spiritual father. He came at a time when people everywhere were worshipping a plurality of gods. For the most part these gods were cruel and wicked. Somehow Abraham discovered the fact that there is one true God, and he came in contact with that God. He is therefore the father of Monotheism. The Bible passes upon him the two greatest compliments that can be passed upon any one. He is called "the father of the faithful" and "the friend of God."

#### Abraham, A Good Example

Abraham is a good example of a pioneer. He pioneered in the field of geography as well as the spiritual realm. In Hebrews, we are told that he went out at the call of God not knowing where he was going. He was not lost, however, for God was leading him. He was looking for a city whose builder and maker is God. His pioneering in the spiritual realm brought him into contact with the one and only true God. Through the leadership of the heavenly Father he laid the foundation of a nation which was later to bring Christ into the world. He had undaunted faith in the Father. "He believed God and it was counted to him for righteousness." His geographical pioneering brought him to Canaan. He claimed the land for his people and that claim is maintained by them to this day. The Zionists movement was born of this claim of Abraham.

God has not forgotten the children of Abraham. The promise was that the world would be blessed through them, and that came through the fact that this nation gave the great

prophets and Christ to the world. Some one has said that the Greek gave the world a love for the beautiful; the Romans an appreciation for law and order; but the Jews have outstripped all other nations of the world. They gave the world its true religion. The origin and foundation for this gift goes right back to Abraham, the great pioneer in the field of religion.

#### How Progress Comes

Progress in all realms of life is brought about through pioneering. Think of the pioneers in the field of medical science and the remedies they have discovered for various diseases. The time will come when there will be a cure for every disease to which the human body is subject. The pioneers will make this possible.

When we think of pioneers in the field of geography we see in our minds the great material frontiers of the world. We think of the great explorers and discoverers. We see Columbus as he heads for a new continent, moving out on faith that the world is round and that India could be reached by sailing westward. We see Balboa, the discoverer of the Pacific Ocean. We see De Soto on the shores of the Mississippi River. We see Admiral Byrd as he makes his discoveries both in the Arctic and the Antarctic Circles. We see the Wright brothers as they pioneer in the field of flying. We see Charles Lindbergh as he heads his plane across the Atlantic Ocean. We see Copernicus discovering the movement of the planets.

In the realm of politics there has been a lot of pioneering. We note the movement of families into tribes and tribes into nations and nations into empires. We once had the League of Nations and now our United Nations. We trust that this organization will finally become so powerful that it can enforce international law and thus bring permanent peace to the world. A lot of water has passed over the dam since that time back in 1215 when the English Barons forced King John to sign the Magna Charta at Runnymede. Since that time England has produced its William E. Gladstone and Winston Churchill and the U. S. its George Washington and Abraham Lincoln.

Space will not permit us to note the progress that has been made in all the realms of life. To note this progress one has only to think back to where the world once was and then where we are today. There has been wonderful progress in the fields of education and invention. The thing we want to keep in mind is the fact that all of this progress in these various realms has been brought about through pioneers and the pioneering spirit.

#### New Frontiers

The frontiers today are not exactly what they once were. There was a time when these frontiers were simply a matter of going out to undiscovered, or at least, unsettled sections of the world. If a group within the social order became dissatisfied all they had to do was move out to the frontiers and find another place. The U. S. was settled pretty largely by people who were not satisfied with religious conditions in their old homes. They came here seeking freedom of worship. We have come upon a time now, however, when whole continents are not laid open to such colonization. Dissatisfied groups must find redress within the social order itself. This means that the frontiers have

changed. They were once largely external and outward, they are now more or less internal.

#### Need Of Modern Pioneers

The fact that frontiers have changed has in nowise lessened the need of pioneers. The need for the pioneering spirit has never been greater than it is today.

The frontiers today are along the line of relationships. There is a sore need for pioneers in these fields. For example, there is the friction that exists between management and labor. There is a vital sense in which these two belong together. You simply cannot have one on a large scale without the other. There should be a better feeling between the two groups. If such feeling is ever brought about it will be through the efforts of pioneers in this field.

There is the frontier of selfishness. From this frontier comes all kind of problems. It is a tragedy that so many people look after their own interest to the hurt of other folks. A lot of our accidents can be traced back to selfishness. Road-hogs are potential murderers and no man who is not selfish to the core would dare drive his car on the streets and highways of the country while under the influence of intoxicating liquor. Our crime wave roots also in selfishness. People want that which is not rightly theirs and they take it by force; this leads to all kinds of crimes. We need to find a better way to at least partially eliminate or control selfishness. We see it breaking out among people in high places. Something should be done about this matter. We sorely need some pioneers in this field.

Another frontier is that of race relations. We may want to dodge this issue, but it is with us and will continue to be with us for years to come. It has been said, "Nothing is ever permanently settled until it is settled fairly to all concerned." There is a great truth in that statement. Agitation will continue until certain standards have been attained. At least all citizens of our country must have equal treatment before the law courts and equal opportunities for self-betterment. We need pioneers on both sides of this issue and they should be leaders with warm hearts and cool heads. Many times the order is reversed; we have hot-headed people with cold hearts. No bunch of radicals or people imported from other sections of the nations will ever settle this problem.

Again there is the problem of friction between our two national parties. Our bi-partizan relationship is a disgrace to the nation. We have too many politicians and not enough statesmen. We need some pioneers here.

Our most trying frontier today is that of international relationship. We have come upon a time when it is foolhardy as well as sinful for nations to go to war. To be sure, war is sometimes thrust upon people as we feel that is being thrust upon us today. There seems to be no other way out. But this very fact only proves the need for pioneers in this vast field of endeavor.

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