

Arkansas Methodist

Serving One Hundred and Sixty

Methodists in Arkansas

"The World is My Parish" — John Wesley

into all the world — Mark 16:15

VOL. LXX.

LITTLE ROCK

AS, OCTOBER 4, 1951

NO. 39

World Wide Communion Sunday

NEXT Sunday, October 7th is World Wide Communion Sunday. A communion service, properly observed, has a depth of meaning anywhere, any time. This World Wide Communion Sunday, observed by a major portion of the Protestant world, has a very special significance.

It is an impressive thought, as we kneel around the communion table to remember that around the world multiplied millions of people in this sacred service are remembering that Christ loved a lost world enough to die for it. This unity of action in the communion service, we trust, is a prophecy of a closer union in Protestantism throughout the world in the work of the Master Whose death we remember in this holy service.

In The Methodist Church we always take an offering on communion Sunday. On World Wide Communion Sunday this offering is of unusual importance because of the service agencies it supports. The offering on World Wide Communion Sunday is divided three ways: One-half goes to the Methodist Committee for Overseas Relief, one-quarter to the Methodist Commission on Chaplains and one-quarter to the Methodist Committee on Camp Activities. As the destruction of war grows and the tension of the cold war increases the support of these service agencies becomes more important with each passing day. Our offering on October 7th should be in keeping with these growing needs in our present world situation.

Fearlessly Taking A Stand

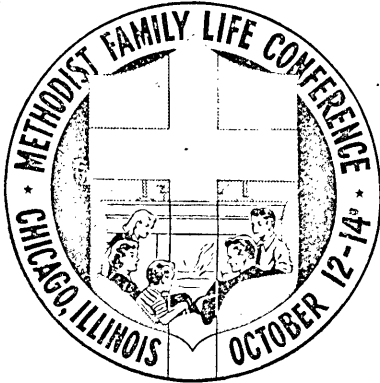
THERE has been considerable publicity, local and national, regarding the stand taken by the Methodist ministers of the Lake Charles District, Louisiana Conference, who in a signed statement condemned certain public officials of the Calcasieu Parish Jury (County governing body) which had indicted five newspapermen who through the columns of the **Lake Charles American Press** had conducted a campaign for stricter law enforcement against gambling. This action by the Lake Charles District Methodist ministers followed by one week similar action by the Calcasieu Parish Ministerial Association in which the forty Protestant ministers stated that if the newspapermen are guilty as accused, it also is guilty and as an association would assume its share of the guilt.

We have nothing but words of commendation for Christian ministers who courageously and fearlessly take such a stand. From an entirely reliable source we have learned that communications from many people across the nation interested in honest law enforcement have been received, commending the position of the Lake Charles ministers. One sometimes hears the statement that "preachers should preach the gospel and stay out of politics." A proclaimed gospel that is not relevant to the needs of a particular situation is not worthy of the name Christian, and if its proclamation is not undergirded with appropriate action there is sometimes reason to doubt the sincerity of the proclaimer. It is not simply a matter of being on one side or another in a particular issue, but rather supporting as a matter of conviction what the Christian conscience dictates is a course, proper and right.

National Methodist Conference On Family Life

WRITING about the National Methodist Conference on Family Life which is to meet in Chicago, October 12-14, Dr. E. Harold Mohn, Executive Director of The Advance for Christ and His Church, says, "No project in this quadrennium is of greater importance than The Family Life Conference."

In the Preaching and Teaching Endeavor, in the Advance program, four major emphases were planned: Our Faith, Our Church, Our Ministry and Our Mission. In the past three years we have made a special study of the first three of these subjects. Now, October '51 through January '52 we are to give special



attention to the last, "Our Mission."

Our leaders have planned, in the study of Our Mission, to emphasize in the following order four objectives: Our Mission in the Home; Our Mission in the Community; Our Mission in the Nation; Our Mission in the World. It is especially fitting, in the beginning of our study of Our Mission in the Home, that the Advance office has planned the nation-wide meeting for a Family Life Conference. It is evidence of the special importance the Advance For Christ places on the Christian home.

At the present time only one limitation governs the personnel of the official membership of the conference. It is that official delegates should be people who are "vitaly interested in Christian Family Living." In the early planning of the conference a quota of six couples was allotted to each district, these to be approved by the District Superintendent or some selected agency in the district. That condition, which held until all districts had opportunity to make desired registrations, is now removed and all who are especially interested in a Christian Family Life may now register with the Advance office in Chicago. An article by Dr. Mohn, in last week's issue of the Arkansas Methodist, gives full details for all interested in "last minute" registrations.

In the Family Life Conference in Chicago, some of the outstanding church leaders of the nation will have a part on the program. It is our feeling that this conference will make a very valuable contribution to the strengthening of Family Life in our church and through our church to the Family Life of our nation.

Our Publication Now On A Semi-Area Basis

IN accord with action taken at the recent sessions of the Little Rock, Louisiana and North Arkansas Conferences, our office begins this week the publication of **The Arkansas Methodist** and **The Louisiana Methodist** on a semi-area basis.

Except for page twelve and thirteen, the copy in both publications will be largely the same. This means that the readers of The Louisiana Methodist, formerly devoted largely to interests of Methodism in Louisiana, may now expect to find in **The Louisiana Methodist** some materials that have to do with Methodism in Arkansas. It means also that readers of **The Arkansas Methodist**, which has been largely devoted to Methodism in Arkansas may now expect to find in **The Arkansas Methodist** some materials that have to do with Methodism in Louisiana.

It is our belief that this arrangement will be mutually helpful to our Methodist people in both states. Subscribers in Louisiana will receive a paper each week that is about twice the size of **The Louisiana Methodist** which they formerly received only twice monthly. The new arrangement will make it possible for our subscribers in Arkansas to have an understanding of the work of our church throughout our episcopal area that could not be had from a paper devoted largely to the work of Methodism in Arkansas.

There may be some of our subscribers in each state who would prefer a paper devoted largely to local interests. However, action in the three Annual Conferences of our Area indicates that there is practically a unanimous feeling in both states that the interests of Methodism throughout the area can best be served, at this time, by a semi-area publication.

Our office staff accepts this larger responsibility with humility and with faith. We promise to give our best in the endeavor to serve well, through these publications, The Methodist Church throughout the Arkansas-Louisiana Area.

Greetings To Louisiana Subscribers

THE annual conferences of the Arkansas-Louisiana Episcopal Area took action last June which made provision for the **Arkansas Methodist** to publish for the Louisiana Conference a publication, **The Louisiana Methodist**. With this initial issue, the proposed plan becomes a reality. The Editors and staff of the **Arkansas Methodist** and **The Louisiana Methodist** take this opportunity to extend greetings to the subscribers in Louisiana. We appreciate the enlarged opportunity that comes with this new publishing arrangement. We feel that we are also speaking for the Methodists of Arkansas when we extend greetings for them, for when this new relationship was under discussion in the Arkansas conferences there was a unanimous vote in each conference approving the proposal. This is indicative, we believe, of the spirit of cooperation which Arkansas Methodists have in this publishing venture.

The staff is heartened in the response on every hand by the leadership of the Louisiana Conference as plans were being completed for the beginning of this larger program. Bishop Martin, the District Superintendents, the Louisiana Publishing Committee, and others in re-

(Continued on page 5)

Area Evangelistic Program Meetings

By EWING T. WAYLAND

TWO more significant steps were taken in the developing Arkansas - Louisiana Area United Evangelistic Mission program last week when Methodist pastors and representative Methodist laymen of the two states met in meetings, one in Little Rock and the other in Alexandria on September 27 and 28. Meeting under the general direction of the co-chairman of the two participating units into which the Area has been divided, two representatives of the General Board of Evangelism and Bishop Martin, the meetings were of a very practical nature, dealing for the most part with the "know-how" and mechanics of the area-wide program.

By way of information for Methodists of Arkansas and Louisiana who as yet are not acquainted with the program in general outline, the Evangelistic Mission for the two-state area is being planned on a reciprocal basis with the ministers of one half of the Area assisting the ministers and churches of the other half, and the latter ministers in turn at a later date assisting the ministers and churches of the first group. The Area for this purpose has thus been divided into two "units" with Unit A being composed of the seven districts of the Louisiana Conference and the Camden, Hope and Monticello Districts of the Little Rock Conference. Unit B consists of the several districts of the North Arkansas Conference and the Arkadelphia, Little Rock and Pine Bluff Districts of the Little Rock Conference. Unit A will hold its actual Preaching-Visiting Mission November 30-December 9 and Unit B will have its program January 18-27.

In a meeting of the District Superintendents of the Area in Little Rock April 12, the decision was reached to propose to the three Annual Conferences of the Area that an Area-wide Preaching-Visitation Evangelistic program be promoted during the Conference Year, 1951-52. After the three Area Conferences adopted this proposed program as tentatively outlined by the District Superintendents, certain leaders in the field of Evangelism met with the District Superintendents in Monroe to work out some of the plans for the Evangelistic Mission. The next two steps in the developing program were the two meetings held last week when all of the ministers and representative laymen met on a state wide basis to consider in detail the actual mechanics of the program.

Dr. Leroy H. Walker, staff member of the General Board of Evangelism, has been named to serve as General Director of the Area-wide program. He is serving with Bishop Martin and Rev. Cecil R. Culver, Executive Chairman of the two mission units, giving general direction to the program. Another General Board of Evangelism Staff member, Dr. Eugene B. Golay, has served with Dr. Walker since the annual conferences adopted this program in helping to get the program underway.

Organizationally, the genius of the program lies in the fact that every pastoral charge in the two states will participate in the program during both Unit A and Unit B, at one time loaning its minister

to a church in the other unit, and at the other time receiving the services of a guest minister who will help the local pastor in directing a unit: Spiritual Preparation, Pulpit evangelism. As far as we know this is the largest program of this nature ever undertaken in in Arkansas and Louisiana by any Christian church, and those sharing in the leadership of the program confidently expect great numbers of persons to be won to Christ and the Church during the period of the campaign.

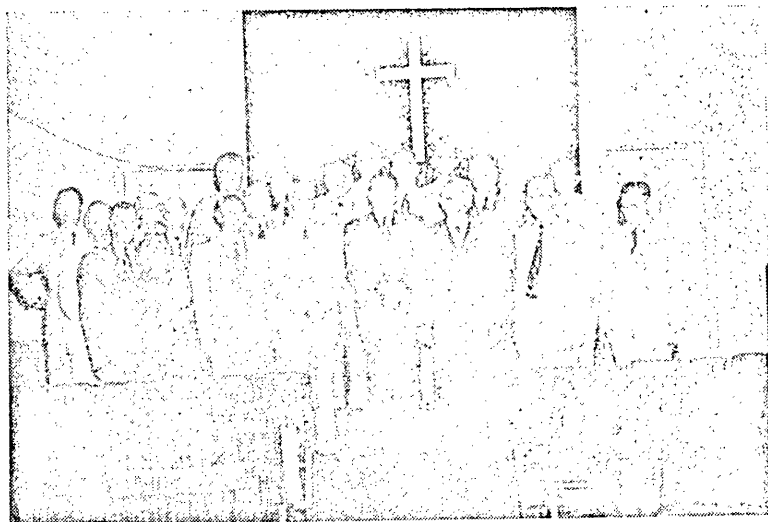
Other leaders on the Area program include the twenty-one District Superintendents of the Area and the Unit Chairmen: Dr. H. L. Johns, New Orleans, and Rev. E. D. Galloway, Hope, Co-Chairmen of Unit A, and Rev. Roy I. Bagley, Blytheville, and Rev. Arthur Terry, Little Rock, Co-Chairmen of Unit B.; and Rev. R. H. Staples, Conference Secretary of Evangelism, Louisiana Conference. Five Committees have been set up in each unit: Spiritual Preparation, Pulpit Service, Finances, Publicity and Promotion, and Personnel. These same committees have also been constituted on a District level to further the work there.

It is planned to have in each district a school of evangelism for the ministers during the Unit Mission, a District Youth Rally, instruction of lay visitors each evening, visiting in the homes of prospects by the visitors while the preaching services are in progress at the local church. Each mission will cover a period of ten days. On

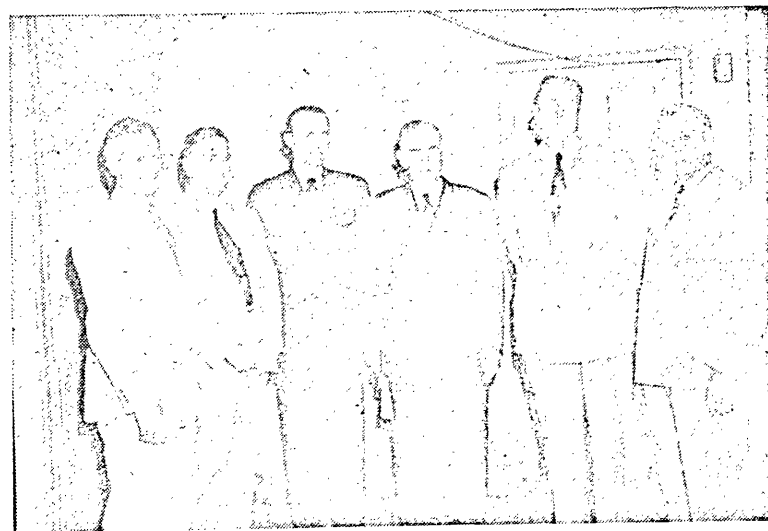
note address in both the Little Rock and Alexandria meetings, calling attention to the effectiveness of the Program of Evangelism as outlined for procedure in the United Evangelistic Mission. The Bishop spoke of the greatness of the task being undertaken and how that by all churches and ministers

Rev. E. D. Galloway, Hope, Co-Chairmen of Mission A, led the Alexandria meeting.

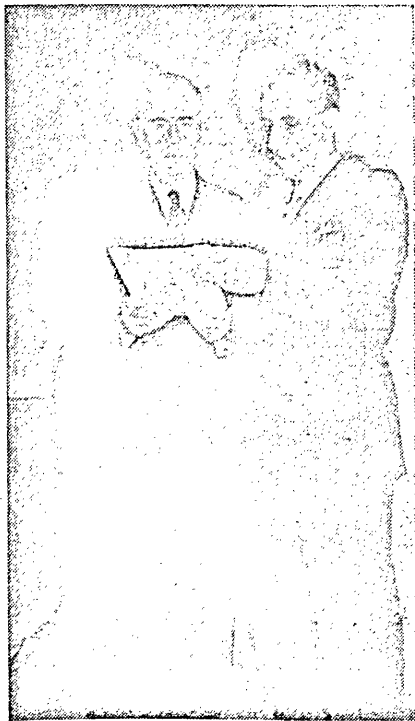
The program in each meeting followed the same general outline with five addresses being given during the morning sessions, each dealing with a practical aspect of the Area Program. The topics and



Bishop Martin and the Arkansas-Louisiana Area district superintendents.



RIGHT TO LEFT: Rev. E. D. Galloway, Hope, co-chairman, Unit A; Rev. Cecil Culver, Little Rock, executive chairman of Area UEM; Bishop Paul E. Martin; Rev. Arthur Terry, Little Rock, co-chairman, Unit B; Rev. H. L. Johns, New Orleans, co-chairman, Unit A; Rev. Roy I. Bagley, Blytheville, co-chairman Unit B.



Bishop Paul E. Martin and Dr. Eugene B. Golay, General Board of Evangelism representative, who assisted in planning Area program.

the concluding Sunday afternoon of each mission a district mass meeting will be held at which time great crowds from over the districts will meet for a great Evangelistic service. The entire program will be financed by offerings received in the local churches during the preaching service, the Youth Rally, and the District meetings. No honorarium will be given the guest minister.

Bishop Martin delivered the key-

working together the final result will not only be a great ingathering of new members throughout the Area, but the lives of many persons will be changed for the good. Bishop Martin also emphasized that there is no other way of life that can lead people out of the sense of hopelessness and despair engulfing the work except the Gospel of Christ.

Rev. Leroy Walker, General Board of Evangelism Staff Member and Director of the Area Mission Program; Rev. Eugene B. Golay, also a General Board of Evangelism staff member; and Rev. Cecil R. Culver, Winfield Methodist Church, Little Rock, and Executive Chairman of the Area Mission Program, were also in both the Little Rock and Alexandria meetings and contributed to the success of each. The co-chairman of each mission unit presided at the sessions of the two meetings. Rev. Roy I. Bagley, Blytheville, and Rev. Arthur Terry, Little Rock, Co-Chairmen of Mission B, shared the duties of presiding at the Little Rock meeting, and Rev. H. L. Johns, New Orleans, and

the men who dealt with them are listed here, the first name being the minister speaking at the Little Rock meeting and second at Alexandria; Prayer, Rev. Ralph Hillis, Searcy, and Dr. Guy Hicks, Shreveport; Reaching The People and Securing Prospects, Rev. Joel Cooper, Conway, and Rev. Carl F. Lueg, Lake Charles; Choosing and Securing Visitors, Rev. C. Ray Hozendorf, Hot Springs, and Rev. B. C. Taylor, New Orleans; Presentation of Prepared Materials, Rev. Leroy Walker, Board of Evangelism, and Rev. Earl B. Emmerich, Rayville; How to Train Workers, Rev. Charles Richards, Little Rock, and Rev. W. D. Milton, Haynesville.

In discussing the value and place of the experience of prayer in the evangelistic program the speakers stressed the necessity of undergirding the whole campaign with prayer. Planning, organization, training and promotion alone will not succeed. Prayer will help develop a sense of urgency in the task at hand, develop a greater fellowship

(Continued on page 8)

THE DEVOTIONAL PAGE

REV. ROY I. BAGLEY, Editor

FROM THE BOOKSHELF

Evil structures are indeed precarious, but evil structures are not automatically followed by something better . . .

The fearful aspect of the present situation is that those who have inherited the major traditions of the West now have an ethic without a religion, whereas they are challenged by millions who have a religion without an ethic . . .

The trouble with so many of our fine ideals is that they tend to be abstract . . .

The only sure way in which we can transcend our human relativities is by obedience to the absolute and eternal God . . .

The only way in which we can overcome our impotence and save our civilization is by the discovery of a sufficient faith . . .

The rock on which the church is built often appears to be weather-beaten rubble, because it is all mixed up with human frailty, but the lesson of history is a continual verification of the judgment that the gates of hell cannot prevail against it . . .

War is partly a means of hiding from us the serious character of the sickness . . .

Any group that will find a way to the actual sharing of human lives will make a difference either for good or ill in the modern world or any world . . .

One of the greatest weaknesses of the churches as now organized is not merely that they include so many who are irreligious, but that they fail to include so many who are deeply religious, though they may not express their religion in traditional ways . . .

We have to strive to keep our faith, but we are keeping it. We are perplexed, but not unto despair. We believe that we can survive a civilization gone rotten and that the essential faith of Western man can be restored to this end. The moral decay of imperial Rome was overcome by the gospel of that day, and the moral decay of western civilization will be likewise overcome by the gospel of our day.

—from *The Predicament of Modern Man* by Elton M. Trueblood

SO—WHAT?

It occurs to me that I am perhaps the most fortunate girl in the world:
In a world of hate, I am loved
In a world of weeping, I can laugh
In a world of deprivation, I have food, and shelter . . .

In the midst of frustration, I have a worthwhile work to do

While my brothers live in hell, I can touch the face of God . . .

And so . . .

So . . . what?

Read Luke 4:18-19.—From *Power*

Few men during their lifetime come anywhere near exhausting the resources dwelling within them. There are wells of strength that are never used.—Richard E. Byrd, arctic explorer, quoted in *Radiator*, Mass. Life Ins. Co.

GOD WANTS A MAN

God wants a man—honest and true and brave;
A man who hates the wrong and loves the right;
A man who scorns all compromise with sin,
Who for the truth courageously will fight.

God wants a man—in lowly walk or high,
Who to the world by daily life will prove
That Christ abides within the yielded heart,
Fitting that heart for service and for love.

God wants a man who dares to tell the truth,
Who in the market-place will stand four-square;
Whose word men trust—a man who never stoops
To hurt his fellow or to act unfair.

God wants a man of action and of faith,
Whose life is something more than cant and talk;
Who lives each day as though it were his last,
And proves his faith by a consistent walk.

—Author Unknown, In *The Christian Home*

"SAVING OR DESTROYING LIFE"

TEXT: "For the Son of man is not come to destroy men's lives, but to save them." (Luke 9:56)

JESUS was on His way to Jerusalem and had sent messengers before Him. These men entered into the village of the Samaritans to make ready for Him. But many of the villagers refused to see Jesus which angered His disciples and they requested that Jesus call down fire to consume them, as had the prophet, Elias, of old. Then Jesus answering this kind of spirit said, "Ye know not what manner of spirit ye are of. For the Son of man is not come to destroy men's lives, but to save them."

This picture not only gives us the way in which the disciples felt toward those that refused to receive Jesus, but it also tells us something of infinitely more worth than that. It gives us the way Jesus felt toward those who rejected Him. How vastly different was the spirit of Jesus from that of His disciples. They would destroy if He was refused. He would keep loving and striving to save them even in their refusal.

Too often we are ready to offer our word of criticism for people who have this kind of a spirit, but may we carefully ask ourselves the question, "Does Jesus Christ so live in my heart that I have as my primary objective the saving of men's lives?" We would be horrified if for an instance someone would accuse us of murder. Yet, too often through our carelessness and our neglect we let people die a greater death than a physical death.

Jesus Christ is concerned about physical life. There is no asceticism about the life of Jesus. The physical body is of tremendous importance. St. Paul said, "Your bodies are the temple of the Living God." There is no greater emphasis that we can put upon the obligation for our constant care.

If we as Christians are to have the spirit of Christ we too must be concerned about the physical body. The church arises in its ministry of healing to express the concern of Christ for the bodies of men. When we come to the place where we think more in terms of the saving

of physical life than of destroying it, we will find an answer to some of our "Incurable sicknesses".

We spend more on the destructive forces of physical health than we spend for seeking the answer to the physical needs of men. The astounding liquor bill of America is indicative of this fact. The major portion of our tax dollar goes directly for war. It may be argued that money spent for armament is the means of self-preservation. Perhaps it is, but the inevitable answer to the destructiveness of human life is exhibited in every United States hospital and institution. The men and women of the armed forces are not to blame for this tragedy. The church with its lightness and inconsistency in values has made it so. This is looking at life personally from the physical standpoint.

But, some will say we pamper our physical bodies too much. I am not talking about pampering, but rather the very laws of health that we must follow. The wisdom that rings that health; the consideration that we ought to have for our physical bodies.

There is a deeper concern that Jesus had and that is the spiritual lives of men. The "Inner Man" is the major emphasis of the Gospel. But tragedy of all tragedies, here, too, the destructive elements are found at work. Here, too, our responsibility is both personal and social. We are our brother's keeper and we are spiritually obligated that his soul might be saved.

How do we destroy the spiritual life of others? There are many ways, but let us look at just one or two that come close to our heart. I am not talking about the gross sins of the flesh or the spiritual wickedness that all of us recognize in the lives of people who are professed members of the church. Rather, let us look at some of the attitudes in our own life that destroy men's confidence in the faith that we declare.

When we hesitantly or reluctantly go about our Christian duty it is a stumbling block to those who need salvation. If we continually grumble

PRAYER FOR THE WEEK

O God, Our Heavenly Father, help us to have wisdom to see the inner forces that destroy life. We are aware of the evils that stalk through our land in open and unmistakable destructiveness. May we search our hearts to see if there is foolish pride, malice, bigotry, covetousness, jealousy, or any other sin of the spirit that is just as disastrous as the grosser sins that we condemn day by day. Give us courage that we may not only condemn those grosser sins with greater fervor but that we may also lift the sins of the spirit to the light of Thy truth. Cleanse our hearts and purify our hearts that we may be instruments in Thy hands in the salvation of life. Help us that we may follow in the footsteps of Jesus Christ our Lord. Amen.

HELP ME LIVE A BETTER LIFE

Dear God of joy and love and life,
With open heart I humbly wait
Before thee, erring, penitent—
God, purge me of all hate!

Let me be true in service, Lord,
A neighbor in a time of need—
A friend of man who shares and gives
Unfettered, Lord, by greed!

Give me the faith that trusts in thee
When night descends and tests appear,
And let me love my fellow men
Without the taint of fear!

God, help me live a better life
So tuned to thee it brings release
From wranglings with thy children,
Lord.
Show me thy Way of Peace!

Thy way? A way that reaches past
The bounding walls of race and clan—
The way of love that makes the world
A brotherhood of man!

—Herbert Wendell Austin

about our work we lead people to believe that it has no element of joy and it is but one other "social routine."

Then we destroy spiritual life when we let prejudices control us. We see the devastating influence of prejudices not only at work in the individual life, but in the life of a church and a community. Genuine cooperation, deeper understanding, and broader sympathies drive prejudice from the stronghold in our minds.

Finally a bigoted attitude destroys men's confidence in the unity of Christians. Men make little walls about themselves or their particular religious group declaring that all on the outside of their interpretation are doomed and damned. All religious life must fit their one particular mold or God does not bless.

One can only glance at the New Testament and particularly at the life of Jesus to find that His chief concern in His own life and the lives of His followers was to save the souls of men. As we seek the mind of Christ we too have the redemptive outlook upon our world.

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NEWS AND NOTES ABOUT FACTS AND FOLKS

MISS MARGARET MARSHALL, Deaconess, who has been working in the Little Rock District as Director of the Little Rock Methodist Council since September, 1943, has been assigned as Rural Worker in the Arkadelphia District and assumed her duties October 1 after a month's vacation.

AWARDS for perfect attendance in the Church School at Central Methodist, Fayetteville, were given on September 30 to H. O. Porter for a perfect attendance record over a period of four years, and to Judy McCormack, Judy McNeal and Mary Ellen Sullivan for perfect attendance records over a period of one year.

DR. MATT L. ELLIS, president of Hendrix College, will deliver the address for Faulkner County Day at a meeting of the Little Rock Chamber of Commerce on November 16. He was the speaker at the Methodist Men's Club the First Methodist Church of Russellville on Wednesday, September 26.

REV. V. EARLE COPES was formally installed as the Minister of Music at the Pulaski Heights Methodist Church, Little Rock, and choir members of that church were dedicated to the Ministry of Music as Choisters in appropriate services Sunday morning, September 30. Mr. Copes who is Professor of Music at Hendrix College has been serving as Organist and Choir Director of the Pulaski Heights Church since June 1. Rev. J. Kenneth Shamblin is the pastor.

MRS. LESLIE JEFFRESS, of Crossett, president of the Monticello District, Woman's Society of Christian Service, was the guest speaker Monday at the luncheon meeting of the W. S. C. S. of the First Methodist Church, Little Rock. Mrs. Jeffress, who was a delegate from the Little Rock Conference to the National Seminar which was held at Scarritt College, Nashville, in August, spoke on "The Christian Woman in the World Today."

REV. MARK A. LOWER, associate state director of the Louisiana Moral and Civic Foundation, Inc., was the guest speaker at Memorial Methodist Church, Monroe, Sunday evening, September 23, and at the Sterlington Methodist Church, Monday evening, September 24, where a community wide citizens mass meeting was held. Rev. Ralph Cain is the Memorial Methodist Church pastor and Rev. D. T. Williams is the pastor at Sterlington.

REV. S. L. STOCKWELL, Superintendent of the Methodist Home Hospital, New Orleans, has announced that the first unit of the construction program is practically completed and will be formally opened, and perhaps dedicated, on Tuesday, October 16, with appropriate services at 3:00 p. m. Bishop Martin and Bishop Marvin Franklin, Mississippi Area, will participate in the services. The Hospital is owned and operated by the North Mississippi, Mississippi and Louisiana Conferences. Friends are cordially invited to attend the opening.

DR. FRED G. ROEBUCK, pastor of the First Methodist Church, Fort Smith, Mrs. Roebuck and Danny, returned recently from their vacation which took them to Alaska. Conditions in Palestine seemed to make it advisable that the Holy Land trip be postponed. They went by car to Seattle, by boat to Alaska and returned by plane to Seattle. At each stop in Alaska Dr. Roebuck visited the Methodist pastor and his church. The trip took them as far north as Fairbanks. The Sunday Dr. Roebuck was on shipboard he conducted a worship service. A doctor from Seattle played the piano and a young lady from Boston sang a special number. The Roebucks returned home by way of Yellowstone Park and the Black Hills of Dakota.

MAYOR deLESSEPS S. MORRISON, New Orleans, proclaimed the period Sunday, September 30-October 7 the 21st Annual Christian Education Week for the city of New Orleans under the sponsorship of the New Orleans Council

STATEMENT FROM BISHOP MARTIN

The Louisiana Methodist, under its new leadership, offers its initial issue at a very important period in the life of our Church. We are engaged in the greatest evangelistic campaign this section of Methodism has ever known. Those of us who are acquainted with our able Editors and with their outstanding ability to present the program of our church in a challenging fashion, recognize the assistance that will come from this excellent publication in this campaign. We recognize also that this year in which both the General and Jurisdictional Conferences will be held and the program of our Church for the new quadrennium will be developed, we will have interpreted to us in an interesting and inspiring manner our great work.

Dr. E. T. Wayland and Rev. Ewing T. Wayland and the members of their staff have already gained the confidence and appreciation of the Methodists of Arkansas in the paper there; that is evidenced by the great subscription list gained in that state. I am confident Louisiana will make a similar response in providing from each charge a splendid list of subscribers. The local Churches will find that it has gained in this paper an Assistant Pastor capable of rendering outstanding service. I trust *The Louisiana Methodist* and its devoted Editors may find an enthusiastic and wholehearted reception by our preachers and people.

Paul E. Martin

September 28, 1951

DEATH OF HENRY CLINTON ADAMS

Funeral services for Rev. Henry Clinton Adams, retired member of the Missouri Conference, were conducted in the Scott Street Methodist Church, Little Rock, Monday, October 1. Brother Adams had served as a Methodist minister for sixty-two years, serving in the North Arkansas, Little Rock, Des Moines, and Missouri Conferences. Brother and Mrs. Adams had celebrated their sixty-seventh wedding anniversary August 31. Rev. Rufus L. Sorrells, Rev. J. Kenneth Shamblin and Rev. John L. McCormack conducted the funeral services and burial was in Roselawn Memorial Park. Mrs. Adams' address is 517 Ridgeway, Little Rock.

DEATH OF MRS. HOYT M. DOBBS

Mrs. Hoyt M. Dobbs, wife of Bishop Hoyt M. Dobbs, retired, died at Shreveport, Sunday, September 16. Bishop and Mrs. Dobbs had made their home in Shreveport for several years following his retirement from active service in The Methodist Church. Funeral services were held in the home of a close friend, Mr. Randle T. Moore, and were conducted by Dr. F. M. Freeman, retired member of the Louisiana Conference, and Dr. Guy M. Hicks, pastor of the First Methodist Church, Shreveport. Burial was in Forrest Park Cemetery, Shreveport. Bishop Dobb's address is 705 Ockley Drive, Shreveport.

of Churches and the Division of Christian Education of the National Council of Churches of Christ. In his proclamation the mayor stated that "the well-being of our city can rise no higher than the character of our citizens" and asked the New Orleans citizens to "take seriously to heart their obligations to the churches and other religious institutions of their choice, remembering that only as religious faith is taught with understanding, skill and zeal will our people remain forever free."

MRS. E. B. MATKIN, president of the Little Rock District, Woman's Society of Christian Service, submitted to an operation on Monday, September 24 at Trinity Hospital, Little Rock.

DR. FORNEY HUTCHINSON celebrated his seventy-sixth birthday on September 28 at his home at 1529 South Yorktown, Tulsa, Oklahoma.

MR. AND MRS. DAVIDSON BROWN and Mr. and Mrs. Alton Hortman of the First Methodist Church, Linden, Louisiana, will attend the National Methodist Conference on Family Life in Chicago, October 12-14.

CHAPLAIN ALVIN C. MURRAY writes that he is now serving in Korea. His address is Chaplain (Captain) Alvin C. Murray 098503, Hq. 19th Infantry regiment, APO 24, c/o Postmaster, San Francisco, California.

DR. ELMER L. FORD, Professor at Centenary College, Shreveport, will be included in the list of persons selected for the forthcoming edition of Who's Who in America, according to a recent announcement at Centenary College.

REV. T. T. McNEIL, director of the Arkansas Methodist Children's Home, Little Rock, will be the guest speaker at the evening service on October 7 at the First Methodist Church, West Memphis. Rev. Alfred Knox is pastor.

REV. I. L. CLAUD, pastor of Washington Avenue Church, North Little Rock, was the guest preacher at the Berryville Methodist Church on Sunday morning, September 23. Rev. Edwin B. Dodson is pastor.

THE Presbyterian, Assembly of God, Baptist and Methodist churches of Atkins meet each fifth Sunday evening in a union service. On September 30 the service was held in the Baptist Church with Rev. George Stewart, Methodist pastor, bringing the message.

MRS. WINSTON FAULKNER, director of Youth Work in the First Methodist Church, Little Rock, who has been in the Baptist Hospital following an operation, is now at her home at 2009 Kavanaugh and is making satisfactory recovery.

WILLIS TATE, Vice-President of Southern Methodist University, Dallas, was the guest speaker at the Methodist Men's Club, First Methodist Church, Camden, Wednesday evening, September 26. Ninety-eight men were present. Rev. Robert B. Moore is pastor.

THE CHURCH SCHOOL SUPERINTENDENTS of the Louisiana Annual Conference met at Camp Brewer near Alexandria, September 15-16, for a meeting under the sponsorship and guidance of the Louisiana Conference Board of Education. Miss Mary Elizabeth Bunch represented the General Board of Education at the meeting.

CURRENT NEWS IN THE RELIGIOUS WORLD

Selected from Religious News Service Releases

Fiji Island Football Team Devout Christians

A Fiji Island rugby football team made up of 24 Methodists and a Roman Catholic are touring New Zealand. Devout Christians, they begin each day with prayer. No matter where they are playing, the team attend the local Methodist church on Sundays and sing hymns in their native tongue. Sometimes they occupy the choir seats of churches.

New Danish Lutheran Hymnal Published

A new 893-hymn hymnal for the Danish State Lutheran Church has been published in Copenhagen. The first copies have already been sold in unexpectedly large numbers. The book contains 230 new hymns, as well as a group of old ones which underwent changes over the course of time and now appear in their original version. The hymnal was compiled by a commission headed by Bishop Axel Rosendahl of Roskilde.

Report Group Arrested For Preaching 'New Religion'

Three men and a woman were arrested in southern Syria for preaching a "new religion" among Arab villagers, according to Arab press reports. The new religion was described by Syrian authorities as "a mixture of Christianity and Judaism."

Church Group Seeks Louisiana Dry-Up

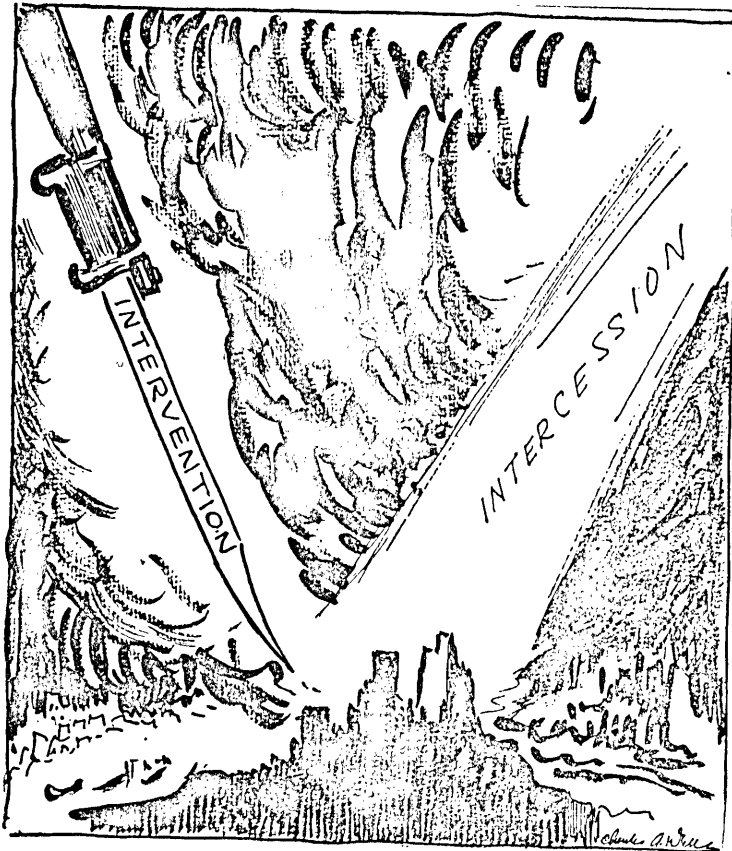
Petitions which seek to "dry-up" 13 voting areas of North Louisiana with a population of 150,000 are being distributed by the Louisiana Moral and Civic foundation. Dr. W. Earl Hotalen, director of the church-sponsored civic group, said the campaign aims at an election on proposals to abolish the sale of alcoholic beverages for consumption on the premises, by package, and beer of more than 3.2 alcoholic content. The minister said that more than 1,000 persons began distribution of the petitions in Shreveport, which includes the Barksdale Field Air Force base. He said that virtually all Protestant churches in the area are supporting the movement for the election.

Paper Urges Americans Insist On UN Prayer Room

An editorial in the Winston-Salem Journal called upon the people of North Carolina and the nation to press for the inclusion of a prayer room at United Nations

METHODS OF INFLUENCE

By Charles A. Wells



When mankind is caught in the convulsions of social, political and economic upheaval, we feel there are times when armed intervention is justifiable. But we are often disappointed in the results of our intervention because we have not yet realized that these modern tragedies are more than physical. The upheavals primarily come from men's spiritual and moral failure, and armed intervention offers little to meet such need unless it is accompanied by a spirit of intercession. To intercede with persuasive logic, compassionate love and understanding, physical healing, gives moral and spiritual purpose to physical strength. Physical power without it is worse than futile. Even intercessory prayer does not mean that we just pray,—we pray and then we do all we can to help the prayers to be answered. Our powers of intervention must be matched by powers of intercession if we are to escape an increasing dilemma.

headquarters in New York. Citing a recent press report that Secretary-General Trygve Lie is considering abandoning an announced plan for such a chamber in the new UN buildings in midtown Manhattan, the newspaper urged the "people of this community and state who believe in prayer, together with other people of the nation," to voice their protest.

New Orleans Churchmen Blast Indictments of Newspapermen

Defamation indictments of five Lake Charles, La., newspapermen and three other citizens conducting an anti-gambling crusade were blasted by the New Orleans Coun-

cil of Churches. The criticism of the indictments followed similar expressions by the Roman Catholic archdiocese of New Orleans, the Lake Charles District of The Methodist Church, the Baptist ministers association of Baton Rouge and other religious groups. The New Orleans churchmen said they commend the courageous citizens of Lake Charles who refuse "to be intimidated by these purported legal charges and assure them of our support in their stand for true justice and law enforcement." The newsmen indicted were charged with defaming the character of District Attorney Griffin T. Hawkins, Assistant District Attorney Melvin

Wetherill, Sheriff Henry Reid and 13 members of the parish police jury. Three gamblers also were allegedly defamed.

Chinese Regime Ousts Papal Internuncio

Archbishop Antonio Riberi, Papal Internuncio to China, has been ordered "permanently expelled" from China by the Communist government, the Peking Radio announced. The station said the order would be carried out by police authorities at Nanking, where the Papal diplomat has been under house arrest since June 26. Archbishop Riberi, who is 54, was the first to hold the post of Internuncio to China. Appointed by Pope Pius XII in 1946, he presented his credentials to the after having first been publicly former Nationalist government, welcomed by Thomas Cardinal Tien, Archbishop of Nanking, who is now in exile.

Famed Scottish Psalter To Be Revised

A Church of Scotland committee has been instructed to revise the 300-year-old Scottish Psalter to make the famous metrical collection of Psalms easier to sing by 20th century congregations. Because of faulty meter and outmoded 17th century expressions, it was said, only about 50 passages—not all of them full Psalms—are now used regularly in churches. The collection has a total of 150 Psalms. Dr. William J. Baxter, pastor of Downhill church in Glasgow, who originated the revision proposal and won support for it in the Glasgow Presbytery and the Church's General Assembly, said the Assembly's Aids to Devotions Committee would attempt to bring more of (the Psalms) into such a form that we can sing them." Explaining that "our aim is not to eliminate any Psalms," he voiced assurance that "none of the Psalms that have been hallowed by centuries of devotion from the people of Scotland will be altered." He mentioned the 23rd Psalm as one that was so "hallowed."

Niemoeller On Preaching Tour Of Soviet Zone

Pastor Martin Niemoeller, president of the Evangelical Church of Hessen and Nassau, left Berlin for a preaching tour of the Soviet Zone. His itinerary Eberswalde, Granssee, Pritzwalk, Wittstock, Brandenburg, Havelberg, Storkow, and Belzig. In each center he will address meetings arranged by local Church authorities.

GREETINGS TO LOUISIANA SUBSCRIBERS

(Continued from page 1)

sponsible positions related to the Conference program have given their support, helpfully and willingly. Of even more encouragement has been the response of the pastors who by personal word and letters have given their support. Several hundred new subscriptions secured through the efforts of the pastors is tangible evidence of their support. These are being added to the mailing list as fast as they are received and time will permit.

This issue is the first that is being circulated under the new management. The staff is con-

scious that the mailing list is not complete in any final sense. Every subscriber to the former *Louisiana Methodist* that ceased publication in May is entitled to receive without further charge the present publication for the months of October, November and December. If names have not been included in the present list it is because our office has not received a full and complete list from every pastoral charge that was not included in the original list furnished at the beginning. We invite pastors to send that list if the subscribers in their respective charges are not included in the present mailing. We are anxious to bring the list to date at the earliest possible date. New subscribers at the rate of 50c

for October, November and December are being received at this time and we invite pastors to send as many of these as they desire to send. The Area-Wide Circulation Campaign is scheduled for December 30-January 6.

This is your publication. Its success is dependent, in a large measure, upon your willingness to use it and to let it serve you. Your staff is quite conscious of the invaluable service which has been rendered in the past by others who have labored well in this field. We appreciate your confidence and pledge to you our efforts to produce a publication that will merit your continual support. We invite your comments and suggestions as we work together in Arkansas and Louisiana.



THE CHILDREN'S PAGE

ANNIE WINBURNE, Editor



IN STORYLAND

THE BEADED MONSTER

"Where do the Indians get the patterns for their bead work?" asked Mary May, who, with her parents, had recently moved from the East to live near her cousin John in Arizona. "That is such a queer mixed-up sort of a pattern," indicating a beaded belt in the window of a curio shop, "all irregular circles and broken bands. I don't see how they thought of such things."

"I'll show you where they got the idea," returned her cousin John. "Come on over to Jake's filling station and you'll see."

The two crossed over and went down the street a couple of blocks. "Where's Beastie?" inquired John of the man in attendance as they reached the station.

"Over there under the cactus bush," and the man indicated the desert garden at the back. "He's beginning to wake up now that it's getting a little cooler."

John led the way, and soon they discovered a strange-looking creature sprawled out in the shade of a prickly pear. "Here's your Indian-belt pattern," said John.

Mary May looked hard. What she saw was a rounded object, some two feet in length, including a thick tail, brownish black and pink in color, and looking almost identical with that of the belt they had just seen.

"What is it?" she questioned, unable to decide whether it was a living thing or a beaded bag of some sort.

"A Gila monster; or to be more explicit, a big lizard, the largest of the lizards of the United States. Don't you see his feet?"

"I do now," returned Mary, "but I didn't at first. How much like hands they look, with the fingers all spread out. But I never thought a lizard looked like that. Most lizards don't wear beads all over their skin."

"No, they don't. This one is known as the beaded lizard, only they are not really beads. You see he wears a very tough coat with little horny projections all over it that look from a little distance like beads. The Indians sometimes tan the skins and use them in different ways. But mostly they are afraid of the monsters."

"Are they really dangerous?" queried Mary.

"Oh, no. Their bite is poison to small animals and sometimes to humans, but they are lazy things and don't often take the trouble to bite. They'd rather run than fight unless cornered. It's just superstition on the part of the Indians that makes them afraid, I guess. Jake has had this one as a mascot for a long time, and he has never hurt anyone. Of course he is kept chained up, but that is so he will not go back to his desert home."

"You see, the Gila monster is a desert lizard, just like the horned lizard that you always wanted to call a toad. Only he is not so fond of the hot sun as that spiny little fellow. The monster stays in the



A NEW HOME

*We are planning the kind of home to build,
We each one have a part,
But ideas come so thick and fast
We hardly know where to start.*

*Of course, we want a lovely house
With porches and windows wide,
A colorful roof and plenty of doors
That call for a look outside.*

*And a room where we meet at end of day
When stars peep out from above,
The kind of a home we think the best
Is a home that is filled with love.*

—A. E. W.

shade through the day and does his going about at night. For about three months of the hottest part of the summer he does nothing but sleep, day and night. Farther north, the horned lizards sleep for three months in the coldest part of winter.

"But where do you suppose the beaded lizard stores up his food in time of plenty to live on when he is asleep, or when food gets scarce?"

"Why, right in his tail. That's chiefly what he has a tail for. When he gets all he can possibly eat, his tail gets big and round because it fills up with fat. Then when he has nothing at all to eat, the fat goes to feed other parts of his body. Don't you wish you could carry your cupboard around with you like that?"

"Not if I had to be as awkward looking as he," returned Mary May. "He is all right for a bead-work pattern, but as anything else, I don't think much of his looks. I'm glad, though, you showed him to me, for you certainly do have some of the oddest creatures here."

"That's the fun of it," said John.—
From The Cheerful Letter

CONUNDRUMS

Why is rain different from Sunday? Because it can fall on any day of the week.

Why is a tight boot like an oak tree? Because it produces a corn (acorn).

Why is an Irish city likely to be the largest in the world? Because it is always Dublin (doubling).

What word of five letters has only one left if you take away two? Stone.

What is it you cannot hold for

ten minutes, although it is lighter than a feather? Your breath.

Of what trade is the sun? A tanner.

Why is coffee like a dull knife? It has to be ground.

What happens twice in a moment and not once in a thousand years? The letter M.

How many sides has a tree? Two, inside and outside.

What is the longest word in the English language? Smiles, because there is a mile between the first and last letters.—The Sentinel

JUST FOR FUN

A school teacher was trying to explain the intricacies of subtraction to his young charges.

"You have 10 fingers," he said to young Jacques. "Suppose you had 3 less, then what would you have?"

Came the prompt reply: "No music lessons."—Travel

It was at bedtime that Tommy asked, "Is there a Christian flea, Papa?"

"What put that idea into your head?"

"The preacher read it today from the Bible: 'The wicked flee, when no man pursueth'."

"Why, Tommy, that means the wicked man flees."

"Oh, then there is a wicked woman flea?"

"No! It means that the wicked flees, runs away."

"Why do they run?"

"Who?"

"The wicked fleas."

"No, no! Don't you see? The

IN THE WORLD OF BOYS AND GIRLS

LETTERS FROM CHILDREN IN KOREA

(The following letters from Korean boys were sent to us by Chaplain Ray D. Seals.)

To My Unknown Friends in America:

There is still fighting in my Korea. The U. S. and U. N. Armies together with our Korean Army are winning the fight against the Communists. I am a survival of both of my parents. It's my ninth month since I was picked up and cared for by a Johnston at Anyang. The American chaplain sent me down to Taegu Bo Yuk Won Orphanage. Both Johnston and chaplain come to see me occasionally. They are very kind in many ways and I thank them.

I am in a home with many, many children like me. Our Papa is very kind to all of us and he has promised me that I will be sent to the best school in town from coming September. I shall be very happy. I am learning some English now. I am dreaming to be studying over in your country in the future.

I hope to hear from you.

From your friend,

"Mike" Junshik

in Taegu Bo Yuk Won Orphanage in Korea

August 3, 1951

To My Unknown Friends in America:

Perhaps it's too warm in your country, too. It was too cold when I became a refugee to Kwangju from Suwon last year. A Lt. "Hepton" gave me a good care for the first six months, and then the American chaplain sent me down to Taegu Bo Yuk Won Orphanage. I am 11 years old among so many children like me in this good Home. The dear Chaplain comes to see me quite often with precious gifts. I have many friends here. Most of them are attending schools, and our kind Papa has promised me that I will be sent to the best school in town from coming September. I am very happy. I will be very happy to meet you when I go to your country to study in the future.

Goodbye,

From your little Korean friend,

Jerry Tehshik

in Taegu Bo Yuk Won Orphanage in Korea

wicked man runs away when no man is after him."

"Oh! Is there a woman after him?"

"Tommy, go to bed!"—Christian Union Herald

A radio program which came on every morning at 7 a. m. received the following note from a feminine fan: "Before I started listening to your program, I couldn't get my husband out of bed in the morning. Now he can't get out of the house fast enough."—Townsend National Weekly

Home-Centered Religion

The following devotional message was given at the Pine Bluff District Seminar on Home and Family Life at Pine Bluff on September 18 by Rev. J. L. Dedman, district superintendent of the Pine Bluff District.

ST. PAUL, though an old bachelor, was trying to undergird the home with principles which are basic even to this day.

Home is a grand topic because home is such a wonderful place. Descriptive adjectives simply fade into uselessness when one attempts to paint a word picture of home. I think God made the earth because He wanted a home for His children, and He supplied this home with everything needed by them, and crowned it with all the gloriously beautiful things of the earth.

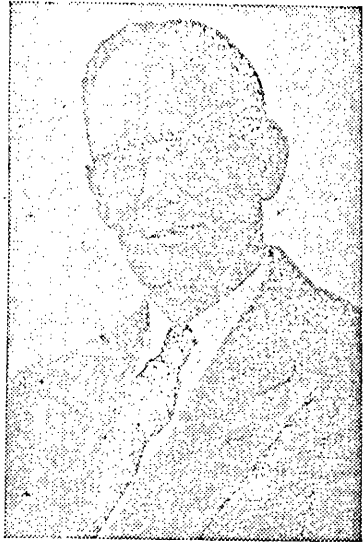
He put into the heart of His children to want a home and to love it. That could be one reason for our thinking of heaven as a home over there. To be without a home is unthinkable.

Some love for a home is found among all of His creatures, the insects, animals and birds. It binds them to a place which enables them to bring their offspring to maturity; and these so called lower animals do not permit frustration and disappointment to break up their homes. They share and endure together these common experiences.

Years ago we built a parsonage at Prescott. There were no trees in the front yard and we erected a trellis across the front and caused jackbeans, clematis and roses to cover the trellis, making a beautiful spring scene. Two wedded red birds decided to make a home in these vines. It was a joy to watch them build their nest. Both brought material for the building, the old cardinal bringing in the heavier timbers. In shaping and adjusting the inner sanctum he continued to bring in material, but often his bride, true to feminine prerogative, would either throw it out or rearrange it. After much labor their home was finished and two little naked red birds appeared. It was a joy to watch the proud parents feed and watch over their offspring. Late one afternoon we heard a commotion in their home, and rushed out to investigate. A black cat was leaving; the little birds were gone, and our friends were circling the nest screaming chirps which could have been nothing but sad wails of broken hearts. They did not break up and run away. They had shared and suffered together, and it bound them closer together and to the home that was theirs.

We lived there four years, and at night, on opening the door, which was near the nest, we would hear the birds move over a bit.

The poet was right when he said, "It takes a heap of living in a house to make it home." He said: "Home ain't a place that gold can buy or get up in a minute. Afore it's home



REV. J. L. DEDMAN

there's got to be a heap o' livin' in it. Within the walls there's got to be some babies born, and, then, right there, ye've got to bring 'em up to woman good, and men; And gradjerly, as time goes on, ye find ye wouldn't part with anything they ever used—they've grown into yer heart. The old high chairs, the play things, too, the little shoes they wore. Ye hoard, as if ye could, ye'd keep the thumb marks on the door."

Our nation was created with the use of material—men and women—who came out of well founded homes—homes that were wrought out of the rough. Men felled trees, cleared plots of ground, brought in timbers and erected houses, literally carving nests out of the rough. The wife helped to plan and added her feminine touch in its completion. Together they built the home. They bore their burdens, shared their joys and sorrows together, so that their lives were inter-woven and blended into a oneness, inseparable forever. Divorces were almost non-existent because they each belonged to the other as though they had always been that way. And as children joined the unit each had a sense of belonging and of being a part of the whole. They, too, loved the home and became rooted to it.

As time passed the nation has grown industrially. New inventions and attractions have changed the

face of our national life. When I entered the ministry, the church was the center of attraction, for there were few places of amusement. Athletics were not so entrenched and theaters were to be found in the larger centers, and radios did not exist, and the old swimming hole — for men only—substituted the public swimming pool. Industrial developments have deprived many families of the joys of building a home and becoming rooted there with a feeling of owning, belonging and oneness. Apartments are temporary and trailers are transient, and many family units fall apart and children become homeless.

Children are exposed to the machine age. No longer do lonely horses produce the power for the carriage. When the horse was touched lightly with the buggy whip he swished his tail, threw up his head, backed his ears and trotted on. Now, we press the accelerator and the frame-work of iron, without any expression of feeling, leaps forward. A child trips on old Tige, mashing his toes, and Tige howls with feeling. The boy gets up and pats Tige on the head because he had hurt him, and Tige accepts his apology and licks his hand. But the iron and wooden toys never howl, never need an apology because they have no feeling. The auto rushes forward with its cargo, offering joy or death and either without feeling. It is possible that in an age of machines and of war we may develop a man devoid of tenderness, of sympathy and of feeling for others.

Children are as fine as ever; but need to be understood and given a chance. The Roman Catholics used to tell us that if they could have the average child for the first seven years of his life, that child would forever be a Catholic regardless of later influences. We have our children fifteen or twenty years, and they are the greatest possession on earth. If we want it bad enough and know how to do it, in spite of all the distractions, we can have them to be what we want them to be. And I had rather achieve there than anywhere else in life.

After all, the home is God's gift. It is unique. There is no substitute. Two persons came out of homes of divergent strains, inclinations and background and become one for life. They build a home and rear children, all belong one to the other. Nobody save God should have planned it and completed it. It is His gift to any social order, the foundation to the community and to the nation.

It is up to us as to what we do with this gift of gifts. God save it and bless it.

their surroundings. When the truth of God is planted in the heart and mind, and cultivated, it produces new qualities of character—gentleness, goodness, unselfishness, and a fervent desire for true usefulness. These qualities in turn have power to remake the world.

PRAYER: Our Father, we pray for wisdom to know the truth as it is in Jesus. May it be so rooted and nurtured in our hearts that life is made new and we enter into the experience of the eternal life. In Jesus' name we pray. Amen.

—Allen T. Shaw, from
The Secret Place

EX-ARMS-FACTORY NOW MAKES VITAMINS

By Robert McWilliams, Hikari, Yamaguchi-ken, Japan

Hikari is a lovely town on the Inland Sea. Its attractiveness and chief difficulty is found in that it is a collection of small villages and towns with ten housing projects scattered over a wide area. This gives many small centers of population with fine opportunity for individualized work but makes the work of the one Japanese minister very difficult. The lack of lay leadership is the major deficiency of the Japanese Church and they feel that the preacher has to be at everything. We are working hard to change this.

During the war Hikari was a large factory centre for the Japanese navy where shells, torpedoes, and one-man submarines were made. The factories were bombed and almost totally destroyed on August 14, 1945, the day before the war ended. After the war the citizens requested the Takeda Pharmaceutical Company to set up a factory in what was left of the buildings and now they are producing life-giving vitamins and serums where formerly the weapons of destruction were made. The name "Hikari" means "Light" and indeed this is a move in the direction of the Light of Love. We wish that all arms factories throughout the world might make a similar change in their products.

The greatest Christian work in Hikari is the Christian private school—Seiko Gakko ("School of Divine Light"). This school is giving not only the standard school subjects but also an education in Christian democracy. The teachers are seeking to know the true meaning of democracy—a meaning which cannot be found except through the basic teachings of Christianity. Until the vacation I have been speaking to the youth in their morning chapel service three times a week and I have found a real response from them. Often the Christian principles do not set too well with the settled home life, and to help the youth over this barrier I have spoken to the P. T. A. on occasion. This is a decisive time in the life of Japan and it is only those who are young in spirit who can make the decisions that are positive.

SILHOUETTE

By Phoenix Hall

*With time some men gain stature,
And with time some men grow small;*

*It all depends on where they stand
Between life's sunlit, etching hand,
And death's unmoving wall.*

*So stand against that backdrop-wall
That none may ever think you small;
That future men your shadow see
Reflected with integrity,
And point—"He went this way"—
and say—*

*"He must have been quite tall."
—In The Christian Advocate*

When Henry Norris Russell, Princeton astronomer, had concluded a lecture on the Milky Way, a woman came to him and said "If our world is so little, and the universe is so great, can we believe that God pays any attention to us?"

Dr. Russell replied, "That depends, madam, entirely on how big a God you believe in."—Pulpit Preaching.

THE TRANSFORMED LIFE

Scripture: 2 Corinthians 5:14-21

VERSE FOR TODAY: "If any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new." 2 Cor. 5:17

On my first visit to Western Illinois State Teachers' College, I saw it surrounded by barren clay banks and deep gullies—a depressing spectacle. Today it stands in an undulating sea of grass and sweet-scented roses. How was the transformation brought about? The answer is a simple story of seeding and cultivation.

Too often we, as persons, are content to remain as we are making no effort to improve our lives. The ideal we set for ourselves is not transformation but conformity. Yet the transformation of our lives is the witness to our Christian faith. As we think, so we are. Our thoughts determine our acts, our acts determine our character, and our character determines our destiny. When the mind of Christ dwells in us, it transforms our life.

Much emphasis is placed today on the influence of environment. The miracle of grace is that life may be transformed from within, and new creatures in Christ can change

God Is Speaking To America From China

By EUGENE L. SMITH, Executive Secretary
Division of Foreign Missions

SEVEN centuries before Christ, little Israel in western Asia faced the same aggression from Assyria that little Korea, twenty centuries after Christ, in eastern Asia, faces from China.

Amid the hysteria and hatred of the Hebrews in their unspeakable suffering, a man named Jeremiah was able to hear the voice of God in the sound of the Assyrian armies. The truth he heard helped to prepare the way for the coming of the Christ. As God spoke from Assyria then, He speaks to us from China today.

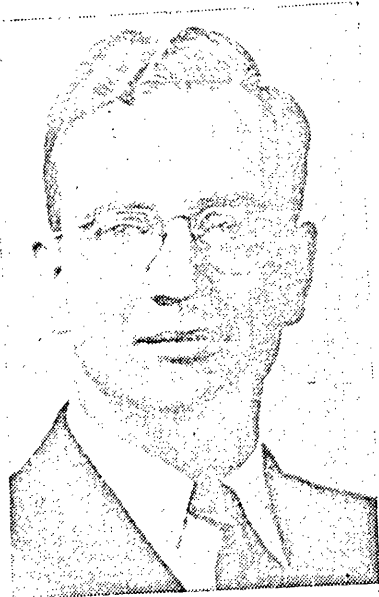
God is telling again the old story of the eternal triumph of the Christian mission. The Chinese Christian church has suffered fearfully. Missionaries have had to leave lest their presence endanger Chinese friends. For a people amid grinding poverty, American gifts cannot be received. Martyrdoms occur daily. Yet the church lives on. Some congregations have disbanded. In other places sanctuaries are filled for worship. Conversions and public baptisms continue. Even more important, those faithful Christians amidst war know the secret of inner peace; amidst terror, know the joy of God's presence; amidst persecution prove again Jesus' affirmation, "Be of good cheer. I have overcome the world."

In China our missionaries helped build hospitals to heal broken bodies, schools to guide growing minds, institutions to serve Oriental society. Through all that work the central concern was with human souls. Bodies die and societies change, but human souls live through all eternity. In saving those countless souls, which took place in time but lasts beyond time, the Christian church has had abundant return for all its investments in China.

China missionaries and Chinese Christians are now being used in strategic opportunities for service around the world. Nine and a half million Chinese are now living outside China in southeastern Asia. That is a much larger number than the total Christian community in all of China, including both Roman Catholics and the many kinds of Protestant churches. Among these Chinese emigres, resistance to Com-

munist is hardening, and opportunity there for the gospel is unprecedented. Missionaries and Crusade Scholars from China are being placed among them. They are also taking vital lessons from China to the work of our Church in India, Africa, and Latin America.

God is also speaking to us from China in rebuke that we have



DR. EUGENE L. SMITH

done so little there. The number of Methodist missionaries to that nation of more than 400,000,000 has been usually less than the number of ordained Methodist ministers in the State of North Carolina with 4,000,000 people. With all the impetus of the "Crusade" and the "Advance", Methodist giving to all kinds of foreign missions of our Church is far below an average of three cents a member a week.

Some ask why Christianity could not stop communism in China. Why do not the Christians in Washington prevent corruption in our government? Why do not the Methodists of America prevent the crime revealed by the Kefauver Committee? Too easily we make peace with the forces of evil at home. Too little do we give for the forces of righteousness in any land. God's rebuke is written in all the history of our day.

God is reminding us from China

that now, if ever, is the time for a Christian advance.

For example, Koreans will need every cent and every missionary we can send. The needs in that land today for both relief and rehabilitation and for aggressive Christian evangelism dwarf our resources.

A recent report from the Philippines states that Protestants have increased there ten times since the war, but the communist Huks have increased one hundred times. America has boasted that those Islands are to be a show place of democracy in Asia. The desperate needs of those brave people call us to multiply our missionary resources many times.

Japan today still confronts us with the greatest single missionary opportunity in twenty centuries; but for lack of adequate personnel and funds that opportunity is beginning to slip through our fingers.

India now counts an average of 500 conversions to Christ every day. Many of these converts fail to become real Christian for lack of adequate Christian care. Many are lost. Signs multiply that some of the conditions causing this mass movement into the church may disappear. The iron is hot in India—if we have the strength to strike.

Africa has witnessed, in the last thirty years, history's largest voluntary mass movement into Christianity. At the same time both Mohammedanism and secular materialism have grown rapidly in Africa. Two British colonies are now assured of their independence within a few years. Here above all, ours is a race against time. The next twenty years may see central Africa become predominantly Christian or dangerously pagan.

The major barriers to evangelical witness in Latin America are crumbling. Our schools are crowded. Many churches are packed for worship. Methodism in Brazil is growing perhaps faster than anywhere else in the world, while the threat of fascism from Argentina also grows.

God has done marvellous things with the gifts we sent to China. But we did not send enough. May we not fail him in other lands! As He speaks, may we listen, and listening, may we obey!

strength is inadequate.

This meeting concluded, as far as the present schedule is concerned, the Area and Conference meetings leading up to the Period of Operation. The next step in the Period of Preparation is the visitation of all inactive members in the local churches that they may reawaken to their spiritual responsibility to the church, their families, the world, and themselves.

"Always laugh at yourself first," said a recent broadcast. "Everybody has a ridiculous side and the whole world loves to laugh at somebody else. You do the laughing at yourself first, and the laughter of others falls off harmlessly."—Wills's Mag., Bristol, England

The
powerful and
poignant
story
of...



A
MAN
WHO
TURNED
HIS
BACK
ON
GOD

His hopes shattered by a tragic love...he abandoned the path of his Faith...

...Only to find human devotion, in another woman's blind love, turning him once more to true belief.

JOURNEY
INTO
LIGHT

starring
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THOMAS MITCHELL

with LUDWIG DONATH • H. B. WARNER • JANE DARWELL
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Screenplay by STEPHANIE NORDLI and IRVING SHULMAN
A Barclay Productions Presentation • Distributed by 20th Century-Fox

AREA EVANGELISTIC PROGRAM MEETING

(Continued from page 2)

with God, and help to tap a source of needed Infinite Power.

The following sources of prospects were listed by the speakers who discussed this phase of the program: a Religious Census; Community Services (Welcome Wagon, Utilities, etc.); attendance registration and Roll Call Sundays; Church School records; helpful church members who furnish names of prospects; visitor's cards or visitor's register; effective Greeting Committees at worship services; Prospects secured during regular pastoral work, funerals, weddings, pastoral visiting, speaking engagements.

The speakers who discussed Choosing and Securing Visitors stressed the bigness of the task and laid emphasis upon the care which must be exercised in the choice of those who are to visit the prospects.

In the presentation of the materials for use during the Area Evangelistic Mission it was brought out that the General Board of Evangelism has produced a considerable quantity of materials which experience has shown to be of untold value in promoting a visitation-preaching campaign within the local church. Ministers were advised that these materials may be obtained by ordering from TIDINGS, 1908 Grand Avenue, Nashville, Tenn.

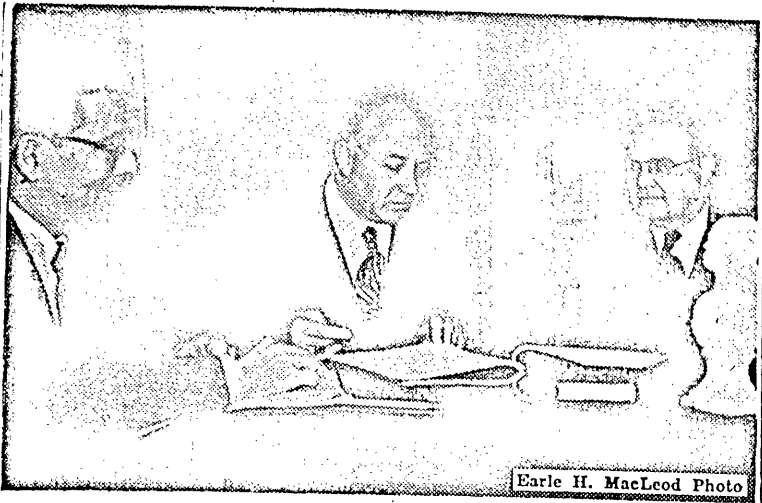
Also helpful were the two discussions of How to Train the Workers in which the ministers were given practical suggestions in handling this phase of the program.

Perhaps one of the most helpful addresses of the two programs was that of Dr. Golay's when in the afternoon sessions he dealt with these three topics: Pulpit Evangelism, Reactivating the Inactive, and Preparation for Assimilating the New Members. Also a full discussion of the financial aspect of the

program was presented by Dr. Walker. Following these various presentations ample time was allowed for questions and answers so that any undealt with problems might be discussed.

Brother Culver closed each meeting with an inspirational address which was ideally fitted for the occasion. In the Little Rock meeting he expressed confidence in the ability of the Arkansas leadership, pastors and laymen, to carry through with the program; called attention to the greatness of the task, not an easy one but one which would be successful to the extent in which all worked; and that one's own strength is inadequate for the task but in God there is power for the task ahead. In Alexandria, Brother Culver urged the pastors and laymen to have faith in themselves for the task; faith in the adequacy and truth of the plan as outlined and proven through experience; and faith in God since man's own

PLANNING JOHN WESLEY FILM



The bust of John Wesley seems to be looking on approvingly as officials of Methodism's Radio and Film Commission look over a script of a proposed film on his life. Shown as they met recently to study the script prepared by Dr. Fred Eastman of Chicago are, left to right: the Rev. Howard E. Tower, Nashville, chairman of the commission's joint staff and director of the audiovisual department of the Division of the Local Church of the General Board of Education; Bishop Donald Harvey Tippet of San Francisco

Area, chairman of the commission; and the Rev. Walter N. Vernon, Jr., Nashville, of the Editorial Division, secretary of the commission.

Bishop Charles C. Selecman of Dallas, Texas, has been retained as the commission's special representative to find people of means to help finance pictures to be produced. When adequately financed, the Wesley film will be produced by J. Arthur Rank in England. Leaders hope it can be premiered at the 1952 General Conference in San Francisco.

IF I WERE A LAYMAN

Editors' Note: The following is an outline of a sermon preached at the last session of the North Arkansas Conference at Paragould by Dr. Warren Johnston, pastor of the First Methodist Church, Ft. Worth. It is published at the request of a number of pastors who heard the sermon.

A brief statement of the importance of the Church. The relationship of the minister and his congregation. The most important relationship in life except for the relationship in the home.

With these points as a background I read a statement from a layman on the subject, "If I Were a Preacher." But realizing the success of the Church depends on the layman, let us look at the subject, "If I Were a Layman." I should like to divide my ideas into five main groups:

1. Concerning the Services of the Church.

If I were a layman, I would attend at least one church service each Sunday.

I would expect beauty, dignity, and a spirit of worship at my church service.

I would enter reverently and refrain from visiting with those near me until church is over.

I would expect good preaching and good music—but I would not quit going to church if I didn't always get them.

I would enter into the spirit of the service—try to sing the hymns and would read the responsive reading, etc.

2. Relationship to Other Members of the Church

I would know other folks in my church.

I would not let anybody keep me away from my church—not for any such excuses or alibis as are sometimes used, such as "I am not good enough to belong

to the church," or "There is someone in the church that I dislike."

If my church meant anything to me, I would try to lead others into it.

3. Concerning the Business of the Church

I would want my church to carry on its business in a business-like way. Would want it to have a good credit rating.

I would as far as possible help relieve the Minister of any responsibility for the finances of the church.

I would make as large a pledge to the budget as my income justified, pay it regularly, and would not wait for an official of the church to come to collect it. I would consider whatever I put into the church a good investment.

4. Concerning My Relationship to the Minister

I would want my minister to be religious, intelligent, and well-trained. I would want him to be "human". I would not expect perfection in him, but certainly would expect him to be a good example in ideals, conduct, and community relationships.

I would use my imagination and put myself in the minister's place occasionally and remember how varied are his tasks—such as preaching, teaching, conducting funerals and weddings, etc. I would also try to remember the VARIETY of people he preaches to.

In the field of preaching, I would give my minister free rein whether I agreed with him or not. I would expect him to know more about the subject than I did. I wouldn't expect marvelous sermons every Sunday, for the test of good preaching is that there be helpfulness in the sermons Sunday after

Sunday.

If I had any criticisms to make, I would take them to the Minister and not talk about them on the street corners.

If I had any moral and religious problems, I would take them to the minister and talk them over with him.

I would give my major allegiance to the Church and not to the minister, whether I liked the minister or not.

5. With Regard to My Relationship to the Church

I would recognize the importance of the church in the community and in the world, and would put it first.

I would learn something about my church—as to its origin, history, teachings, government, and organization.

I would try to make my church a friendly church. I would want it to stand for civic right, and would want it to cooperate with other churches in the community.

I would line up with a church as soon as I moved to town, and then I would stay with it and not get mad and quit when

everything didn't go to suit me. Realizing that the work of the church is "volunteer", I would find my place of service in the church and I would work at it. I would remember the vows that I took when I joined the church, and I would take them seriously.

When you can have enough laymen like this, then you will have the makings of a good church that even the gates of Hell cannot prevail against.

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The Methodist Publishing House also serves with another, more immediate, type of literature—literature for the church schools of America—especially, but by no means exclusively, the church schools of Methodism. It takes more than thirty-four different publications—weeklies, monthlies, quarterlies, and undated materials—with a combined circulation of some six million, to supply all the different age-groups, from infant to centenarian, of the Church.

In this, as in all else, the keynote of the Publishing House is *service*; service to the ideals of Christianity; to the people of the Church; and to the local churches.

The Methodist Publishing House



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

CHRISTIAN EDUCATION

Bentley Sloane
Ira A. Brumley
Mrs. Ira A. Brumley

NORTH ARKANSAS CONFERENCE NOTES

By Ira A. Brumley

Bible Conferences Held

Dr. Robert W. Goodloe of Perkins School of Theology, Southern Methodist University, completed four weeks of service in the North Arkansas Conference on Friday, September 21. He conducted six Bible Conferences and one Bible School, as follows:

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

We have had splendid reports of the work carried on in these programs. The Marianna Training School granted 50 training credits.

Conferences On Family Life

Dr. Edward Staples of the General Board of Education Staff came to the North Arkansas Conference for a series of conferences on Family Life, September 24-28. The following meetings were held:

Forrest City, September 24
Jonesboro, September 25
Batesville, September 27
Conway, September 28

The Jonesboro and Paragould Districts cooperated in the Jonesboro meeting.

During the Leadership School at Mt. Sequoyah in July a Family Life Conference was held for the western part of our Conference.

Excellent leadership was given in these meetings not only by Dr. Staples, but by local leadership through the panels.

Church School Rally Day

Reports coming to our office indicate that a large number of churches have observed Church School Rally Day with splendid programs.

Should your church not have been in position to observe Church School Rally Day on or before September 30, we hope that this observance will be held at the earliest possible date.

Should your church need Rally Day programs please write our office.

A number of churches provide for a Rally Day offering in their church budget and do not take a special offering on Church School Rally Day. We hope such churches will plan for a Rally Day program at which time the work of the church school will be presented before the church. The purpose of Rally Day is not just to get more money for the district and conference programs of Christian education, as important as that is.

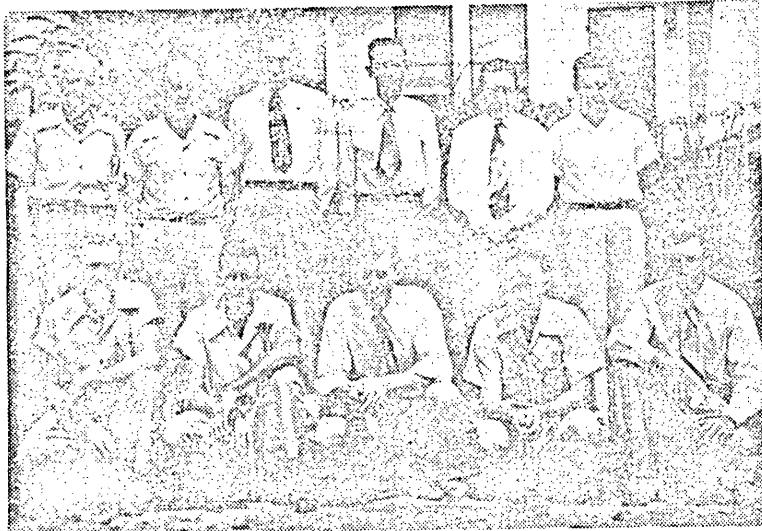
All Church School Rally Day offerings are to be sent to Conference Board of Education, Hendrix Station, Conway, Arkansas.

Marked Tree Training School

A three unit training school was held at Marked Tree for the churches of that area, October 1-3, with the following courses being offered:

Making Homes Christian, Rev. E. B. Williams
Friendship and Marriage, Rev. Thurston Masters
The Book of Acts, Ira A. Brumley.

MEN'S BIBLE CLASS FAIRVIEW, CAMDEN



FRONT ROW—left to right: G. Wilson, Hugh Buckley, Bruce Caloway, W. L. Coker, C. Milner.

BACK ROW—W. P. Loe, W. J. Greening, Floyd Bullock, L. J. Savage, Alfred DeBlack, E. Rains.

The Men's Bible Class of the Fairview Methodist Church, Camden, is looking forward to much growth in the near future. The class was organized last year and has two capable teachers. The class sponsors some kind of a project at all times. Its members have agreed to raise \$1000.00 this year to help in the construction of a new Educational Building.

Jonesboro Training School

A four unit training school for the churches of the Jonesboro Area will be held at Huntington Ave., Jonesboro, October 14-18, with the following courses being offered:

The Church and Home Cooperating for Children, Mrs. Elmus Brown
Preparing for Marriage, Rev. Lee Cate

Teaching Youth, Miss Frances Coleman

The Book of Acts, Ira A. Brumley

Other Training School Reports

Reyno recently reported a one unit training school on youth work taught by Miss Viola Catllahan, Director of Youth Work of the Paragould District. There was an enrollment of 26 with 18 credits.

Rev. S. O. Patty of Prairie Grove reports a training school on the Life of Jesus, taught by himself in his local church, in which there were 32 enrolled with 32 credits.

Widener Training School

The Widener Charge, under the leadership of the pastor, Rev. Bob McMasters, is planning for a two unit training school to be held one night per week, beginning with October 18, with the following courses being offered:

Christian Beliefs, Rev. Alf A. Eason.

Ways of Teaching, Rev. Alfred A. Knox.

It is hoped that other churches near this charge will take advantage of this splendid training opportunity. Write the pastor for information as to the plan.

Power, charm and beauty are to be found in the principles of Christian morality, but no moral code is complete without the inclusion of generosity and tolerance. — Deets Picketts.

We can't attain happiness by putting a drug into our stomachs. Happiness comes by way of the mind and the heart.—The Voice

HENDRIX COLLEGE NEWS

Freshmen Choose Officers

President of the Hendrix College freshman class is Jim Deer of Wilson. Deer was elected last week with a substantial majority over Barney Boyett and Richard Parker, both of Conway. As runner-up, Boyett will assume the position of freshman senator.

Deer, an outstanding student during the summer term at Hendrix, is the son of Mr. and Mrs. Philip J. Deer of Wilson. He is studying a pre-medical course.

Boyett is the son of Mr. and Mrs. J. A. Boyett of Conway.

Both officers will be members of the Student Senate, campus governing body, which held the election.

New Religion Professor On Campus

The Rev. Ralph Ruhlen, recently appointed addition to the Department of Religion and Philosophy, visited the Hendrix campus two days last week.

Now serving as pastor of two Methodist churches in and near Powhatan, Kansas, Mr. Ruhlen will assume his teaching duties at the beginning of the second semester in January.

Visiting Conway with Mr. Ruhlen were Mrs. Ruhlen, Jim, 5½, and David, 3. They have a third son, Tommy, aged six months.

Three Choral Groups Begin Work

The vocal music program at Hendrix this year will feature the activities of three separate singing groups, according to V. Earle Copes, choral director.

The Hendrix Choristers, a 48-voice mixed chorus, is the largest of the three organizations. It will appear numerous times during the year, including opening of the college's new chapel and auditorium, Religious Emphasis Week services, and the annual Christmas chapel program.

New among the vocal groups is the 42-voice girls' glee club. The

Chapel Choir, a select group which makes a number of concert tours during the year, will be chosen later in the year, Mr. Copes said.

Band Opens Big Season

The Varsity Band plans an active fall schedule for activities, according to Dr. Asley R. Coffman, director.

The season opened last week when the band paraded at the opening of the Faulkner County Fair. The marching Warrior Band this year will again be under the baton of Jack Pritchard, a junior from Little Rock. Ed Hollenbeck of Pine Bluff returns in his role of the traditional Hendrix Chieftain. New with the band this year is Betty "Myrt" Mixon of Marianna, portraying the Indian Princess.

The Varsity Band will provide in-between-halves shows for four home football games, including Homecoming, November 17. The same day the band will play for the opening ceremonies for the college's new chapel and auditorium.

The band, a well-balanced group of fifty musicians, will concentrate the rest of the semester on concert work, including a chapel program October 30 and the annual Christmas Concert, December 11. The group will also make a short concert tour the first of December, Dr. Coffman reported.

Student director and president of the band is Marvin Lawson of Conway.—Guy Shannon

"THE FRIENDLY 5 PLAN"

Nashville, Tenn.—Eighty per cent of the people in the average American community are not reached by any church school of any denomination.

This statement was made recently by Walter Towner, director of the Department of General Church School Work, General Board of Education, in a bulletin issued to Methodism's 40,000 church school superintendents. It is based on population figures and on statistics which the various denominations release.

He expressed the opinion that "as long as we work just with 20 per cent of the people we are not getting anywhere very fast." He pointed out that while a church school may be guiding the growth of Christian character in pupils, finding and training more and better teachers, using lessons intelligently and improving teaching methods, if the people are not there to be taught, all these efforts will be in vain. The question is asked, what will be America's future with four out of five citizens having no contact with the institution which teaches Christ's way?

The director of General Church School Work suggests that church school superintendents and pastors use the "Friendly 5 Plan" for recruiting church school members. The five steps in the plan are: (1) Elect an assistant superintendent in charge of membership promotion; (2) discover prospects; (3) assign prospects to workers; (4) invite prospects intelligently; and (5) welcome new members.

The General Board of Education has for distribution a free leaflet entitled "The Friendly 5 Plan"

(Continued on page 14)

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

MRS. SUE M. WAYLAND, Editor

FAYETTEVILLE DISTRICT SEMINAR

The Missionary Education Seminar of the Fayetteville District Woman's Society of Christian Service was held in the First Methodist Church in Springdale, Wednesday, September 19th, with Mrs. Mae Justice, District Secretary of Missionary Education, presiding. There were 175 women and several ministers in attendance.

Mrs. Jeff Brown, president of the hostess society, welcomed the group and the Rev. H. M. Lewis, pastor of the First Methodist Church, gave the opening prayer.

Mrs. H. T. Henry, Springdale, discussed the types of studies and their requirements.

Mrs. Jessie Gilstrap, District President, presented "Latin America", using a very colorful and attractive stage setting consisting of the flags of the Latin American countries, a worship center of interest featuring white cross, white candles, open Bible placed on a table draped with lovely Spanish shawl. She wore an artificial orchid as a reminder of the book, "He Wears Orchids".

A very clever skit entitled the "Wagging Tongue" was given by Mrs. Hubert Pearce of Bentonville, using the actual figures of the Fayetteville District, which tied in with the "Dedicated Dollar" given by the District Treasurer, Mrs. Sam McNair. This brief interlude between Study Presentations, gave an impressive picture of our financial status and goals to be achieved as a result of the studies.

Mrs. R. K. Bent, District Secretary of Spiritual Life presented the Book of Acts and closed the morning session with four brief devotions suggested for use in connection with the study of the Book of Acts.

The hostess society served lunch in the dining room of the church. During the luncheon period, Mrs. Johnny McClure, President of North Arkansas Conference, was introduced and told in a delightful way how she spent the monetary gift from the Fayetteville District with which she was instructed to buy something for herself on her trip abroad.

Mrs. Bessie Andrew, District Promotional Secretary, was introduced as the recipient of a Life Membership presented to her by the District at a previous meeting of the Board. She spoke briefly concerning the Progressive Visitation and urged the women to complete their visitations as soon as possible and report to her before December 1st.

The afternoon session was opened with organ prelude by the church organist, Mr. Don Brogen and vocal solo by Mrs. Jessie Gilstrap.

Mrs. P. T. Verhoeff, District Secretary of C. S. R. & L. C. A., assisted by Mrs. Walter Hayes, both of Fayetteville, presented the Study—"The Family, a Christians Concern," using charts to illustrate the subject matter.

Mrs. Frank Haxel of Siloam Springs, outlined the "Study of Churches for our Country's Needs," challenging the women to give careful thought to this study.

Mrs. McClure gave an extremely interesting resume of her tour of Europe and attendance at the

WESLEYAN SERVICE GUILD WEEK-END

Louisiana Conference

The Louisiana Conference Wesleyan Service Guild Week-End will precede the Annual Meeting of the Woman's Society of Christian Service at the First Methodist Church, Monroe, Louisiana.

PROGRAM

SATURDAY, OCTOBER 20, 1951

2:00 p. m.—Registration (First Methodist Church)

3:00 p. m.—Tea

4:15 p. m.—Opening Worship Mrs. E. N. Jackson
Reports Miss Vera See
Business

7:00 p. m.—Sacrificial Dinner Mrs. Glenn Lasley, Conference President
Address: "Jesus' Right Hand in the Changing World"
..... Mrs. C. A. Barr, President, South Central Jurisdiction

SUNDAY, OCTOBER 21, 1951

8:30 a. m.—Breakfast (Virginia Hotel)

"Greetings from Brazil" Miss Julia Vissotto

"The Christian Way in China Today" Miss Mabel Ruth Nowlin

Closing Service Mrs. Alma G. Riley

12:30 p. m.—Dinner Monroe Guild

GUEST SPEAKER FOR GUILD

ONE of the guest speakers for the Wesleyan Service Guild Week End of the Louisiana Conference will be Miss Julia Vissotto. Miss Vissotto has been in the United States for two years studying at Scarritt College and Vanderbilt University. She is a product of the Methodist schools in Brazil, having graduated from the Methodist Institute at Sao Paulo, and Bennett College at Rio de Janeiro. Her interest lies in work with Intermediates and the production of literature in their own language for this age group. She was an important member of the committee who worked on the material being used in the study of "Latin America" this year.

In August, 1950, she attended the Conference at Toronto and aided them in their discussion of literature in the Portuguese language for the Church schools.

She received her degree from Vanderbilt University this summer, and since that time has been traveling over the country as guest speaker for various Seminars, conferences, and youth groups. She will return after Christmas to her home, where she will take up her work there. She is one of the outstanding Cru-



MISS JULIA VISSOTTO

sade Scholars brought to the United States from other countries, and we are fortunate to have her for this meeting. She will also address the Annual Meeting of the Louisiana Woman's Society of Christian Service.

ARKADELPHIA SUB-DISTRICT SEMINARS

The Arkadelphia District had two sub-district Seminars. The Arkadelphia sub-District met at Gurdon Methodist Church on September 12 with 53 women attending. The Devotional was given by Mrs. Van Harrell of Malvern. The studies were presented by Mrs. H. A.

Ecumenical Conference in Oxford, England. The session closed with prayer and benediction by Mrs. McClure. The women showed their enthusiastic response to the theme of the Seminar "For you the church doth wait", and the challenge of the studies presented, by eagerly securing books and literature from the display table and expressing the determination to carry out the suggestions in their own local societies. All agreed it was a great day.—Reporter.

Brooks, Malvern, Mrs. Ardrian Johnson, Malvern, Mrs. T. S. Lovett, Grady, Mrs. C. D. Matthews and Mrs. R. W. Giswold, Malvern. Mrs. Erik Jensen of Stuttgart presented the program for the year.

The Arkadelphia Society with Mrs. James Copeland in charge gave the closing devotional.

The Hot Springs Sub-District Seminar met at Fountain Lake Methodist Church, September 14 with 96 women present. Mrs. Glen Harrington, District President, opened the meeting. Rev. J. A. Wade, Fountain Lake pastor, gave the devotional.

Mrs. M. E. Scott, Conference Secretary of Missionary Education and Service, gave the preview of the 1951-52 study plans.

The four study courses were presented by Mrs. H. J. Gingles, Benton, Mrs. H. King Wade, Hot Springs, Mrs. T. S. Lovett, Grady, and Mrs. C. D. Matthews, and Mrs. E. E.

MONTICELLO DISTRICT SEMINAR

Approximately one hundred and thirty-five persons representing thirty-one societies of the W. S. C. S. of the Monticello District registered at the annual District Seminar held in First Church, Dermott, September 17th for the purpose of introducing the four studies to be used this year in the W. S. C. S.

Mrs. Leslie Jeffress, Crossett, District President, called the meeting to order and presented Dr. William Brown, District Superintendent, who gave as the opening devotional a memorial service for the late Mrs. Rowan Prewitt of Tillar, who was District Secretary of Christian Social Relations.

Mrs. George Renfro read a beautiful poem written by Mrs. T. A. Prewitt, Sr., in memory of her son's wife, Mae Bemis Prewitt.

A preview of the 1951-52 study plans was given by Mrs. Renfro, District Secretary of Missionary Education.

The four approved studies were presented by women who attended Mission Schools during the summer.

Latin America—Mrs. Leo Wylie, McGehee, Secretary of Supply Work, Little Rock Conference.

The Book of Acts—Mrs. T. S. Lovett, President of Little Rock Conference W. S. C. S.

Family Life—Mrs. W. E. Foote, Hamburg.

Churches For Our Country's Needs—Mrs. C. D. Cade, Wilmot; Mrs. A. F. Pryor, Halley; Mrs. L. J. Surratt, Hamburg; Mrs. J. R. Echols, Monticello, District Promotion Secretary.

Miss Julia Vissotto, Crusade scholar from Brazil, brought the interesting and inspirational message on the needs of Brazil.

First Church, Crossett, gave the invitation for spring district meeting in April.

The meeting closed in the afternoon with a worship service conducted by Mrs. Argie Henry of McGehee, District Secretary of Spiritual Life.—Reporter

FORREST CITY GUILD TO MEET

The Fall meeting of Wesleyan Service Guilds of the Forrest City District will be held in Forrest City at the church on Sunday, October 14, beginning at 2:30.

Accurate reporting will be stressed at the meeting with some instruction given. Mrs. William Hall, District W. S. C. S. Treasurer, and Mrs. Jack Glass, District W. S. C. S. Promotion Secretary, will be present to assist.

Miss Virginia Hine, secretary, will be in charge and requests that each Guild in the District send a delegation to the meeting.

Smith, Hot Springs.

Miss Julia Vissotto of Brazil talked briefly on Brazil. Mrs. Erik Jensen presented "The Earth of the Lord's."

Mrs. C. Ray Hozendorf, Hot Springs, gave the closing devotional.—Mrs. Robert Phillips

OCTOBER 8—PROGRESSIVE VISITATION DAY

CURRENT NEWS IN ARKANSAS METHODISM

CORNERSTONE AT HARDING YIELDS HISTORICAL DATA

The largest cache of historical material found in White county in recent years was found at Harding College when workmen removed the cornerstone from old Godden Hall, which is now being wrecked to make room for more modern campus buildings.

Among the many items of interest were: A rule book of discipline for the Methodist Church; a catalog of the Searcy Male and Female Institute for the year 1888 with W. H. Tharp listed as principal; a list of the building committee for Godden Hall, then a part of old Galloway Women's College, who were: John T. Hicks, J. M. Jelks, C. W. Yarnell, J. C. Harder and T. B. Paschall; the minutes of meeting of the 35th session of the Little Rock conference of the Methodist Church held at Camden November 21-26, 1888 (copy belonging to F. A. Jeffett); a Quarterly Review published in Nashville, Tenn., in January, 1889; an old hymn book; a copy of the Daily Citizen of June 2, 1899, published by Baugh & Harlan; a copy of The Telephone, Walnut Ridge newspaper of April 12, 1889, which was deposited in the cornerstone by T. J. Wilson, M. D., of Walnut Ridge; an English Bible printed by Eyre and Spotteswode, "printers to the Queen's Most Excellent Majesty," a copy of the Central Methodist of Dec. 1, 1888; an artist's picture of the building; a \$100 Confederate bill; a copy of the Arkansas Methodist of April 17, 1889; a copy of the Arkansas Beacon, predecessors to the Citizen, of March 15, 1889; a copy of White County Citizen of January 11, 1899; a copy of the White County Wheel, a political newspaper published in Searcy on April 18, 1889, by Audigier and Dowdy; a Judsonia Weekly Advance of April 17, 1889; a Southwestern Methodist of Feb. 9, 1889; another copy of the Arkansas Beacon of April 19, 1889, and another copy of the White County Citizen of May 31, 1899.

All of these items have been on display in the window of the Arkansas Power and Light Co. Dr. George S. Benson, president of Harding College, said that a small bell tower will be erected on the Harding campus with the old Galloway bell and the cornerstone of Godden Hall built into it. The structure will be a memorial to old Galloway College.—Mrs. Thomas A. Watkins, President, Galloway Clubs

REVIVAL AT FARM HILL

A most successful revival meeting closed Sunday night at the Farm Hill Methodist Church, located just south of Harrisburg. Rev. L. L. Langston, pastor of the Colt Charge brought the message each evening, assisted by the pastor, Rev. J. H. Richardson.

On Sunday a Home-coming was held at the church with services at 11 o'clock, followed with dinner on the ground. In the afternoon the group again assembled in the church to hear the pastor discuss the building of a new church in the near future. Brother Langston held a short service.

There were six additions to the church during the revival with some joining other churches.—Reporter.

New Consultant In Narcotic Education

COOPERATION is the word of the hour—the principle of success for the age. The women's groups of the following churches: Methodist, Baptist, Missionary Baptist, Southern Presbyterian, Associate Reformed, Presbyterian, Christian, Nazarene, and the Seventh Day Adventist, are co-operating in employing D. J. Blaylock as consultant in Narcotic Education. He will work in the schools and churches of the state.

Mr. Blaylock has a master's degree both in music and religious education, and is trained as a teacher and youth worker. His work is recognized by the State Department of Education.

Mr. Blaylock will be glad to appear before any church group when his schedule permits. He may be contacted through Mrs. W. I. Stout, chairman, Narcotic Education Committee of Arkansas, 1500 Summit, Little Rock, Arkansas.

The North Arkansas Conference and Little Rock Conference Wo-



D. J. BLALOCK

man's Society of Christian Service are among the largest annual contributors to this project.

ANNUAL CONVENTION OF W. C. T. U.

The Arkansas Woman's Christian Temperance Union will hold its seventy-third annual convention in the First Christian Church, Little Rock, October 9 to 11. On Tuesday morning the Official Board will meet and the Little Rock Unions will serve a luncheon at noon for the guests. The convention opens officially at 2:00 p. m. Tuesday. Some of the highlights of the program are as follows:

Tuesday, 3:30 p. m. — President's address.

Tuesday, 6:30 p. m. — Convention dinner, Mrs. Ethel Spicer, president, presiding; Rev. Ewing T. Wayland, Address, "Problems of Peace"

Wednesday, 8:30 a. m.—Quiet Hour 9:30 a. m. — Reports by Department Directors

3:00 p. m.—Narcotic Education in the Schools of Arkansas, Mr. D. J. Blaylock, Narcotic Education Consultant

7:30 p. m.—Youth Night Panel Discussion: Youth and Alcohol, five young men of Little Rock; Address by Rev. D. L. Dykes, Jr.

Thursday, 9:00 a. m.—Echoes from National Convention, Mrs. Spicer Complete business.

—Mildred Wilkerson, Publicity Chairman.

GRANT'S CHAPEL DEDICATED

Grant's Chapel Methodist Church on the Glenwood Circuit was dedicated on Sunday afternoon, September 30, at 3:00 o'clock. Rev. J. M. Hamilton, our district superintendent, dedicated the church. Rev. K. K. Carithers, Rev. W. H. (Bill) Watson, Rev. R. S. Beasley, and many laymen, as well as other pastors, have had much to do with building this church.

This is a three-room brick tile church nestled in the woods on the spot where stood the former church, almost abandoned. It is about one quarter of a mile from Bonnerdale.

In the revival recently conducted

REPORT ON SANATORIUM SUNSHINE FUND

It has been said, "We can't serve God and mammon but we can serve God WITH mammon." This would have application to the Sunshine Fund. It is a means of helping others. To "Bear ye one another's burdens" is a great privilege. Through the Sunshine Fund another's burden is borne.

I shall not give a detailed report on the Sunshine Fund, but some general idea of its use. Here is a patient who needs Streptomycin for a month. This patient is unable financially to have the shots. It was my joy to write a check for the necessary amount out of the Sunshine Fund. Another needs pajamas. This patient was not able to get the pajamas. The Sunshine Fund came to his relief and he now has the pajamas. Several of the patients are unable to read the small print New Testaments. A number of large print New Testaments have been placed in the hands of men and women because of the Sunshine Fund. A good many things are done and made possible because of the Sunshine Fund.

It is understood that the Fund is made possible out of the free-will offerings folks contribute. Anyone can make any size offering they wish to make. Send it to Bates Sturdy, Chaplain, State Sanatorium, Arkansas. It will be placed in the Bank in Booneville, Arkansas, under the title, METHODIST SUNSHINE FUND.

May I thank everyone who has contributed to this Sunshine Fund in the past and also for your continued contribution. The Fund is limited and more donations are needed. Anyone who is interested in helping others will find the Sunshine Fund a good way of sharing.

Let me request that friends over the State remember the work here in the "San" in your prayers.—Bates Sturdy, Chaplain.

OBSERVATION TRAINING SCHOOL AT HOPE

An Observation School studying teaching techniques in the Children's Division was held September 1-6 at First Methodist Church, Hope, with Kathleen Broach, Superintendent of Children's Division of the First Methodist Church, Hope, in charge. Forty-six Children's Division workers from the area around Hope were enrolled in the school and twenty-seven credits were issued. There was a special session for parents on Thursday evening when the film strip, "Family On Trial", was shown, followed by an Open House.

The faculty included Mrs. W. F. Bates, Little Rock, Nursery; Mrs. H. E. Neudecker, Memphis, Kindergarten; Mrs. W. A. Wooten, Memphis, Primary; and Mrs. L. E. Tomlinson, Memphis, Junior. Rev. Virgil Keeley is the pastor.

MINISTER PAYS RETURN VISIT AFTER 14 YEARS

The Rev. Henry W. Jinske, pastor of First Methodist church at Gravette, and former principal at Rix elementary school here, spent yesterday, September 19, in Hot Springs, his first visit to the resort in 14 years.

The Rev. Mr. Jinske served as Rix school principal from 1930 to 1937 and during that time was superintendent of First Methodist Sunday school for six years. He was also prominently identified with Boy Scout work during his residence here.

He has been pastor of the Gravette church for two years and prior to that time was pastor for one year on the Springtown-Highfill circuit. He has been in the ministry three years and during the past summer was granted a leave of absence from his church to attend theological seminary at Southern Methodist university in Dallas, Texas.

Prior to entering the ministry, the Rev. Mr. Jinske taught for five years at Arkansas college, Batesville, where he was head of the department of education.

ARKADELPHIA DISTRICT LEADS IN REPORTING CHURCH SCHOOL DAY OFFERING

Under the leadership of the Superintendent, Rev. J. M. Hamilton, the Arkadelphia District leads the Little Rock Conference in payment of Church School Day offerings. The treasurer of the Conference Board of Education, Mr. James H. Johnson, has received payment in full from every charge in the district in advance of Rally Day, the date set for the taking of the offering.

So far as we know, this is a new record for the conference. It is a significant service appreciated by the Conference Office to the operation of which the offering is di-

by the pastor, there were two additions on profession of faith.—C. V. Mashburn, Pastor.

rected. We are greatly indebted to Brother Hamilton, to his pastors and to his loyal officers and teachers whose fine spirit of cooperation has made this splendid achievement possible. With such leadership, we will be looking for like evidences of progress along all lines of Church School work.—Roy E. Fawcett

COLLEGE FRIENDS TO SERVE TOGETHER IN JAPAN

Although Miss Gretchen Elston and Miss Charlie Frances Hampton, both of Shreveport, La., went through high school and college together, neither knew the other was considering missionary service until they were both accepted by the Board of Missions and Church Extension of the Methodist Church. They sailed for Japan on July 25 aboard the "Young America," freighter of the Waterman Lines sailing from San Francisco. Both will teach in mission schools under the "J-3" plan—Japan for three years.

Miss Elston and Miss Hampton are graduates of Centenary College, Shreveport. Miss Elston received her M.A. degree from Tulane and has been teaching at Hiwassee College in Madisonville, Tenn. Miss Hampton spent a summer at the College of Puget Sound, Tacoma, Wash., and for the past two years has taught first grade at the consolidated school in Belcher, La.

The young women got a preview of their new careers when they attended the "Conference of New Furloughed Missionaries," held concurrently with the "Conference of Crusade Scholars" at Greencastle, Ind., in June. They met missionaries from Japan as well as Japanese students who are studying in U. S. colleges under sponsorship of the Methodist Church through its Crusade Scholarship program.

Miss Elston and Miss Hampton were still in college when in 1948 the Methodist Church issued a call for 50 single college graduates to go as "J-3" missionaries. The group was known as the "Fellowship of Christian Reconstruction." Miss Elston and Miss Hampton are going as replacements for "J-3s" who have completed their terms. Many chose to become regular missionaries and will complete five years of service before returning home.

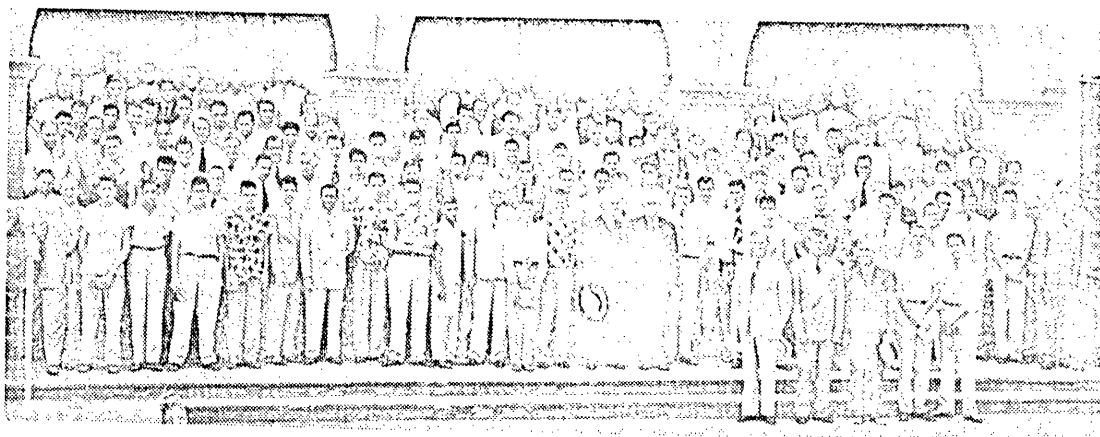
Miss Elston will go to Nagasaki to teach in Kwassui Woman's College, an institution of the Woman's Division of Christian Service. During the war one dormitory was destroyed by the atomic bomb and other buildings were damaged, but repairs have been made. The school's name means "Living Water Girls' School."

Miss Elston, who has taught French horn lessons and played in the Shreveport Symphony Orchestra, while in college was elected to membership in Alpha Sigma Chi, honorary chemistry fraternity, and Zeta Tau Alpha, national sorority. She has had experience in directing dramatics, teaching in Sunday school, advising Methodist Youth Fellowship groups, and operating a library. She has also captained baseball and basketball teams.

Miss Hampton will go to Yokohama to teach in Seibi Girls' Primary and High School, which means "Garden for Training Beautiful Personalities." It has a Japanese principal and only four of the thirty teachers are foreign missionaries.

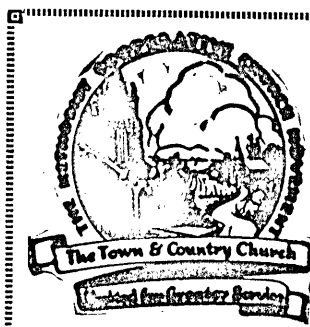
Miss Hampton spent the summer of 1949 as a member of the church-sponsored work camp among Mexicans in Los Angeles, Calif. Last summer she was the recreation leader at the training center for Methodist Caravan teams in Pennsylvania, and then spent several weeks with a caravan team in New Hampshire, visiting community churches

BISHOP'S CONFERENCE ON THE MINISTRY



Pictured here is the large group of young men and their pastors who attended the Bishop's Conference on the Ministry in Alexandria, June 28, at the First Methodist Church, Alexandria. Those participating in the program for the day included Bishop Martin, Bishop Charles C. Selecman, Dallas, Tex., Rev. W. E. Trice,

Baton Rouge, Rev. Bentley Sloane, Shreveport, Dr. Guy Hicks, Shreveport, and Rev. Edward W. Harris, Baton Rouge. This meeting, one of two such meetings held in the area, was a feature of the Advance For Christ and His Church and was concerned with the Call to The Ministry.



"Along A Country Road" The Town and Country Commission

The Methodist Church

The North Arkansas Conference
Hendrix Station, Conway, Arkansas

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

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

Rev. J. Albert Gatlin, Executive Secretary

AT PLEASANT PLAINS SEPTEMBER 17-23

One of the most fruitful weeks of the year was spent at Pleasant Plains with Rev. Ray Burrow and his fine people September 17-23. This was my second week to be in this church since coming to the Commission and the second visit was at the request of the people as there seemed to be further opportunity to continue our evangelistic program. There were some very splendid additions to the church which will add strength to the program in the days ahead. Rev. W. W. Peterson had just closed a fine meeting at Center Grove. Rev. Y. D. Whitehurst is now assisting in the revival at Cornerstone. Rev. B. L. Wilford will assist soon in the meeting at Oak Grove. All of the churches are in fine spirit and attitude under the leadership of Brother Burrow. A Butane gas system has been purchased by the Cornerstone Church. This type heating system will also be installed soon in the Pleasant Plains Church. A renewed spirit is being shown in the matter of redecorating the Pleasant Plains building. This is greatly needed in order to take care of the Sunday School. Though this is Brother Burrow's first pastorate, he is making splendid progress in his work. Pleasant Plains charge will continue to grow stronger until it will soon be one of the most progressive pastorates in the district. It was good to be back among these fine people again.

The County Fair Is Here Again

Today I stood on the streets of

and helping local people in their church work. In college, she became a member of Chi Omega sorority, the Methodist Student Movement, Art Club, and Spanish Club. She has been a counselor to Methodist Youth Fellowship groups, has taught Sunday school classes and sung in church choirs.

Conway and saw America pass by. It is a thrilling experience to watch a parade. As I looked upon the many units making up the different interests of community life, I was moved once more to have a keen sense of appreciation for my country as I saw America pass by. It takes a lot of hard work to create and carry out a parade. There is something about it, however, that makes it worth the time and effort for the onlooker. Moving, indeed, was the sight of the grade school, high school, and college bands. Both white and colored youth marched behind the flag. Machinery, horses and riders, schools, church interests, patriotic groups, including scouts, are all a part of America. And of course, there was a clown which made the occasion a little more American.

Out on the fair grounds on display are the many fine contributions made by youth, men and women who are learning how to do a better job in the community and on the farm. There, of course, are the rides, the hamburgers and soda pop, visiting among friends, which, all together, make for a joyous season. Along with other booths was one of a fine Bible display. It would be fine if one could have all this without the cheaper elements in the gambling stands which go for harmful influence upon the better America. Perhaps someday we can be as consistent in our thinking as we should be. As we damn gambling by the bookies and speakeasies, we can also eliminate the gambling at our fairs, which encourages our people to seek something for nothing. This is contradictory to the exhibit stands which teach thrift and hard work. The bingo hawker is out of line with the true American way of life. Yes, I saw America pass by and had a deep desire and hope to see that better America keep growing until the unseemly part of her life shall finally slough

Of The Rural Church

DR. RALPH A. FELTON
Of Drew Theological Seminary
S a y s - - -

In one parsonage out of six the kitchen sink is unsatisfactory, too low or too high, just been there too long.

The pastor's wife spends one-third of her work day in the kitchen preparing meals. She spends seven hours a week washing dishes over this low sink.

If one of the church trustees bent over her low sink for seven hours, he would have it fixed.

One parsonage out of five (22%) does not yet have a central heating plant—and winter is approaching. Someone has said that we don't really live in a poorly-heated house, we just "sit around."

But the pastor's wife hasn't time to sit around. Besides her regular jobs, she answers the phone for her husband and goes calling with him and engages in a dozen other church jobs. She works 32 years in a parsonage without a salary. We might do our best to modernize it. A study of rural parsonages in 47 states is being distributed by the Rural Church Department, Drew Seminary, Madison, N. J.

"Some labor saving devices we have, and some we would like to have," said one pastor's wife, "not as luxuries though, but to increase the efficiency of our work."

off and leave her great life fine and wholesome.

"God Bless America."—J. Albert Gatlin.

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Youth

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NEWS

PHILANDER SMITH COLLEGE CHOIR TO SING AT YOUTH RALLY

The Philander Smith College Choir under the direction of Mr. Tate, Organist and Choirmaster, will furnish the music for the Worship Service at the Little Rock Conference MYF Rally on October 13.

Bishop Paul E. Martin is to be the inspirational speaker at the worship hour and Howard Childs of Hendrix College will preside.

The meeting was originally announced to be at the First Methodist Church here in Little Rock, but circumstances have arisen which will make it more convenient for the meeting to be held at Winfield Methodist Church, Sixteenth and Louisiana. The time of the meeting is the same—7:00 to 9:15 p. m.

Approximately 1000 youth and adult workers with youth are expected at the meeting and word has already come that several groups are planning to charter buses to bring the youth from various sections of the conference.

All those who plan to come are asked to bring their copies of the new folk song book, *Lift Every Voice*, or be prepared to purchase a copy for twenty cents at the church upon arrival. — Emogene Dunlap

PAUL E. MARTIN SUB-DISTRICT

The regular meeting of the Paul E. Martin Sub-District was held at the First Methodist Church in Fort Smith.

Carolyn Dooley, Virginia Johnson, and Marilyn Hurst gave reports on the National Methodist Youth Convocation which they attended in August at Purdue University in Lafayette, Indiana.

Berton L. Woodward, who has traveled several times into the Orient, told the sub-district of the poverty there and encouraged the sub-district in their decision to take "Meals for Millions" as the project of the sub-district for the next several months.

There were 125 present and First Methodist Church of Fort Smith received the plaque for the largest attendance.

Following adjournment a fellowship period was held and refreshments were served by the host church.—Reporter.

MISSISSIPPI COUNTY SUB-DISTRICT MEETS

The Mississippi County Sub-District met at the First Methodist Church in Osceola on Monday evening, September 10.

Mary Abbot led group singing. Jane McLendon, president, presided over the business meeting. Steve Ralph had charge of recreation.

Delegates to the National Methodist Youth Convocation at Purdue University were in charge of a worship program. They are Patsy Nunnally, Sue Osment, Shirley Cone and Pat Hern.

The next meeting will be held at Yarbrough on October 8.—Patsy Nunnally, Reporter.

DERMOTT-LAKE VILLAGE SUB-DISTRICT

The Dermott-Lake Village Sub-District, as a reorganized group, met Monday, September 24, at Lake Village. Seven churches were represented: Eudora, Lake Village, Dermott, Parkdale, Portland, Montrose, and Wilmot.

The following officers were elected: Marilyn Lingo, Eudora, President; J. Wright Harris, Eudora, Vice-president; Martha Matthews, Lake Village, Secretary; John Odes Barnes, Parkdale, Treasurer; Barbara Jones, Dermott, Reporter.

The election was followed by a very impressive installation service led by Rev. Dan Robinson from Crossett.

It was voted to have the meetings the fourth Monday of each month.

Eudora will be host for the October meeting.—Reporter

DELTA SUB-DISTRICT

The McGehee Methodist Youth Fellowship was hostess to the Delta Sub-District on September 3. An interesting program was presented by Billie Faye Dickson. Others taking part were Richard Poss, V. V. Thomas, Mary Grace Boyd and Pat Jennerette.

Newton's Chapel, McGehee, Eudora, Dermott and Dumas were represented. McGehee took the attendance banner with 26 present.

Rev. and Mrs. Ralph Clayton were in charge of recreation and the food committee served refreshments.—Donnie Adair, Reporter.

SEARCY M. Y. F. SUB-DISTRICT

The Searcy M. Y. F. Sub-District meeting was held at Bald Knob, Monday night, September 24 at 7:30.

Byrne Garrett of Beebe gave a report on the activities at the Convocation of Youth which was held at Purdue University, Lafayette, Indiana.

Harritt Martin and Jeanene Overstreet sang "The Lord Is My Shepherd".

Wayne Olmstead of Heber Springs gave a very inspirational talk on M. Y. F. and church services.

Bro. Villines gave a brief description of the talks given by the speakers at the Convocation of Youth.

There were 267 present, and the meeting that is to meet in October will be held at Jacksonville. Refreshments were served by the Bald Knob Woman's Society. — Aunene Talley, Reporter.

Democracy is based on the conviction that there are extraordinary possibilities in ordinary people.—Harry Emerson Fosdick, noted clergyman.

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ALEXANDRIA DISTRICT YOUTH RALLY

More than two hundred Methodist young people from throughout Central Louisiana met at the Alexandria District Youth Rally last Saturday. The Rally was held at Camp Brewer, fifteen miles south of Alexandria, from 10 a. m. until 7 p. m.

The youth, ages 15 to 23, and their leaders spent the day in training, Christian fellowship, worship and recreation. Rev. Jolly B. Harper, district superintendent, opened the Rally with a brief devotional talk, which was followed by the introduction of leaders and guests by Rev. James E. Christie, District Director of Youth Work.

Among the leaders were Kennon Moody, Bob Potter and Ed Lucas, of Centenary College, Shreveport, Mary Law, Welsh, Louisiana, and Lamar Robertson of Lake Charles, all members of the state Methodist Youth Fellowship Council. Adult leaders included Miss Bettie Rea Fox, Conference Director of Youth Work, Rev. B. A. Galloway of Natchitoches, Mr. and Mrs. Bill Davis of Jena, Rev. B. R. Oliphant and Rev. W. F. Mayo of Alexandria, Rev. Mr. Jim Woodward of Boyce, and Mrs. George Dameron of Pineville.

Of greatest interest were the reports of Misses Oudia Fae Morris and Margaret Wade Campbell, both of Alexandria, Ruth Roby of LeCompte, and Bonnie Harrell of Winnfield, who were the Alexandria District delegates to the recent Convocation of over five thousand Methodist Youth at Purdue University, Lafayette, Indiana, and the report of John Wayne Wilkerson, who attended the Jurisdictional Leadership School at Fayetteville, Arkansas.

The day was highlighted by the Workshop and Clinic groups dealing with the work of the Methodist Youth Fellowship, and by the dramatic and meaningful communion service which closed the day together.

This Rally was the most helpful in

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"THE FRIENDLY 5 PLAN"

(Continued from page 10)

(8196-B) enlarging upon the five steps mentioned above, and "Church School Membership Prospect Card" (8241-B). The latter are 25 cents per hundred. Both may be had from the Service Department, Box 871, Nashville, Tenn.

It was emphasized that while the General and Conference Boards of Education do what they can to promote church school membership, the real work is done or left undone by the leaders in the local church schools themselves.

recent years in Central Louisiana Methodism, and plans are already under way for an even greater meeting next year. — James E. Christie, District Director.

Children flourish best in peace. They need freedom to develop to the limit of their potentialities. In wartime all we can do is hold the line.—Lois Meek Soltz, Social Casework.

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OBITUARIES

PREWITT—The members of the Tillar Woman's Society of Christian Service suffered an irreparable loss in the tragic auto accident which took the life of their president, Mrs. Rowan Prewitt on September 9. They are deeply grieved at her passing, for she was a guiding light and inspiration, not only to her church but to her home, the school, and the entire community. She will ever be remembered for her unselfishness, for her financial aid wherever needed and for her spiritual guidance to all who came her way.

In her church work she never refused an office whether in her line of duty or not.

When Rev. Omar Daniel read Proverbs 31, verses 10-31, at her funeral service he very accurately described the life of this fine Christian character.

Material memorials are being planned for her; but if it were possible for her to have a parting wish surely it would have been that her co-workers take up her work where she so suddenly left it and follow in her footsteps. That would be a great memorial to her life.

Before her marriage to C. Rowan Prewitt of Tillar, she was Mae Bemis of Prescott. She is survived by her husband; her son, Claude, and two daughters, Maribeth and Velle.—Mrs. J. A. Tillar

HARRIS—Mrs. Lucrecia J. Harris was born September 8, 1874 near Cecil, Franklin County, Arkansas. She spent most of her life in Arkansas. Her husband passed away many years ago and left her with a family of four sons and two daughters to rear. She gave herself to the task with courage and great faith in the goodness of God and His willingness to help her in the undertaking. Her courage and faith were justified for she lived to see all the children grown and living Christian lives and able to take care of themselves. For twelve years she kept the parsonage home for her preacher son and after he married she spent part of her time in the home of a son who teaches in Oklahoma and part of the time in the parsonage again. For some time before she passed away she was in the home of her son, Rev. Verlia Harris, who is pastor of the Methodist Church in Clinton, and it was there that she fell on sleep September 9th, 1951. Her funeral service was held in the Clinton church by Rev. Roy Bagley, pastor of the First Methodist Church in Blytheville, Arkansas, assisted by Rev. Coy E. Whitten, district superintendent of the Searcy District, and Rev. W. A. Lindsey of Leslie. Burial was in the Thorn Cemetery near Greenbrier.

During the long months of her illness she never complained. She bore her affliction with perfect Christian fortitude and patience. She was a devout Christian of the highest order, she loved the Methodist Church and was always interested in the work being done by pastors whom she had known and the churches where she had worshiped. Her simple quiet life created a Christian atmosphere that made every one feel that they had been blessed by fellowship with her. We will not know how richly her life has blessed the world till we meet her in heaven. May the Christian faith and practice of this great soul live on in her children and loved ones, and may each of them love and serve our Lord and Savior as

INDIA TAKES ITS PLACE AMONG THE NATIONS

By ELBERT M. MOFFATT, Lucknow, India

RELIGIOUS prejudice and communalism seem almost gone for the new India: that is one of the major impressions I have in returning after several years' absence.

People of all religions are given equal treatment. A man who belongs to the Congress party may be given preference, and the common complaint is that too often a man is put into a position for which he is not fitted as a reward for having gone to jail under the old regime. There are still many Muslims in India, almost as many as in Pakistan, and they are given the same rights as Hindus. Christians of ability have perhaps a greater chance. This State of Uttar Pradesh (formerly the United Provinces) with a population more than a third that of U.S.A., is presided over by a Parsee governor, while Bombay has a Christian governor.

At Christmas time I attended a gathering of the Festival Association, about 400 Hindus, Muslims, Christians and others gathered to see a Christmas pageant by the choir of one of our churches. The Parsee government presided, a Christian layman explained the meaning of Christmas, and a theosophist presided and testified to his Christian faith. Similar gatherings are held to hear programs put on the time of Hindu and Muslim festivals. It is interesting to know that this Parsee governor and his wife hope to retire soon to California where their son, married to an American, has lived for some years and is an American citizen. On Easter, the choir of our Lal Bagh Church broadcast an Easter service over All India Radio, a service to which people of all faiths in India listen with reverence and appreciation.

But I think that India is trying to become a nation in too short a period. It takes its place in the world councils, especially the United Nations, as one of the largest nations in the world, and one which boasts of its ancient culture and achievements. It takes some prestige from having won its independence from mighty Britain, and it is the home of that great man Mahatma Gandhi. Admitting that all of these things give it a right to play a leading part in the councils of the world, unfortunately it lacks the experience in world politics, so necessary to meet the problems that confront nations today. However, having to take that place, I think that it is succeeding far better than one could have expected. This is due largely to its great leader, Nehru, ably backed by some other good statesman.

Nehru now stands alone of the great trio who brought about the independence of India. Mohandas Gandhi, Vallabhbhai Patel and Jawahar Lal Nehru. He survived the going of both of them, and is today more popular and powerful than ever. Some have said that the reason for not calling for new elections has been the fear that he might

be re-elected as prime minister. Recently he said: "I do not care two-pence as to what happens to me as prime minister of India today or tomorrow. This does not mean that I will retire to the Himalayas. I shall continue to work according to my light, to achieve the objective I have in mind." There is no doubt that when the elections are held he will be elected by a large majority.

The part that India has taken in its attempt to stop the war in Korea



E. M. MOFFATT

is not due so much to the heritage of the pacifism of Gandhi as it is due to the fear of retaliation from communist China or perhaps Russia if she sides with the United States. The safest role is peacemaker. Nehru has no sympathy for communism although once he was greatly intrigued with Russian socialism. He is sternly repressing communism in India. But he does not want to provoke an invasion of India. Neither is Nehru a pacifist, although he said recently: "The absence of peace means war which means the destruction of the world and the future for which all of us have been working." He would settle the future of Kashmir by force of arms if necessary. Urging arbitration for the settlement of Korea, he refuses arbitration as a means of settling the dispute in Kashmir.

The necessity of taking its place as a leader in the world has resulted in India's undertaking all sorts of industrial and social schemes for which it does not have the money. The main work of the President, Rajendra Prasad, has been to lay cornerstones, open new buildings and to start new projects. A drug research institute here in Lucknow is the seventh of eleven national laboratories for promoting investigations into new drugs, especially for the Ayurvedic system of medicine. The building of a great stadium in Delhi and the holding of the Asian games similar to the Olympics, was particularly to promote goodwill between the countries of Asia.

An inquiry is being made into the success of prohibition which is being enforced in several states in India at an expense which costs more than all that is being spent on the hospitals and medical services for those states.

But in the opening of the Indian Commission of the United Nations Educational, Scientific and Cultural Organization, Nehru said: "In the great part of Asia today, the primary want is food, clothing, housing and some healthful conditions and the like. You cannot expect any higher flights of culture where the primary needs are lacking."

Today India realizes its need of industrialization and is subsidizing all sorts of schemes for this. It has many schemes for well-drilling, irrigation, and agricultural development. It has not given up its hope of free compulsory basic education. It is taking over land from the wealthy landowners with compensation and selling to tenants on long-time loans. It recently experimented on a factory for making plastics at a loss of millions of dollars. Its loss of revenue because of ideas of prohibition costs it millions every year. However worthy these all are, they take money and India is finding it hard to balance its budget. Overshadowing all of these plans for improving the conditions of India and helping it to maintain its position as a world leader is the fact that India is very poor, that the great masses are living in worse conditions than before independence, and that in some part of India there are famine conditions. A program for "Grow More Food" has been abandoned after nine years, as costing more than extra food raised. The masses of India still live in their villages, patiently accept what their Karma allows them to have, do not crave the wants that UNESCO would like to fill, and in spite of it all continue to increase the population, already too great for the food it can raise.

What then is the hope for these people? As a Christian missionary I can see only that hope which comes into the villages through the Christian message. One has only to compare the Christian homes set apart in a village to see what a difference has come into those homes through Christ. From such Christian village homes have gone out thousands of young people into every walk of life. The nucleus of our city churches, the staffs of our schools and colleges, the ministry of our church has come from the villages of India which without Christ are unchanging, without hope. Educational, social, economical and industrial plans of government are not in themselves sufficient to improve the condition of the masses of India. The Christian dynamic plus these things is sufficient. India needs America's wheat, but much more she needs the help that the churches of America are giving through their missionary program.

faithfully as did she.

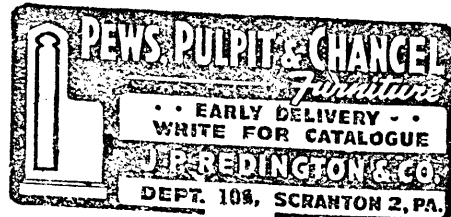
She is survived by four sons, two daughters, four brothers, two grandsons, and twenty-six grand children. Grandsons were pall-bearers at her funeral.

Many of us can truthfully say another good friend has gone.—W. A. Lindsey

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The Sunday School Lesson

By REV. H. O. BOLIN

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HOW SHALL WE KEEP IN TOUCH WITH GOD?

LESSON FOR OCTOBER 14, 1951

READ THE ENTIRE LESSON FROM YOUR BIBLE:
Genesis 27:1-33:17.

GOLDEN TEXT: "Behold, I am with thee, and will keep thee whithersoever thou goest." (Genesis 28:15)

A Look At The Scriptures

The above assigned lesson is pretty long but it is one of the most interesting passages in the Old Testament. When one begins it he can hardly cease until he has completed it.

The passage begins with the story of a family — Isaac, Rebecca and their two sons, Esau and Jacob. According to the custom of the time the older son received considerations that were not open to other children in the family. Esau and Jacob were twins, but in spite of this fact Esau was born a few minutes before Jacob and was therefore considered the older son or firstborn.

Difference Between These Boys

Esau and Jacob, though twin brothers, were as different as it is possible for people to be. At first Esau was the better man of the two. He was frank, open, and honest in his dealings with other members of the family, while Jacob was a deceiver and a schemer. He sought to cheat and take advantage of the others in obtaining the things he desired. As the older son the birthright belonged to Esau. This meant that he would receive a double portion of the inheritance from the father, and that he would also be head of the tribe when the father passed away. In this particular case it meant that the promise of God made to the founder of the tribe, Abraham, would be carried on through the one who received the birthright. In this instance the birthright was more of a spiritual blessing than material. Esau, being a worldly type of person, had no appreciation of its value. He foolishly traded it to Jacob for a mess of pottage. Later, Jacob stole the father's blessing. It was felt that when the father, under inspiration from God, blessed the older son the blessing would be sure to be fulfilled, and in no case could it be recalled. Jacob wanted this blessing to make sure there would be no question about his obtaining the birthright. We recall how he deceived his blind father and cheated his brother with regards to this blessing. One of the bitterest and most pathetic scenes in all history takes place between Isaac and Esau when Esau learns that Jacob has stolen this blessing. Little wonder, under the circumstances, that he determines to later kill his brother.

We sometimes find ourselves wondering why God chose to carry out the promise made to Abraham through Jacob rather than Esau. The reasons are briefly these: It is true that Jacob was a crook, a deceiver—and as his name implies, a supplanter — yet he was far more intelligent than Esau. Esau was a man of the moment. He was a very poor discernor of the relative im-

portance of values. He had no vision whatever of the future. He simply took the cash and let the credit go. He thought more of present physical needs than he did of future spiritual glory. The Bible calls him a profane person. Thinking only of present needs he traded his future for the present.

In the beginning Jacob was a bigger sinner than Esau, but his very sins came from his greater strength of personality. When once dedicated to God he would be able to render far more service than would Esau. He was a wise discernor of the relative importance of values. He was interested in the same things that God was interested in. The only trouble was he used wrong methods in obtaining them.

This brings us to the printed portion of the lesson. Esau was so angry at the treatment he received at the hands of Jacob that he determined to take his life. He felt Isaac would soon die and during the seven days of mourning over his passing he would kill Jacob. Rebecca learned of his plans and on the pretext of assisting Jacob to secure a suitable wife she got Isaac to send him away to her father's house in Haran.

Jacob's Vision

Jacob had gone a day's journey and he came at night to Bethel, a place where Abraham had formerly built an altar. There he spent the night, sleeping on the ground and using a smooth stone for a pillow. During the night he saw a vision of a ladder that reached all the way from earth to heaven. He saw God at the top of the ladder and observed that angels were ascending and descending upon it. God renewed his promise to Jacob. It was the same promise that had originally been given to Abraham.

There are some two or three lessons that come to us from this event. One is the fact that God uses men who are far from perfect, in accomplishing his work. He takes men where they are and does the best he can with them. Another thought—and this is the one that caused the passage to be used as a background for this lesson—is that wherever men may go God is with them. Jacob thought he had left God back at his father's home, but lo, there he was at Bethel. The very name "Bethel" implies the presence of God. Jacob learned that God does not merely visit men on stated occasions but that he is with them always. Jacob also learned that after all heaven and earth are not so far removed from each other. He learned that there is a connection between the two abodes. In John 1:51 we find Christ applying this vision of Jacob to himself. He is the Mediator between God and men. He is the Jacob's ladder that

links heaven and earth together.

This experience at Bethel is said the turning point in Jacob's life. It was comparable to a conversion experience in his life. The experience led him to make a vow. This is the first recorded vow in the Bible. The vow was not too high from the standpoint of unselfishness. It was pretty much of a bargain that Jacob was trying to make with the Lord. The whole matter was on a pretty low plain, but in judging Jacob we must never forget that he did not have the opportunities of knowing religion at the highest and best as we do today.

Importance of Keeping In Touch With God

It is impossible to overemphasize the importance of keeping in touch with God. He is the source of life and power. Man is weak. In facing the problems and issues of life he must have some one stronger than himself to whom he may go and upon whom he may lean when the night is dark and the way is rough and steep. Christ is the Father's only begotten Son. He is one with the Father, but even while he was here in the flesh he constantly leaned upon the Father. He drew his strength from him. Paul realized the importance of keeping in touch with God when he said, "I can do all things through Christ who strengthens me." Christ once told his disciples, "Without me, ye can do nothing." We, therefore, keep in touch with God in order that we might find help in solving the problems of life and strength in rendering helpful service to others.

Jacob obtained much help through the consciousness of the fact that God was with him. He spent twenty long years in the home of his uncle Laban. Many times his uncle deceived and cheated him. His way was hard. He bore up however and kept going in spite of all difficulties. He did so because of the consciousness of the presence of God. It was said of Moses that "He endured as seeing him who is invisible." The same could have been said of Jacob.

Means of Keeping In Touch With God

There are many means of keeping in touch with God. May we note a few of them. The Bible is one of the chief means. It is the story of God's search after man and man's search after God. It tells of people in other ages of the world who kept in touch with God and the power, courage, and joy that came to them through this practice. This proves a source of great inspiration and encouragement to us. The Bible is the light that guides us on our pathway. It is man's way bill from earth to heaven. It guides those who habitually read it into lives of highest joy and usefulness on this earth and gives assurance of a continuation of life beyond the grave. It so reveals God to men that it is possible for them to keep in touch with him.

Christ himself was a great student of the Bible. It was he who said, "Ye search the Scriptures for in them ye think ye have eternal life and they are they which testify of me." When Satan tried to get him to turn the stone into bread he reminded him that it was written that man should not live by bread alone, but by every word that proceedeth out of the mouth of God. These words are found in the Bible. The Bible is to the soul what food is to the body. God is the home of the soul. A habitual study of his

word keeps the soul in constant touch with him.

Yet another means of keeping in touch with God is the study of good literature. The printing press has made books cheap. One has the privilege of rubbing minds with the greatest people of past ages of the world. They lived in constant communion with God. Their example is an inspiration to us, and their thoughts challenge us to greater activity and deeper consecration. More and more we need to make a close study, not only of God's Word, but also of other great books and good literature. Paul was giving Timothy wise advice when he said to him, "Study to show thyself approved unto God a workman that needeth not to be ashamed, rightly dividing the word of truth." Such study, whether it be in the Bible, or in other good literature which has for the most part been inspired by the Bible, is of much help in keeping one in touch with God.

The church is also a great means of keeping one in touch with God. The church is Christianity organized. We sing, "Faith of our fathers living still" and that faith is living still because there is a church to keep it alive. Many people boast of their Christian faith while they ignore the church. They seem to forget that there would be no Christian faith for them to have had it not been for the fact that the church has kept it alive down through the years.

The church is the custodian of the gospel. When the gospel is faithfully preached people are brought in touch with God by it. In speaking of the gospel Paul said, "I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one who believeth." The church also brings people in touch with God through its teaching ministry.

The church furnishes a means of fellowship. As Christians fellowship together they are brought closer to God. Little wonder the poet would sing, "The fellowship of kindred minds is like to that above."

Prayer and meditation are other means of keeping in touch with God. We are living too fast in this age of the world. Someone has said that meditation has become a lost art. This is a terrible loss indeed. The writer of the first Psalm goes on to say that the blessed or happy man is one who meditates in the law of God day and night. Little wonder we are so ignorant of God's will concerning our lives; we spend such little time in meditation. Meditation to the mind is what digestion is to the body. We read and observe and thus gather information into the mind, and then we meditate digest it or assimilate it and adjust it to other known facts of life. Meditation is a very important element in prayer. When God can find a man meditating upon high and holy matters he can lead him and get across his impressions to him.

We have mentioned meditation and prayer together because they belong together. One cannot meditate on God without praying, and one cannot pray without meditating.

Prayer is one of our greatest means of keeping in touch with God. The fact that it is so badly neglected is nothing less than a tragedy. May God help us practice all of these means of keeping in touch with him, realizing that the very essence of Christianity is fellowship with him.