

Arkansas Methodist

— "SERVING TWO HUNDRED
Official!"

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NO. 27

"Services As Usual"

"SERVICES as usual" is an announcement which the church too frequently makes and it is an announcement which too often is descriptive of the services held and the service given.

These are "unusual" times. In this day of revolutionary disorder and international insecurity the business concern that tries to continue "business as usual" will likely go on the rocks. In this hour of humanity's severe testing, any church that attempts to get forward with "services as usual" will not only fail to meet the challenge now confronting it but will find itself discredited in the eyes of those it should be helping.

By this statement we, of course, do not mean that the church should do something spectacular in order to hold the attention of people; "services as usual" would be better than that. In the business world it has been necessary for practically all types of business to make radical adjustments in order to meet the changing needs of people. The spiritual needs of people have changed. There should be an earnest, sincere effort by the church to make any adjustments necessary in order to meet present-day needs of people in the most helpful way.

"Fighting Tanks With Fists"

THE press, in reporting the recent revolutionary disorders in East Germany and especially in East Berlin, stated that the revolting Germans fought the Russian tanks with fists.

While this statement, for the sake of emphasis, may have overstated the difficulties under which the East Berliners made their protests known, it does indicate difficulties that face underground forces in communistic countries when they consider plans for revolt.

At one time Rome was the unquestioned master of the civilized world. Revolution in such a world, however, was much simpler than it is today. When the barbarians from the north swarmed over the Alps and advanced on Rome they were armed with shields, clubs, swords and spears. Even so they were about as well armed as the Roman legions and their superior numbers and courage more than made up the difference between the fighting equipment of the two forces.

Today numbers count for little when an unarmed people face tanks, machine guns and other modern implements of warfare. It is little wonder that the open uprising in East Germany was put down by Russian forces. The surprising thing is that the subjugated people of this area had the courage to stage an open revolt. It is indicative of the desperate condition under which these subjugated people must live when the leaders, at least, risk almost certain death to make their protests known. It is indicative also of the seething unrest among the millions of subjects in the satellite nations of red Russia.

Difficult and dangerous as it is for unarmed people to revolt against their masters who are armed with modern weapons, we may be sure that revolutions will come in increasing numbers in many communist dominated nations. Many of these nations know well the joys of free, independent nationalism. Despite purges and propaganda these one-time free people will be restless and dissatisfied until they breathe the air of freedom again. It has been demonstrated more than once in the world's history that the love of liberty is stronger than the love of life.

Is Consolidation Feasible In Methodism's Rural Churches?

THERE is no one answer to the question asked in the caption of this article. Whether or not given churches in rural areas should be consolidated must be answered in each instance in the light of local conditions and circumstances. Sometimes a survey of the situation plainly indicates a yes or no. Under such circumstances there is, of course, no problem except the possible insistence at times of a small minority who may be for or against consolidation.

In general, however, when the question of consolidation is raised the answer is not so clearly indicated and the problem becomes more complex. There are often differences of opinions among those most directly concerned. These differences at times create delicate, difficult problems



that only wisdom, patience and religion can solve, if existing values are to be conserved.

The matter of consolidating rural churches is not as easy as some seem to believe. We often hear the statement, "Schools are consolidating why not the churches?" The problems involved in consolidation of schools and churches are not parallel problems. Schools are consolidated by democratic processes of law. Here the minority must accept the will of the majority. Not so with churches.

We should remember, also, when schools consolidate, that those most directly affected are children and young people. These more easily and more readily adapt themselves to new surroundings than adults. Adults, who for years have been accustomed to a local worship center, often find it more difficult to transfer loyalties and interests to new centers. In the consolidation of schools, the bus simplifies the matter of transportation for the longer distances involved. In the consolidation of churches, the matter of transportation must be solved by the individuals.

Another handicap in the consolidation of rural churches is found in the fact that practically every rural Methodist church of long standing has nearby a local cemetery. To move the church appears to some to be the abandoning of the cemetery where sentimental ties, of course, are very strong. Nevertheless, there are times when better roads, faster transportation, shifting populations and need for a stronger leadership make consolidation advisable and at times imperative.

As Long As Any People

ONE hundred seventy-seven years ago a small group of leaders in the American Colonies drafted the "Declaration of Independence", a courageous statement which set forth a claim for their people for freedom. These early Americans who made up the Continental Congress of 1776 knew full well the implications of their actions—they would have to support the Declaration of Independence with their lives and against great odds at that. That first Fourth of July marked a historical milestone in man's search for freedom from tyranny.

One hundred seventy-seven years ago geographical factors such as great bodies of water and distances made freedom from tyranny once secured relatively safe. There would be an occasional need for an additional payment in life to preserve freedom, but on the whole America's right to work out her own destiny was not questioned.

But, these one hundred seventy-seven years have seen some tremendous changes take place. Distances have been shortened as means of transportation have been developed. Any place in the world now is just a matter of a few hours where it had been a matter of weeks or months. This obviously has increased the necessity for greater understanding between all nations and groups within nations. The development of the various weapons of destruction has made all the more imperative this need. Weapons and men may now be quickly transported to a distant place so that the actual location of a conflict cannot always be predicted with certainty.

We are suggesting that with the passing of these almost two hundred years since the writing and signing of the Declaration of Independence, the meaning contained therein is just as applicable today as ever—perhaps even more so. The framers of the Declaration of Independence had in mind one particular situation, but the eternal truths upon which the Declaration of Independence were based are as real today as ever. Read again the heart of the Declaration:

"We hold these truths to be self-evident, that all men are created equal, that they are endowed by their Creator with certain inalienable rights, that among these are Life, Liberty and the pursuit of Happiness. That to secure these rights Governments are instituted among men, deriving their just powers from the consent of the governed. That whenever any Form of Government becomes destructive to these ends, it is the Right of the People to alter or to abolish it, and to institute new Government, laying its foundation on such principles and organizing its powers in such form as to them shall seem most likely to effect their safety and happiness."

As long as any people anywhere in the world are suffering from the hands of their own government or from any other government, then the peace of the whole world is at stake. The day has long since passed when an international crisis does not concern the rest of the civilized world. The Declaration of Independence is now to be interpreted on a universal scale with the same self-evident truths applying to all people.

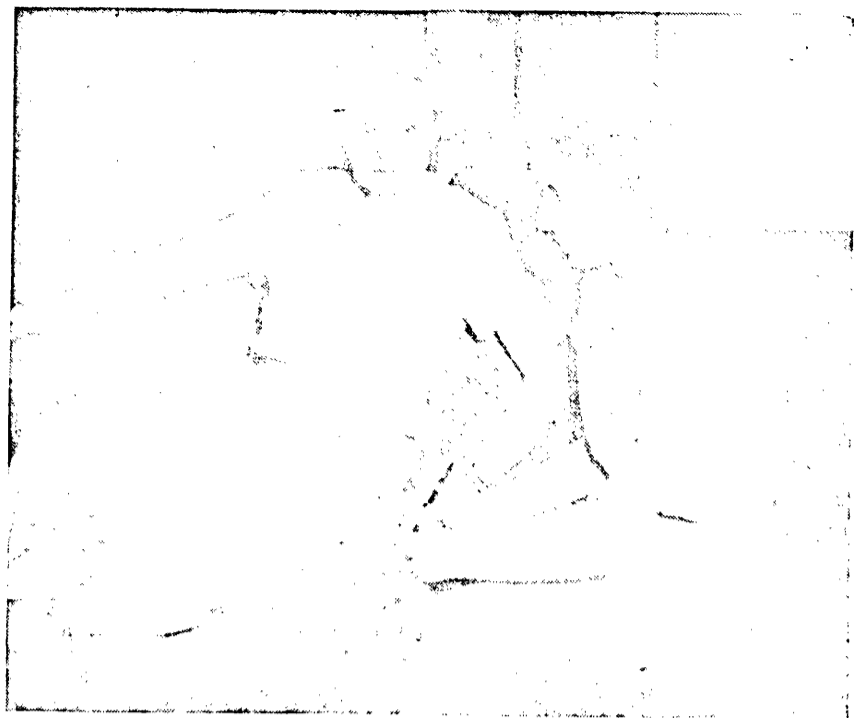
Through the wisdom and vision of our forefathers, we can take fresh hope that those who live under tyrannical governments can not be held forever in subjection. Riots of the past few weeks in certain Communist dominated sections of the world indicate a growing unrest and may be indicative of things to come.

Here within our own country which has flourished and prospered so wonderfully in its
(Continued on page 4)

A Letter To

Miss Nellie Dyer

By GEORGIA DAILY



Miss Nellie Dyer, left, at her home in Conway, with Miss Georgia Daily, writer of this article. Miss Daily is associate director of Methodist Information for this area.

Dear Miss Dyer,

I'd like to tell you about a girl I know.

In the light of recent events the expected procedure, I know, would be for me to tell her about you. But she already knows all about you. And I think you'd like to know about her.

Her name is Peggy Billings, and she's 23 years old. That's two years younger than you were the first time you went to Korea. She's in Korea now, in Pusan.

You and Peggy have some things in common. Both of you decided at the age of 12 that you'd be missionaries; you kept this goal before you as you finished high school; you went to Scarritt College in Nashville for specialized training; then you each went to Korea, you in 1927, Peggy in 1952, both under the sponsorship of the Woman's Division of the Methodist Board of Missions. Peggy was getting ready to go to Scarritt that summer in 1950 when the North Korean Communists entered Kaesung, where you were teaching in a girls' school, and took you prisoner.

From the time she made her decision, that year when she was 12, Peggy Billings heard of and admired women like you, but there is small chance that she met you during that time. Arkansas isn't so far from Mississippi, where she lived, but you were in the United States only four of the past 26 years.

Perhaps the first time she heard your name was when you were interned during World War II, in the Philippines, where you had been serving, and perhaps she rejoiced with the rest of Methodism when you were freed in February, 1945.

The prayers and concern of Peggy and the other students at Scarritt, of the Woman's Society members here in Arkansas, of Christians all over the world, were with you soon after they learned you were again a prisoner. They would have shared your disappointment when your captors discovered and kept your last treasured possession, the life membership pin given you by a North Arkansas Woman's Society through arrangement with a college friend from Batesville; shared your suffering during the long cold winter when there was scarcity of clothing, scarcity of food, and the torment of the imprisoned; marveled at your perseverance during the Death March, when your faith and physical strength kept the others going, so that although 99 American soldiers and two civilian women died, the rest endured.

You don't say it, but those to whom you have told your story know how you must have given of yourself to aid the stragglers, carry the weak, enduring at the same time the harassment of that brutal major, "The Tiger," who held you responsible for the entire party. The implications were there when you said, "I am strong; I could have got along all right alone."

And as they prayed for you, through the long

three years when there was no word of you, so they shared your joy, and that of your mother who never lost hope, when word came in May of this year that you were being released.

You would find Peggy's work in some respects, perhaps, comparable to yours when you first went to Korea. You taught English and some Bible then. Her work, however, is more like that you did during your second term, when you spent the last few months in Seoul, doing temporary work in a settlement while the missionary from there was on furlough.

After Peggy has been on the field for a time, she may find herself, as you did, working with the children of those small Koreans she is serving now. That was after the war, after your imprisonment in Manila, when you returned to your beloved Korea and your former pupils brought their 12-year-old daughters to you, for entrance in the school. It was then, too, that you found Sunny Kim, in whom you had been interested for many years, a teacher herself, having done graduate work at Ewha College. (Editor's Note: Miss Dyer visited Miss Kim in Nashville on her return home in May. Miss Kim is doing graduate work at Vanderbilt University.)

Peggy, too, is a teacher at Ewha. She hasn't had much training for that, but you know how it sometimes becomes necessary to fill in with limited experience.

"I have two classes a week in Social Group Work at Ewha Women's University," Peggy wrote. "My teachers at Scarritt would probably shudder if they knew, but it's something that very definitely needs to be done. The rest of the time I just fit in as best I can in the other work. One day I even found myself giving small pox vaccinations when a neighborhood child died of the dread disease and we were afraid of an epidemic lest we vaccinate all the neighborhood children."

With Peggy in Pusan is a neighbor of yours from Conway, Miss Mary Mitchell. On April 1 they dedicated the Pusan Christian Community Center, and since that time have increased the program until now they have "a kindergarten, a well-baby clinic, milk station, pre-natal clinic, literacy classes, week day religious education classes, Sunday School, sewing groups, boys club, English club, English chorus and audio-visual aid program."

I thought you might like to know all this, Miss Dyer. You already know that the principal of your school is making plans to reopen in the south, and the work is being restored in other centers. To know that Peggy and Mary and the others are trying to carry on for you, to know that they'd receive encouragement from the words whispered furtively to you by a Christian in North Korea, where the church is still alive but not flourishing, "We must keep on believing in our hearts."

Add Peggy's words to yours, Miss Dyer,

when you have regained your strength and begin your speaking engagements:

"We are able only to skim surfaces, it seems. If one looks too closely at the inadequate way in which one works and the enormity of opportunities yet untouched, it is easy to be discouraged. One could give full time to relief distribution; one could give full time to the preparation of Christian literature; one could give full time to any facet of the work. It is an undeniable fact that the number of missionaries is sadly inadequate and many are overworked. We must have more missionaries! If there is anything you know that you can do about this, I implore you to do it. Perhaps you yourself have felt a call to missions. Don't be afraid to come. The reward of service is a happy heart and the peace of a life which has a purpose. There are doubts, of course. Sometimes I wonder why I am here. Home is more comfortable. I think, 'Maybe I won't come back.'

"But then I go to my classes at Ewha and look into the faces of my students, sitting on crude wooden benches on a dirt floor that turns to mud when it rains. I look . . . and I know I'll help them find a better way. I look . . . and I know I'll come back. I watch the tears course down the face of a mother whose child we just saw die. I watch . . . and I know I'll come back.

"A firm faith in the eternal wisdom of God will alone give us victory and peace. Because of such a faith, there can be radiant joy in the midst of suffering and hope in the midst of the soul's darkest night."

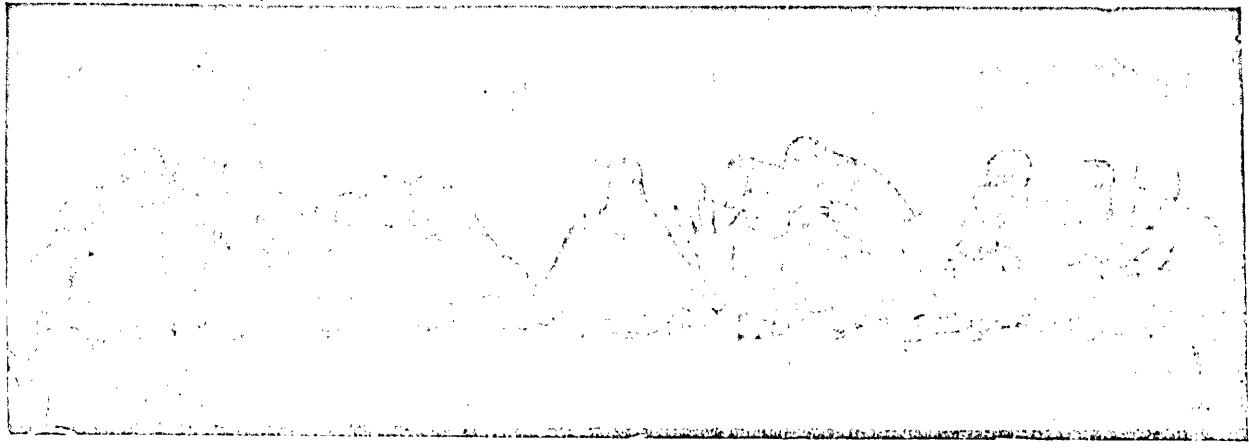
I thought you'd like to know about Peggy Billings, Miss Dyer. If it turns out that you don't go back this time, you'll feel better knowing that Peggy and Mary and the others are there. To them you have personified "joy in the midst of suffering and hope in the midst of the soul's darkest night."

With strength from your example, they will carry on in Korea, in the name of Christ.

JAPANESE BRAILLE BIBLE DICTIONARY

A Braille Bible dictionary will be published during the present year for the 10,000 blind in Japan by the Blind Evangelism Council of Japan. This is a Christian group chiefly concerned with the evangelization of the blind in Japan. At a conference at the Helen Keller Memorial Building in Tokyo on April 17, the council also plans for the publishing of two Christian monthly magazines in the Japanese language in Braille. The united Church of Christ in Japan is the chief factor in promoting this type of Christian work among the blind in Japan. A children's hymnal for the blind is also being made possible in Japanese by contributions of Japanese Sunday school children.

Another "Upper Room" In Hongkong



By BISHOP RALPH A. WARD, Hongkong, China

It was in Hongkong. The room was on the fifth (top) floor of a hotel. The time was late afternoon of May 21, 1953. That was Whitsunday—the anniversary of Pentecost. It was also the anniversary of the experience of John Wesley at Aldersgate when his "heart was strangely warmed,"—the experience which has been called the beginning of Methodism.

The room was set with round Chinese dining tables since ordinarily it was a place for refreshments. Outside of one wall was a balcony. Beyond the balcony in the foreground was a part of Hongkong City which has been developed in recent years largely by refugees from the mainland of China. It is called "North Point" or "Little Shanghai".

For two miles beyond stretched part of Hongkong harbor, one of the most beautiful in the world. Ten miles distant towered mountains 2,000, 3,000 and more feet high. One to the right was diffusely covered with white clouds which looked almost like snow. Otherwise the marvellous panorama was in beautiful sunshine.

There was a piano on the little orchestra stage. Each person present had a mimeographed Chinese version of great universal hymns of the church, beginning with "The Church's One Foundation is Jesus Christ Her Lord". A Chinese Methodist lady from Foochow played with a firm touch. Another Chinese young lady, formerly member of one of our Methodist churches in Shanghai, sang a solo. Our Methodist pastor, Dr. Timothy Chow, presided.

Invitations to the meeting had been sent to only a limited number. About 50-51 to be exact—were present. Dr. Chow gave the message of Pentecost. Then he offered four or five questions for consideration. The discussion was spirited. All of it had to do with the founding of a new Methodist church in Hongkong, particularly to serve refugees from the mainland of China.

The economy of Hongkong has never been such as to warrant over 750,000 people. Over a million and a half more than that number have come to Hongkong in recent years, not because there was an expansion of business with new jobs as hundreds of thousands flocked to Detroit in other years when the automobile industry expanded, but because conditions on the mainland of China had changed and they wanted to be in the Free World. Hongkong was the only place to which they could go.

Our Methodist Church has decided that it should do something for Chinese Methodist refugees in Hongkong and with them and people of other churches help serve the vast human needs in this very-crowded city whose problems are not simply for Hongkong but are measurably an obligation of the Free World. Those problems are similar to obligations on the Western side of the Iron Curtain in Europe to which hundreds of thousands of refugees have fled.

It was only about three months since Dr. Chow had come to Hongkong. He had just concluded upwards of four years in America after receiving the degree of Bachelor of Arts and Bachelor of Divinity in China where he also had pastoral experience for a decade. During the closing months of his stay in the United States he was Associate Pastor of our Methodist Church in Quincy, Florida. He left his American Christian friends in Quincy with a friendliness and devotion which grew out of their acquaintance. That he might be with them for a last

farewell event, they provided his ticket by plane so that he could catch his schedule steamer on the Pacific Coast for Hongkong.

Dr. Chow had never before been in Hongkong. So far as he then was aware, he knew only four people among the two and one-half million in the Colony. Rapidly he has become acquainted. He is invited often to preach or otherwise speak to an increasing range of congregations and audiences. Methodist group gatherings and committee meetings have been held with quiet development of fellowship and to extend our Methodist work. Dr. and Mrs. S. R. Anderson who gave decades of fine service at Moore Memorial Church, Shanghai, and otherwise in the East China Conference, have been in Hongkong for two years. They have a wealth of friendships here which is a fine asset for our Methodist work and have already rendered significant service to Chinese friends from the mainland.

The gathering on May 24 was to take the next step in projecting a new Methodist church. Chinese were there from regions of at least four Methodist Conferences in China. Some were the adult children of former Methodist pastors. There were two children of Chinese Methodist bishops. Another Chinese layman—a Methodist—had been a volunteer evangelist during college years and served for over two decades as chairman of the Board of Managers of the interdenominational University of Nanking.

At one table sat a Chinese who was baptized and taken into the Methodist Episcopal Church in Chicago thirty years ago. At another sat a teacher in one of Hongkong's schools who graduated from a college in America in 1919. His father was an esteemed senior pastor in the Foochow Conference when I first went to China ten years earlier. At another table was a young businessman whom I baptized shortly before Christmas last year. Privately—and he would gladly say it publicly if occasion arose—he said that he had been led to the Christian life and an open confession of faith by the Christian conduct of his wife. At another table was a Chinese nurse who received post-graduate training in our Methodist Bethesda Hospital in Cincinnati, Ohio. She was nurse on the hospital ward in which I spent five months while a civilian war prisoner of the Japanese. There was a man of middle age who studied in one of our Methodist schools in China more than twenty years ago. He had gone into business, soon finding it necessary to support not only his own family but the family of a deceased brother. Formerly he was a liberal friend of the church. Now his money is gone—all left in China. There were young men and women still in college. At least one of the ablest teachers present had been in America on a Crusade Scholarship shortly after the Second World War. One of the men has a good position with a leading British firm of solicitors. His most cherished avocation is to train church choirs.

At least four different Chinese languages were the home-languages of members of the group. Dr. Chow preaches with facility in two Chinese languages and in English. His brief opening sermon was in the national language of China—Mandarin. One of the questions on the agenda concerned the language which should be the medium for worship services of the new

church. There was unanimous opinion that it should be the national Chinese language.

Where should the new church be located and where should services be held before a church building could be acquired? Immediately a Chinese home was offered. There was earnest call to begin regular services in not one, but more than one private home as was so often the case in other parts of the world during the generations when new Methodist Societies were being developed. Hongkong is divided about equally between Hongkong City and Kowloon, just across the harbor. In which of the two cities should the new church be developed? People urged that the church should be not one, but two, and the two might well be developed simultaneously, one in Hongkong and the other in Kowloon.

The Rev. J. E. Sandbach, superintendent of the local district of the British Methodist Church, like the four other non-Chinese present, was not scheduled to take part in the program. But at a suitable time he was introduced by Pastor Chow and gave fullest welcome in behalf of Hongkong Methodists of British background. He pointed out that this meeting was in an Upper Room. Our view of sea and mountains added a sense of perspective. We were together on the anniversary of Pentecost and on the birthday of Methodism in the heart of John Wesley 215 years ago.

It was a specially fitting day on which to launch a new Methodist church. There were fine human potentialities in that group. There was evident a consciousness of the meanings of Pentecost for their lives and the life of the new Methodist church in Hongkong.

REPORT EAST GERMAN CHURCHES JAMMED

BERLIN —(RNS)— East German churches have been jammed to overflowing since the lifting of the Communists' siege of religious life.

In many cases, it is reported here, hundreds of believers have gathered outside the crowded churches during services.

Communist authorities permitted the holding of services even in those districts where martial law had been imposed, banning gatherings of more than three persons.

At Reutlingen in West Germany, Bishop Otto Dibelius of Berlin, head of the Evangelical Church in Germany, said the Church in the Soviet Zone had come through the anti-Church campaign "stronger than ever before."

"Despite the great distress and afflictions," he said, "the loyalty and faith of the believers and the Church proved unshakeable."

Bishop Dibelius praised especially the firmness of Evangelical youth, who, he said, had frustrated all attempts to destroy the Church.

HYMNALS GO TO LEPER COLONY, OKINAWA

The Christian Hymnal Committee in Japan has recently sent fifty copies of the Japanese Hymnal to the government leper colony, Airakuen, in Okinawa. Among the 1,200 lepers in this colony a total of at least five hundred are Christians. Many made new starts in the Christian life as result of Dr. E. Stanley Jones' recent evangelistic visit in the Ryukyu Islands.

NEWS AND NOTES ABOUT FACTS AND FOLKS

BASIL F. BARKER has been elected chairman of the Official Board of the First Methodist Church, Fort Smith, for 1953-54.

GOLDEN F. MOORE of Rt. 1, Ward, Arkansas, writes that he has open dates for evangelistic singing in meetings until September 1. He may be reached at the above address.

REV. HERSTON R. HOLLAND, new pastor at Henderson Church, Little Rock, and his family, were honored with a reception on June 17 in the home of Mr. and Mrs. Loyd Griffin. A large crowd was present for the occasion.

PLANS are being made for a celebration next year of the 300th anniversary of Protestantism in Brooklyn, N. Y. On February 9, 1654, the First Dutch Reformed Church was founded in Brooklyn.

MRS. DALE HINKLE was director of the Vacation School which was held at the Central Methodist Church, Fayetteville, closing on Friday, June 26. One hundred ten children were enrolled.

MRS. GLENN G. HAYS of Ransom, Kansas, vice-president-at-large, was elected president of the National Women's Christian Union at the seventy-ninth annual convention which met in Seattle, Washington, June 12-14.

REV. VAN W. HARRELL, pastor of the First Methodist Church, Malvern, has announced that during the summer months there will be two identical morning worship services at the church. The early service will begin at 8:30 a.m. and the second service at 10:50 a.m.

REV. LESTER W. FINLEY, JR., missionary on furlough from India, was guest preacher at the First Methodist Church, Jonesboro, on Sunday morning, June 28. Mr. Finley's work in India is supported by the First Methodist Church of Jonesboro.

THE MORROW METHODIST CHURCH in the Fayetteville District was dedicated on Monday evening, June 15, by Bishop Paul E. Martin assisted by the pastor, Rev. W. W. Pennell; Rev. W. F. Cooley, district superintendent of the Forrest City District and Rev. E. B. Williams, district superintendent of the Jonesboro District. A fellowship supper was served after which Bishop Martin preached and dedicated the building.

A RECEPTION in honor of Rev. and Mrs. Harry A. Weed and daughter was sponsored by the Woman's Society of Christian Service in Fellowship Hall of Scott Street Methodist Church, Little Rock, on Wednesday evening, June 24. Mrs. Weed and daughter were presented with corsages and Mr. and Mrs. Weed with a ceramic Bible with the Lord's Prayer inscribed on it. Mr. Weed was recently transferred to the Little Rock Conference and assigned to Scott Street Church.

THE DAILY VACATION SCHOOL at Scott Street Methodist Church, Little Rock, ended Sunday night, June 14, with a display of hand-crafts and a program given by the children. Under the leadership of Mrs. J. H. Monday, assisted by several workers, the school attracted a large group of children, many of whom received certificates. The pastor, Rev. J. E. Cooper, concluded the program with a short talk, following which the congregation retired to Fellowship Hall for a going away party given in honor of Mr. and Mrs. Cooper, who after two years at Scott Street, were transferred to the First Methodist Church at Nevada, Missouri.

AT least a million blind men and women in India could be made to see again by simple surgical removal of cataracts, says an American missionary surgeon, Dr. Victor Rambo, head of the ophthalmology department at Vellore Medical College in Madras, India. He and his team perform 3,000 cataract operations each year, but "it should be 10,000 a year," he says. And Dr. Reeve H. Betts, head of Vellore College's department of thoracic surgery, estimates that tuberculosis causes an estimated 500,000 deaths a year in

India, and with the exception of malaria is India's leading cause of disability and death. To meet this situation his department currently is training four Indian doctors in surgery of the heart and lungs.

MRS. MARK VAUGHT, age 37, wife of Rev. Mark Vaught of Stuttgart, passed away in a Stuttgart hospital on Wednesday, June 17. Besides her husband, she is survived by her mother, Mrs. Roy Smith of Keo, a son, John Mark Vaught, a daughter, Betty Carol Vaught, and a brother, Roy H. Smith of Pine Bluff. Funeral services were held at the First Methodist Church in Stuttgart by Rev. A. C. Carraway and Rev. Ralph Clayton. Burial was in Rose-lawn Cemetery in Little Rock.

REV. AND MRS. S. B. WILFORD and children, Ned, Don and Ann, were honored with a reception in the parlor of the church on Wednesday evening, June 17, upon their return to Paragould First Church for another year. Sharing honors with them were Rev. A. N. Storey, district superintendent of the Paragould District, who was returned for his sixth year, and Mrs. Storey. The Wilfords were given an original poem of welcome and a generous check from the Woman's Society of Christian Service and the Wesleyan Service Guild, with which they bought porch furniture.

MORE than 39 tons of canned foods are being rushed by Church World Service to Germany and Lebanon to meet emergency needs in the two countries. The canned goods, which include meats, vegetables, fruits and baby foods, were made available by the Heinz Company, and processed in the Church World Service Center in New Windsor, Maryland. Fifty per cent of the goods will be sped to Europe to help feed refugees streaming into Berlin from the Soviet Zone. The 46,706 refugees who have arrived in the American sector of Berlin since March have brought on an unprecedented feeding problem. The Lebanon shipment will be distributed among the most needy of 900,000 refugees in the Near East. Baby foods are particularly wanted in this area since there are approximately 37,800 births annually among the Near East refugees. The shipment, donated as 500 cases each in behalf of the Presbyterian, Episcopal, Methodist and Baptist Churches, has a total value estimated at \$15,724.

SYMBOL OF WORLD METHODIST UNITY—AMERICAN CO-OPERATION AT WESLEY'S CHAPEL, LONDON

John Wesley claimed the whole world for his parish and history has justified his claim, for Methodism is now established in nearly every nation. Her millions of members are gathered from many nations and races. The living symbol of this international fellowship, the outward and visible sign of its unity, is Wesley's Chapel, City Road, London, the Parish Church of World Methodism. Its position which history has secured has now been affirmed in our generation by the action of Bishops Corson, Moore and Oxnam in becoming Vice-Presidents of the Friends of Wesley's Chapel alongside British Methodist leaders like Drs. W. S. Sangster, Harold Roberts and Benson Perkins.

Originally built by John Wesley in 1778 to become the center of Methodist worship and tradition in London, it is now becoming the Cathedral of the Methodist world. Its resident Pastor, the Reverend Ronald V. Spivey, forged new links of fellowship when he spoke about Wesley's Chapel to seven Methodist Conferences in America last summer. One result of his visit is that many American Methodists have desired some link with their Mother Church and have wanted some share in its preservation.

The Minister and members of Wesley's Chapel have embarked on the great task of maintaining there a worthy international center. Outstanding Methodist preachers of many nations speak the living message of to-day from Wesley's own pulpit. No Methodist visitor to London considers his trip complete without a visit to this Cathedral of Methodism and one of the richest experiences imaginable is to share in the worship

NO PAPER NEXT WEEK

Instead of omitting the issue of the week of July 4 we will, this year, omit the issue of July 9. So that our readers will not miss a Sunday School lesson, we are carrying the lessons for July 12 and July 19 in this issue.

NEWS IN THE WORLD OF RELIGION

Fugitives from the Soviet Zone of Berlin are receiving spiritual solace at a newly-inaugurated refugee welfare center in the Marienfelde quarter of the city. The "House of the Open Door," maintained by the World Council of Churches, is situated next to the emergency reception camp for refugees. Buildings for the ecumenical center were donated by the Swedish Relief Committee for German children, and administration of the venture is under the Relief Organization of the Evangelical Church in Germany.

BETHEL CHURCH SELECTED AS RURAL CHURCH OF THE YEAR IN LOUISIANA

Bethel Methodist Church in Logansport has been selected as the Rural Church of the Year in Louisiana. The announcement was made Friday, June 19, by Emory University in Atlanta, co-sponsor with the Sears, Roebuck Foundation of the Town and Country Development program which covers communities of less than 5000 population.

The church will receive a \$500 cash award and will be one of the thirteen state winners to be considered for the annual Southwide award for rural churches in July.

AS LONG AS ANY PEOPLE

(Continued from page 1)

experience of independence, we must move even further as experience best dictates to insure greater freedom and equal rights to all groups within our land. As long as a single group within our border is denied rights and privileges enjoyed by others, then everybody's freedom is endangered, provided of course that these groups are seeking only that which is in keeping with the national and international welfare.

Reread the Declaration of Independence on July 4 and thank Almighty God for the rich spiritual and national heritage which has been delivered to you. May it never be trampled upon and may it be extended to all the people in the world who desire it.

of John Wesley's own chapel. The Sunday morning Order of Service is almost exactly the same as that which the Founder of Methodism conducted two centuries ago. To share a service there is to step into history, and to become a contributing "Friend of Wesley's Chapel" is actively to keep history alive to-day.

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ALLIES WE DO NOT SEE

It is not a pleasant feeling to know that we are being watched by persons we cannot see. During recent years I have been in four countries ruled by dictators. In those lands we were pretty sure that our movements were observed by secret police. We did not like it.

In fact, most of us do not like to be exposed too much to the eyes of the curious, though they be not hostile. Refined persons have modesty.

On the other hand, while we dislike to be watched by the hostile and the curious, there are times when we crave to have friendly eyes upon us. The little boy, when he is learning to turn somersaults, cries, "Look, daddy" and he does it better when father's encouraging gaze is on him. The little girl, tossing feverishly on her bed, can go to sleep better when she knows that mother is sitting near enough to watch over her.

And how about adults? I think of a school teacher whose father died when she was three. Growing up in a family circle dominated by older step-sisters, she was deprived of normal parental love. Somewhat starved for affection, she married a man who turned out to be a rotter. After being supported by her for some years, he ran away with another woman. And now this teacher tries bravely to keep up her spirits during the day for the sake of her pupils. But after hours she finds the loneliness of her four walls almost unbearable. Although we like the privacy which shelters us from prying eyes, we also long for kindly and sympathetic eyes to save us from our loneliness.

Today when so much is being thought and said about spies and secret police and the hostile eyes which are watching us, let us think about the fellowship of our albes, until we come to realize how many more we have than we can see. It will help our own spirits. It will make for better brotherhood.

After the famous British surgeon, Lord Moynihan, had performed a delicate operation before a group of fellow surgeons, he was asked how he could do what he did with such a crowd around him. "Well," he said, "it's like this, there are just three persons in the room when I operate — the patient and I." "Three?" said the questioner, "but that is only two. Who is the other?" The surgeon answered, "God." Yes, God is our unseen ally.

As I write this I am flying from Eugene, Oregon, to San Francisco. I have just given a commencement address at a great university. It is my wedding anniversary. As I spoke to the seven thousand commencement guests, I felt the presence of my wife twenty-five hundred miles away. She has been my unseen ally on countless similar occasions.

Yet there are still more unseen allies. Does it sound silly and superstitious to talk about angels? Of course, we might ask whether it should seem to us any more improbable to say that there are invisible angelic messengers in the air than it would have seemed to our grandfathers to be told that there are ether waves which would make it possible to carry our voices by radio and our faces by television through walls and across continents. When we think how full the air is of mysterious radioactive powers, we should be a bit loath to deny the possibility of invisible spiritual presences around us.

Whether we believe it or not, the Scripture asserts that "we are compassed about with a great cloud of witnesses" — those persons of faith whose bodies have left the earth but whose spirits still form an invisible fellowship. I am not very mystical and I hope I am not sentimental. But I feel that the mother who watched over me in my infancy, who went with me in spirit when I left home for school is still with me at certain moments when my mind is properly in tune.

According to the records, my mother has been gone almost thirty years. But I am pretty sure she has been my "guardian angel" many, many times.

Let's think about our "guardian angels" until they help to bring out what Lincoln called the "better angels of our nature."

METHODISTS GIVE BOOKS FOR ALASKA

Methodists in Juneau, Alaska, requested books for the local library from Methodists in the States and more than 400 new volumes are now available. The Rev. Fred McGinnis, pastor, says this has been a "vital contribution to the life of this community as the religious section of the library was limited before".

The book contributions were a result of a notice sponsored by the church's community and World Service Commission. Community improvement is one of the main objectives of the Methodist church in the capital city of Alaska.

"If men and women are influenced by the implications of the gospel in this Territorial heart," Mr. McGinnis says of Juneau, "then that Christian influence can be felt all over the land."

Work of the church in Juneau has been impeded by the rapid turn-over in population. A projected \$60,000,000 pulp development is expected to double the population.

Although the minister reports that the actual program of the church in Alaska differs little from the work of the church in the States, "the social and economic framework within which

it works is very different. Here in Juneau we endeavor to make Christ's way known in the impact upon all life."

FACTORY WHISTLES TO ROUSE MINISTERS

A minister-in-industry program, offered at Boston University School of Theology this summer provides ten weeks of daily work experience during the days and classes in the evenings.

Jobs in Boston shops and factories have been arranged for the 35 ministers and theological students who are enrolled.

Guest lecturers at the evening sessions will include leaders of labor, finance and management as well as university professors.

The program director is the Rev. Emerson W. Smith, the Industrial Relations chaplain supported by the four conferences of the Boston Area.

FEDERATION ELECTS OFFICERS; WILL LEAVE N. Y. BUILDING

Decisions made at a national membership meeting of the Methodist Federation for Social

"SO GREAT A TREASURE"

By DR. MALDWIN L. EDWARDS

(Excerpts of an address by the Rev. Dr. Maldwyn L. Edwards of Birmingham, England, given Sunday, June 28, at a mass rally of 5,000 lay and clerical delegates from across the country, and several thousand Philadelphia area Methodists, held at Franklin Field as the climax of the three-day World Methodist Convocation on Evangelism and to commemorate the 250th birthday anniversary of John Wesley, British founder of Methodism. Dr. Edwards is minister of the Central Hall mission in Birmingham, and one of four eminent British Methodists on the convocation program.)

JOHN Wesley was a greedy reader of every important book that came out in his day. It was natural, therefore, that he should eagerly pounce upon the letters of Benjamin Franklin dealing with his discoveries in electricity. He was struck by the fact that lightning is electricity and that it could be attracted down to earth.

But Wesley was not desirous only of bringing down lightning from heaven. There was another sort of heavenly fire that throughout his life he longed to use for the service of men.

He lived in an age which was quite content to leave God where He was. It was therefore an age without warmth or light or fire. That wasn't good enough for John Wesley. He desired passionately to link heaven and earth—to bring down the fire.

Until 1738 he was without an answer. He thought perhaps by prayer, self-discipline and fasting he could scale the heights of heaven. But no ladder was big enough. On May 24, 1738, he was still a lonely, unsatisfied seeker without light or warmth or fire. Then came the moment which changed history. The seeker became a finder. His heart was strangely warmed, and if his heart caught fire, his mind received light, and his feet found true direction. Because of that discovery we are here today.

What was the secret which changed Wesley from an earnest, self-tortured, ineffective clergyman into an evangelist who made the world his parish? It was something he found at the very heart of the

Christian faith. He discovered the nature of grace.

Think of the highest height your mind can reach and see Christ in the heavenlies, on an equality with God. Then think of the lowest depth to which your mind can sink—a man nailed on a cross between two thieves. The distance between those points measures the dimensions of God's grace. He gave Himself . . . that is why, in Martin Luther's words, His victory was over sin and death and the devil. Not through any merit of ours but in His grace we are pardoned, healed, restored, and forgiven. The nature of grace is therefore to give.

When like John Wesley this central truth of the faith hits us with full force, then like him we harness the lightning of heaven. We are more than conquerors. We are new creatures.

Isn't this what the world wants—the lightning from heaven? We have harnessed the forces of nature in a way Benjamin Franklin never dreamt; but we still have broken homes, corruption in society, antagonism in the world of nations. We need God's grace for our enabling.

Aren't we all too often divided creatures: sometimes strong and sometimes weak; sometimes fearful, sometimes confident; sometimes bad and sometimes good. We don't need more psychiatry, more moral uplift. We need grace.

Salvation Army Official, Former Gang Leader, Dies

Brigadier William Lord of the Salvation Army died in London at the age of 87. As a lad of 17, he had led a gang of London toughs who heckled meetings conducted by Salvation Army founder Gen. William Booth. Converted later, he applied to General Booth for membership in the Salvation Army but was told that a physical examination indicated he had only two years to live and it would not be worth while for him to join. The youth persisted in his aim, however, and lived to become one of the oldest officers of the Salvation Army. Brigadier Lord was the father of Herbert A. Lord, Salvation Army Commissioner for Korea, who recently returned to London after being released from internment in North Korea.

Action (unofficial) held in Palos Park, Ill., June 1-3 will result in closing the New York office, occupied by the Federation for more than forty years.

This will comply with a request made a year ago by the General Conference of The Methodist Church that this organization vacate the Methodist Building as one means of helping to avoid the impression that its statements on social and political matters represent the denomination's official attitude.

Action on a request that the Federation eliminate the word "Methodist" from its name for the same reason does not appear to be in immediate prospect. An earlier mail ballot on the subject of name change failed to receive approval on two-thirds of the ballots returned.

The recent meeting, however, recommended a mail ballot which, while ignoring the General Conference request, would, if supported, change the name to Methodist Fellowship for Social Action.

A new plan of leadership, eliminating the present executive secretariat, calls for four secretaries.

The Outreach Of Methodist Ecumenicity

By BISHOP IVAN LEE HOLT

EXCERPTS from an address by Bishop Ivan Lee Holt of St. Louis, president of the World Methodist Council and resident bishop of the Missouri Area of The Methodist Church, given Friday, June 26, at The Methodist Church's World Evangelism Convocation in Convention Hall, Philadelphia.

Text: Isaiah 52:10. "All the ends of the world shall see the salvation of our God."

IT was a lovely afternoon in January as we drove along a country road in Burma approaching the city of Rangoon. The sun was setting behind the city and its rays were touching the golden spire of the Buddhist Temple which at any hour of the day dominates the city. The gold shone like the sun itself and I was reminded of the words of a Burmese official, "The strongest barrier to the spread of Communism in Burma is the survival of interest in Buddhism; religion alone can halt the advance of Communism." The golden spire gleaming in the setting sun was a symbol of religion—there it was, a spire on the rim of a troubled world.

As we came closer to the city we saw clouds of smoke, which increased in blackness and size—the black mass lighted up occasionally with tongues of flame. There was a great fire and it was evidently near the Methodist School where we were staying. When we in great anxiety reached the gate of our compound we found that the raging fire was only four blocks away. There were 2000 houses built of bamboo and mats, a government housing project for refugees who had fled into the city to escape communist raids. The water main broke, but no water could have stayed that fire fed by flimsy bamboo and mats. Within a few hours 12,000 people were homeless, and a dozen had lost their lives as they rushed into the flames to save the few things they owned. Before the hour of ten the whole section was a mass of ashes and embers, and the hearts of all who beheld it were filled with sorrow and sympathy for people who had fled their homes in the country to find refuge in the city. The stark tragedy was overwhelming! Over against the night sky and beyond

the scene of the tragedy was the golden tower and spire of the Buddhist Temple—a spire on the rim of a world of tragedy! What a picture of the world in which we live!

I. *The stark tragedy!* Not far from the border of Burma is the little kingdom of Laos. The Communists who have been fighting the French in Indo-China are standing today before the capital city of that kingdom. With Laos in their hands will they sweep on to Burma and Malay and Thailand? Has all the talk of peace in Korea been a screen to hide this movement? A geographer fifty years ago gave an address on, "The Geographical Pivot of History." He referred to three islands—the land mass of the Americas, the land mass of Asia and Europe, the British Isles—as the centers from which would move powerful forces. What would happen if one power came into control of the great land mass of Asia and Europe? Were that geographer speaking today he could include a fourth island, the continent of Africa, and perhaps a fifth, the island of Australia. In Africa the blacks outnumber the whites 10 to 1 or 20 to 1, and everywhere they are seeking a recognition of their rights which is not likely to stop short of control. Bitter is the struggle there!

Then one is aware of the poverty and suffering of human beings everywhere! We saw it in the refugee camps in Arab lands! We saw it in the streets of Indian villages and cities! We saw it in the crowded sections of Hong Kong! Starving men, and starving women, and more pitiful still, starving children. To these masses of starving peoples Communism is throwing a life-line. The heartland is the land mass of Asia and Europe. Will it find an ally in the Island of Africa? Will it find supporters among these starving millions? Will it control more than half of the world's land and more than half of the world's people?

II. *The spires.* As over against that threat to the world is a league of democracies we call the Free World, and in the leadership of that Free World is our country. Only a few days ago the President in a great speech emphasized again our idealistic hopes. He pleaded for a new world, a world in which those who have will share with those who have not, a world in which we



would spend on food and comforts for the hungry what we now spend for instruments of destruction. Winston Churchill in commenting on it called it a cooling breeze blowing over the world's inflamed areas. It was an echo of Woodrow Wilson's plea for a League of Nations, an extension of the Marshall Plan and its great concepts, an implementation of the Kellogg-Briand Pact to outlaw war. In a recent book on, "The American Road to World Peace", Sir Alfred Zimmern says Europe is a conundrum to Americans because it does not immediately respond to an American challenge. He is right—we frequently misunderstand. He goes on to say that our ideals are high and lofty—but the rest of the world, (sometimes we ourselves), is not ready to accept them. We must keep on trying! The urge is an idealism that runs through our very life. When the first English settlers came to our country and landed at Jamestown they knelt on the sands to receive the Holy Communion. They were not all deeply religious but in this way they acknowledged the leadership of God. When a few years later settlers came to Plymouth they were called the "beloved adventurers". The last voice they heard on leaving the shores of Europe was that of their beloved minister who could not accompany them, but who knelt by the sea shore to commend them in prayer to Almighty God. There are many stories about Washington kneeling in the snows of Valley Forge, and Lincoln, leaving the Cabinet and going to kneel in prayer in an adjoining room. On the morning when Franklin Roosevelt went to Congress to urge a declaration of war against Japan, he went by his

church to receive the Holy Communion. It is our religious faith that lifts a spire on the rim of a world in conflagration, a world that in some areas has burned itself to embers and ashes!

III. *A new sense of God!* We can look back on the war and say, "The strongest side won". But, that sounds like Hitler. We can say Germany and Japan lost because we were right. That would amount to our making ourselves God in our judgment upon others. We can say, "We have come through the fire because God has appointed us to the carrying out of something that lies deep in His heart for the years." It seems so hopeless at times, but the third statement must be our deep conviction.

I think of the Hebrews in Babylon captivity. Here was a new world—broad streets, a great wall, a beautiful palace! Contrasted in their thinking was Jerusalem in ruins! Then a seer heard the rustle of angelic wings just beyond the stage of world history and over against the gleaming towers of Babylon's heathen temples. Hear the seer lift his voice, "Comfort ye my people, your God is not defeated; he makes a highway for you into a new world!" As we listen to his voice we can hear the angels' song above the manger in Bethlehem:

Come sail with me o'er the golden sea
To the land where the rainbow ends,
And the great earth bends
To the might of the starry sky
When the tempests die with a last fierce cry
And never a wind is wild.
(Continued on page 7)

BISHOP OXNAM TO TESTIFY JULY 21

Methodist Bishop G. Bromley Oxnam of Washington, D. C., said he will testify at a public hearing before the House Un-American Activities Committee on July 21. Bishop Oxnam said he had telegraphed Rep. Harold H. Velde (R.-Ill.), Committee chairman, accepting the July 21 date suggested earlier in a wire to him by the Congressman. Mr. Velde told the Bishop it was up to the Committee members to decide whether the hearing would be open to the press and public. His message was in reply to Bishop Oxnam's request that he be heard to answer what he said were false charges in the Committee's files. The bishop's request came after Rep. Donald L. Jackson (R.-Calif.), a Committee member, issued what amounted to a challenge to Bishop Oxnam to testify before the House group. Recently, Rep. Jackson charged in a House speech that the bishop "works for the Lord on Sunday and for the Communist fronts the rest of the week." Bishop Oxnam, an outspoken critic of the Velde committee, was given a rising vote of confidence by the Baltimore Methodist Conference, whose area includes the capital. The Conference demanded that Rep. Jackson apologize for his "affront to The Methodist Church" and his "disrespectful remarks" about Bishop Oxnam. Rep. Jackson replied with a renewed demand that the bishop testify. Then followed Bishop Oxnam's request. Mr. Jackson called the clergyman's move a "very wise decision." "I think it's probably the best thing that could have happened," said the California Congressman. "Otherwise, the whole matter would be left hanging and there would only be a lot more yak-yak."

Milwaukee Lutherans Raise Two Million For High School

Missouri Synod Lutherans of the Milwaukee area raised \$2,040,307 in cash and pledges in a six-week drive to finance a new, 1,000-pupil high school. They claimed it was the largest amount ever collected by a local Lutheran group in America. A spokesman said the school, to be completed in 1955, will be "the finest Lutheran high school in America," and will replace the nation's first Lutheran high school, built here in 1903. The success of the drive, which exceeded its goal by \$40,000, was held all the more significant because many of the 44 Missouri Synod congregations which took part are presently conducting building fund drives in their own churches. Missouri Synod Lutherans of the South Wisconsin district also gave \$800,000 in a Conquest for Christ drive, which ended Jan. 1. The school will be erected on a 27-acre campus on Milwaukee's far northwest side. Thirteen acres of the land were donated anonymously.

Texas Baptists Set Aside Fund For TV Station

Texas Baptist leaders have set aside \$600,000 for the construction of a television station in Corpus Christi, pending decision on their application for one of the two available channels there. The executive board of the Baptist General Convention of Texas made the announcement at its quarterly meeting in Dallas. Should the application be granted, the money would later be recovered from the estate of the late Marrs McLean, San Antonio oilman, who directed in his will that construction and operational expenses be provided to the station. The proposed TV outlet would give free time to all religious groups.

Archaeologists Report Discovery of Biblical Stairway

Discovery of an ancient stairway leading to the gateway area of Biblical Dothan has been announced by Dr. Joseph Free, director of the Wheaton Archaeological Expedition to Palestine.

Mrs. Ruby Free, archaeological supervisor of the sub-area, said she had first come upon one of the steps 10 feet below the present surface of the ground. She added that further digging led down the slope of

the residents of that institution. Jerome is a retired minister of the New England Methodist Conference. At their anniversary celebration here, the brothers appeared to be in excellent health and able to enjoy life, although they admitted that they were slowing down "a trifle."

Dr. Lidgett, Noted English Methodist, Dies At 98

Dr. John Scott Lidgett, prominent Methodist clergyman and one of England's greatest Free Church leaders, died in London, at the age of 98. He had been in the ministry for 77 years. Dr. Lidgett was the founder and, for 58 years, warden of Bermondsey Settlement, Methodism's famous religious and social center in South London, from which post he retired in 1949. He took a leading part in the negotiations that brought about the union of three British Methodist denominations in 1932 and was the first president of the united Church. Prominent in civic affairs, Dr. Lidgett was a member of the London County Council for many years. He also served as vice-chancellor of London University. Although he spent much of his life among the poor of London, he was a theologian of distinction. In September, 1951, while addressing the Methodist Ecumenical Conference at Oxford, Dr. Lidgett suffered a heart attack and collapsed. Sitting up in bed a short time later, he appeared amused at the fright he had caused his friends. "Preaching," he said dryly, "never is much good unless it takes something out of you."

Methodist Benevolence Gifts Increase

Gifts to The Methodist Church for its world service benevolences totaled \$9,316,506 for the fiscal year ending May 31, it was announced in Chicago by Dr. Thomas B. Lugg, treasurer of the Church's General Council on World Service and Finance. This was an increase of 14.17 per cent over the \$8,160,279 contributed for the same purpose in the previous fiscal year. However,

it fell \$343,493 short of the annual quota of \$9,660,000 for the 1952-56 quadrennium approved by last year's General Conference.

Methodist Sunday School Enrollment Gains In Britain

Enrollment in Methodist Sunday schools in Britain increased by more than 13,000 last year to a total of 819,198, it was reported in London. There are now 125,381 Sunday school teachers, a gain of 2,269.

THE OUTREACH OF METHODIST ECUMENICITY

(Continued from page 6)

*There's a mother mild, with a little child,
Then bow you down, give him the crown*

'Tis the Lord of the world you see.

The seer of Babylon had a message not simply for the nation but to every person who would hear his voice—to the despairing, and the suffering, and the utterly confused. They called and there was no answer. But the prophet said, "They that wait upon the Lord shall renew their strength." So the Christ ministers to individual lives. He has a ministry to the past, the present, and the future of every man's life! He reveals a forgiving God so that a man can leave the house in which he has been living. As he locks the door he can see the living Christ standing on the hill in front beckoning him onward and upward. Christ reveals a God who is a companion of the way so that in any trying experience of life one is not alone. So realistic was this companion to Paul that he could say, "For me to live is Christ." Christ reveals a God of the tomorrow, in whose keeping our loved ones are safe and who promises the gift of life eternal. Religion's greatest message is to individuals like us, because we must have a spire on the rim of the world—each of us who has known the destructiveness of raging fires and must look on the embers and ashes!

There is an old story of Adam and Seth. Adam was dying and Seth went to the courts of Heaven for the Balm of Gilead. He came back with a branch from the tree of life to find Adam dead. He set the branch out at the head of the grave. And when the tree was grown man hewed out of it a cross and nailed there one who is our and all humanity's Balm of Gilead and oil of mercy. And the light that streams from that cross is more brilliant and healing than the reflection of any temple's golden spire on the rim of the world. We must learn to look to that cross against the sky amid the world's tragedy and our own suffering. Let us mark well the spot where we can always see it. Let us continue to point others to it so that all the ends of the world shall see the salvation of our God. If we must lose heart we should not lose it about our plight, but what got us where we are, something so wrong that only God can rescue.

*God of the strong, God of the weak
Lord of all lands and our own land,
Light of all souls; from Thee we seek
Light from thy light, strength from
Thy hand.*

As we pray and listen to what He has to say, we can hear, "I will strengthen thee, help thee, and uphold thee. Fear not, for I am thy God."

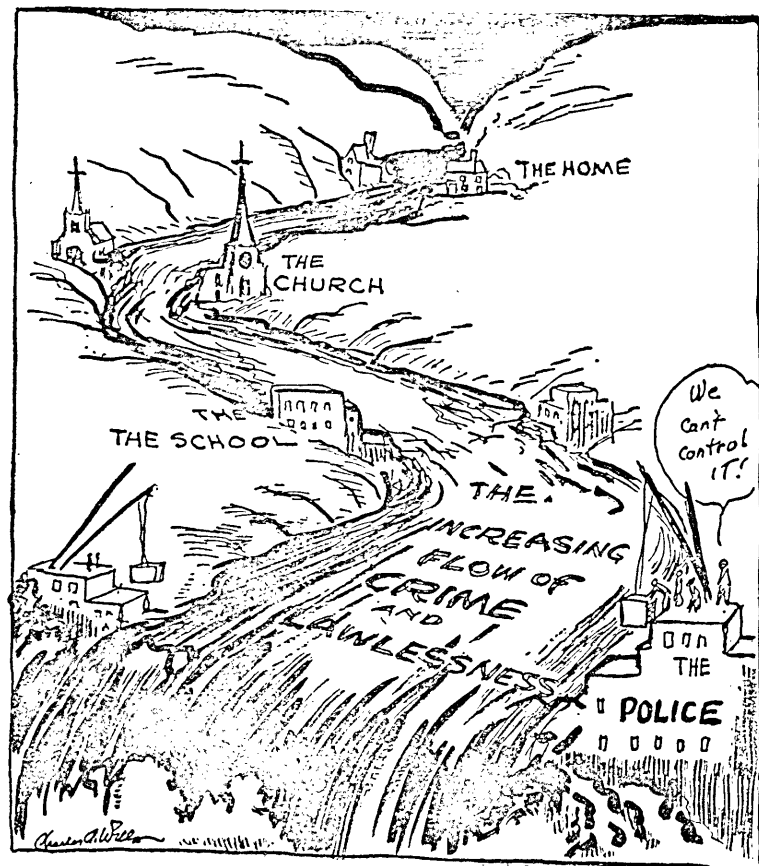
the city until 18 steps had been recovered.

Dr. Free said pottery fragments found on the surface of the stairs dated to the Middle Bronze Age (2000-1600 B. C.). He said this would make use of the stairway contemporary with the Biblical Joseph (1800 B. C.), who is mentioned in the book of Genesis as coming to Dothan to find his brothers.

Twin Ministers Celebrate 95th Birthday

Twin brothers who entered the Methodist ministry more than three quarters of a century ago celebrated their 95th birthday in Rochester, N. Y. They are the Rev. Joseph R. Wood of Rochester and the Rev. Jerome Wood of Danielson, Conn. The Wood brothers are believed to be the oldest ministerial twins in the country and probably in the world. Joseph, who began his ministry in Massachusetts, has devoted the greater part of his life to the service of Corn Hill Methodist church here. He served for many years as the church's assistant minister and pastoral adviser. Now living in the Rochester Friendly Home, he occasionally conducts services for

BETTER BEGIN AT THE HEADWATERS Chas. A. Wells



Eighth Annual School Of M

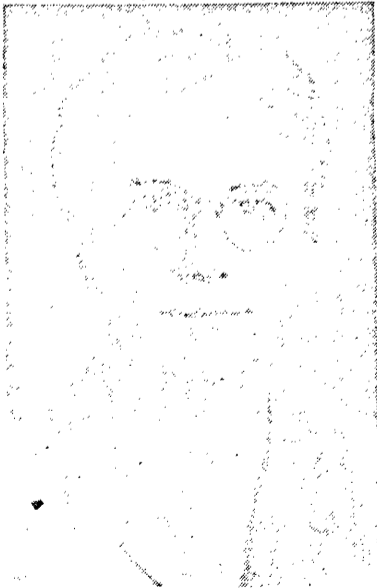
NORTH ARKANSAS CONFERENCE, WOMAN'S SOCIETY OF CH



ENTRANCE — ADMINISTRATION BUILDING HENDRIX COLLEGE

MAY JOHNSON ALVIREZ
Course: *Spanish-Speaking Americans*

Born in country near Bowling Green, Kentucky, the first year of this century. A. B. Degree in 1924 from Kentucky Wesleyan College, then at Winchester, now at Owensboro, Kentucky. M. A. from Scarritt



in 1925. Missionary to Cuba under Woman's Missionary Council of M. E. Church, South, 1925-27—teacher in Irene Toland School, Matanzas, the first year, and worker in the opening of the Centro Chistiano, Matanzas, the second year. Missionary to Mexico, 1927-1931, club worker and English teacher in Centro Cristiano, Chihuahua. Married Rev. Ezequiel Alvarez, pastor in the Spanish-speaking work in Texas, September 18, 1931 and has since that time cooperated in his ministry in Laredo, Austin, Brownsville, Dallas and during the past six years, in the Southern District of the Rio Grande Conference.

Has been an officer of the Conference woman's society since its organization in 1933. Was elected the first Corresponding Secretary. Has at different times held the office of Secretary of Literature and Publications, Missionary Personnel and was President for two years. At present, Secretary of Missionary Personnel. Has done a lot of translating and interpreting from English to Spanish and from Spanish to English. Is equally at home in both languages.

MISS RUBY VAN HOOSER

Course: *Life and Task Of The Church Around The World.*

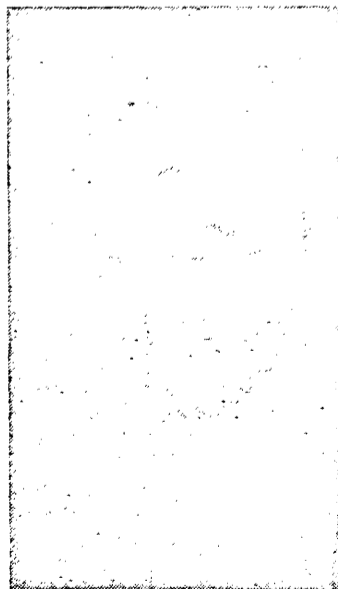
Ruby Van Hooser, a native of Alabama, received her A. B. degree from Athens College. She did graduate work at the University of Chicago, and received her Master's degree in religious education from Teacher's College, Columbia University.

For three years Miss Van Hooser served as a missionary of The Methodist Church in Japan. One year was spent in Tokyo, and two years working with children and young people in a Christian Community Center in Oita. While in the Orient, she visited the centers of Methodist work in Korea.

Miss Van Hooser taught for one year in Scarritt College. She also taught Bible and Religious Education in Ward-Belmont School, Nashville, Tennessee, for a number of years, supervising the students in her classes in their practice teaching in the children's division of the church schools of various denomina-

tions in the city.

Miss Van Hooser has taught widely in leadership education in schools, and has written for church press. She has twice visited Europe, and studied in the University of London.



CHAPEL -

	MONDAY		TUESDAY
2:00 p. m.	Registration		
5:00 p. m.	Staff Meeting		
5:40 p. m.	Dinner		7:00 Morning D
6:40 p. m.	Assembly and Vesper Hour		7:20 Breakfast
7:15 — 9:00 p. m.	Class Sessions		8:40 — 10:40 C
			10:40 — 11:30 P

DATE:

July

13-17

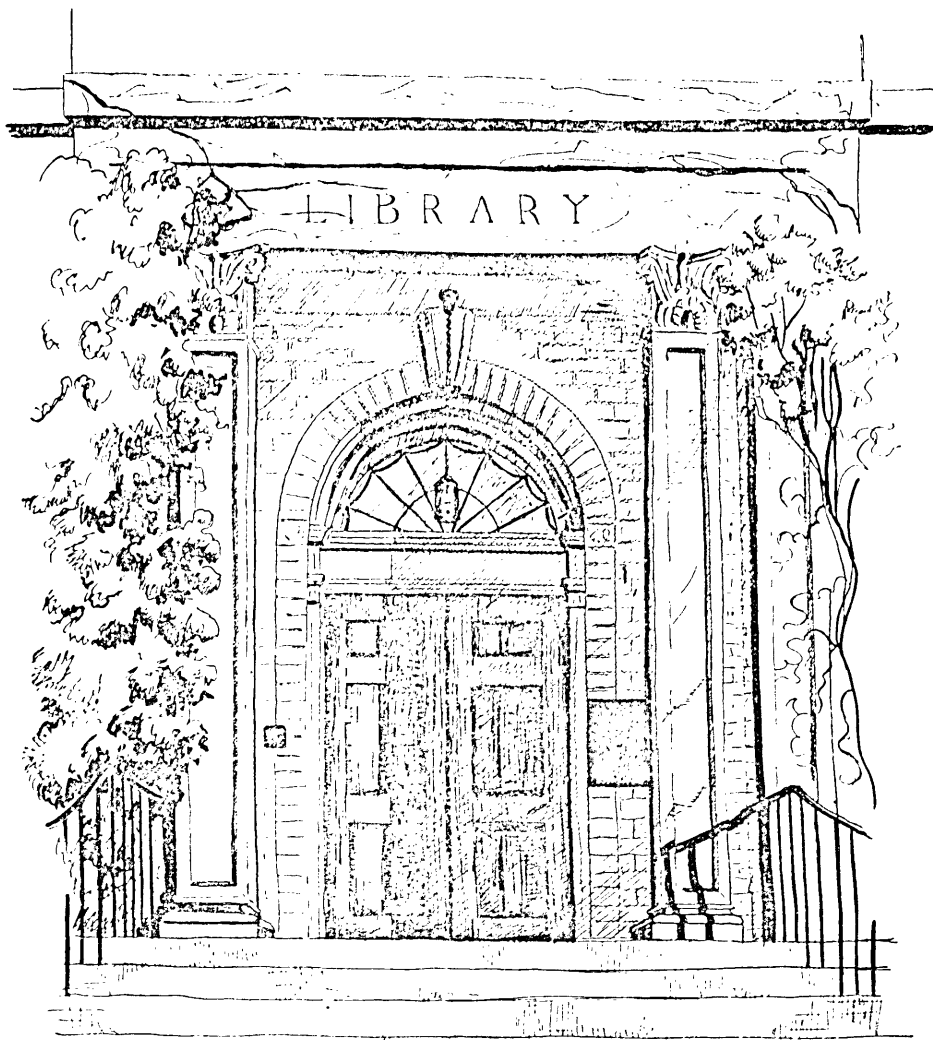
1953

and Christian Service

WESLEYAN SERVICE GUILD, AT CONWAY

1 Hour
Study
ps

NING
per Hour
Clinic



THEME:

Christian
Discipleship
Around
The
World

LIBRARY — HENDRIX COLLEGE

City. This has meant close association with the work of the Board of Education. She served continuously as a member of the Interboard Committee on Missionary Education of The Methodist Church, and as a member of the Joint Commission on Missionary Education of the National Council of the Churches of Christ in the U. S. A.

In connection with her work Miss Hooser has had constant contact with the missionaries of The Methodist Church who are working here and in countries around the world.

REV. JOEL A. COOPER

Text: *Jeremiah*

Rev. Joel A. Cooper graduated from Hendrix College in 1940; received a B. D. degree from Duke School of Theology in 1943; served as pastor of the First Methodist Church, Mountain Home, Arkansas, and is now starting on his third year as pastor of First Methodist Church, Conway. He was secretary of the Conference Town and Country Commission for six

months. He served for many years on the Conference Board of Missions, and is now on the Conference Board of Evangelism.

DESMOND JOSEPH BLALOCK

Course: *Alcohol and Christian Responsibility*

Desmond Joseph Blalock was born March 28, 1911, at Maud, Oklahoma. He is the son of Rev. and Mrs. M. V. Blalock. He graduated from high school in 1933.

He attended East Central State College, Ada, Oklahoma, in the years 1934-36. Before completing his college training he taught in the public schools at Prairie Valley High School for two years, attending college during the summer months. He completed his work at East Central State College 1939. In 1939-40 he taught at Okfuskee, Oklahoma.

In 1940 he entered Southwestern Baptist Theological Seminary at Ft. Worth, Texas. He graduated in 1943 with the degree of Master of Religious Education. He served for eight years as Director of Religious

Education and Music. Returning to the seminary in 1948, he earned the degrees of Bachelor of Music and Master of Music. After another year as Director of Religious Education and Music, he became Narcotic Education Consultant for the state of Arkansas which position he now holds.





THE CHILDREN'S PAGE

ANNIE WINBURNE, Editor



FIRECRACKER MONEY

By Grace Krogh

It was almost Fourth of July. Nancy and Billy and Cora and Jim were planning what they would do when the grand and glorious day came along.

"I'm saving all my pennies," Billy announced, proudly digging into the pocket of his jeans and bringing out eight of the shining copper coins.

"I've saved all my allowance for weeks," Cora nodded with a happy smile.

"So have I," Jim put in. "And I'm going to buy firecrackers."

"Everybody is!" Cora told him. "We'll make a dandy lot of noise to celebrate the Fourth."

"I'm not," Nancy had been very quiet as the others talked. Now she spoke up with decision. "No sir. I'm not going to spend my pennies for firecrackers. Teacher told us to have fun this summer and be careful. She didn't want us to get hurt, and firecrackers are dangerous. Folks often get hurt, and where's the fun in that?"

"Oh, but not everybody gets hurt," Billy told her gravely.

"But maybe this year it will be you," Nancy looked as if she would cry at this thought. "I don't want you to be hurt, Billy. Nor Cora, nor Jim, either."

"But Fourth of July won't be fun without firecrackers," objected Jim. "I don't want to get hurt or burned, but now I've saved all my pennies. What good are they?"

"I'm going to have fun on the Fourth of July," Nancy told them with a happy smile. "Lots of fun. You can, too."

The others all wanted to know what Nancy was going to do, but she only smiled and told them to meet her on the third of July outside the chickenhouse.

"Mother and daddy know what I want to do," she explained, "and I know they will let you come, too."

"Come," Cora repeated. "Are we going some place, Nancy?"

"Wait and see," her little friend smiled. "Be sure to bring your money. I'll have mother telephone and ask your mothers if you may plan your Fourth the way I have."

"It will be good, whatever it is," Jim declared. "Nancy always has great ideas."

The others nodded, and soon parted at the crossroads for their homes.

It didn't take long for July third to come, and bright and early the three children waited outside the chickenhouse for Nancy. She ran out very soon, and then they all piled in daddy's machine and were on their way.

"Oh, where are we going?" Cora pleaded, but Nancy only said they were going to town to the stores.

In a short time daddy stopped before the big red five-and-ten-cent store, and then Nancy told her plan.

"We'll have heaps of fun in here buying toys," she smiled. "Books and dolls and boats and balloons, and, oh, everything! And then tomorrow, on the Fourth of July, we will go to daddy's car and visit the children

in the hospital on the other side of town. They will love having these toys and won't we be happy, too?"

"Oh, joy, I knew it was a lovely plan you had thought of!" Cora cried. "Come on, I see a doll I want to buy."

So the chums spent their Fourth of July pennies on toys, and the next day they visited their friends in the hospital and gave them the toys. The sick children were so happy to see the others and to have the playthings. The chums' were happy, too, to give so much joy to the hospital children.

When they reached home that evening Jim looked at Nancy over his glass of lemonade and grinned.

"I'm glad my firecracker money went to buy toys," he said. "This was a happy Fourth and it was safe, too. Nobody got hurt from our firecracker money."

"No, and everybody is happy too," Cora smiled, and the others nodded as they wiped cooky crumbs from their mouths. —Junior World.

Superintendent of Bus Company: "What are your qualifications for the job as bus driver?"

Applicant: "I used to work in a sardine packing plant."

THERE'S A RULE

By Elizabeth B. Jones

"I think," said Betty, "that I shall give an invitation to everyone in my room except Jeannette."

"Oh," said her mother, "I wouldn't leave Jeannette out—that would be unkind."

"But, Mother," said Betty, "Jeannette is so awful! No one likes her, and no one wants her at a party."

"Poor child," Mother said sadly.

"But, Mother," said Betty again, "it is her own fault. Why do you feel sorry for her?"

"I was thinking," said Mother, "that it is too bad Jeannette has not learned to be lovable, and make friends."

"She is so selfish and unkind," said Betty, "that no one wants to play with her."

"Just the same," said Mother, "I want you to invite her. How would you like to be left out? Perhaps you can help her. You know, you have learned in Sunday school that we have a rule to follow if we want to be happy, and to make others happy. It is the Golden Rule."

"Oh, yes," said Betty, "I know the Golden Rule, but I didn't know that it meant *anyone*—like Jeannette."

"It means *everyone*," said Mother, "especially people like Jeannette. It is easy to be kind to those we like, but to be really kind is to be kind

to those we do not like. Wouldn't you like to help Jeannette be a more lovable girl?"

"Oh, yes!" said Betty, very gladly. "I never thought of it that way."

"Well, then," said Mother, "invite Jeannette and be kind to her."

"Oh, I will!" exclaimed Betty; "I couldn't be happy now if I didn't invite Jeannette." —In The Young Soldier.

LITTLE SUNSHINE

By James Henry Darlington
*He was only a wee little boy
Who did not know much it is true,
But though bashful and coy,
He'd the secret of joy,
Not everyone knows it. Do you?
He'd laugh and he'd sing all the day
Yes, and smile in his sleep in the night.*

*Just to see him at play
Some went out of their way,
His looks and his words were so bright,
From this little wee lad we learn
To consider our lot always best,
To banish concern
And to happiness turn,
And in loving and serving find rest.* —Selected from Verses by the Way.

PUPPY'S TRICK

By Daisy D. Stephenson

*I've got the cutest puppy dog
He's full of funny tricks;
Of course he's apt to chew things up,
And even Mother kicks
When shoes and magazines are chewed,
Or curtains furnish puppy food.
But Susie's maddest of 'em all!
It happened yesterday;
She planted lots of flower seeds
And when she went away
He got to work and dug 'em up!
My funny, frisky little pup.
She won't forgive him yet, although
He thought she'd buried bones, I know!* —In Ex.

JUST FOR FUN

Nancy and Pat, aged 8 and 9, were at the television, watching the atomic explosion at Yucca Flat. Nancy broke the moment of awed silence after the gigantic explosion: "Boy, they sure don't care what they do to Nevada, do they?"

Her brother, Pat, explained loftily: "Don't be silly, Nancy, they have to make a place to put Hawaii when it gets to be the 49th state!" —Philip G. Sheridan.

Hobo (to housewife)— "It isn't that I'm avoiding work, ma'am. There isn't much doing in my particular line. I'm a window box weeder." —Mississippi Spectator.

An old New Englander was remarkably well informed, but so lazy that a newcomer asked him how he had contrived to learn so much. He replied:

"I just heard things here and there and I was too lazy to forget them." —Grocers Advocate.



FUN FOR THE FAMILY

*Our family likes the summer
With all its time for play,
And we like to have an outing
At the end of a busy day.
We pack a lunch for a jaunt in the park,
The trip is never too hard.
Or sometimes we spread right there at home
On a table in our back yard. —A. E. W.*

NORTH ARKANSAS CONFERENCE NOTES

By Ira A. Brumley

Proposed Local Church Program

The General Conference of 1952 suggested that the Conference Boards of Evangelism, Education, and Lay Activities work together in developing the local church program. Following this suggestion a committee of three worked with Bishop Paul Martin in planning such an over-all program for the Conference Year of 1953-54.

The program as worked out was presented to the Annual Conference Session and approved as follows:

That September be Christian Education Month with the following program:

Conference and district council meetings, September 1-5

Area Informal Training Sessions, September 6-19

Formal Training, September 20-October 2

Church School Rally Day, September 27

Christian Education Week, September 27-October 4

That the month of October be Month of Evangelism, with a special period of Visitation Evangelism, October 4-9.

That November be a time for preparation of leadership for Stewardship Program; and that during the period of November 1-13, the largest possible number of three-day training schools on Christian Stewardship be held.

That January be the time for special cultivation in local church in terms of Christian Stewardship, with emphasis on tithing.

We suggest the following interests be presented to our people as definite objectives during the Stewardship Period:

Missions specials, foreign; Missions specials, national; The Thousand Club Plan; Hendrix College Endowment Campaign; Scholarships for worthy students; Week of Dedication offering; Aid to near-by churches; Advances in local church financial program.

That the period from January first through Easter be a time for special emphasis on increasing church school attendance, and increasing church school membership, with the month of March as a time for special district programs on Spiritual Life Emphasis under the leadership of the three boards: Evangelism, Lay Activities and Education.

That the period from April 18 through May be a time for promoting the local church financial program through preparation of budgets, local church financial cultivation of membership, and conducting the every-member canvass.

Christian Education Program 1953-54

The following program of Christian education for the Conference Year of 1953-54 was approved by the Annual Conference in its recent session:

That we continue the emphasis on Bible Conferences; vacation church schools; Youth Activities Week; camps and assemblies; training schools; Wesley Foundation Work; literature cultivation; and

cultivation for special days.

That local churches have regular meetings of Commission on Education and that district staffs have quarterly meetings.

Special cultivation for camping leaders and leaders of vacation schools.

That a large delegation of adults attend Adult Convocation, Tulsa, October 17-20, 1953.

That a Coaching Conference be held November 30-December 2, 1953.

That the month of September be Christian Education Month with conference and district staff meetings; area institutes, September 7-18; training schools, September 20-October 2; Church School Rally Day, September 27; Christian Education Week, September 27-October 4.

That 75% of Church School Rally Day offerings be used within the district where it is raised, to be spent under direction of district staff and with approval of Conference Executive Secretary.

That the Conference Board of Education cooperate with the Board of Evangelism in Visitation Evangelism in October and Spiritual Life program in March.

That the Board of Education promote a series of Stewardship schools in November to prepare leaders for Stewardship Emphasis in local churches.

That November 15-22 be the time for November Special for Ministerial Training and Hendrix College.

That September and March be times for special emphasis on increasing church school membership and attendance, with special efforts being made to reach more youth and to extend the work of the Adult Home and Nursery Home programs.

That a Conference Youth Rally be held April 2, 1953.

That local churches seek to enroll their finest high school graduates in Hendrix College.

That we seek to develop a better local church youth program, enlist more adult workers with youth, and lead youth to a greater dedication to Christ.

New Church Schools Made The Difference

The North Arkansas Conference showed a slight increase in church school membership and attendance during the last Conference Year. This was made possible by the new church schools which were organized during the year. If we had not had these new church schools we would have shown a loss in church school membership.

We must have more new centers for the Methodist program in the North Arkansas Conference if we are to continue to show increases in church membership and church school membership.

North Arkansas Conference High In Church School Membership

The church school membership of the Arkansas-Louisiana Area is a little more than 188,000 which equals 66.2% of the church membership of the Area. The North Arkansas Conference has a church school membership of more than 67,000, which is 67.9% as compared with the church membership of the North Arkansas Conference. The average church school membership of The Methodist Church as reported last year indicated that the church school mem-



MISS GLORIA JAMES

Miss Gloria James, daughter of Mr. and Mrs. Worth James, 2100 Fair Park Blvd., Little Rock, was elected by the members of the Junior Department of Asbury Methodist Church, 12th and Schiller, as president to serve for the next two months.

CHILDREN'S WORKERS' OPPORTUNITY

By Mrs. Ira A. Brumley

Miss Mary Alice Jones of the General Board of Education, our Director of Children's Work, and writer of many lovely books, such as Faith of Our Children, Tell Me About God, Tell Me About Jesus, Tell Me About the Bible, Tell Me About Prayer, The Church and the Children, Guiding Children in Christian Growth, will teach a course in the Arkansas Pastor's School, July 6-10 — "Theology for Children" a course highly significant for children's workers. This is our opportunity to gain new insights as teachers of religion.

A very special treat is in store for us on Tuesday afternoon, July 7, 2:30, in the form of a motion picture, "For Every Child." This picture will not be released for use by the churches until the last week of September. But you will want to see this preview in order to recommend it. Miss Jones says, "It is the most elaborate effort we have yet made in visual education to support the program of Christian education of children, and we are very eager for the churches to see it and use it. It is produced in Hollywood and very well done. It carries a real message, and runs just under thirty minutes."

Children's Workers may stay in

bership throughout the church equalled 67% of the church membership of The Methodist Church.

When we realize that few territories have had a larger per cent of church members to move away and leave membership behind than in the North Arkansas Conference, it must be recognized that we do have a high percentage of church school membership compared with church membership.

Let us not forget, however, that there are thousands of unreached people within reach of our church schools.

VACATION SCHOOL AND YOUTH ACTIVITIES WEEK AT WELDON

The Weldon Methodist Church used the Easter pledges for the children and youth in hiring a paid worker and buying material for the Vacation School and Youth Activities Week. Our worker was Miss Nancy McDonald, a member of the Newport Methodist church, who was trained by Regenia Watson, director of Youth Work at First Church, Newport. Miss McDonald completed her freshman year in college at Cotty Junior College, Nevada, Mo., where she was an honor student.

The Vacation School opened on Monday, June 8, with two hours daily, closing with a picnic on Friday, June 12. Fifty-two children and workers were enrolled with thirty-five children eligible for credit.

Mrs. Lonnie Etheridge and Miss Patty McDonald gave the devotional messages. Miss Linda Weld was in charge of the music. Mrs. James Shoffner and Mrs. Carl Makoski were in charge of the Kindergarten Department. Mrs. Ernest Cravens and Mrs. Roy Roder had charge of the Primary Department and Mrs. Ralph McDonald and Mrs. Robert McDonald the Junior Department. Our special worker, Miss Nancy McDonald, had each class for thirty minutes for songs and recreation.

Youth Activities Week was held the same week at 8:00 p. m. until 10:00 p. m., closing with a picnic supper and folk festival, following our devotional service on White River Friday night. The total enrollment was twenty-three high school boys and girls. Subjects studied and discussed were To Discover Life Through Service; To Shoulder Responsibility; To Accept Discipline; To Make Prayer Effective; To Answer the Call of Christ. Miss McDonald was in charge of recreation.

On Sunday morning the Vacation School and youth groups were in charge of the worship program, giving a review of the study and work. —Reporter

Galloway Hall during the Pastor's School, if they so desire. The cost will be \$10.00 per person for room and meals, beginning with supper on July 6 and closing with noon meal on July 10. Send your \$10.00 to Hendrix College and your room will be reserved.

All classes will meet in morning sessions except the first which are on Monday evening, 7:15, July 6.

Conway and Searcy District Children's Workers and any others who are near, are urged to come in for the Tuesday afternoon picture and talk especially for Children's Workers, by Miss Jones.

There will be an informal get-together following Miss Jones' discussion, to be held in Hulén Hall, The Conway First Church Workers, under the leadership of Mrs. J. Albert Gatlin and Mrs. Raymond Price being hostesses. Punch will be served.

You can kill men and cripple nations, but you cannot destroy an idea.—John C. Whinnery, "The Challenge of Citizenship," CTA Jnl, 2-'53.

CURRENT NEWS IN ARKANSAS METHODISM

WORLD CONVOCATION OF EVANGELISM AT PHILADELPHIA

Methodists of the world celebrated the 250th birthday of John Wesley at Philadelphia, Sunday, June 23, at the closing session of the World Convocation of Evangelism held in that city June 26-28.

The service was held in Old St. George's Church, the oldest Methodist Church in the world with continued service. The service was continued at Franklin Field where thirty-five thousand Methodists were in attendance. At this Franklin-field meeting one thousand people united

with the Methodist Church. These were the first two hundred-fifty thousand people who will be uniting with The Methodist Churches over the world in the coming months.

The main emphasis in the Convocation of Evangelism was:

1. Evangelize the Unreached.
2. Reach the Unreached.
3. Let the Holy Spirit Lead.

The theme of the Convocation was, "Christ Can Change the World — With You."

NEW CHURCH AT PRIDE VALLEY

Dr. Francis A. Buddin, superintendent of the Little Rock district, officiated at ceremonies Sunday, June 21, in connection with the start of a new church at Pride Valley.

Dr. Buddin was the speaker for the morning service, after which he turned the first shovelful of earth at the site where the building will be constructed.

A deed to the land was presented to the pastor, the Rev. Fred H. Arnold, by John F. Pride, who with his wife made the gift to the church. A check from the Little Rock District Board of Missions and Church Extension was presented by E. Vernon Markham.

Three persons were baptized by Dr. Buddin at the church service. They were Mr. and Mrs. Earl Douglass and Richard Douglas.

Charter members of the Pride Valley Methodist Church, who were introduced by Dr. Buddin, are John Adams, Mrs. John Adams, Mrs. Carmen Blythe, W. L. Carter, Mrs. W. L. Carter, Earl S. Douglass, Mrs. Mae Douglass, Mrs. Margaret Douglass, Richard Douglas, Erwin Durham, Peggy Durham, John M. Griffin, Mrs. Thomas P. Griffin, Thomas P. Griffin, Thomas P. Griffin, Jr., Keron Griffin, Mrs. Roy B. Hall, Roy Hall, Nora Hames, Mrs. Bertha Hootman.

Carl E. Hootman, Bobby Joe Johnson, Jane Powell, Mrs. Mary Powell, John Logan Pride, Mrs. Ruth L. Pride, Bathie James Pulliam, Clarence Ray, Jr., Mrs. Elna Ray, Clarence Ray, Sr., Mrs. Clarence Ray, Sr., Mrs. Mildred Jane Rippler, Paul S. Rippler, Mrs. Henry Shackelford, Jimmy Shackelford, Mrs. Woodrow Shackelford, David White, Mrs. H. G. Woodsmall, H. G. Woodsmall, and Mrs. Theo Farquharson.

The church is located on the 12th street pike, 10 miles from Little Rock. It is in an area being developed for homesites by Mr. Pride.

PRESCOTT SCHOOL ENROLLS ONE-HUNDRED-FIFTY-SEVEN

Mrs. W. R. Hambright was the director of the Vacation Church School which was held at the First Methodist Church of Prescott, May 24-31. One hundred fifty-seven children were enrolled and 117 certificates were awarded.

The textbooks used were "Religious Nurture in Nursery Class", "My Home and Family", "Outdoors in Palestine", "Learning to Know

INTERMEDIATES AT PARAGOULD DISTRICT WAYLAND SPRINGS CAMP

The Intermediate camp of the Paragould District was held this year, June 22-26. There were 46 campers and 4 instructors, 2 directors and 9 counselors.

Rev. J. M. Barnett, pastor of First Church Rector, was the director in charge. Brother Barnett's untiring interest and very careful watch and care was appreciated by all the counselors. Rev. Byron McSpadden was our director in recreation. Although we were short on equipment he did a good job in directing.

The courses offered this year were, "Jesus, Our Leader" taught by Rev. Loyd Turner, pastor of the Maynard charge. "What It Means to be a Church Member," taught by Rev. J. Harmon Holt, pastor of Griffin Memorial at Paragould. "Our Intermediate Fellowship" was taught by Rev. Paul Lanier, pastor of the Biggers Charge and "Ways We Worship" taught by Rev. Robert Simpson, pastor of the Imboden charge. The camp was set up on a wonderful schedule with something of interest going on every minute.

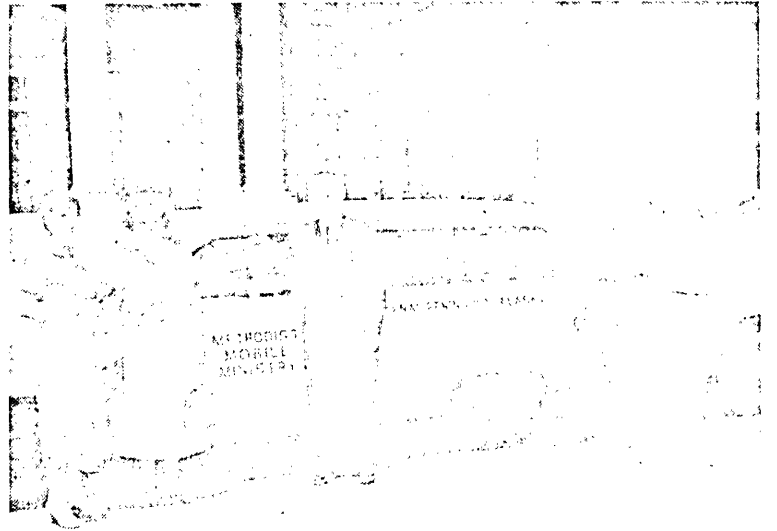
The instructors and counselors were also used to fill places in the evening services and morning watches. All these services were very inspirational. The counselors were Mrs. J. M. Barnett, Mrs. Goff, Mrs. Elmo Thompson and Mrs. Robert Simpson.

It was the best camp I have worked in and I heard many express

the Bible" and "Exploring the Bible with Intermediates".

Workers in the school were: Nursery, Mrs. James V. McMahan, superintendent, teachers, Nina Dell Milam, Freddie Moberg; Kindergarten, Mrs. P. A. Escarre, superintendent, teachers, Mrs. George Christopher, Mrs. Wayne Eley, Mrs. Tillma McBrayer, Joan Gilbeet, Mary Yancey, Rita Warren, Mary Honea, Margaret Hunter Scott, Claude Smith, Sue Keeley; Primary, Mrs. Walter Connell, superintendent, teachers, Mrs. Sam V. Scott, Mrs. John A. Eagle, Mrs. Glenn Hairston, Mrs. James Nelson, Simone Golden, Mrs. Dale Ledbetter; Junior, Mrs. H. H. McKenzie, superintendent, teachers, Mrs. Everett R. Ward, Mrs. Archie Johnson, Julia Smith, Elizabeth Koslosky; Intermediate, Mrs. W. D. Golden, superintendent, teachers, Mrs. Julia Gann, Mrs. Joe T. Smith, Judy Gilbert. —Reporter.

ARKANSAS TO ALASKA



Dr. P. Gordon Gould is shown above with Bishop Paul E. Martin as he started back to Alaska with the two new station wagons given him by Methodists in Arkansas and Louisiana. Dr. Gould was presented to the North Arkansas Conference during its session in Fayetteville, where the picture was made. Pictured are, left to right, Mrs. Johnnie McClure of Springdale, president of the conference Woman's Society; Mrs. Gould; Dr. Gould; Bishop Martin; Robert Gould and his friend from Alaska, Philip Herr.

themselves in a similar way. We firmly believe that Wayland Springs Camp is growing in the heart of the campers that come her way. We workers all agreed that we had the finest group of youngsters we have ever worked with.—J. Harmon Holt, Reporter, Pastor, Griffin Memorial Paragould, Arkansas

THE DANVILLE CHARGE LAST YEAR

Our Sunday School under the leadership of Boss C. Mitchell, was highly successful, with an average attendance of 109 for the year. Our W. S. C. S. under the leadership of Mrs. J. F. Stewart, did their work very efficiently. The Wesleyan Service Guild was led by Mrs. Floy Lewis and they also did a splendid work.

Judge J. E. Chambers is Chairman of the Board of Stewards, and has been for thirty-four years. He loves his Church. The M. Y. F. work has been divided so now we have both Senior and Intermediate groups. Mrs. Virginia Reed is the Counselor for the Senior group, and Mrs. Irene McCorrell is the Sponsor for the Intermediate group.

We have done extensive redecoration on the Church Building. We extended the altar rail out into the sanctuary twenty-four inches, and built a platform twelve inches high, for the pulpit and pulpit furniture. We moved the choir to the place where the pulpit was.

The Sunday School rooms have been repainted inside. The entire sanctuary has been sheet-rocked and kentoned. It is very beautiful. We have spent around \$3,000.00 on this improvement. The Church raised the pastor's salary \$200.00. We are beginning in a good way another year with the lovely folk at Danville. —H. C. Minnis, pastor.

Faith is ability to see possibility in the impossible. —Rev. Jas. A. Andrews, Christian Advocate

VANTREASE METHODIST BLUE JEAN CHOIR IN FATHER'S DAY PROGRAM

The Blue Jean Choir of the Vantrease Methodist Church of El Dorado presented a lovely Father's Day Program on Sunday night, June 21, at the regular evening hour. The choir is under the direction of the pastor of the church and has as its accompanist Mrs. Bynum Blackmon. Twenty-three voices participate in the choral activities.

The service began with soft organ meditations by Mrs. Blackmon, during which time the candles were lighted by Margaret McKinney and Carolyn Cameron, after which was the candlelight choir processional down the aisles of the church. "Honor Thy Father and Mother" was the choral call to worship.

Special music of the evening included "Faith of Our Fathers," "Father's Love," "Children Your Parents Obey," and "Bless This House." "FATHER, The Word That Means the World to Me" was sung by Bobby Schwendimann and the Choir.

The offering was received by David Hendricks and Billy Don Tomlinson, after which the response "We Give Thee But Thine Own" was sung by the choir.

Interspersed throughout the evening's were several poems and readings upon the general theme of home and family. Taking part were Bennie Jan Waterston, Tommy Lou Reid, Mary Ann Wilkins, Rosemary Seavers, Joan Slayter, Gail Starritt, Freddy Schwendimann, Martha Starritt, Mary Jo Joiner, Buster Slayter, and Charlotte Hendricks. Other members of the choir include Ronnie Campbell, Ronnie Pipkin, Sherry Pipkin, David Norris, James Rodgers, Malcolm Duke, Donald Slayter, and Marilyn Simpson.

Do not attempt to do a thing unless you are sure of yourself; but do not relinquish it simply because some one else is not sure of you.—Stewart E. White, New Outlook.



"Along A Country Road"
 The North Arkansas Conference
 The Town and Country
 Commission
 The Methodist Church
 Hendrix Station, Conway, Arkansas
 Paul E. Martin, Bishop
 Rev. Floyd G. Villines, President
 Mr. Lester Hutchins, Vice-President
 Rev. David P. Conyers, Secretary
 Rev. J. Albert Gatlin, Executive Secretary

BEGINNING NEW CONFERENCE YEAR AT FARM HILL AND CHERRY VALLEY

Since Brother Blair is away attending the Pastor's School at S. M. U., it was my great privilege to preach at Farm Hill at 9:30 A. M. Sunday morning June 21, and at Cherry Valley at 11:00 o'clock. The Farm Hill church building is beautifully situated among the trees and lends dignity and beauty to the surrounding landscape. The interior is very attractive and conducive to worship. A splendid group of people were present for the service even though the hour was a little early for rural people. The friendliness and cordiality made one feel at home.

The people at Cherry Valley are doing wonderfully well. It has been the writer's privilege to have a definite part in the growth of this church. During the pastorate of Brother John Richardson I worked

in two revivals there and made regular visits in an advisory capacity. No church in our conference has shown greater and more stable growth. They have become the head of a new charge, having formally been with Vandale. They have rented a parsonage the past year and will soon begin construction of a new home for the pastor. The interest is still good. The Sunday School has increased from an average of thirty to an average of nearly one hundred. There are many fine people in this fine congregation.

The writer had the privilege of enjoying the marriage anniversary dinner with Noel and Rachel Morris, two of the fine young leaders in the church. The Cherry Valley charge will continue to grow and meet the challenge of a new day of service for the Master.—J. Albert Gatlin

WELCOME TO PASTOR AND FAMILY AT VANTREASE

The Woman's Society of Christian Service of the Vantrease Methodist Church of El Dorado led in activities of welcome for the Reverend Fred Schwendimann and family as they returned to serve the church for the second year. Mrs. Claude Baker, President of the W. S. C. S., presided and Estes Reese served as song leader for the opening period of fellowship singing. Mrs. A. B. Sellers, church organist, was the accompanist.

Statements of welcome were offered by Frank Meeks, Chairman of the Official Board; Rankin McCarty, immediate past chairman of the Board; M. D. Carmichael, Superintendent of the Church School; James Simpson, President of the Men's Bible Class; Mrs. H. A. Rogers, President of the Rainbow Sunday School Class; Mrs. Amos McKinney, President of the Ladies Bible Class; and Mrs. J. E. Reese, Superintendent of the Children's Division of the Church School. Mrs. Baker, on behalf of the Church and the Children's Division, presented Mrs. Schwendimann with lovely pieces of her silver pattern.

The evening closed with refreshments being served in the Educational Building. Assisting at the serving table were Mrs. W. M. Meeks, Jr., Mrs. H. A. Rogers, and Mrs. Perry Bolding.

CHILDREN VISIT TEMPLE ANSHE-EMETH

A visit to Temple Anshe-Emeth in Pine Bluff was the high point of the Vacation Church School held at Wesley Methodist Church from June 4 to June 12. Mrs. Charles Shelton, dean, reports a total of fifty pupils, ranging in ages from 4 to -14 enrolled in the various classes, and all who attended at least four of the seven sessions received certificates

VACATION BIBLE SCHOOL AT DANVILLE

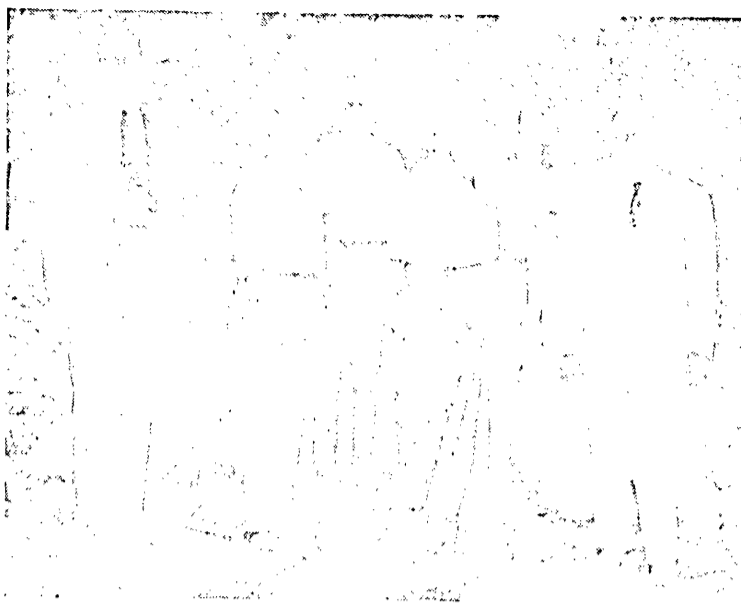
Following is a report of our Vacation Bible School at Danville, Arkansas. Mrs. Fannie George was Dean of the School, Mrs. Audrey Caviness and Mrs. E. L. Smith had charge of Devotional and Music each morning, which was followed by Lessons and recreation, with a picture about the life of Christ, at 10:30 each morning. This was for children from 4 to 12. With the pre-school age, Mrs. Amilee Handcock, Mrs. Audrey Caviness, Miss Nannie Lee McCorrell and Miss Mary Jo Hurt, were teachers. They taught the book "Tell Me The Stories of Jesus." With the 6 to 9 group Mrs. Clar-

ence Pledger, Mrs. Virginia Reed, Mrs. E. L. Smith were the teachers. "Jesus the Friend" was the book used with the 9-12 age group, Mr. P. C. Wiseman and Mrs. C. G. Hezko were the teachers. "We Would Follow Jesus" was the book used.

Mrs. Fred Burns ran the projector for the picture each day. With the group from 12 to 18 we had a Retreat at Spring Lake. We left Danville in time to allow the group one hour to swim then we had one hour lesson on the subject of

at the Sunday evening service. On Wednesday Rabbi Henry Sandman of Temple Anshe-Emeth explained how a Jewish sabbath service is conducted and read a portion of scripture from the large Hebrew scroll containing the Torah. In connection with their study of the Jewish religion and the old Testament scriptures, Junior boys and girls made scrolls on which they copied scriptures from the Old Testament. Children in the Kindergarten group were taught about the home and family, and the Primary class studied about homes in Palestine. As an outgrowth of all these studies, the pupils presented a closing program at the Sunday evening service on June 14 and displayed their work. The pastor, Rev. Winslow Brown, showed a colored film-strip portraying the life of Joseph. Teachers were Mrs. John Rose, Mrs. Ira Price, Miss Annette Tiner, Mrs. Lewis Wood, Mrs. Harold Camp, Mrs. W. C. Wayman, Mrs. Winslow Brown, Mr. and Mrs. Max Gresham, Mrs. Homer Tiner and Mrs. Manuel Caras. Women of the church served refreshments each morning, and the closing session was followed by a picnic lunch on the grounds of the church.—Reporter

Ground Breaking At Huntington Avenue



Huntington Avenue, in Jonesboro, broke ground Sunday, June 21, for a new educational building.

The men in the accompanying picture, using the spade (l to r) are W. W. Richey, representing the charter members of the church and H. R. Cook, Chairman of the Building Committee. Others in the picture (l to r) are Rev. Elmus Brown, Pastor; Mrs. J. D. Lamberth, C. V. McKinney, Ralph Schisler and A. L. Hendrix members of the Building Committee, and Rev. E. J. Holifield, District Superintendent of the Jones-

boro District. Brother Holifield conducted the ground-breaking ceremonies after preaching at the morning hour.

The building, 45 by 82 feet, will have two stories. It will be brick veneer, backed by Hadite blocks. The Children's and Youth Divisions will be housed in the new building. It will be air-conditioned throughout. The approximate cost of the building, furnished, will be \$50,000. It is expected that about four months will be required to complete the structure.—Reporter

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With the group from 12 to 18 we had a Retreat at Spring Lake. We left Danville in time to allow the group one hour to swim then we had one hour lesson on the subject of

"Living Together in Today's World," taught by the Pastor. We then had a Fellowship Supper and went home. It was a highly successful retreat. Those who assisted were: Mrs. Fannie George, Mrs. Irene McCorrell, Mrs. Catherine Mitchell, Mrs. J. F. Stewart, and H. C. Minnis. We secured a Danville School bus to make the trip to Spring Lake. We are indebted to the Superintendent of Schools, R. B. Chitwood, for the bus. Our Bible School was a Great Success.—H. C. Minnis, Pastor

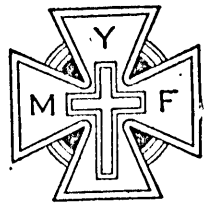
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ARKANSAS-LOUISIANA

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NEWS

North Arkansas Conference Youth Assembly

THE Conference Youth Assembly of the North Arkansas Conference was held on the Hendrix College campus, June 2-6. The theme, "Christian Stewardship" was carried out in the morning worship and study courses.

The youth were divided into three groups that rotated each afternoon so that all youth might be in all three groups. Directed recreation was held in Hulen Lounge.

Vespers were held each evening on the grassy slope behind the Hendrix Science building with youth in charge of the services.

Special features included the dress rehearsal of the pageant presented by Hendrix College students commemorating the 100th Anniversary of the Little Rock Conference. One of the highlights was the Mission night program with a Chinese-Japanese National, Chein, recent graduate of Baker University as speaker. Recreation was led each night by Bob Watson, Sue Osment and Regenia Watson.

President Jim Gossett of Blytheville presided at the general assembly each morning. New officers elected were: President, Bill Goodloe, Fort Smith; Vice-President, Jean Reed, Helena; Secretary, Joyce Cook, Newport; Treasurer, Ann Faris, Conway. Chairmen of the program areas are: Christian faith, Lynn McSpadden, Trumann; Christian witness, Mary Sue Smith, North Little Rock; Christian outreach, Janice Luginbuel, Lincoln; and Christian fellowship, James Stimson, Paragould.

The officers were installed in a special candlelight service.

Rev. R. E. L. Bearden, District Superintendent of the Conway District, was inspirational speaker at the morning worship services. His talks depicted a different phase of Christian stewardship in each session. These services were led by youth of the Assembly.

Discussion leaders for the Christian Stewardship courses were Mrs. Johnny McClure, Mrs. H. D. Hindman, Rev. O. D. Peters, Rev. Thomas Whiddon and Rev. E. J. Hollifield.

Three discussion groups were held with Miss Sue Osment leading a discussion on the new program areas; Miss Regenia Watson, the Methodist Youth Fellowship and Dr. Ira A. Brumley, Youth Activities Week.

kins, Mrs. Edward McLean and Miss Margaret Marshall.

Plan to help your district get their quota of youth and adults. Help J. R. Henderson to line up churches in the Little Rock District to which teams may go during the week.

Invite a team to come to your church for a weekend or three nights.—Reporter

CAMP TANAKO HAVING OVERFLOW ATTENDANCE

Its funds depleted by a "break even" windup which leaves no chance of expanded facilities in the immediate future, Camp Tanako, neither solvent nor debtor, is literally bursting at the seams.

An overflow of campers at the first two sessions this summer was hailed with joy by interested parties, but counselors were left to face the problem, "Where shall we put them?"

Giving weight to the "bursting at the seams" claim, one counselor, occupying one of the tents used that first summer, 1950, and kept for emergency the past three years, wrote, "The tent had a big split in the top that made a nice open hole—but we had just a little rain Thursday night, so we didn't suffer."

The Rev. Roy E. Fawcett, executive secretary of the Little Rock Conference Board of Education, reported this week that the two sessions of Senior Camp, June 8-13 and June 15-20, had a total of 277 registered campers — and this figure does

not include some 20 or so counselors and children at each camp. Senior Camp No. 1 had 126 registered and Senior Camp No. 2 had 151.

Two separate weeks have been offered the seniors the past two years, because of the continued increase in applications. Before that time the top registration figure, with all the seniors attending the same week, was 180.

The aforementioned tents, kept handy "just in case," were employed to full capacity, as of course were the limited number of available cabins, four for the girls and three for the boys.

The camp, owned by the Little Rock Conference, is located on Lake Catherine, 10 miles from Hot Springs.

FELLOWSHIP TEAM LAB AT ALDERSGATE

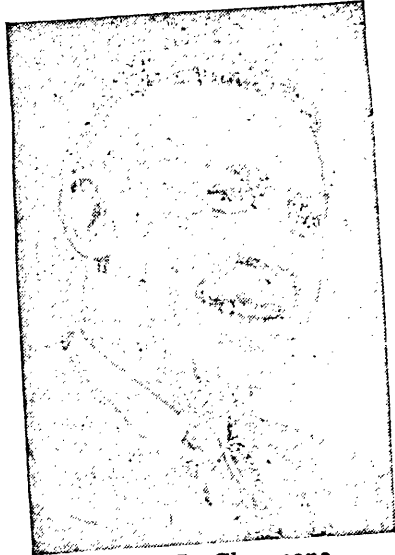
Seven youth and two adults from every district in the Little Rock Conference are being called to attend the Fellowship Team Lab to be held at Aldersgate, July 13-18.

This training experience has been sponsored by the Town and Country Commission in co-operation with the Board of Education and the Woman's Society of Christian Service for three years. It has a two-fold purpose, first to give youth a chance to learn how to serve by giving them a laboratory experience. Because of this experience some have decided to become full-time church workers. The second purpose of the Lab is to train youth and their leaders so that they can go into churches which need help in their own districts on request.

There have been two weak places in carrying out the purposes. In the first place, it is difficult to get the information about the camp to the right youth. This year Mrs. Edward McLean, First Church, Pine Bluff, is in charge of recruitment. Then after the youth go back to their districts they find it hard to get opportunities for service.

The Lab this year is giving a three-fold emphasis, Evangelism, Fellowship and Program. These will be presented by Rev. David Han-

YOUNG ADULT RETREAT AT CAMP TANAKO



Robert S. Clemmons

Robert S. Clemmons, staff member from the church's Adult Division, Nashville, Tenn., will be the discussion leader at the Young Adult Retreat at Camp Tanako, August 14-15 and 16.

Plans for the session have been announced by the Rev. George G. Meyer, pastor of Oak Forest Church, Little Rock, and Truman Spencer, Pine Bluff. Mr. Meyer is counselor for the adult meeting. Mr. Spencer, elected president of the Little Rock Conference young adults last summer at a similar camping session, will serve as camp director.

Other leaders will include Mrs. Theda Belle Patton, Pine Bluff, recreation leader, and J. D. Boyack, Little Rock, worship leader.

Advance registration should be made with Mr. Spencer, 1808 West 17th Street, Pine Bluff. No advance registration fee is required.

The conference will begin Friday evening, August 14. Total cost from Friday evening till Sunday noon is \$6.50, which includes board, room, registration, and insurance.

REMAINDER OF SUMMER SCHEDULE AT CAMP TANAKO

July 13-17 — Camden District Intermediates

July 20-24 — Hope District Intermediates

July 27-31 — Arkadelphia District Juniors

August 1-2 — Older Youth Retreat

August 3-7 — World Friendship Workshop. (Arkadelphia, Camden, Hope Districts)

August 11-14 — Small Church Camp. (Arkadelphia, Camden, Hope Districts)

August 14-16 — Young Adult Retreat

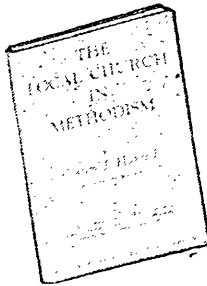
"If I were a pastor, I would find some way to put a copy of this book into the hands of each member of the official board and would do all I could to promote its study before the end of this conference year."

—Bishop Martin, Texas Christian Advocate

THE LOCAL CHURCH IN METHODISM

Costen J. Harrell

A guide for church officers on the organization of the local Methodist church which explains how the church must function in accord with the changes made by the 1952 General Conference. (AC)each, 50¢; dozen, \$4.80



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STEWARDSHIP IN METHODISM, by Boyd M. McKeown. Gives a sound basis for beginning and carrying out a dignified, effective, year-round program of church finance—a program of giving that can enrich the religious life of every church member even as it makes possible the means for building the kingdom of God on earth. Will be helpful to pastors, all church members. (AC)\$1.75

THE SACRAMENTS IN METHODISM, by Robert W. Goodloe. A perceptive and thoughtful interpretation of the history, meaning, and practice of baptism and the Lord's Supper in The Methodist Church. Of great interest and value to Methodist lay leadership, pastors, theological students. (AC)\$1.75

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SUNDAY SCHOOL LESSON

(Continued from Page 16)

years and succeeded in establishing a church that was strong both numerically and in spiritual power. It will be remembered that Ephesus was one of the most wicked cities in that age of the world, but in spite of this fact the Christian Church there became a great spiritual power. This whole letter is filled with expressions of gratitude on the part of Paul for the wonderful progress this church had made.

Space will permit us to note only the printed portion of the lesson. Verse eight makes one of the clearest statements of salvation to be found anywhere in the Bible: "For by grace you have been saved through faith; and this is not your own doing, it is the gift of God." Sometimes we hear individuals say that people are saved by faith, and from the human standpoint that is true. While Christ was here in the flesh people were constantly coming to him for various kinds of help. Many times he asked them if they believed he could do the things that they were asking of him. When they assured him that they did, he would say, "Thy faith hath made thee whole; go in peace". When the Philippian jailer asked Paul and Silas how he might become saved, Paul replied, "Believe on the Lord Jesus Christ and thou shalt be saved". Technically speaking, however, the jailer was not saved merely by his own faith. He was saved by the grace of God. It is true that all he had to do to be saved was to forsake his sins and believe in Christ as his Saviour, but it was not all Christ had to do. Salvation is free to man. It comes to him as a gift. But it was very costly to God. It cost God more to save a soul than it did to make a world. He spoke worlds into existence, but when he desired to save a soul he had to become a man and die on a cross. The Bible tells us that this sacrifice was so great that the angels desired to look into it.

The term "grace" has become a bit hazy to us. We have heard it over and over again, but like so many familiar words it has largely lost its meaning for us. The grace of God has been defined as the unmerited favor of God. It is something that God confers on mankind that man does not merit and neither can he earn. The grace of God is shed up in all that God has done to redeem man; the teachings of the scripture; the coming of the prophets; and most of all the incarnation, death, resurrection, and continued intercession of Christ. This grace of God is best expressed in John 3:16. God's part in the plan of salvation is grace. Man's part is repentance and faith. Man could not save himself God alone could do that, but even God could not save man unless he accepts this free gift of salvation. Man accepts salvation through faith. The Philippian jailer was saved by the grace of God, but he accepted that salvation through faith. Faith is to the soul what the hand is to the body—it is the receiving organ. Some one offers you a material object and you reach out your hand and take it. God offers you salvation and with your faith you reach out and accept it.

Paul goes on to insist that this salvation is not by works and he makes this as his reason: "Lest any man should boast". The Jews, who many years had sought salvation by the law, were in the habit

of boasting of their achievements. You will recall the Pharisee whom Jesus spoke about who proudly stood in the Temple and thanked God that he was not like other men. He went on to remind God just how well he had kept the law; he boasted of it. If man cannot earn his salvation by his works and is forced to accept it, if he has it at all, as a free gift from God, then there is no room for boasting on his part. On the contrary there is room for deep humility.

Though Paul insists that salvation is not by works, he is careful to emphasize the importance of good works. The Jews had been seeking salvation through the law. For many years Paul himself had tried to find peace of conscience in this way, but all to no avail. The admonition of the law is "refrain from evil and do this and live"; while that of grace is "believe this and live." The law would have the individual do good works in order to earn salvation; while grace would freely give him salvation through faith and then have him do good works because he is saved. In one case the individual works to become a child of God while in the other he works because he is already a child of God.

Paul goes on to speak of the Jews as being near to God and as the Gentiles as being far off. There can be no doubt about the truth of this statement. For many years the Jews had had the law and the prophets. These great old Jewish prophets had gone a long way toward revealing the mind of God. One of the most rewarding studies of the Bible is a comparison of what these old prophets had to say with the teachings of Christ. Through such leaders as these the Jews had been brought near to God. The Gentiles were not nearly so close to God and the truth in their heathen religions as were the Jews. In the midst of the letter Paul breaks some good news to these Gentiles. He insists they have now been brought near in Christ. All, both Jews and Gentiles, have sinned and come short of the glory of God. Paul goes on to speak of a new creation; a new man. He no longer thinks of the individual as Jew or Gentile but as Christian. This brings us right to the heart of our theme for today: "What Have We In Common With All Christians?" The answer is we have this universal salvation. All Christians are saved in the same way, namely, by the grace of God and through faith in Christ.

Paul's next thought is that of a temple. Christians become living stones in the construction of that temple. A temple is a place for the worship of God. It is "A dwelling place of God in the Spirit". "Built upon the foundation of he apostles and prophets, Christ Jesus himself being the chief corner stone."

Resemblances of All Christians

Christians have many things in common. The trouble has been we have emphasized our differences far more than we have the points at which we resemble each other. This has been the shame of Christianity down through the years. We have right here in our nation literally hundreds of sects or denominations. These religious groups—the Methodist included—are denominations and not churches as we call them. The Church is the body of Christ and as such there can be but one.

Some day the denominations will get together. This generation may not live to see it but we are heading in that direction. More and more

people will see the foolishness of remaining divided over non-essential things. A few years ago an outstanding Bible scholar insisted that the denominations are agreed on 95 per cent of the teachings of the Bible, and in the 95 per cent is found all that is necessary to get people saved, consecrated to God and the Church, enable them to live fine useful lives on this earth, and finally go home to heaven when they die.

We will be making great strides toward denominational unity when we learn to emphasize the things we agree upon rather than our differences. If we would only see it, there is much we have in common. We have the same God for a Father; the same Christ for a Saviour and Elder Brother; the same Holy Spirit for a Comforter and Guide; the same world in which to render our service; and the same heaven for an eternal home.

Christians have a lot in common. More and more this fact will come to the forefront if we will only emphasize our similarities and forget our differences. We will thus be on the road toward bringing about the condition for which Christ longed

when he prayed that we might be one even as he and the Father are one. United, we shall stand, if we continue too long divided, we are likely to fall.

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We do not know what orphanage refused to keep this child. We are glad it was not a Christian Children's Fund orphanage. But before anybody condemns whatever orphanage it was, let's face stern, cruel facts. They reduce down to just one hard fact. If you haven't the room and if you haven't the money to make the room, if you haven't the food

and if you haven't the money to buy the food—then you are helpless and have got to let the maggots finish the job for a homeless, friendless, sick child.

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Dr. J. Calvitt Clarke

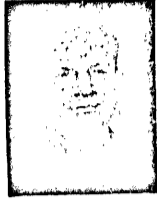
CHRISTIAN CHILDREN'S FUND, INC.

Richmond 4, Virginia

The Sunday School Lesson

By REV. H. O. BOLIN

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



SHALL WE ENTER THE EXPERIENCES OF OTHERS?

LESSON FOR JULY 12, 1953

READ THE ENTIRE LESSON FROM YOUR BIBLE: Romans 6:1-14 and chapter 12. Printed Text: Romans 12:1-2, 9-21.

MEMORY SELECTION: Let love be genuine; hate what is evil, hold fast to what is good. (Romans 12:9)

This is our second lesson of Unit XI: "MUTUAL EXPERIENCE IN CHRIST." There will be five sessions of the unit. Its aim is "To lead adults to a better understanding of and a more fruitful participation in Christian fellowship." Our last lesson raised the question, "Do We Encourage One Another?" In the memory selection of that lesson Paul goes on to say, "I long to see you . . . that we may be mutually encouraged by each others faith, both yours and mine." He felt that Christians do encourage one another. Faith begets faith, and as Charles Wesley once wrote in one of his great hymns, "The fellowship of kindred minds is like to that above." Paul was the greatest of all Christians. He felt that he had something for the Christians at Rome, but he also was confident that they had something for him. It was to be a mutual affair.

A Look At The Scriptures

Like the lesson of last week, the Scripture for the lesson today is taken from the Book of Romans. With the exception of his three pastoral epistles, Paul practiced the same plan in all of his letters, namely, he used the first part of each letter to set forth doctrinal points and the latter part to apply these points to practical Christian living. This makes his letters very helpful. His purpose is always to produce righteous living and not merely to set forth intellectual truths. Paul faithfully practiced this plan in his letter to the Romans. In the first five chapters of the letter he sets forth his doctrine. In chapters six, seven, and eight he deals with the effect of this doctrine on the inner life of the believer. Beginning with chapter 12 and continuing through the remainder of the letter he deals with the outward results of such a life. If one wishes to really understand this greatest of all Paul's writings he should read it through with this division in mind. Space will only permit us to deal with the printed text of the lesson.

The word "therefore" in the first verse of this text refers back to what Paul had said thus far in the letter. He has set forth the plan of salvation, which is by grace through faith. He has shown the effect that that salvation has on the inner life of the individual. All of this sets forth God's great mercies toward mankind. Paul uses this as an argument, a reason, an appeal to get believers to make a full and complete consecration of themselves to God. The worshipers in all ancient religions had the habit of offering the bodies of dead animals as sacrifices on the altars before their Gods. Paul is saying here that what God wants is not the bodies of dead animals but the living bodies of the worshipers themselves dedicated in service. In speaking to the sinful woman at

Jacob's Well Christ said, "God is Spirit." In keeping with this idea the first of our "Twenty-five Articles of Religion" goes on to say, "There is but one living and true God, everlasting, without body or parts." It is this idea "without body or parts" we want to notice. God is a great Spirit He longs to work in a material world. In order to do that he must live in material or physical bodies. He, therefore, lives in the bodies of those who completely surrender their wills to him. Just to the extent that this surrender is full and complete, God uses the bodies of these individuals. He works through their hands, speaks through their lips, and thinks through their minds. There are but two limitations upon what God is able to do through the combination of his Spirit working through the bodies of surrendered believers: first, it is very hard for believers to make a complete surrender to the will of God and remain that way; and second, human beings are finite while God is infinite. The Infinite God will never be able to express himself completely through finite beings. The greatest ambition any Christian can have is that expressed by the Apostle Paul when he said, "I have been crucified with Christ; it is no longer I who live, but Christ who lives in me." (Gal. 2:20). Not only does the Spirit of God work through the surrendered bodies of human beings but the souls of these beings also express themselves through these bodies. That is why it is so necessary for bodies to be surrendered to God. Most of the sins of individuals are committed through their bodies and most of their righteous deeds are also expressed in this way.

The second verse of the text gives some wonderful advice: "Do not be conformed to this world but be transformed by the renewal of your mind." The Church today is a sleeping giant. Made so, because far too many of its members conform to the world. They live like the people of the world who make no profession of religion whatever. The people of the world have gone gambling crazy, and many of the members of the Church have conformed to this practice. They don't want to appear queer. They feel as the old jazz song goes that "everybody's doing it" and so they fall in line. The same is true with the matter of imbibing intoxicating liquor. The majority of the citizens of this nation are liquor drinkers and beer swiggers, and at least half of the church members have fallen in line. This is the most drunken nation in the world, and that in the face of the fact that we have most of the automobiles of the world and other high-powered machinery. No wonder that our accident rate runs so high. Not only do many church members participate in these evils but from that

group come a lot of the leaders of the Church. If we do not get our eyes open to this situation it will develop into a case of the blind leading the blind and all likely to wind up in the ditch. May God help church members everywhere to realize that they are not in the world to conform to its customs and practices, but to transform it.

The "renewal of the mind" spoken of here is also of great importance. What is called the "mind" here is in many other passages of Paul's writings called the "heart." It is the center of spiritual life just as the physical heart is the center of physical life. It is that portion of man with which he thinks and feels and wills. As the continuation and health of the physical life requires renewal in the matter of taking food, water, and exercise, so the renewal of the spiritual life is necessary for its continued existence and health.

Verse nine of the text brings us to the heart of the lesson. It will be noted that this is also our memory selection. Nothing is greater than love. The chief attribute of God is love. The biggest thing a person can do is to love; the smallest is to hate. Nothing else will so enlarge and enrich a personality as will love. The person who loves God supremely and fellowmen as self, possesses the great God of love and is possessed by Him. God is love.

The next advice is wise. "Hate what is evil, hold fast to what is good." There is such a thing as loving the individual and at the same time hating the evil that is in his life. That is exactly what Christ did. He never hated the Pharisees, but he greatly hated the evil in their lives, and at times tried with hard words to shock them out of their evil. The true child of God will hate sin wherever he finds it be in the life of his closest relative or best friend, and at the same time he will love the good and that in spite of the fact that it may be in the life of his rankest enemy. One cannot truly love God without hating sin and loving righteousness. If we truly love God and others, we will not be always seeking our own self-interest but we will be honoring others. A young man went away to college. He had a wonderful religious experience. He placed a placard on the wall of his room which read "I AM WILLING TO BE THIRD." His mother came to visit him. She noticed the placard and asked the meaning of it. The boy explained to her that he had become a Christian and that his motto was "GOD FIRST, OTHERS SECOND, AND SELF THIRD."

Paul next deals with the matter of zeal. He goes on to say, "Never flag in zeal." There are many people who are like the stony ground hearers in the parable of the sower. Just beneath the surface in this type of soil was a layer of rock. Because of this fact this soil heated up quickly in the Spring. The seeds came up at once and grew off quickly, but by and by the drouth destroys them. There are many church members who are like that. They like depth of conviction and strength of character.

Next, the Christian is told to "Rejoice in your hope, be patient in tribulation." The carrying out of the first of these admonitions will greatly help in carrying out the second. A person can bear most any tribulation so long as he has hope; especially if he is able to rejoice in that hope. One can both rejoice in hope and be patient in tribulation if he is constant in his prayers. The poet Alfred Tennyson was right when he said, "More things are wrought

by prayer than this world dreams of." Along with these fine qualities the Christian is admonished to be liberal in helping the poor.

The next verse goes straight to the heart of our theme ("Shall We Enter the Experiences of Others?"): "Rejoice with those who rejoice, weep with those who weep." The person who truly carries out these admonitions is entering the experiences of others. It is much easier to weep with those who weep than it is to rejoice with those who rejoice. All of us can be sorry for a person who gets it in the neck, but if we are not careful envy and jealousy are likely to keep us from rejoicing with a person upon whom good fortune smiles. One who truly loves God supremely and others as self can and will carry out these two admonitions.

Paul next pleads for harmony. He would have the Christian to live in peace with all people. To do this he must not think too highly of himself, be haughty, or conceited. He must rather be humble and willing to associate with the lowly.

Vengeance is next noted. It is human nature to want to get revenge on those who wrong us. Paul insists that this should be left to the wrath of God. God is the moral Judge of all the universe. As such, he must see that strict justice is meted out to all. He can only forgive those who trust the crucified Christ as their Saviour. One can well afford to leave the wrong-doers in the hands of a just God. He can even go so far as to feed his hungry enemy and give his thirsty enemy drink. After all the Christian is in the world to overcome evil, and evil can only be overcome with good.

Lesson for July 19, 1953 What Have We In Common With All Christians?

READ THE ENTIRE LESSON FROM YOUR BIBLE: Ephesians 1:15-2:22. Printed text: Ephesians 2:8-10, 13-22.

MEMORY SELECTION: You are no longer strangers and sojourners, but you are fellow citizens with the saints and members of the household of God." (Ephesians 2:19)

This is the third of the five lessons of UNIT XI: "MUTUAL EXPERIENCE IN CHRIST." The first lesson raised the question as to whether or not we as Christians encourage one another. We found the answer to be "yes." We encourage one another both by the exhibition of our faith and also by the example of our lives, that is, if we live as true Christians should.

The second lesson had to do with entering the experiences of others. We found that if we really love God supremely and others as we do ourselves, we cannot help but enter the experiences of others. We will naturally weep with those who weep and rejoice with those who rejoice.

The lesson for today raises the question, "What Have We In Common With All Christians?"

A Look At The Scriptures

Many scholars have said that Paul's letter to the Ephesians is one of his greatest epistles. He wrote it from the prison in Rome in A. D. 61. Before his incarceration at Rome Paul had visited Ephesus on two occasions. He went there first in A. D. 53, at which time he tarried only a few days. He returned, however, one year later and spent three years there. He and his helpers worked intensively during these

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