

“The Way Of The Transgressor Is Hard”

THE recent Kansas City kidnapping, with its indescribably tragic ending, has stirred the hearts of the people of America as no similar event has since the kidnapping and slaying of the Lindbergh baby.

It is not possible for a normal person to understand how anyone could reach such a state of mind that he is willing to make an innocent child the victim of his unnatural desire to have money. So base and dastardly was the murder of this little child that it is not surprising that prisoners in the Kansas City jail threatened to kill the kidnapper if he was put in the same cell with them.

Some think that the self-denial necessary to clean Christian living may work a hardship. In this kidnapper we have an example of one who has denied himself nothing in his abnormal desire to have what he wanted. He followed his selfish desires to the limit and finds himself a miserable wretch abhorred by free men everywhere and his life threatened by fellow prisoners. "The way of the transgressor IS hard."

“New Time” Religion

MOST religious-minded people who have lived very long are familiar with the term "Old Time" Religion. For many the term is very meaningful since they connect it with some very sacred memories of other days.

There seems to have grown up in recent years, even months, what we are terming a "New Time" Religion that is a little difficult to evaluate. It is quite noticeable in some of our radio and television programs.

This "New Time" Religion, to which we refer is found in a recent tendency to sing religious and semi-religious songs on some radio and television programs that, for the rest of the program, may move far afield from what we commonly think of as sacred or religious. "Crying in the Chapel," "I Believe," and other similar songs together with tested and tried sacred hymns are examples of the "New Time" Religion to which we refer.

The thing that is somewhat new about the use of these heart-warming songs is that, on the program, they may precede or follow, "Turkey in the Straw," "Arkansas Traveler" or some other similarly "inspiring musical rendition." Or they may be interspersed with vaudeville acts that are not exactly spiritually inspiring.

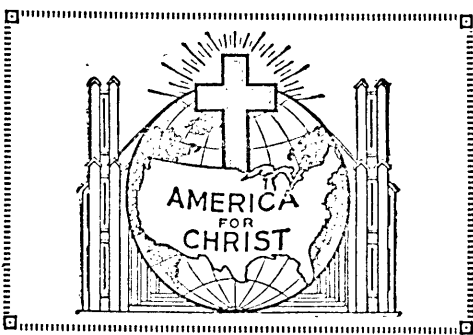
We are not, in this article, posing an adverse criticism of this religious slant that has been added to programs that otherwise are planned purely for entertainment. It is quite possible that the general world situation today has led people, who formerly planned programs solely for entertainment, to sense a desire on the part of the public, even in programs of entertainment, to have a religious note that does more for people than simply to entertain them.

It should be said for those who inject these "religious interludes" into their programs of entertainment that in this part of the program there seems to be a real effort to play up religion rather than play it down, as some programs do. For that attitude they should be commended. Perhaps their willingness to accede to a public's desire for such songs should also be commended. Perhaps when we have time to evaluate this "New Time" Religion we shall find that it is good—as far as it goes.

The Pulpit Can Help To Encourage Daily Prayer

PRAYER may become a holy habit but first it is a natural-born instinct. In extreme emergencies the worst old sinner in the country will instinctively cry out to God for help. When the emergency is past, he may not even be conscious of the fact that he prayed. It is doubtful whether such prayers, born only of fear, have any real value. If they do have value to the one who prays it is because the sinner does remember that the emergency did cause him to pray and may lead him to realize that he needs God's help in daily life as well as in times of crisis.

Whatever we may think of prayers prayed in emergencies, there is overwhelming evidence that the habit of daily prayer is a character-building, life-steadying influence of value beyond words



to describe. Because daily prayers are so essential to normal, Christian living, the pulpit has rendered an inestimable service to religious-minded people when it helps them to make prayer a daily habit.

Before one thinks of making prayer a daily habit he must first have an actual, realistic faith in God, else prayer would be a pretense and shame. One of the high privileges of the pulpit is to make the fact of God a living, conscious reality in the hearts and minds of people.

Along with faith in the actual existence of a personal God, there must also be a sense of a personal need for such a God before prayer can have real meaning for the individual. It is the responsibility of the pulpit to help create this sense of need for God in the hearts of people.

Among the many other blessings born of daily prayer, it also brings a sense of Divine companionship and leadership in daily living. In times such as ours, these are blessings of priceless value. Sincere, daily praying also means striking a balance daily in our account with God. We may merely say prayers without clearing our conscience before God, but a sincere desire for a right relationship with God is essential to sincere praying. Furthermore, since we do not get far off the track in twenty-four hours, if we strike a spiritual balance with God daily we are not likely to ever miss the way very far.

Possibly the most effective agency God has to encourage daily prayer is the pulpit. If the pulpit fails at this point, many people will fail to have the spiritually vitalizing experience of daily prayer.

Hear Missionary Finley

METHODISTS of the North Arkansas Conference will have the unusual opportunity next week of hearing and visiting with Rev. Lester Finley who for five years served as a missionary in the Gujarat Conference, in India. The First Methodist Church of Jonesboro supported the Finley family during its stay in India as an Advance Special. The schedule for Bro. Finley's visit is published on page four.

Several weeks ago the *Arkansas Methodist* published an account of Bro. Finley's visit to Arkansas earlier this year when he spoke several times in the Jonesboro District. At that time the article had a statement which could be interpreted to mean that the Christian missionary is the forerunner of Western civilization. Mr. Finley called our attention to this possible misinterpretation and we are glad to make this restatement so there can be no misunderstanding: The Christian missionary takes the gospel as an ambassador of Christ, for Christians believe that it is Christ who is the hope of the world.

If you want a first-hand experience of Methodism in action on the mission fields, we urge you to hear Brother Finley when he speaks in your district. He will be in all of the North Arkansas Conference districts but two.

UN Day, October 24

WE can go a long way with John Foster Dulles who said in an address last Sunday that religious faith, freedom and freedom of thought are mightier weapons than atomic weapons. One might hope that more and more of the statesmen of the world were men of such faith as Mr. Dulles. Before assuming his present responsibility as Secretary of State, Mr. Dulles had considerable experience in the UN and he is eminently qualified to know of the matters that go for success or failure, whether on a national or international level. It is not surprising that the very things for which the UN strives are some of the very things that make for peace and tranquility—freedom and freedom of thought, and religion can thrive in an atmosphere of freedom.

The United Nations which is soon to have another birthday is the one place in the world where there is freedom of thought and expression by all the member nations. While these freedoms often times can be the means of increasing tensions between nations as their representatives bare their souls about national and international policy or intention, on the other hand this very atmosphere of freedom in the UN is also the means of letting off untold amounts of national and international "steam" as these representatives say their piece in the world's forum

One of our leaders said only the other day that were it not for the UN it was his opinion that the larger nations of the world would be embroiled in another war today. If United Nations accomplished nothing else than being the means of postponing war until men can solve their national and international problems without resorting to warfare, then every bit of time, energy, and means given in support of the UN would be repaid a thousandfold. It seems to us that everyone has everything to gain by supporting the UN and everything to lose by not supporting it. If the UN should fail in its mission, and we have faith that it will not, it is not to be blamed for without the UN man has failed before. We believe that with the UN the nations of the world have a far greater chance to ac-

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United Nations Day--October 24

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Where We Stand

Support for the U.N. is a cornerstone of United States policy. We are always working to make the U. N. stronger.

We believe that the U. N. is the world's best hope for peace and security. We are convinced that keeping the peace requires a U. N. organization made up of all the nations of the world who are willing to cooperate to settle international disputes and suppress acts of aggression.

We seek to build collective security within the framework of the U. N. as a means to prevent aggression.

We also are working for an effective program of disarmament, covering all armed forces and armaments, including atomic weapons.

We believe that freedom is the right and responsibility of every nation and every individual.

We believe in a better life for all people. We support a world-wide attack on hunger, poverty, disease, and illiteracy as a necessity for achieving a lasting peace.

The things we believe in are also the goals of the U. N. Any progress toward these objectives by the U. N. is progress toward achieving the American ideal.

Already the U. N. has made long strides toward its goals. Let's look at a few high lights in the record. . .

Saving Disaster's Children

Tens of millions of children have been fed, clothed, or given health care through the helping hand of the United Nations.

The U. N. International Children's Emergency Fund (UNICEF) has extended aid to children in 64 countries. It has helped meet emergency needs in many parts of the world. . . Greece . . . Palestine . . . Germany . . . Korea . . . Latin America . . . others.

After the 1949 earthquake in Ecuador, for instance, it assisted in equipping hospitals and nurseries and carrying on a mass feeding program.

UNICEF is helping basic projects in India — a penicillin plant near Bombay, a training center for public-health nurses and child-welfare doctors in Calcutta, maternal and child-health training programs in the Delhi area.

The heart-warming operations of UNICEF have given a chance at normal growth to millions of children who otherwise might have died or been stunted all their lives.

Member nations have given about \$165,000,000 to help provide:

- An "extra" meal a day for 8,000,000 children and mothers.
- More than 6 billion cups of milk.
- Millions of pounds of fish-liver oils and hundreds of millions of capsules of vitamin needs.
- Suits and dresses, or cloth to make them; shoes; blankets.
- Mass campaigns to wipe out tuberculosis, malaria, diphtheria, whooping cough, yaws, syphilis, typhus, plague, and yellow fever.

Improving Labor Standards

Workers in many nations can testify that their living and working standards have improved in recent years.

A working mother in New Zealand who is guaranteed a six-week holiday or leave with pay after her child is born - - -

A worker in Latin America whose family is protected by social insurance covering sickness, accidents, and unemployment - - -

A British or Norwegian seaman who, in case of shipwreck, is guaranteed his salary, transportation home, pay for his gear, and another job - - -

These and million of other workers can tell of benefits they have received.

The International Labor Organization (ILO) has built up over the last 30 years a series of agreements and recommendations to promote labor and social welfare.

Measures adopted with ILO help include wage and hour laws, equal pay for men and women for equal work, social security, industrial-safety regulations, and many others.

Organized in 1919, ILO was first associated with the League of Nations. It has been uniquely effective because labor and management take part with governments in its work and administration.

Since ILO became affiliated with the U. N., it has concentrated on population pressures and migration, freedom of unions, and forced labor.

It is a world center for information and statistics related to labor.

Increasing World Food Supplies

Millions of human beings go hungry year after year because there is not enough food for everybody. Two-thirds of the earth's peoples are always undernourished, and disease finds them easy victims.

The U. N. Food and Agriculture Organization (FAO) seeks, among other goals, to overcome the shortage of food throughout the world.

It is working to improve crops, to distribute food more widely, and to spread knowledge of healthful diets. It is helping nations to develop their basic soil and water resources, to use suitable tools and techniques

60 NATIONS PLEGGED TO ACT

FOR	AGAINST
Peace	War
Security	Aggression
Freedom	Enslavement
Understanding	Intolerance
Prosperity	Poverty
Health	Disease
Education	Ignorance

in their farming, and to improve their processing, marketing, and conservation of foods. It is encouraging a program of land reform.

FAO promotes the planting of improved seed. It is developing the use of hybrid corn in European and other countries. It is carrying out rice-breeding programs in Asia.

FAO fights agricultural pests and diseases. It has helped Latin American and other countries in the control of locusts. Its veterinarians have developed a vaccine which is checking rinderpest, a major killer of cattle in Asia, Africa, and the Near East.

The success of FAO specialists in Greece in showing families how to make their meals nutritious has brought requests from other countries for similar help.

FAO is engaged also in fisheries and forestry development.

Fighting Against Diseases

Nations today are combining their forces to fight disease. The World Health Organization (WHO) spearheads the world-wide attack.

Under major assault are the great continuous killers - malaria - tuberculosis - venereal diseases.

Malaria strikes 300,000,000 persons each year, kills nearly 3,000,000, and leaves the others weakened or unable to work. In some areas of Greece, where 80 percent of the people had malaria, WHO, by spraying mosquito-infested areas with DDT, checked the disease so that after treatment only 5 percent had it.

Tuberculosis kills 5,000,000 persons each year. About 36,000,000 children and young adults have been tuberculin-tested and nearly one-half of them vaccinated in an international campaign in which WHO is taking part.

A constant alert is kept against epidemics - cholera - typhus - yellow fever. Twice every day WHO broadcasts to all continents the latest official information on epidemic diseases and quarantine measures. Its laboratories keep close watch on influenza.

In the fall of 1947 WHO assisted the Government of Egypt in bringing a serious cholera outbreak swiftly under control.

WHO supplies technical know-how to help governments war against disease, better the health of mothers and children, and improve nutrition, public sanitation, and public-health administration.

Building World Cooperation

"To contribute to peace and security by promoting collaboration among the nations through education, science, and culture" is the goal of the United Nations Educational, Scientific and Cultural Organization.

It centers at Patzcuaro, Mexico, in Haiti's Marbial Valley, and in other underdeveloped nations, UNESCO is working to eliminate the illiteracy which exists among half the world's population and raise standards of living through fundamental education.

The school systems of Afghanistan, the Philippines, Thailand, and other nations are being assisted by UNESCO advisory missions. These are but a few examples of UNESCO at work. With voluntary participation of member states, it seeks to—

Assist member nations to extend and improve technological training and higher education.

Promote world-wide respect for human rights.

Remove obstacles to the exchange of persons and the free flow of ideas, the creative arts, and knowledge between countries.

Advance through the press, radio, and motion pictures the cause of truth, freedom, and peace by promoting understanding of the work of the U. N.

Promote the progress of science by facilitating the interchange of scientific information.

Bring about better understanding among peoples by demonstrating their basic interdependence and the necessity of their cooperating with one another within the framework of the U. N.

Protecting Human Rights

Respect for the individual and protection of his basic rights are comparatively new ideas in world history.

America was founded upon these principles, but millions over great areas of the earth are still struggling for human dignity and fundamental freedoms.

The U. N. Charter pledges its members to respect and promote human rights. Peoples of the U. N., says the preamble, are determined "to reaffirm faith in fundamental human rights, in the dignity and worth the human person, in the equal rights of men and women and of nations large and small."

The U. N. has drawn up a Universal Declaration of Human Rights, (Continued on page 5)

Bishop Martin, on September 21, aboard the S.S. Uruguay, tells of visit to

PORT OF ALL SAINTS

WE have been welcomed by our missionaries upon our arrival in many nations. Saturday we had the opportunity to stand at a port in Brazil and extend a welcome, in the name of Christ, to fifteen young missionaries who are coming to Brazil, as well as five other young persons who are going on to Uruguay and Argentina. This was in the port of Santos.

It provided one of those experiences that will stand out vividly in our memories. There were times when tears filled our eyes, but there were more times when hearty laughter filled the air.

We left Sao Paulo at 6:30 a. m. On the trip out of the city we drove by our Seminary and told Mrs. Lewistine McCoy and the children goodbye. In 1950 we said goodbye in Hong Kong; it will be interesting to see where we meet next time.

The drive from Sao Paulo to Santos is a spectacular one, forty miles through majestic mountains. In the early morning they rose before us in great purple heights, clothed in forest, with waterfalls drifting down their steep sides, and with pink-tinted clouds hanging above them.

Santos is the leading coffee port of the world. Santos, translated "Port of All Saints," was so named because it was discovered on All Saints Day in 1532. It is a picturesque place, and one feels as if he were in one of the old ports of Spain or Portugal in the days when men planned their adventurous trips to the New World. To handle the tremendous coffee cargoes are acres of wharves and warehouses, electric tubes and conveyor belts; with startling efficiency the valuable bean is transferred to the ships, en route to the breakfast tables of the world. Of all nations, the United States is Brazil's best coffee customer.

The group came to Santos in two station wagons. One was the one used by Charles Clay, and the other was from our Methodist Institute in Sao Paulo. It was driven by Dina Rizzi, the lovely young woman who is the acting director of that splendid school.

We were deeply touched by this experience. Here were Dr. and Mrs. Jalmar Bowden, who have been in Brazil forty years; Charles Clay, whose parents were missionaries before him; and Lewistine McCoy, for a time in China, now giving distinguished service in South America. We were proud to join such a group in welcoming new missionaries. Seven of them were L.A.'s, with all the enthusiasm of eager young Christians. There were two couples coming out for the first time as missionaries, and each couple had two young children.

The missionaries had thoughtfully arranged for one of the station wagons to take the mothers and children to Sao Paulo while the others remained to go through one of the most trying experiences that come—going through Customs. Fresh, pure water had been brought for the children, together with cookies. The first car was soon on its way.

It was three o'clock before the entire group had passed through Customs. The hours passed rapidly, however, as we exchanged experiences, and we had a great deal of pleasure in telling them of the places to which they will go. We felt that this was an unusually fine group of new missionaries.

Our last few days in Brazil gave me the opportunity to fly to Porto Alegre. I flew there one day and returned the next. It is a comparable flight to one from Chicago to Brownsville, Texas. We had beautiful flying weather each day, and I had the opportunity to look down upon an attractive part of Brazil.

I was met at the airport by Oscar Machado, the president of Porto Alegre Institute, Bishop

Isaias Sucenas, Dr. Derly Chaves, and Dr. W. R. Schisler, who had flown down from Passo Fundo to have a visit with me. Porto Alegre has doubled its population in ten years, and now has a population of 500,000.

We have in Porto Alegre two of our finest schools in Brazil. Porto Alegre Institute is often called Little S.M.U., for its first president, Earl Moreland, an S.M.U. graduate and now president of Randolph-Macon, was supported by the students of S.M.U.

The president now, successor to Earl Moreland, is Oscar Machado, also a graduate of S.M.U., a brilliant person with a most attractive personality. He is presently on leave at the request of the Brazilian government to head a great work in rural development, but he flew from Rio to be with me in Porto Alegre. He would attract attention in any nation of the world. He is a magnificent product of our missionary enterprise. He has about him a fine staff. Several of his workers are S.M.U. graduates. They have in Porto Alegre a chartered S.M.U. Club.

The buildings here are excellent ones, and the grounds are attractive. Due to the statesmanlike leadership of Bishop John M. Moore, our two schools here possess commanding locations, only a block from each other, on a great hill overlooking the city. The very attractive auditorium at Porto Alegre Institute was built with funds furnished by Highland Park Church, Dallas, and First Methodist Church, Wichita Falls. These churches made an excellent investment here.

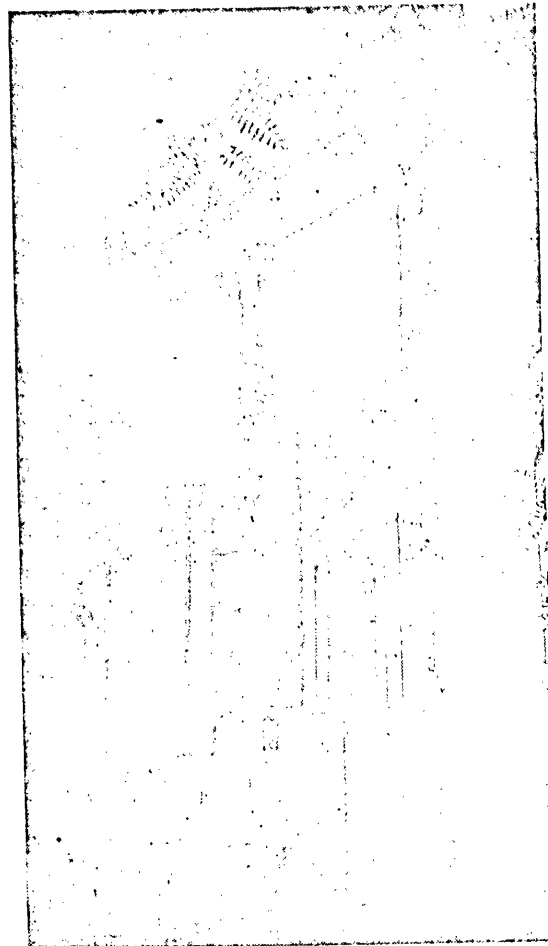
The American College is a school for girls. It is the only Protestant school exclusively for girls in the city and was the first girls' school in southern Brazil to receive government recognition. Miss Mary Sue Brown, now retired and living in Waco, Texas, planned the buildings and supervised their construction. I know of no finer work. The chapel is appropriately named in her honor. It is a lovely building, the inside of which is finished in a pastel blue, with an amber window in the form of a cross.

It was a happy privilege to have fellowship with Dr. W. R. Schisler. We were roommates in an attractive guest room in the American College. How proud we should be of the Schisler family. Dr. and Mrs. Schisler direct our splendid work in Passo Fundo Institute; Nancy Schisler, their daughter, is the head of the kindergarten work at American College; and Dick Schisler is the head of our youth work in Brazil and edits the youth publications; George Schisler is in Hendrix College. Our church at Haynesville, Louisiana, helps support the work of Dr. and Mrs. Schisler. I am sure that the ones who read these articles understand that Professor W. R. Schisler is the brother of Dr. J. Q. Schisler, who has also been one of the great leaders of our Church.

In Porto Alegre the following young men are Methodists: the head of the Chamber of Commerce; the head of the State Police; and the treasurer of the State. The fruit of the missionary work is increasingly evident in Brazil. I visited a number of our churches in this growing city and was impressed by the expanding program of activities. Practically all the members are active members.

Porto Alegre means Happy Port, and the days I spent there were happy and rewarding ones.

Our last day in Sao Paulo was a most enjoyable one. Doctor and Mrs. Clay took us in the morning for a sightseeing trip that included two very different but most interesting attractions. The first was the world-famous Butantan Institute or "Snake Farm," where serums for snakebite, tarantula and scorpion bites, small-



Porte Alegre Institute, Port Alegre, Brazil

pox, diphtheria, and other maladies, are prepared.

Set in beautifully landscaped grounds, the Institute is composed of numerous buildings housing a museum, laboratories, a school, accommodations for the staff, and snake enclosures. The snakes are provided with little concrete huts in the enclosures. One can see the snakes hanging from the trees, winding themselves around the fences of the enclosure, or lazily sunning themselves. The keeper picked up the snakes and showed us how the venom was extracted. He persuaded Mrs. Martin to hold one for a picture.

One of the most beautiful places we have visited is the Botanical Garden in Sao Paulo. Those of you who have read "He Wears Orchids" by Miss Elizabeth Lee, the head of our Latin America Woman's Work, will recognize this place. The central feature of the Botanical Garden is the orchidario, which has become one of the famous sights of Brazil. Dr. Frederico Carlos Hoehne, who is highly honored in scientific circles throughout the world, founded it. He is perhaps the best authority on orchids today. In his own backyard he has around ten thousand orchids. Two immense green houses provide a tropical setting for orchids hanging everywhere in profusion. Doctor Hoehne is a graduate of our Granberry Institute in Juis de Fora. If you have not read "He Wears Orchids", be sure to read it to learn the story of Doctor Hoehne and of a number of other fascinating persons.

In addition to our sightseeing, we had two delightful visits in attractive homes. We had lunch with Dick and Edith Schisler. I do not know when we have been more impressed by a charming and devoted couple. Their nine-months-old daughter, Deborah, is a lovely child. Any nation in the world would be fortunate to have this couple. In the early afternoon I gave an interview to a newspaper man.

Late in the afternoon, a reception was given for us by two American couples whom we had met the Sunday night before in Church. The home in which we were entertained was a lovely one with three attractive children. We were impressed to see copies of The Interpreter's Bible in their library. How refreshing it was to see American business men who are consecrated Christians. We had the opportunity to meet a number of people from the United States.

Before leaving Sao Paulo, I must mention that the city is the head of the Grapette Corporation in Brazil. The familiar trucks and the bottles

(Continued on page 6)

NEWS AND NOTES ABOUT FACTS AND FOLKS

MR. J. C. RICHEY, wife of our pastor at Aubrey, is seriously ill in the Methodist Hospital in Memphis.

LAYMEN'S DAY speakers at the Jackson Street Church, Magnolia, will be Dr. Dolph Camp at the morning hour and R. H. Cole at the evening hour. Rev. David M. Hankins, Jr., is pastor.

MISS MATTIE CRAIG HOLLOWAY of Morilton, daughter of the late Rev. and Mrs. A. E. Holloway, writes that she is again selling Christmas cards this year. She has all types and prices.

MISS MARGARET MARSHALL, deaconess of the Arkadelphia District, will be chairman of the commission on "The Use of Audio-Visuals in the Church" at the Town and Country Convocation in St. Paul, Minnesota, October 27-29.

CHARLES A. STUCK, North Arkansas Conference Lay Leader, will speak at Hendrix College, Conway, at 10:00 a. m. on the morning of October 27. Mr. Stuck is president of the Hendrix Alumni Association.

A. J. TROXELL will be the principal speaker on Laymen's Day, October 18, at the First Methodist Church, Jonesboro. Branch T. Fields will have charge of the service. Dr. Ethan Dodgen is pastor.

REV. W. A. LINDSEY, retired member of the North Arkansas Conference, is supplying the pulpit at the First Methodist Church, Batesville, while the pastor, Rev. E. G. Kaetzell, is on a month's vacation.

ED F. McFADDEN, Associate Justice of the Arkansas Supreme Court, will be the Laymen's Day speaker at Asbury Church, Little Rock, on Sunday, October 18. Rev. Elmer Thomas is pastor.

REV. AND MRS. ROBERT McMASTER of Blytheville announce the birth of their third child, a son, Daniel Louis, on Saturday, September 26. Mr. McMaster is pastor of Lake Street Church, Blytheville.

REV. J. KENNETH SHAMBLIN, pastor of Pulaski Heights Methodist Church, Little Rock, was the speaker at the meeting of the District Mens' Fellowship which was held at Wynne on October 13. Lunch was served by the Wynne and Vanndale churches.

DEV. J. EDWIN KEITH, secretary of Stewardship of the Little Rock Conference, was the guest preacher at both morning and evening services at the First Methodist Church, Magnolia, on Sunday, October 11. Rev. J. L. Dedman is pastor.

DR. MATT L. ELLIS, president of Hendrix College, was one of the speakers at the annual rally for Methodist laymen of the Illinois Conference. He spoke at the banquet session of the rally which was held at Illinois Wesleyan College on Friday, October 2. His subject was "The Christian Layman—Co-Worker With God."

DR. ETHAN DODGEN, pastor of the First Methodist Church, Jonesboro, was the speaker on the radio series known as the "Sunday Sermon" on Sunday morning, October 11. The series is sponsored by the Jonesboro Ministerial Association and one of the ministers of the city is heard each Sunday morning.

PROBLEMS of rural youth, country-city relations, migrant labor, and low-income farm families, will be studied at the tenth annual National Convocation on Church in Town and Country, sponsored by the Department of Town and Country Church of the National Council of Churches, at St. Paul, October 27-29.

THE LITTLE ROCK CITIZENS COMMITTEE for the observance of United Nations Day on October 24, will present a panel discussion at 1:15 a. m. on October 18 over KXLR with Dr. Matt Ellis, president of Hendrix College, Dr. Yates of the History Department of Hendrix, and Bill

Hadley, news editor of television station, KRTV, taking part.

OPEN HOUSE was held at the new Methodist parsonage of the Corning Church on Sunday afternoon, September 27, from 3:00 until 5:30 p. m. when over one hundred guests called. Receiving with Rev. Byron McSpadden, the pastor, and Mrs. McSpadden, were members of the Board, John O. Black, L. F. Cochran, Arvel Hicks, Wm. Estes, L. D. Russell and K. W. Pettit.

HOME-COMING DAY will be observed by the First Methodist Church of Strong on Sunday, October 18. Ben Posey of Crossett will be the speaker in observance of Laymen's Day which comes on this day. An invitation has been sent to all former members, and the pastor, Rev. Frank Stage, is extending an invitation to all former pastors and wives. Dinner will be served in the basement of the church.

A FAMILY LIFE SKIT, "Everything Happens on Wednesday Night," was presented at the First Methodist Church, El Dorado, on Wednesday evening, October 7, by Mr. and Mrs. Fred Mayfield and their children, Margaret, Bill and Mickey. A potluck supper was served in Fellowship Hall previous to the skit. Mrs. E. J. Helm was in charge of general arrangements. Dr. W. Neill Hart is pastor.

CONTRACTS have been let for the construction of the new educational building for the First Methodist Church, West Memphis. The building is to be 110 by 35 feet and will house a combination dining and recreation hall with stage, a youth assembly room, Primary Department, Intermediate Department, Senior Department and men's and women's Bible classrooms. The new structure will be connected to the older building by means of a covered walkway. Remodeling is scheduled for the older building into church offices, kindergarten and nursery. Rev. Ralph Hillis is pastor of the church.

MR. STELLA WOMACK GAGE, retired deaconess of the Methodist Church, died at her home in Pueblo, Colorado, on Thursday, October 8. Mrs. Gage was born and reared in Centerton, Arkansas, and was the daughter of the late Mr. and Mrs. James Womack. She was the sister of Rev. J. A. Womack of Jonesboro; Dr. R. E. Womack of Jackson, Tennessee; Rev. W. V. Womack of Fort Smith and J. P. Womack of Jonesboro. She is also survived by two sisters, Mrs. Annie Good of Fayetteville and Mrs. Ida Jones of Concord, California. The body was returned to Centerton where funeral services were held on Wednesday afternoon.

THE FIRST METHODIST CHURCH, Texarkana, observed Christian Education Week with a program in the church sanctuary and educational building on Wednesday, September 30. The program opened with a movie, "The Family Next Door", in the church sanctuary followed by an open house and a social hour in the educational building. The classrooms of the Children's Division and of the Intermediate Department were open for parents, children and all interested persons who wished to visit in these departments. W. M. Locke is superintendent of the Church School and Dr. Fred R. Harrison is pastor.

THE NEW CHURCH BUILDING of the Methodist Church of Bentonville is progressing in a fine way. The congregation expects to be in the sanctuary in November. All Sunday School rooms are in use, and the new dining room and kitchen were used on Thursday, October 1, for the first time when nearly seventy-five women attended the Woman's Society of Christian Service luncheon and heard Mrs. W. F. Cooley discuss literature and publications. That night over two hundred attended the fellowship dinner, a part of the observance of Christian Education Week. The church will entertain the Fayetteville District Conference on December 9. Rev. Hubert E. Pearce is pastor.

CHURCH MEMBERSHIP in the U.S., excluding the territories, has reached an all-time high of 92,277,129. Last year's gain, announced by the

National Council of the Churches, was 3,604,124 or 4.1 per cent. Church membership gains for the year were two and a half times population gains. A new high for the number of local churches was reached: 285,277, as compared to 284,592 for 1951. A new high for the number of clergymen having charges is reported: 183,899, as against 181,123 for 1951. Sunday school enrollments swelled to a total of 32,638,879—a one-year gain of nearly two million. Protestant and Roman Catholic church membership gains were virtually the same, as they have been for years past: 3.9 per cent Protestant, 3.5 Roman Catholic. Latest phenomenal gains accent an upward trend covering the past 50 years. In 1900, 36 per cent of Americans belonged to a church. In 1910 and 1920, 43 per cent. In 1930, 47 per cent. In 1940, 49 per cent. In 1950, 57 per cent—with two percentage points added since.

REV. LESTER FINLEY TO SPEAK

The Rev. Lester Finley, Methodist missionary to India who is now on furlough, will speak in seven churches of North Arkansas during the week of October 16-23. His lecture will be illustrated by colored slides of his work.

Mr. Finley, whose home is in Rochester, N. Y., has been serving in the Gujarat Conference in India since 1947. The First Methodist Church of Jonesboro sponsored his five-year mission.

The schedule of his speaking engagements follows:

Friday, October 16, First Methodist Church, Paragould
Sunday, October 18, Wynne Methodist Church, Forrest City District
Monday, October 19, First Methodist Church, North Little Rock, Conway District
Tuesday, October 20, Gentry Methodist Church, Fayetteville District
Wednesday, October 21, Springdale Methodist Church, Fayetteville District
Thursday, October 22, Batesville District
Friday, October 23, Goddard Memorial Methodist Church, Ft. Smith.

UN DAY, OCTOBER 24

(Continued from page 1)

comply understanding and mutual faith.

We have noticed that for the most part those persons about us who are not in entire sympathy with the UN are persons who do not have a fuller understanding of the philosophy, organizational structure and aims of the UN. Let us become acquainted more with the facts so that whatever our ideas may be, they may be well-founded. We believe that the world's greatest chance for peace is through the existing channels of the United Nations.

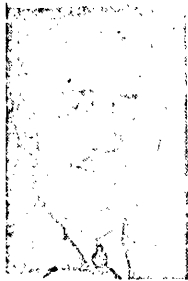
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(Continued from page 2)

ALL IN THE GAME

Three weeks ago I returned from a speaking tour in England. While I was there the cricket test matches were on between Britain and Australia. Public interest was at fever pitch. That contest was as exciting to the English as our World Series is to us.



England is a sporting nation. One thing which always fascinates me on my visits there is the interest in sport. The papers give it more prominent space than in America. The Queen's horses carry her colors. Tennis at Wimbledon is an international event. Boxing was born in Britain.

The spirit of sportsmanship has been a great asset to England. I do not know how much truth there is in the old saying that Britain's battles have been won on the playing fields of Eton. But I do believe that her sports have bred in England a spirit and stamina which have sustained her through continued bombings and hardships.

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The factors which make for good sportsmanship also make for good living. For life is a game. We often speak of life as a battle. It's better to think of it as a game. Games develop skill and strength without the bitterness and destruction of battles.

A game must have limits to give it fun and zest. The batter has a limit of three strikes. He must make his hit or get-away within that limit or he is out. If the player could stand at the plate and keep on striking until he makes a hit, baseball would be too dull for playing or watching. The golfer at the tee is allowed one drive. If he could keep on hitting at the ball until he got a drive which satisfied him, some of us would be at the first tee yet.

The game of life also has its limits. We must make our play within an allotted span of time. The proverbial "three score years and ten" seems pretty short. Some of us may not have much of that left. We may complain about the shortness of time. But suppose we could write our own time tickets and live until we called a halt on ourselves. Would that make for general happiness? Far from it. Think what a magnificent game some persons play when they know the time is short!

Some of us bemoan our limitations in the game of life. We live in little places. Or we haven't much money. Or our health is not very good.

Such situations make me recall a chapel talk given by a great college president on "The Pleasures of Economy." Isn't it true that part of the fun of life is found in seeing how much we can do with a little? Isn't it true that young brides often get a real kick out of showing their husbands how far they can make their limited budgets go? Later when their purses are full they will probably look back on those early struggles as the happiest years of their lives.

How about those limitations under which we live. Maybe they are the very things which show our mettle and make the zest of the game. Years ago a young carpenter grew up in a town which we Americans would think a mighty poor place to live in. He was poor. He never travelled more than a few miles from home. His life was cut off at 33. Yet within those limits he lived the most radiant and glorious life the world has ever seen.

And of course the game of life has risks and hazards. There is an element of chance. The farmer takes a chance on the weather when he sows his seed. The lover takes a chance when he starts a home. But remember,

which defines the rights and freedoms referred to in the Charter. This Declaration lacks legal force, but it sets a standard of achievement for all nations and peoples.

The U. N. now is working on two covenants which will put into treaty form these basic human rights. One covenant deals with civic and political rights; the other covers economic, social, and cultural rights.

Nations which ratify these covenants bind themselves to revise their national laws, if necessary, to assure that these rights are recognized.

Genocide, or mass murder, has already been outlawed and will be punished as a crime.

Keeping The Peace

World peace is a primary purpose of the U. N. It already has taken many steps "to save succeeding generations from the scourge of war."

Not only has it settled disputes which threatened world peace; it also has stopped actual armed strife which might have become widespread. It has met the challenge of open aggression.

In Greece, U. N. "watchdog" commissions focused world opinion on Soviet-satellite aid to the Communist guerrillas. This moral pressure helped end the warfare.

In the clash between India and Pakistan over Kashmir, a U. N. commission brought about a cease-fire agreement and is continuing negotiations for settling the dispute.

Serious fighting between Israel and the Arab States was stopped and further outbreak of general hostilities prevented.

Twice, fighting between Dutch and Indonesians was stopped by the U. N., and with its help a free Republic of Indonesia was born.

In Korea, for the first time in history, the community of nations, through the U. N., swiftly joined forces to meet aggression. Never before has a world organization used military power to keep the peace.

The U. N. is constantly working to build a strong collective-security system among nations. It is working hard also to bring about a disarmament agreement.

What Can You Do To Help

LEARN what the United Nations is and does. Study its Charter.

FOLLOW your interests in its activities; a farmer, EAO - - - a teacher, UNESCO - - - a mother, UNICEF.

URGE your club, your church, your school, your community to sponsor programs on U. N. achievements and current problems.

DISCUSS with your newspaper and radio station adequate coverage on U. N. activities.

HAVE your library display U. N. publications.

TAKE an active part in responsible organizations and suggest that they send their views to the Department of State.

WRITE for publications: Division of Public Liaison, Department of State, Washington 25, D. C.; Department of Public Information, United Nations, United Nations, N. Y.

HAVE representatives from your community visit U. N. and report their findings.

OBSERVE U. N. day, Oct. 24, in your community. For information write National Citizen's Committee for United Nations Day, 816 21st. St., NW., Washington 6, D. C.

there could be no faith and courage in a world where there was no risk. There could be no romance in love if there were no hazards. Only dead things are all cut-and-dried.

And remember, too, that in life we are playing under a Great Umpire who wants us to win.

On A Wide Circuit

W. W. Reid

IS SOCIAL REFORM COMMUNISM?

"Social reform is one of the fundamental strengths of democracy," said the "New York Times" in a recent editorial on committees and individuals that equate the demand for social reform with communism.

"The (House Un-American Activities) Committee could make no greater gift to the communist than to assume that ministers who are militant fighters for social reform are 'ipso facto' party-liners," added the "Times." "Judging from some of the names released in recent testimony, it appears that the Committee has already fallen into this terrible error."

Many ministers and many thousands of laymen in America are eager for social reform — working for better government, housing, laboring and living conditions, or for temperance and prohibition, or for economic adjustment in business or industry, or for tolerance, or for medical benefits, and many other "causes."

These men are "liberals," "progressives," "social reformers," they are "to the left" (of

most of us) socially, politically, or economically. They are likely to be critical of the present order of things, of the status quo, of entrenched power. If they are ministers, they are the few prophets among a greater body of priests. They are prophets because the Book tells them to urge men and nations to repentance. But to say that they are communists or subversives "merely because they are reformers" is to do violence to logic, to fact, and to history.

It is true that present-day communists have taken up the cry against many wrongs and injustices in the world. But, as far as history reveals, they have never reformed or alleviated one of these conditions; in fact, they have often made them worse. In the name of freeing men from exploitation, they have exploited them even the more. If the words of the Christian or Jewish prophet of reform appear to be similar to the professed "cause" of the communist agitator, does that make the former a communist or a fellow-traveller? The communist may have taken up the reformer's cry. Not the evil seen, but the "remedy" attempted, is to be the gauge.

The prophets of religion attempt to reform evil by law, by legal ballot, by peaceful appeal to the mind, the soul, the conscience of men. The communist, perhaps seeing the same wrongs, is intent on fomenting strife, on class hatred, on overthrowing the government. America's attack upon the communist is not because of his possession of ideas for change — "it is because he conspires to overthrow established government by means of violence and deceit."

It is now quite clear that too many equate social reform with communism. And clergymen who abhor communism are branded with its name because they would change some existing conditions. Two of America's most noted liberal rabbis — Drs. Wise and Magnes — were recently so branded; both are dead, but thousands of all faiths have come to their defense. Former Methodist Federation for Social Action executives, long at the forefront in social reform, have also been so accused.

"I am not and never was a communist," insisted the Rev. Jack McMichael to the House Committee.

"I never have been a communist sympathizer or a communist party member; I can give place and date of my opposition to communism," writes the Rev. Charles C. Webber.

"I am not and never have been a member of 'any' political party," Prof. Harry F. Ward told the press. "My judgment and actions concerning political and economic issues are derived from the basic ethical principles of the religion of Jesus, of which I am a minister and teacher."

I know these men well — and I believe them implicitly. They may be farther "to the left" than I am. But I know they and many hundreds more are religious prophets, working along legal and peaceful lines for Christian-based reforms. They are not, I am certain, seeking or conspiring "to overthrow this (or any other) government by means of violence."

ILLINOIS PASTOR LEADS UN SEMINAR

THE REV. RUSSELL W. LAMBERT, of the Rock River Conference, is pastor of the busy North Shore Methodist Church in Glencoe, Illinois. But he has found time to inform himself and to help inform others concerning the United Nations and the many agencies created by that body. He believes that the UN offers the world its best hope for peace today, and that opposition to the UN is based largely on ignorance of its aims. So he has become active in the United Nations Association of Greater Chicago, and is a member of its board of directors.

Dr. Lambert recently directed a seminar of 39 persons from Illinois in a three-day gathering in New York, studying the UN at work, conferring with its leaders, asking questions concerning goals and processes. The group was a cross-section of Illinois life: farmers, businessmen, professional people; Jews, Catholics and Protestants; members of many groups vocal re the UN—the churches, the D.A.R., the American Legion, chambers of commerce, the schools, World Federalists, the FOR, and many others.

There were meetings with Dr. Ralph Bunche of the Trusteeship Council, with Ambassador Leo Mates of Yugoslavia, Godfrey Jansen of India, and with representatives of the Technical Assistance Administration and of the World Health Organization.

Mrs. Franklin D. Roosevelt initiated their New York discussions. Robert Byfield, observer for the New York Stock Exchange, discussed the UN and free enterprise. Stephanos Zotos, UN correspondent for "Estia" (Athens, Greece) and William Frye, UN correspondent for "The Christian Science Monitor," presented newspapermen's opinions. Ernest Lefever, of the National Council of Churches; Mrs. Julie d'Estournelles, of the Woodrow Wilson Foundation; Wesley Rennie, of the Committee for Economic Development; and Clark Eichelberger, of the American Association for the UN, evaluated the program work, and accomplishments of the world organization. United States officials outlined that nation's foreign policies.

Writing in *United Nations Bulletin* of the values of such a seminar and a first-hand contact with the UN, Dr. Lambert says:

"Whether it was in search of their own national policy or the attitude of Yugoslavia, the effectiveness of technical assistance or the desirability of the Indian proposal, the cost of the United Nations to the United States taxpayer or the role of public opinion in determining policy, the Seminar members found answers and they gave opinions.

"Some came out of curiosity, some with doubts; most came because they believed this new creation of the peoples of the world can be the political and social means to world co-operation and eventual peace.

"Preconceived notions that the world's peoples could quickly work through the multiplicity of problems were dispelled.

"Midway in the Seminar a member stated: 'We've been expecting the United Nations to perform miracles overnight, but international miracles aren't that easy. Days and even months of painstaking debate and deliberation by representatives of diverse cultures in many stages of moral and spiritual development and from 60 different national interests affect every decision. I'm convinced that this "talking process of agreement through compromise" is a slow one, but I'm certain that it is the necessary one.'

"What happens when these Illinois visitors return to their home communities, where all of them are active in local, county or state organizations? They met again in Chicago to evaluate their own impressions and formulate procedures of strengthening public opinion for the United Nations. They believe in its idealism, are convinced of its necessity, are concerned for its future, are dedicated to its underlying principles. They will sincerely support efforts to increase its effectiveness.

"They know that seven years of United Nations history are only a beginning, that already the United Nations has eased or settled several conflicts bordering on flaming war, that the Korean problem can be settled, and that the United Nations has given millions in this world a decent chance for a better life—and is building

solid foundations under hope!

"The enthusiasm of their conviction as to the necessity and workability of the United Nations and its objectives will move with them into churches, business groups, schools and clubs. They will be speaking to thousands of fellow townsmen and neighbors, giving to dozens of audiences the facts they have come to know—that international cooperation is moving forward, that progress is being made, that the hope of mankind for peace and justice is very much alive."

GOODWILL INDUSTRIES IN THE "POST"

The *Saturday Evening Post* of October 3, 1953, has a full-length, well-illustrated feature article on the Methodist-established Goodwill Industries. The story is by the well-known writer George Sessions Perry, and is entitled "They Give Them a Second Chance."

The article is sympathetically written—Mr. Perry visiting a large number of the Industries, interviewing both managers and workers. And he pays high tribute to Dr. Helms, the busy little Boston minister, who started the whole enterprise to help meet a desperate human need in his Boston parish.

Every minister and every layman should read this story. Here is the "social gospel" portrayed at its best—and in non-ecclesiastical setting and terminology.

The evangelization of the world awaits the spiritualization of the church and the spiritualization of the church awaits the re-discovery of the Holy Spirit. The Holy Spirit is the pulse-beat of the church and if the Holy Spirit is absent then the church is dead—a dead body of doctrines and practices. For the most part modern Christianity is a Holy Spirit-less Christianity and therefore lacks vitality. The Holy Spirit is the applied edge of redemption. It is redemption where it counts for it is redemption working down amid chaotic emotions of both the sub-conscious and the conscious minds. The area of the work of the Holy Spirit is largely if not entirely in the sub-conscious mind. The church cannot go further until it goes deeper. And it cannot go deeper until it rediscovers the Holy Spirit—a new Pentecost.—Dr. E. Stanley Jones

RELEASE

*November comes again, and from the north
The far faint honk of geese in migrant flight.*

Spell-bound, I watch their steady swinging forth

Into the early dusk of autumn night.

My thoughts become as free and strange as they

And from the pale of earth-bound things reach out

Beyond the shackled present and away

To latitudes unheralded by doubt.

And as the endless pathway of the sky

Becomes my intimate untrammelled road,

My heart forgets to hurt, my eyes to cry,

And life is not an ever-tiring load

But rather this, a song one proudly sings

To measured beat of strong immortal wings!

—Neva McMillan Upton

The above poem by Neva McMillan Upton was written for the Arkansas Methodist in observance of Arkansas Poetry Day which is celebrated on October 15. The aim of Poetry Day is "To honor our poets of yesterday, recognize our poets of today, and encourage our poets of tomorrow." Mrs. Upton is a member of the Arkansas Authors' and Composers' Society, the National League of Penwomen, the Poets' Round Table of Little Rock and the Arts and Letters Society. Her poems are carried in a number of the leading magazines and newspapers of the nation.

"COULDN'T TURN A CHILD AWAY"

A primary school in Mexico, founded as a Methodist missionary project but self-supporting since 1920, has such a fine reputation that its name—Escuela Julian Villagram—has been appropriated by the new government school a few blocks distant. The two institutions are in Pachuca, a silver-mining town in the mountains southeast of Mexico City.

The first Escuela Julian Villagram was founded in 1918 by Samuel and Antonio Carro, who came to Pachuca from Puebla, where they had received a Christian education. The sister joined them when she finished her education, and it was soon known that they "just couldn't turn a child away." They have paid expenses for educating hundreds of children during the last three decades. They own a farm outside of the town which supplies some of their income and most of the food for the boys boarding department.

Samuel Carro died a few years ago, and a park has been named for him by the local people. Antonio has received several medals from the government in recognition of his contribution to education.

Founded for children of English and Mexican mine employees, the school now has eighteen faculty members teaching students from every kind of home, from the poorest to the governor's. Many Otomi Indians are enrolled, as well as English, American, Jewish, and Arab children. Some children come at the risk of being excommunicated from the Catholic Church.

Alumni of the school include numerous leading government officials, lawyers, musicians, and educators. The director of the new government school in Pachuca is a graduate of the Carro institution. The older school is crowded for classroom and play sessions, with only a patio for a playground, but it continues to be recognized as the leading educational institution of Pachuca.

PORT OF ALL SAINTS

(Continued from page 3)

of the delicious drink are to be seen in the principal cities. We made ourselves a committee to tell the persons we met that this is a real Methodist drink, produced by a great layman, Mr. B. T. Fooks of Camden, Arkansas.

The S. S. URUGUAY is a sister ship to the ARGENTINA which brought us to Brazil. We boarded the ship at Santos on September 19, and the three days we are to be aboard this Good Neighbor liner are providing a delightful interlude after twenty busy days in Brazil. It is most pleasing to get American food, and particularly American coffee. Strangely enough, the land that produces most of the world's coffee prepares it, it seems to us, in the most unappetizing manner. We feel very much at home on the URUGUAY, for we have a room identical to the one we occupied on the trip from New York.

The Sunday morning service aboard ship was an inspiring one. We sat with the five young LA-3's who are to serve in Uruguay and Argentina. The Protestant chaplain is a gifted minister who brought a fine message on "The Better Things of the Bible." The soloist was a lady who is a member of the staff of the U. S. Embassy in Montevideo.

After dinner on Sunday night we had another service with these LA-3's, the Protestant chaplain, and some Congregational missionaries. We sang favorite hymns, and I spoke to these new friends. It was a simple but deeply meaningful service. I felt that a verse of the closing hymn we sang in the morning service was so appropriate for these eager, responsive, attractive, and gifted young people:

In simple trust like theirs who heard,

Beside the Syrian sea,

The gracious calling of the Lord.

Let us, like them, without a word,

Rise up and follow Thee.

Tomorrow, September 22, we reach Montevideo!

No cry is louder than that of the broken and disrupted home in America, caused to a very large degree by the lack of moral and spiritual foundations. No nation can rise higher than the spiritual life of its families. We gird ourselves as warriors for the fray as we go forth in the name of God to redeem the family life of America for God and His Church.—Bishop W. Angie Smith

The Newcomers And The Church

By FREDERICK A. SHIPPEY
Division of National Missions,
Methodist Church

NEW houses are springing up in the countryside of America as numerous as blades of grass. Large-scale alterations in travel, in business, in industry, in education have penetrated to the Main Streets of thousands of towns and cities. In the wake of these alterations lies a changed America and a changed world.

Truck gardens, corn fields, orchards, farms, and estates have been broken up to satisfy the demand for building lots. In place of daisies, wheat and corn may be seen the nodding heads of happy children at play. The decentralization of industry, the reclamation of desert land, and the establishment of atomic plants have helped to put one American out of six on wheels. The pursuit of employment, or search for a better climate, or the following after relatives and friends explain the extensive case of itching feet.

Twenty-five and a half-million persons live in different houses this year than last. Who has not seen the spectacle of the busy moving vans on the open road and the boulevards, and felt wistful about their destinations? The enormity of this mass migration can be described in simple terms. It is as though all the people of New England, plus the states of New Jersey and Pennsylvania, loaded their household goods on vans and moved away. Or, it is as though the people of one hundred communities the size of Nebraska's Omaha (252,000 residents) decided to shift to other homes. Of the twenty-five and a half million who migrated last year, seven out of eight are dwellers of the city or suburban fringe. The south and the midwest reported the greatest mobility.

To thousands of new communities, the acres of new homes mean sudden growth. Cities have doubled, tripled and quadrupled during the last decade. In an equally spectacular manner small villages have burst their bounds and invaded the unsuspecting countryside. Indeed where is the hamlet or town or city which does not even now teem with new population and resound with the noise of hammers? Changes in population often mean expanded and improved commercial facilities, new schools, additional fire engines, heavy traffic and many strangers.

If one were to sum up the changes which have come to the United States, he might be inclined to say: This is the largest population in U. S. history! There are more villages, towns and cities — and 90% are growing! Respecting children, this is the largest rising generation known! It is the largest number of housewives thus far reported.

These comments underscore an important fact: "Newcomers are numerous everywhere in the United States and are trying to get adjusted to life in a new neighborhood or community." These uprooted people are away from familiar surroundings. It is good to remember that

many were your neighbors and mine, and as speedily as possible they wish to assume that familiar role again if someone will but help them.

Finally, in the midst of change, many a village church stands on its hill unchanged. For some undisclosed reason it seems to have become weaker with the passing years. The congregation which once proudly boasted of a full-time minister today shares its pastor with another church on a rural circuit. Perhaps the lack of paint on the building reveals an inward need of spiritual renovation. One wonders why the congregation has not accepted the challenge so apparent in the changed community.

The Church in the New America

These changes have had a sledgehammer impact upon organized religion in America. Despite distress, and confusion, and some failure to change the churches have made some response to the new needs.

First, "many new congregations have been established . . ." Because homes are erected today by an entire street or a whole acre at a time, great numbers of new residents have found themselves near a school and shopping center, but remote from a church. Newcomers can buy groceries and educate the children but are compelled to do without the Bread of Life. Hundreds of thousands of relocated Americans find themselves in this predicament.

"How shall these persons be served?" is the question on the lips of many religious leaders. In response to this need, 771 new Methodist churches were built during the past quadrennium. New congregations were organized from scratch, housed in temporary or modest facilities (often poorer than that to which people were accustomed) and provided a minister. From inception to completed edifice, the projects represented a pooling of local and national Methodist resources.

All of these provisions cost money, a great deal of money, and unfortunately financial resources are inadequate for the current demand. In April 1953, there were fifty-two additional communities where new Methodist congregations are needed. From every viewpoint the projects are ready to go. But since the funds for this purpose are already exhausted, the work cannot be started. Currently the growth of communities outdistances our capacity to finance and to man new churches . . . Right now fifty-two neighborhoods of newcomers must do without Methodist churches. This is part of our unfinished task.

Second, by "the exploration of new types of ministry" . . . The U. S. Government has listed more than one hundred and fifty emergency defense areas that are "critical" in terms of labor shortages, lack of housing, hospitals, schools, recreational and welfare services. Among such situations, note may be taken of the atomic research plants in Paducah, Savannah River

and Ohio. Here, as elsewhere, thousands of people are jammed together into enormous trailer camps, barracks and other temporary housing projects. According to a survey made by the National Council of Churches, nearly all of the workers are Protestants and 75 percent are family men.

Because there are so many uprooted people living under special circumstances, the attention or organized religion has been caught. These are people with normal religious needs. Residing as they do at places too remote from towns to receive an intensive ministry, they are commonly neglected. Even the nature of their housing sets them apart from the townspeople who are usually reluctant to take up with "outsiders."

Experimentation with a "trailer ministry" has brought encouraging results. A Methodist worker was told, "I have lived in trailer courts for six years and this is the first visit any Christian worker ever paid me." In another state several new churches have been organized from the doorway of a trailer. Subsequently, these units developed into thriving self-sufficient congregations. This mobile ministry is an example of carrying the resources of religion to people living under special circumstances.

But the surface has hardly been scratched in this exploration of new ministries. Experiments need to be multiplied and various types undertaken. Slum areas in cities certainly demand a broadening of the traditional concept of church work. Large scale and residential hotels present a further challenge. Public housing projects of great magnitude in this category for they dump a disturbing problem into the Christian's lap. Further, we are told that the back-country rural territories are not adequately church-ed either and they present a distressing challenge to the experienced worker.

Third, by "the extension of old and existing parishes . . ." But there are also many strangers who have taken up residence within serving distances of older churches. Vacant lots have been built upon, bringing many new families into the parish. Old houses have been converted into flats and utility apartments. Occasionally, newly-developed subdivisions are close by the old church.

What is being done about these newcomers?

I made inquiries in a dozen widely-scattered places across the United States . . . Most surprising was the fact that though from 2,000 to 40,000 newcomers have settled in these communities during the past five years that our denomination has

reached only one out of fifteen of the new people. This information is instructive and encouraging, but religious censuses show that a ratio as high as one out of five is possible. We are overlooking two-thirds of our possible intake! Thus it may be said that the outreach of our churches in the older parishes is, at best, but a frail effort. To win only one of three available Methodists is not enough.

Of the newcomers attracted to the church, how many were sufficiently impressed by the work to accept positions of leadership? Replies show that one new Methodist out of six belongs in this noble category. Probably the friendly but generally complacent attitude of old-timers makes this possible.

Among the programs most attractive to and successful in reaching the newcomers are, in order of importance, cultivation by adult church school classes, activities of the local Woman's Society for Christian Service, morning worship (including choir) and pastoral calling. Personal contacts and a systematic program of integration appear to count most in winning new residents.

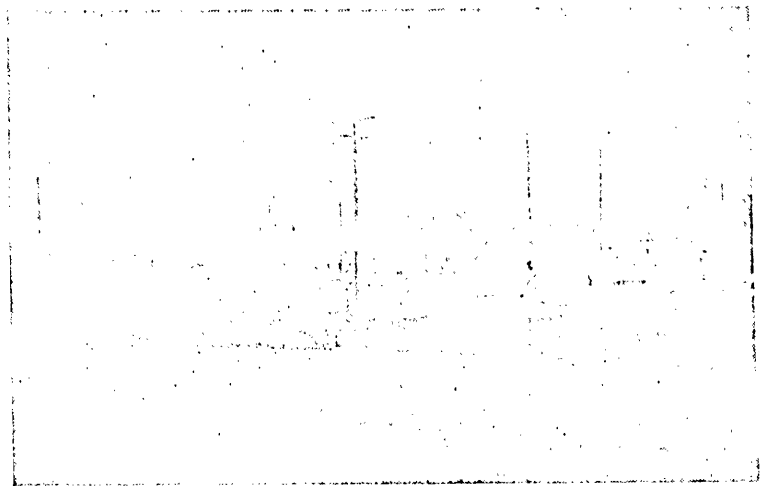
"Everybody's Business"

This ministry to newcomers is everybody's business. Who can be sure that he will never join their ranks? Newcomers mean change. Change means adaptation in business, in school, in the church, and in most phases of community life. For better or for worse, the little village will never be the same again. The same may be said respecting America.

MINISTER FROM FRIENDLY ISLANDS STUDIES AT DREW

A Methodist minister from the Friendly Islands in the South Pacific, the Rev. John A. Havea, is studying at Drew Seminary in Madison, New Jersey, as a Crusade Scholar of the Methodist Church. He plans to return to Tonga and teach Old Testament subjects in the Methodist Seminary, teach English in a Methodist college, and become pastor of a Methodist Church.

Tonga has a population of 45,000, and eighty per cent of these are Methodists. There are four colleges and 42 primary schools supported by the missions. It was through such institutions that Mr. Havea received his education. Mr. Havea praises missionaries to his country who "left behind" the refrigerator, sewage system, and electricity, and who walk or ride bicycles to church.



Trailer villages appear overnight. This one is in the Savannah River atomic development area.

HAS SPECIAL ASSIGNMENT IN AFRICA

Nashville, Tenn.—The Rev. Walter N. Vernon of the Methodist Board of Education headquarters here has been selected by the National Council of Churches of Christ in the U. S. A. for a special assignment in Africa.

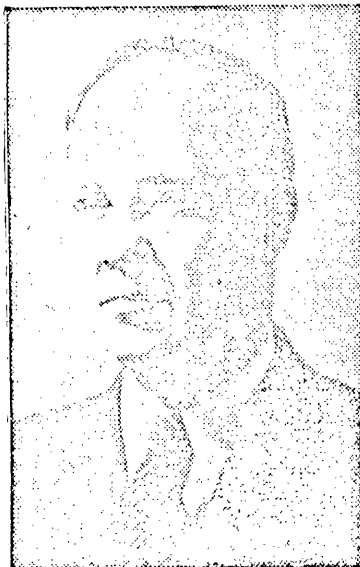
He and three other audio-visual specialists will conduct demonstrations and training institutes at 20 mission stations under the auspices of the Radio, Visual Education and Mass Communication Committee of the council's Division of Foreign Missions.

"Our assignment is in the interest of encouraging better use of motion pictures, slides, film strips, recordings and similar media among missionaries who, in turn, will sponsor workshops at their respective stations," Vernon said.

The Rev. W. Burton Martin, New York, of the Presbyterian Church (U. S. A.) Board of Foreign Missions is chairman of the team, and other members are from England and India.

Traveling by air, the group will meet in London for four days and then continue to eight sections of Africa with principal stops in Accra, Yaounde, Leopoldville, Luluabourg, Luanda, Livingstone, Johannesburg, Salisbury and Nairobi.

Vernon will leave September 29 and is due to return to Nashville December 23. He is administrative associate in the Methodist board's



REV. WALTER N. VERNON

editorial division and editor of "The Church School" magazine.

He is also secretary of the Methodist Radio and Film Commission and writes a weekly column on church films in "The Christian Advocate." Mr. Vernon was nominated for the African assignment by the Rev. Harry C. Spencer, executive secretary of the Methodist Radio and Film Commission, who is chairman of the council's RVEMC committee.

NORTH ARKANSAS CONFERENCE NOTES

By Ira A. Brumley

October 1 we made the first report on Church School Rally Day offerings. The following is the report to date, by districts, listing only the churches which have reported since October 1.

Batesville District: Previously reported \$10.00; Central Avenue, Batesville, \$35.00; Oak Grove, \$1.85.

Conway District: Previously reported \$156.00; Salem, \$6.47; Center Valley, \$2.23; Russellville, \$100.00; Greenbrier, \$16.11; Lanty, \$3.17.

Fayetteville District: Previously reported \$39.75; Gentry, \$15.00; Pea Ridge, \$12.18; Morrow, \$5.00.

Forrest City District: Previously reported \$32.79; Widener, \$7.00; Crawfordville, \$13.40; Earle, \$30.00; Wheatley, \$12.00.

Fort Smith District: Previously reported \$261.15; Clarksville, \$100.00; Magazine, \$5.00; City Heights, Van Buren, \$10.00; Mulberry, \$10.00; Bethel (City Heights-Bethel) \$4.62; Van Buren, First Church, \$40.00; St. Luke's, Fort Smith, \$20.00; Hartford, \$20.00.

Jonesboro District: Previously reported \$152.60; Marked Tree, \$50.00; Gilmore, \$5.00; Caraway, \$15.00; Lake Street Blytheville, \$20.00; Harrisburg, \$15.00.

Paragould District: Previously reported \$13.50; Middlebrook, \$1.25; Mammoth Spring, \$6.00; Corning, \$40.00; Pocahontas, \$40.00.

Searcy District: Previously reported \$75.00; Bald Knob, \$10.00; Cabot, \$20.00; DeView, \$2.00.

New Certifications

Lester H. Hutchins, Damascus, has been certified for the course on

The Educational Work of the Small Church. This is Mr. Hutchins' first certification.

Rev. Floyd G. Villines, Jr., Beebe, has been certified for Christian Education in the Church (second series); The Educational Work of the Small Church (first series).

We have already had as many new people certified for courses this conference year as in any recent conference year.

Melbourne Circuit Schools

The Melbourne Circuit, under the leadership of Mr. and Mrs. D. G. Hindman and Miss Mary Chaffin, is having an outstanding training program. Five one-unit schools, taught by Miss Chaffin are being held this fall. They have reported three of the schools thus far; Oxford, Melbourne, and Forrest Chapel. These schools enrolled a total of forty one and twenty-seven course cards were issued. We are expecting splendid progress in the churches of the Melbourne Circuit.

Paragould Training School

The churches of the Paragould Area are planning for a four-unit training school to be held October 25-29. The following courses are to be offered:

Helping Adults Learn, Mrs. Howard Grimes.

Christian Education in the Church, Dr. Howard Grimes.

Guiding Intermediates, Mrs. C. B. Nelson.

Guiding Kindergarten Children in Christian Growth, Instructor to be announced.

Additional Training Schools

Oak Grove is to have a one-unit training school under the leadership of Rev. J. B. Stewart, offering the course on Educational Work in the

"WHO WILL GO FOR US?"

Nashville, Tenn.—"Who will go for us"—and organize new church schools?

Well, who? Pastors? Adult Bible classes? Young Adult Fellowships? Or maybe Methodist Youth Fellowships?

Any one of these could be instrumental in organizing new church schools. Of course the local church commission on education must be in on it, as the new church school will be under its care.

There are two places where church schools are needed, according to the Rev. Walter Towner, director of the Department of General Church School Work, General Board of Education:

1. In the nearly two thousand Methodist churches now without church schools.

2. In communities where no Methodist church is now located but in which Methodism might render a service.

But some will say: "Truly we want to organize a new church school but we don't know how."

The "how" includes five steps, Mr. Towner said.

1. Talk with the district superin-

CHRISTIAN WORKERS SCHOOLS INCREASING

Nashville, Tenn.—During the period September 13-October 17, a total of 92 Christian workers schools were accredited by the Department of Leadership Education, General Board of Education, it has been announced by the Rev. R. Delbert Byrum, staff member in charge of promoting the schools.

The schools were scattered throughout the Church — Texas, Maine, Montana, Florida, Ohio, Oklahoma, Washington, D. C., Wisconsin, New Hampshire and in many other states.

The largest school was held at Oklahoma City where 24 courses were taught. Second largest were at First Church, Memphis, Tennessee, and at Mt. Vernon Place Church, Washington, D. C., with 13 courses each.

Of the 366 courses offered in these schools, the largest number taught in any one area of work was 116 for the Children's Division. Seventy-two courses dealing with youth work were taught.

The number of Christian workers schools have steadily increased from year to year, according to the Rev. M. Earl Cunningham, director of the Leadership Education Department. It is expected that a considerable increase will be reported for 1953.

Small Church. This school is to be November 15-17.

Rev. B. L. Wilford of Caraway reports that they are making plans for a one-unit training school at Caraway to be taught by Rev. S. B. Wilford.

Education means to lead out, not to pound in.—T. V. Smith, Syracuse Univ., "Education: the Perpetual Pioneer," Pennsylvania School Journal, 5-'53.

tendent. The proposed school will be in his district and it is necessary that he approve the plans for it.

2. Go over the community with care. Discover those who do not attend any church school. Get them interested. This would make a fine young adult and older youth project.

3. Have an organization meeting when the most people can come.

4. Work closely with the pastor, if he hasn't been able to take the initiative in the plans.

5. Get an introductory order of literature from the Methodist Publishing House. Write them for information on how they will cooperate.

"Who will go for us" — and organize new church schools? There must be many new church schools set up if the Methodist Church is to meet her responsibility.

EXTENDED SERVICE THROUGH WORLD SERVICE GIVING

Nashville, Tenn.—The increase in World Service giving during the past year has enabled the Division of the Local Church, one of the World Service agencies, to extend its services to annual conferences and local churches all along the line, it was said recently by Dr. John Q. Schisler, executive secretary of the division. This extension of service was shown more particularly at the following points:

The emphasis on Methodist youth. The training of leaders in camping.

Improvement and extension of service in audio-visual resources for church school workers.

Reviving a plan for Bible conferences.

Better service in regard to music which was assigned to the division by the 1952 General Conference.

Dr. Schisler declared that it is the business of the Division of the Local Church to make Christian education a vital, life-transforming force in the Church and to improve and extend the service of church schools in every part of the Church. This is being done in cooperation with the conference Boards of Education.

Among the evidences of progress during the past few years, are:

More church school teachers participated in leadership education enterprises last year than ever before in the history of the Church.

More adults are attending church schools.

There has been developed a greater interest in and an awareness of the home as an educational agency.

There is a new spirit among church school superintendents.

The church school continues to provide by far the most fruitful opportunity for missionary education.

Dr. Schisler pointed out that the Local Church Division carries a heavy responsibility for stimulating and helping local churches to improve and extend their Christian education services to Methodist people. This it has been enabled to do by means of its share of the World Service offering from the churches themselves.

SOCKMAN SEES GROWING LEISURE TIME PROBLEM

Modern man has it easier physically than did his ancestors, but he is paying the price with greater moral and mental hazards. Dr. Ralph Sockman, radio preacher and minister of Christ Methodist church, New York, made this observation to the 35th annual congress of the National Recreation Association in Philadelphia. Democracy is at stake, and so are men's physical and spiritual well-being, declared Dr. Sockman, in the way they use or misuse their leisure time. He outlined some of the dangers by contrasts. "In the old days, workers wanted rest and solitude," he said. "Modern man, with more leisure, wants excitement and entertainment, but mostly of the soft variety, like movies and television. We must have more creative activities. 'Man's boredom is creating more and more mental and moral aberrations. Work in the machine age is pretty routine for many. In the Middle Ages, you had tiny people doing tremendous things; building monuments that still stand as wonders of art and form and grace. 'The fact that men today have more leisure to look for thrills to forget routine occupations makes adult education very pertinent to our way of life. 'The most dangerous age is neither youth, nor old age, but middle age. It is a dangerous point because often the ideals of 18 and of 28 seem just as far away at 48.' Dr. Sockman cited as another problem that as people have come closer together physically, they have drifted further apart socially. 'If closer physical relationships brought friendliness, then a New York subway would be the friendliest place in the world,' he said. 'It points up the fact that despite man's good intentions, certain actions belie his words. We see growing tensions in areas of world peace, brotherhood and labor — industry. We seem to lack the skill to relieve them, but a proper attitude toward and use of leisure may be one way.'

Dr. Bader Gets Upper Room Award

Dr. Jesse M. Bader, director of the National Council of Churches' Joint Department of Evangelism, was presented with the 1953 "Upper Room Award" for Christian leadership, at a dinner in New York. The presentation was made by Dr. J. Manning Potts, editor of The Upper Room, international daily devotional guide published by The Methodist Church in 17 languages. Dr. Bader was cited for "his many years of leadership in the cause of evangelism and devotional life, and his sponsorship of the annual observance of world-wide Communion Sunday by Protestant denominations." Dr. John Sutherland Bonell, pastor of New York's Fifth Avenue Presbyterian Church, was the chief speaker at the dinner. Methodist Bishop William C. Martin of Dallas, Tex., president of the National Council, brought greetings from Dr. Bader's co-workers. Dr. Bader, an ordained minister of the Disciples of Christ, plans to retire this year from the National Council post. Previous recipients of The Upper Room Award have been Dr. John R. Mott, internationally-known missionary leader; Dr. Frank C. Laubach, missionary-educator, and Methodist Bishop Ralph S. Cushman of St. Paul, Minn., and Raleigh, N. C., widely-known for his religious poetry and devotions.

Nearly 100 Churches Destroyed In Greek Quakes

Most of the 100 churches on Zante, Cephalonia and Ithaca were completely destroyed in the earthquakes

that rocked those Aegean islands early in August, the Ministry of Cults and Education reported at Athens. Many other churches were seriously damaged and only a few were left intact by the tremors, according to the report which estimated the cost of reconstructing the damaged church buildings at 50,000,000 drachmas (about \$3,333,333). Archeological and historical collections in museums on the islands also suffered heavily in the quakes, the report said. Only "a very few" of the historically important icons housed in the celebrated Byzantine Museum on Zante were saved, it said, and a valuable collection of vases in one of Ithaca's two museums was badly damaged.

Road Maps Showing Churches Stir Interest

Road maps showing the location of every Protestant Episcopal church in Michigan and distributed to automobile clubs and Chambers of Commerce have brought inquiries from other denominations eager to try the idea. This was disclosed here by John Chapin, director of promotion for the Episcopal Diocese of Michigan which produced the map in cooperation with the Dioceses of Northern Michigan and Western Michigan. The project was inspired, he said, by a similar map published earlier by the Diocese of Western North Carolina. The Amer-

ican Automobile Association's 42 branch offices in various parts of Michigan, one of the nation's leading resort areas, kept bundles of the maps on hand throughout the vacation season for distribution to tourists coming into the state.

Christian Mission To Australians Ends

A Christian mission to the Australian nation which began in April ended at Sydney when nearly 13,000 packed Sydney Town Hall and nearby churches for the final service which was broadcast over a nation-wide radio hook-up. The Rev. Alan Walker, Sydney Methodist preacher, led the Mission and conducted the service in Sydney. Overflow crowds from the Town Hall and churches knelt on the lawns of St. Andrew's Anglican Cathedral to hear Mr. Walker's closing message. Summing up the Mission, the clergyman said that in six months there had been an amazing religious revival in Australia. More than 300,000 people had attended Mission rallies in capital cities while millions heard the call on the radio, he said. Mr. Walker, outlining a "Christian Policy for Australia," said the country must give God His rightful place in national, community, family and personal life. He said raising of public morality was the nation's first need. Australia also needs a national family policy instead of leaving the fate of the family to chance, the preacher said. He called for combining religion and education in public schools. "Australian community life is barren," Mr. Walker said. "Like other countries we are drinking and gambling to excess because our minds are empty and our hearts are dry."

Urges Churches Check Up On State Institutions

Churches should make regular checks on the operation of state hospitals and reformatories. Gov. Frank Clement of Tennessee said at Memphis. "Every church in the state, he said, 'ought to establish a fund of some kind and appoint a dele-

gation to inspect every state-supported institution and report the facts." The 33-year-old governor, a Methodist, spoke at the installation of business men's class officers at Bellevue Baptist Church. He urged that churchmen "look into the picture, find out what the facts are and decide what you as Christian citizens can do about them." Concern for the welfare of mental patients and others, he added, is the duty of every practicing Christian.

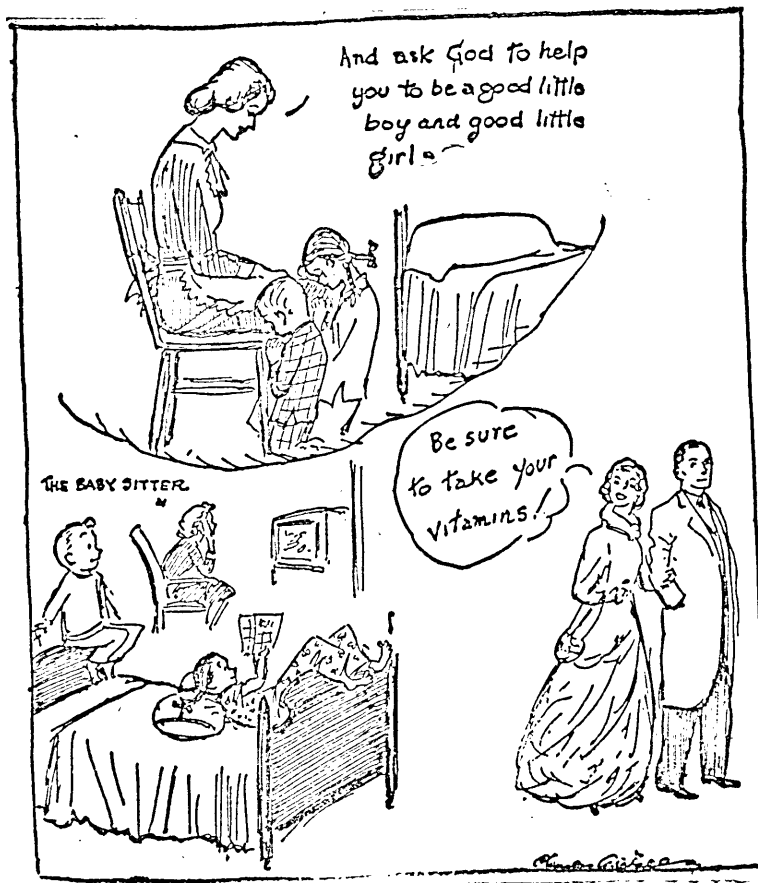
Armed Services Fill All Chaplaincy Vacancies

For the first time since the opening of the Korean War in June, 1950, the Armed Services have all their chaplaincy vacancies filled. This was reported to the semi-annual meeting of the General Commission on Chaplains in Washington by the chiefs of Army, Navy and Air Force chaplains. In part, the situation can be attributed to a reduction in the Armed Forces which has cut the number of chaplaincy positions, they said. But they praised the cooperation of the denominations which have conducted successful chaplaincy recruiting programs. "The three chaplain corps are not in a 'recruiting position' at present," said the Rev. Marion J. Creeger, director of the General Commission, "but due to the rapid rotation of reserve chaplains, who serve 24 months at most, the services report that there will be a continuing number of vacancies coming open in the months ahead. 'We are happy, however, that at present every post at home and abroad has been filled.' The Commission heard a report from Methodist Bishop William C. Martin of Dallas, Tex., on plans for his December trip to Japan and Korea on behalf of the National Council of Churches, of which he is president, and voted to ask him to serve as a representative of the General Commission, as well. The bishop agreed to accept the additional assignment.

Nolde Proposes Program For Peace

Dr. O. Frederick Nolde of Philadelphia, Protestant world affairs expert, suggested a four-point program for peace in an address to the Greater Cincinnati Council of Churches. Dr. Nolde, director of the Commission of the Churches on International Affairs, proposed: (1) Recognition that different economic, social and political systems are normal in a world society and will continue to appear on the world scene with their demand for mutual adjustment. (2) Peace promotion by programs for economic and technical assistance and for the observance of human rights. (3) War prevention by showing that aggression will not pay, but also by never-failing readiness for honest negotiation of differences. (4) Seeking a form of co-existence which will allow peaceful competition, but which also will permit the impact of one belief upon another with a view to mutual understanding, correction and cooperation. "By outlining a long-range policy along these lines," said Dr. Nolde, "the world may be given a 'breathing spell' wherein the parties which now are hostile to each other may learn how to work together, may discover that cooperation is better than conflict, and may develop sufficient trust to aid the world of occasions for fear which now beset it."

TWO CONCEPTS ABOUT CHILD TRAINING Chas. A. Wells





THE CHILDREN'S PAGE

ANNIE WINBURNE, Editor



A STRANGE SCHOLAR

By Emma Florence Bush

WILBUR Cadman had never been marked absent or tardy since he first started to school in September, and he did so want to go through the whole year without a mark against him, that he might see his name on the Honor Roll in June, with a gold star against it.

All through the fall and winter he had trudged faithfully to school, and although many of the other children had at least one tardy mark against them, Wilbur with three others had not been either tardy or absent.

This beautiful morning, however, mother had asked him to watch baby sister in her crib and amuse her, while she went across the street to borrow a cup of sugar from her friend and neighbor, Mrs. Dyke. For the grocery man had forgotten to send the sugar with the other things, and mother wanted to make a cake. So Wilbur, hat in hand, and eye on the clock, watched the baby and with one hand shook her rattle, listening every minute for mother's step on the walk.

But Mrs. Cadman was hearing all about an automobile trip that Mrs. Dyke had taken the week before, and she forgot that time was passing, so five, then ten minutes went by and Wilbur saw that the clock was getting perilously near last bell time. As school was only a few doors down the street, he still could make it if mother would only come.

The face of the clock showed that he could just make it if he hurried. What should he do? He could not leave baby sister alone! He ran to the door and called, "Mother, mother, mother!" but Mrs. Cadman was at the back of Mrs. Dyke's house and did not hear him.

All at once a thought flashed into Wilbur's head. Running to the crib, he caught up the baby, quickly wrapped her in her pretty bed puff, snatched up her half-filled bottle of milk, rushed out of the house and toward the school as fast as his legs could carry him. The baby was a little mite, only two months old, while Wilbur was seven and large for his age.

He flew in the door just as the last of the line had entered, and thrust the baby into the astonished arms of his teacher.

"I could not leave her," he gasped, "and I could not be late. Mother will come for her just as soon as she gets home and finds us gone. Baby won't be any trouble, she will go to sleep, anyway."

Teacher carefully opened the puff, and the whole school saw a surprised, half-smothered little baby, still in her nightgown, one bare foot sticking out, and her little fists tightly clenched as if defying anybody to say she could not stay with Wilbur.

How the teacher laughed and the pupils too, and they crowded close to look at the baby, just as if they had never seen one at home, and of course there could be no lessons, but teacher knew that the baby would not be there long.

Sure enough, in a very few minutes Wilbur's mother came hurrying

in at the door.

"Why, Wilbur!" she began. Then she remembered how hard Wilbur was trying for the Honor Roll, and she just held out her arms for the baby and asked the teacher to please excuse Wilbur this time, and promised that after this she would never leave Wilbur alone with the baby when it was so near school time that if she was delayed he would be late.

The she carried baby sister home and school really began.—In Exchange.

STAINS

One day Ruth came home from school with three stains on her pretty white dress. When mother saw them, she said: "You may get them out yourself. I'll tell you how."

So Ruth rubbed the cocoa stain in cold water. That disappeared. Then she poured boiling water through the strawberry stain. The red turned to pink, then faded away. The ink stain was the hardest of all. Mother gave her something in a bottle that banished the ugly black. Some drops from another bottle kept acid from eating the cloth.

It is easy to take stains out of cloth, but do you know how to take stains out of thoughts?

There is a quarrel stain. Your playmate does something that you

ANY WAY YOU PLEASE

"Mamma, I wish you'd call the baby in; he's so cross we can't play!" cried Robert one day as he was playing in the yard with sister and the baby.

"I don't think he would be cross if you were not cross to him," said Mamma, coming out. "He does just as he sees you do. Just try him and see. Put your hat on one side of your head."

Robert did so, and presently the baby pushed his straw hat over on one side of his head, just as Robbie had done.

"Whistle," said Mamma.

Robbie did, and the baby began

do not like. Soon there is an ugly brown stain on your friendship. You can make it disappear by pouring on the water of remembrance. Think of all the fun you have had together and of all the kind things your playmate has done. Away will go the quarrel stain.

Some stains are very hard to get out if you let them get cold. There is the bad word stain. It is hard to get that out if you keep thinking about the words or even repeating them. Take them out at once. Make yourself think of the last Sabbath's golden text or your favorite stories whenever words want to say themselves over.

Whenever you make a thought stain, see if you can remove it as quickly as the boiling water faded the strawberry stain.—Dew Drops.

to whistle, too.

"Stop mocking me!" said Robert, giving the baby a push. Baby screamed and pushed Robbie back.

"There, you see," said his mother. "The baby does just as you do. Kiss him now, and you will see how quickly he will follow your example."

Robbie did not feel exactly like doing this, but he did, and baby hugged and kissed him back very warmly.

"Now, you see," said mother, "you can make a cross or a good boy of your little brother, just as you choose. But you must teach him yourself."—Jewels.

A THANK-YOU PRAYER

*Thank thee, Lord, that we are free
To choose a church and worship thee.*

*Thank thee for the right to pray,
To live and learn the Christian way.*

—Ida M. Pender, in The Christian Advocate

THE MAGIC WOODENLE

Tom felt cross. And no wonder. What boy of the second grade would not feel cross to be called a baby just because he could not run as fast as a fourth grade boy? Tom did wish he were big and strong. Then he would thrash that Jack Hicks. Yes, he would. He'd thrash him hard! The longer Tom thought about Jack, the crosser he felt.

Tom turned into his own yard. That woodpile stared him in the face, and seemed to talk to Tom.

"You want to fight, do you? Well, come on, then, and fight with me. I'm ready for you." That's what it said.

Saw-saw! Saw-saw! Saw-saw! Back and forth over one big log Tom worked his small, sharp-toothed saw. By and by a chunk of wood dropped to the ground.

"You're beaten," declared Tom, pausing for breath. "But I'm not through yet."

How Tom worked. He worked until he was so hungry it seemed as if he could hardly wait to reach the cookie jar. He felt a vacant place inside of him somewhere; but his arms, though they were tired, felt strong.

"There, father will find three of his logs beaten," thought Tom, as he put his saw back in the barn. "I'll have a lunch, and then I'll be strong enough to thrash any fourth-grader, even Jack Hicks, who thinks he's so smart."

But try as he would, Tom no longer felt like thrashing anyone. That sharp-toothed saw of his had eaten up more than half the crossness and Tom himself ate up the rest along with three plump molasses cookies.—Exchange.

JUST FOR FUN

After looking up and down the crowded sidewalks of a busy city, a little boy went up to the policeman standing on the corner and asked, "Did you happen to see a lady going by without me?"—Cap-per's Weekly.



AFTER SCHOOL

*Mother says when we come home
From school each day,
We need to get outside awhile
And really play.*

*We've had a very busy day
And studied as we should.
Our teacher is so very pleased
When we are good.*

*So now we play and have such fun,
We share with one another,
Then we put away our toys
And run in to help Mother.*

—A. E. W.

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

MRS. EWING T. WAYLAND, Editor

"ONE ANSWER TO ONE WORLD"

"One Answer to One World" was the subject of the talk which D. Stewart Patterson, Executive Secretary of the Methodist Commission on Chaplains, delivered to a group of Methodist women gathered at Brightwood Park Methodist church, Washington, D. C., October 6 for the Washington East District meeting of the Woman's Society of Christian Service.

Presiding at the meeting was Mrs. J. B. Whitesel, district president of the organization. The theme for the Woman's Society of Christian Service this year is "A sower went forth," taken from Matthew 13-2 and stressing world-wide service. Mrs. M. E. Ferrell from Mount Vernon Place Methodist church, Washington, D. C., had on display several of her collection of over 1200 dolls from foreign countries to illustrate the theme of service throughout the world.

Introducing the guest speaker was Mrs. Robert Wood, program chairman. Mr. Patterson recently returned from a three-month tour of European countries, interviewing 51 Methodist chaplains stationed there. There are 461 Methodist chaplains serving in military capacities at the present, reported Mr. Patterson. This was the third tour in Europe for Mr. Patterson in the past five years.

The question most frequently asked Mr. Patterson concerning his tour has been, "Did you have a good trip?" His answer is an emphatic, "No." From a standpoint of seeing, comprehending, and having ample facilities provided, the trip was good, stated Mr. Patterson, but bad from the viewpoint of the conditions which exist there now, he elaborated.

Mr. Patterson reported that he saw growth and development in Germany, but offsetting this was the deterioration of such countries as France. The "seething mysticism" and devious politics of French-Morocco and Near East countries poses a major concern for our statesmen, he expressed.

"Because of our economic superiority and the jealousy of the other countries of the world, America is too often the most disliked and distrusted nation outside of Russia," was one of the most alarming of Patterson's observations. There was hope, however, in his statement that "Europe still looks to America for leadership. Most of the problems of the world may not be solved in European capitals but rather may be solved in Washington."

"In the grand strategy of conquering the ultimate objective is 'mind and spirit' rather than 'space and material,'" Patterson surmised. "When spirits are broken and minds subjugated, the other objectives come easily. There is only one answer for one world: cooperation or catastrophe, Christ or chaos."

The importance of the churches keeping in touch with their youth serving abroad in the military was stressed by the speaker. He saw as much religion in the military framework in Europe as is often seen in some churches in America. He also saw more dollars and five-dollar bills in chapel collection plates than is sometimes seen in the silver plates

A PRAYER FOR OUR TIMES

Mrs. G. W. Hutchinson

*Teach us, O God, Thy law of love,
Living together, help us see
The highest peak of righteousness:
Faithful to God and man to be.*

*Help us to judge ourselves always,
In all relations on the earth,
By justice, mercy, truth, and love,
These standards of eternal worth.*

*Reverence for God in all our ways
Shall teach respect for persons, too;
With freedom and equality,
And that compassion Jesus knew.*

*If e'er on earth God's will is done
The mind of Christ in groups must live;
True fellowship in God's great love
To all the earth true heaven shall give.*

*Then wars and woes shall be no more,
But peace and calm security,
And all that makes Christ King and Lord
Shall reign throughout eternity.*

—Selected

EL DORADO W. S. C. S. ENTERTAINS AT TEA

The W. S. C. S. of the First Methodist Church in El Dorado entertained all women of the church with a tea at the home of the membership chairman, Mrs. E. G. Powledge, September 25, from 2 p. m. to 4 p. m. and 7 p. m. to 8 p. m. in the evening.

Members were greeted at the door by Mrs. Powledge and Mrs. Bob Rushing. In the reception hall were Mrs. T. D. Greenhaw and Mrs. John Alley. Heading the receiving line in the living room was Mrs. J. T. McQuade president of the society. Mrs. W. L. Norwood, Mrs. J. S. Ripley, Mrs. E. E. Paxton and the following circle chairmen: Mrs. Worth Camp, Mrs. R. T. Ellzey, Mrs. George Mitendorf, Mrs. Cliff Wright, Mrs. J. V. Spencer, Sr., Mrs. Rex Rorex, Mrs. David Yocum, Jr., Mrs. J. C. Offutt, Mrs. Floyd Babel, Mrs. J. B. Tims, Mrs. J. S. Rushing, Mrs. John H. Wharton and Mrs. Joe Gillespie. President of the Wesleyan Service Guild, Mrs. Virginia Smith and the president of the Dorcas Guild, Miss Thelma Enis were in the line in the evening.

The dining room table covered in a lovely grey appliqued organdy cloth was centered with champagne color. Fujii mums in a crystal and silver epergne with ivy and green grapes. Mrs. W. Neill Hart, wife of the pastor, poured, assisted by Miss

here at home.

A serious personnel problem is found in too many undisciplined youth in the military, continued Mr. Patterson. In an interview with Lt. Gen. William H. Arnold in Austria, the General expressed the hope that "the churches and homes stress home training and Christian citizenship."

In conclusion, Mr. Patterson urged that the churches of America keep in closer communion with their members serving in the military.

Eloise Arnold, Mrs. Aubra Anthony and Mrs. Bery Anthony.

Mrs. C. M. Crotty was at the door of the corridor directing members to the sun room, where they were greeted by members of the church staff, Mrs. Harvey Couch, Mrs. Clara Flournoy, Mrs. E. T. Williamson and Mrs. William L. Arnold.

Driftwood eclosia, zinnias, autumn leaves and pressed butterflics made up the center piece on the lovely glass table where Mrs. Charles Ritchie poured punch. Mrs. Myrtle Hill, Mrs. H. C. Rushing, Sr., Mrs. Rudy Gorishek and Mrs. Henry Anthony assisted in the fountain room.

The tea was planned by the membership committee composed of Mrs. Powledge, Mrs. Carl Rawls and Mrs. Ray McWilliams.

LAKE CHARLES DISTRICT SEMINARS

Mrs. D. W. Poole, District Secretary of Missionary Education and Service presided over both seminars of the Lake Charles District which were held at First Church, Lafayette on September 22, and at University Church, Lake Charles on September 23.

The women attending the Lafayette Seminar were privileged to have with them Miss Anna Givens of Lafayette who led the opening meditation; Miss Givens is a J-3 recently returned from Japan.

At the Lake Charles Seminar, Mrs. John B. Hefley was in charge of the opening period of worship and spoke on the theme, "A Sower Went Forth." A beautiful worship center had been prepared which carried out the theme of Mrs. Hefley's meditation. The remainder of the morning sessions was taken up with presentations of two of the approved studies for the year. Mrs. Roy Dugas, District Secretary of Promotion discussed "Alcohol and Christian Responsibility," and Mrs. D. W. Poole introduced "The Life and Task of the Church Around the World."

At the noon hour the hostess so-

PUBLICATIONS MANAGER VISITS AFRICAN PRESSES

Mrs. E. LeRoy Stiffler, publications manager of the Literature Headquarters as the Woman's Division of Christian Service, Cincinnati, Ohio, sailed recently on the steamer *Robinhoo* for Africa where she will tour Methodist mission stations. The publications executive will visit the various printing establishments in the several Methodist missionary conferences there.

On her sabbatical, Mrs. Stiffler is answering the request of small mission presses for technical advice. She will arrive in Capetown on Oct. 18, and from there travel to Johannesburg, Lourenco Marques, and Inhambane. After a trip to Victoria Falls, Mrs. Stiffler will visit small presses in Salisbury and Elisabethville, and in Leopoldville she will inspect a Baptist press used by Methodists.

Mrs. Stiffler will return to the United States via Italy and the Netherlands, arriving here about December 1.

METHODIST WOMEN URGE UN COVENANT CONSIDERATION

Concern over the Eisenhower administration's opposition to signing United Nations covenants, such as those on genocide and the political rights of women, was expressed by the Woman's Division of Christian Service of the Methodist Board of Missions recently.

Meeting in executive committee session in New York, representatives of 1,722,000 Methodist women urged church members to write their congressmen, Secretary of State John Foster Dulles, and President Eisenhower concerning their beliefs and desires in these matters.

A resolution drafted by the Division's Christian Social Relations Department said that United States refusal to sign such covenants would confuse and distress people around the world reaching out for democratic opportunities.

The United Nations' International Children's Emergency Fund was again endorsed by the Methodist women as they asked individual members to urge their congressmen to make the appropriation originally authorized for this agency.

Here in the United States members were asked to safeguard the fishing rights of the Yakima Indians whose livelihood is being endangered by a dam on the Columbia River.

Two new members-at-large were added to the Division: Mrs. W. E. Horton of Houston, Texas, and Mrs. Wallace N. Streeter, Washington, D. C. New staff members to take office in January 1954 are Miss Marion Derby, executive secretary for Latin America, and Miss Clara French, executive secretary for China, Malaysia, and Burma.

cieties furnished a dessert and drink which were a delightful supplement to the sandwiches brought by each person attending. The women were also given time during the lunch hour to purchase study materials from the book room which was in charge of Mrs. Robert Compton, Dis-

(Continued on page 15)

CURRENT NEWS IN ARKANSAS METHODISM

Hendrix Ministerial Students Travel Widely

Hendrix College ministerial students are traveling more than 2000 miles every week to conduct services in Arkansas Methodist churches, according to the Rev. James S. Upton, Hendrix religion instructor.

The young ministers drive, hitchhike, or ride a bus to their charges Saturday and take the same route back to school for classes Monday.

The 26 students having charges this year pastor 73 churches in the North Arkansas and Little Rock Conferences, Mr. Upton said.

There are almost 35 other ministerial students of Hendrix not serving charges. In addition, about 25 students are preparing for other full time religious occupations.

The increasing number of Methodist young people studying for the ministry is partially due to the support given them by the church in its annual drive for funds to help Arkansas ministerial students in college, according to Dr. Ira A. Brumley, executive secretary of the North Arkansas Conference Board of Education. At present almost half of Arkansas's Methodist ministerial students are studying at Hendrix.

One of the students serving charges is a Baptist ministerial student. He is Richard T. Ware of Shreveport, La., serving the Baptist Church at Mt. Vernon in Faulkner County.

Hendrix students now serving

churches in the North Arkansas Conference are Davis L. Bilberry of Haynesville, La., Gravelly Circuit; Allan R. Brockway of Fayetteville, Conway County Circuit No. 2; John R. Chapman of Rosebud, Rosebud Circuit; Charles W. Cook of Magnolia, Naylor Circuit; Bob S. Edwards of Blytheville, Van Buren Circuit No. 1; Ray H. Edwards of Griffithville; James M. Gatlin of St. Louis, Mo., Salem; Robert E. Harris of Elaine, Perry County Circuit; Robert W. Johnson of Jersey, McRae; Dois M. Kennedy of Quitman, Van Buren Circuit No. 3; Joe E. Linam of Leachville, Vilonia Circuit; Wayne Olmstead of Heber Springs, Wilburn; Eugene A. Rushing of El Dorado, Oppelo; James H. Sewell of Greenbrier, Greenbrier Circuit; Eugene A. Shoemaker of Ft. Smith, De View Circuit; Donald W. Smith of No. Little Rock, Bethel-Cato; Edward A. Thompson of Conway, Mt. Carmel Circuit; Travis Williams of Leslie, Leslie; Carl A. Williamson of Russellville, Plumerville; Harold Wilson of Quitman, Quitman; and Cyril H. Wilson of Beebe, Antioch.

Serving in the Little Rock Conference are Fred H. Arnold of Little Rock, Little Rock Circuit; Howard B. Childs of El Dorado, Markham St., Little Rock; Eugene Efrid of Little Rock, Martindale-Mt. Pleasant; and Bill D. Elliott of Texarkana, Park View, Benton.

United Evangelistic Advance Arkadelphia District

Methodist churches of the Arkadelphia District will have the closing services of their week-long United Evangelistic Advance in the local churches Friday night. (Oct. 16)

The mission began with a meeting of host and guest ministers at Arkadelphia Friday, Oct. 9, followed by evening services in the 21 participating churches. The Rev. Robert E. L. Bearden of Conway was speaker for a district-wide youth rally at Arkadelphia Sunday, Oct. 11, and attended by more than 300 persons.

The mission was directed by the Rev. J. M. Hamilton, district superintendent, the Rev. W. O. Byrd, pastor of the Arkadelphia church and district director of evangelism, and Dr. Cecil Culver of Little Rock, conference director of evangelism for the Little Rock Methodist Conference.

Arrangements for the youth rally were made by the Rev. R. O. Beck of Gurdon, district director of youth work. Miss Pat Hunter of Arkadelphia, is president of the Methodist youth of the district.

Participating churches, their pastors, and guest speakers were:

Amity, Rev. Connie Robins, Rev. Rayford L. Diffie of Chidester; Arkadelphia, Rev. W. O. Byrd, Rev. Robert E. L. Bearden of Conway; Bismark, Rev. W. C. Onstead, Rev. Clyde Swift of Bingen.

Dalark, Rev. Roy W. Bevan, Rev. W. Braska Savage of Waldo; Delight, Rev. W. M. Watson, Rev. Virgil D.

Keeley of Hope; Fountain Lake, Rev. J. D. Baker, Rev. George Warren of Hampton; Glenwood, Rev. J. A. Wade, Rev. Fred L. Arnold of Little Rock; Gurdon, Rev. R. O. Beck, Rev. Charles W. Richards of Little Rock; Hot Springs circuit, Rev. S. W. Mooty, Rev. W. M. Crow of Horatio; Hot Springs First Church, Dr. E. C. Rule, Rev. Elmer Thomas of Little Rock; Grand Avenue, Hot Springs, Rev. C. Ray Hozendorf, Dr. Cecil Culver of Little Rock.

Oaklawn, Hot Springs, Rev. Noel Cross, Rev. H. O. Bolin of Benton; Pullman Heights, Hot Springs, Rev. Kirvin A. Hale, Rev. Roy E. Fawcett of Little Rock; Malvern First Church, Rev. Van W. Harrell, Rev. Ralph Clayton of Warren; Keith Memorial, Malvern, Rev. W. S. Cazor, Rev. Rufus Sorrells of Little Rock; Mt. Ida, Rev. Osborne White, Rev. George Meyer of Little Rock; Murfreesboro, Rev. A. W. Hamilton, Rev. Ed Dunlap of Nashville; Okolona, Rev. E. T. McAfee, Rev. P. D. Alston of Kingsland; Rockport, Rev. Marvin Wilkins, Rev. C. V. Mashburn of Almyra; Shorewood Hills, Rev. Howard Cox, Rev. Robert B. Moore, Jr. of Portland; Sparkman, Rev. Orrie L. Thompson, Rev. Clyde T. Parsons of Little Rock.

A District-wide Mass Rally will be held Sunday afternoon, October 18, at 3 o'clock in the First Methodist Church, Hot Springs, with Rev. John McCormack, pastor Lakeside Methodist Church, Pine Bluff, delivering the sermon.

MEETING OF LEADERS OF FORREST CITY DISTRICT

The Rev. Clarence Wilcox, District Director of Evangelism, received the following reports from the pastors as they assembled: members received by vows 107; by transfer 142 a total of 249. These figures represent those who have been received into the churches of the district since June 1, 1953, and the commitments made in the district-wide Visitation Evangelism Campaign, October 4-8.

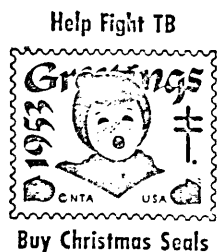
Brother Wilcox led a brief devotional service, after which the group prayed silently for parsonage families in which sickness existed.

Rev. H. O. Bolin, Conference Director of Evangelism in the Little Rock Conference, was presented by the District Superintendent, Rev. Otto W. Teague. Brother Bolin spoke to the group on, "The Preacher and His Task". He suggested that the needs of a minister are: A recognition of the value of the pulpit in creating public sentiment; A vision of our own task; and the faithful practice of all the means of grace which help us to become more Christ-like. The means of grace pointed out were: A fully converted heart; Scripture Stored Minds; Spirit-Controlled Lives; and a Passion for Lost Souls.

The interests of the church as presented to the group include: the Spiritual Life Mission in March; Laymen's Day—October 18; the Convocation of Teachers and Officers of Adult Classes—October 17-20 at Tulsa, Oklahoma; the Meeting of the District Fellowship of Methodist Men at Wynne, October 13—Rev. J. Kenneth Shamblin will give the address; the Hendrix Rally

1953 CHRISTMAS SEAL

When you look at the 1953 Christmas Seal or poster you will see your Christmas Seal Child. Looks just like your Johnny or Bobby—



makes you think of the healthy, sturdy little fellow in your own home. That's the way the artist, Elmer Jacobs planned it—he wanted to draw the face of a happy child, so that we could all fill in with the features of our own favorite youngsters. That's the way we want them—rosy cheeked full of vim and vigor, singing at the top of their lungs and we want to keep them that way. That's what the Christmas Seals are for, to protect our home and families from the ravages of TB.

The Pulaski County Tuberculosis Association is supported entirely by the sale of these bright little stickers and Christmas Seal Bonds—the sale starts November 16th and will continue until Christmas. The object of the Association is to defeat TB, a disease which kills more people between the ages 15 to 35 than any other disease, which spreads misery and suffering

at Conway, October 14; the 1000 Club; and the Group Insurance Program.

Before adjournment the District Superintendent announced that the District Conference would meet at West Memphis, December 4.

Korean Student Gives Sound Advice

Christianity is the only answer to the ills of the world. This is what Rok Hyung Kang, native of war torn Korea, firmly believes. Kang, through the help of Rev. Alvin Murray, Methodist pastor at Marked Tree, has enrolled in Hendrix as a freshman. Kang learned of Hendrix through Bro. Murray, while Murray was serving as a chaplain in Korea with the Army.

The war was responsible for the death of Kang's father, a Presbyterian minister. The rest of the family was forced to move to Pusan, Korea. Kang served as an English-Korean interpreter for the American Armed Forces. While in this service, Kang met Bro. Murray.

Aided by Bro. Murray, Kang enrolled last year in Keokmin Univer-

sity in Pusan. This year with Bro. Murray as his sponsor, and generously aided by the members of the First Methodist Church of Marked Tree, he has become a freshman at Hendrix.

He is taking a regular liberal arts schedule except for six hours a week of individual instruction in English by one of Hendrix English professors. One of his main troubles so far has been the American slang.

Although already certain that he is going to enjoy his years in America, Kang says he feels a very strong sense of duty to the people of his homeland of Korea. After studying here to become a minister, he will return to help his people in any way he can.

wherever it touches even when it does not kill.

The Tuberculosis Association works through health education, both of the young and of adults; it works through case finding to find unknown cases of TB, people who innocently may be spreading the disease to others. It works through counseling with those who have it, through rehabilitation, helping to prepare those who have had it to take their place again in the working world, helping them to live so they will not break down again. This is what we buy when we buy the Christmas Seals and Christmas Bonds to carry forward the work of the Pulaski County Tuberculosis Association—protection for our-

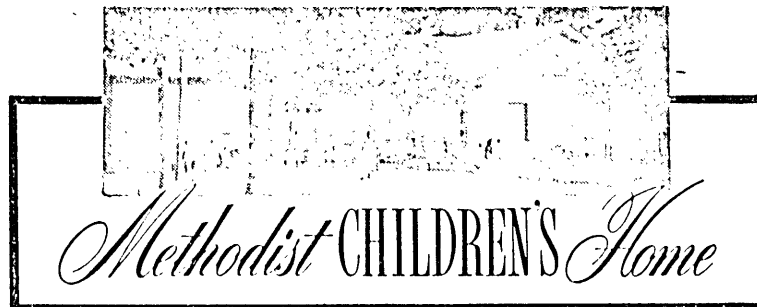
selves and our children.

We'd pay just about any price to make sure that our youngsters will grow up strong and free from disease. \$600,000 was not thought too much ransom for the life of a little child. Surely we want a share in helping keep them safe from disease. TB can be prevented. We can help. Buy Christmas Seals and Christmas Bonds.

As church women we realize that citizenship is a full-time job that requires eternal vigilance, Christian concern for others, absolute integrity in private and public life, service for our local communities, as well as an awareness of our responsibilities as world citizens.—Cath. L. Wahlstrom



"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



REPORT FOR SEPTEMBER, 1953

Meeting Drouth Conditions With Courage

The Dyess Community has been one of the hardest hit by the drouth. However, after having spent a week in this community, the writer is happy to report that a great spirit of courage and hope exists. The pastor and wife, Rev. and Mrs. W. W. Peterson, have begun a splendid years work among these fine people. The parsonage is being redecorated with the pastor doing a great part of the work. The services of the week were well attended inspite of cotton picking time, fairs and other interests. The fellowship in the parsonage home and in the other homes was indeed helpful.

The people of Dyess led by the pastor of Dyess cotton picking in near by communities for assistance to the church budget. It is their plan to care for all claims of the church. While the year has been severe, the good people remember past years of blessings and look forward to better years ahead. The spirit in the lives of people who have a great faith, a great love and a great devotion cannot be easily snuffed out. The congregation at Dyess will be strengthened in a great way as they face life with such courage.

The writer finds this same spirit prevailing all over the conference. Though many people have had to go to other places seeking work, yet there are many who have remained at home and are planning to carry on as nearly normal as possible.

Temperance Board Meeting

How interested are you in fighting the Liquor Traffic? One of the responsibilities coming my way is that of serving as president of the Temperance League of Arkansas. This is the one organization that serves as a coordinating agency of the evangelical Christian churches of

Arkansas in the united effort against the liquor traffic. On Tuesday, October 6, the executive committee met to plan for our board meeting in January. Clyde C. Coulter, our State Superintendent, reported thirteen liquor elections for the year, our forces winning eight of them. One of the others is being contested which should give us another victory. We now have fifty-two per cent of our State in the dry column. As time goes on and the liquor forces continue their usual ungodly and destructive ways, more and more of our people will rise up to blot out this evil in our midst. When the blind lead the blind, they will at last fall into the ditch.

Arkansas has the best local option law of any state in the union. A great part of our advance against the liquor traffic is due to the never tiring efforts of our superintendent, Clyde C. Coulter. His knowledge and ability in preparing for elections, his constant watchfulness all along the front, his never dying spirit and devoted concern is a great blessing to the State of Arkansas. If the Methodists of Arkansas really knew and understood the situation, and had the cause at heart, we would be better situated to do more along this line. As it now stands, our financial support is far from adequate and is most humiliating to me, the President of the League, who must represent my church before other state leaders. If each church would put a sum for the league in its budget, this condition would not exist. Should any one reading this column feel disposed to help, a letter and contribution to Clyde C. Coulter, Waldon Building, Little Rock, would be very acceptable.—J. Albert Gatlin.

Evangelistic Program, Batesville District

In connection with the Week of Visitation, which was observed the week following October 4th, the churches of the Batesville District will carry out a district-wide program of evangelistic preaching. About fifty evangelists have already arranged for visiting ministers. The program will begin on Sunday, October 18, and will run through Friday night of the week following, with some of the services running through Sunday, the 25th.

This will be the first experience of any district endeavoring to have simultaneous services in all of the

churches of the district.

On Sunday, the 25th, there will be two Rally Day Services conducted in the district. Dr. D. L. Dykes, of Fayetteville, will preach at the Mountain Home First Church at three o'clock in the afternoon. This service will be for the Mountain Home Area. For the Batesville Area the service will be conducted at the Batesville First Church at seven o'clock in the evening, with Rev. J. Albert Gatlin doing the preaching.—Richard E. Connell, District Superintendent

A Community Communion

On October the 4th, which was World Wide Communion Day in the Methodist Churches and others, a community worship service was held at St. Joe, Arkansas in the Methodist Church of which Rev. Vann Hooker is pastor. The service began at two o'clock with 65 people

present, singing the great hymns of the Christian faith.

Rev. Vernie Bartlett, pastor of the Presbyterian Church, brought the message, which was very timely, "The Picture of Communion."

Those who were present feel that

We want to express our sincere thanks to the groups and participants listed below who have rendered a service or presented gifts to the Home during the month of September, 1953.

Pulaski Heights Lions Club—tickets to Water Carnival
Virgil C. Peters General Merchandise, Midland, Arkansas—clothing
The Progressive S. S. Class, First Methodist Church, El Dorado, Ark.—clothing, etc.
Birthdays gifts from the Friendship Class, Winfield Methodist Church, Little Rock
Mrs. N. P. O'Neal, Hope, Ark.—quilts
Chas. R. Baber, Veterans Hospital, N. Little Rock—candy
Mrs. Mark Townsend, Stuttgart, Ark.—clothing
City Heights and Bethel Church, Van Buren, Ark.—canned peaches
Mr. and Mrs. Gerald F. Van Pelt, Asbury Church, Little Rock—food
Cordell's Exclusive Fine Foods—bread
Circle No. 5, Asbury Methodist Church, Little Rock—clothing
Mary Martha Cla s, Hays Chapel Church, Clarksville—clothing
Optimist Club—tickets and transportation to football games.

MEMORIALS

IN MEMORY OF:

Mrs. Martin Wilson given by Mrs. Mary McG. Nobles
Mrs. H. H. Atkinson Sr., given by Mrs. H. D. Wharton
Mrs. H. H. Atkinson given by Dr. and Mrs. James E. Etes
Mrs. Emma Moss by Mabel Crawford Class, Lakeside Meth. Ch., Pine Bluff
Mrs. George Geolzer by Mrs. W. G. Rye and Mrs. W. T. Robinson
A. A. Cantrell given by Mrs. W. G. Rye and Mrs. W. T. Robinson
A. H. Bradley given by Mrs. W. G. Rye and Mrs. W. T. Robinson
Emmett Tye given by Dr. and Mrs. J. D. Scurlock
Jenkins I. Steed given by Mr. and Mrs. Franklin Loy
J. A. Thomas given by Mr. and Mrs. Roy Riggins
Joe Greer, Jr., given by Portland Methodist Church, Mrs. T. R. Pugh and Rev. Robert B. Moore, Jr.
Mrs. C. M. White given by Mrs. Roy V. Hill
Clinton Cockrell given by Mrs. H. C. Seales
O. B. Claud, Sr., given by Lois Horton
C. H. Wilson given by Mr. and Mrs. Harry Reid
Mrs. W. L. Belin given by Mr. and Mrs. Watt Childs
Miss Betty Bond given by Mr. and Mrs. Watt Childs
James G. Recker given by Mrs. Mae Miller
Miss Betty Bond given by Mr. and Mrs. Louis Ederington
Joe Greer given by W. I. Fish
Saul Stein given by Mr. and Mrs. Fred Rhodes
Mrs. Susie Landrum given by Marion Methodist Church
Mrs. Susie Landrum given by Men's Bible Class of the Marion Methodist Church
Mrs. Susie Landrum given by A. B. Carter
Mrs. F. A. Ramsey given by Mrs. Dorothy R. Wilkin
Mrs. Mattie Russell given by Mrs. J. Loyd Shouse
Ray Jones given by Helen and John F. Cox
Mrs. Susie Landrum given by Mr. and Mrs. R. S. Bretherick and Dolly Bretherick
Robert Hughes given by Mrs. W. W. Brown
Charles W. Barnett given by The Batesville Camp of Gideons
Mrs. W. D. Felts given by W. S. C. S. of the Vandeau Methodist Church
Mrs. Myrtle Kimman given by W. S. C. S. of the Lexa Methodist Church
Mrs. E. C. King given by Mr. and Mrs. A. L. Smith
Jeff Dunlap given by Mr. and Mrs. Ralph Gillham

C. E. King given by Mr. R. E. Curtis
J. S. Moose given by John and Helen Cox
Lem Robinson given by Circle No. 3—
W. S. C. S. of the Wynne Methodist Church
Mrs. Martin L. Wilson given by Mrs. W. B. Huff
Mrs. Arthur G. Johnston given by Mrs. W. B. Huff
W. G. English given by Mr. and Mrs. H. T. Brewer
W. G. English given by Wesleyan Church Guild of the Earle Methodist Church
Joe Greer, Jr., given by Circle No. 1,
W. S. C. S. Dumas Methodist Church
W. A. Terrell given by Mrs. T. A. Monroe
W. A. Terrell given by Mrs. J. L. Longino
TOTAL Memorials \$195.00

OTHER GIFTS

Go-Getters S. S. Class of the Wynne Methodist Church \$ 10.00
Evelyn Whiteomb Class of the Asbury Meth. Ch., Little Rock 10.00
Golden Rule Class of the Harrisburg Meth. Ch. 10.00
Young Adult Class of the Rector Methodist Church 10.00
Osborne W. Garvin 20.00
Young Men's Class, Helena First Methodist Church 10.00
Lodges Corner Methodist Church 10.00
Lexa Telford Bible Class, Fordyce Methodist Church 10.00
Frost Bible Class, Texarkana First Methodist Church 10.00
Little Rock Conference 312.69
Dr. and Mrs. W. H. Dean, Russellville Methodist Church 10.00
Mrs. Esther Crain 7.50
The Kate Campbell Class, Augusta Methodist Church 10.00
The Fellowship Class, Henderson Meth. Ch., Little Rock 10.00
Wills Bible Class, First Meth. Ch., N. Little Rock 10.00
Open Door Class, First Meth. Ch., El Dorado 10.00
The Friendship Class, Mena Methodist Church 10.00
W. S. C. S. Trumann Meth. Ch. 10.00
Ozark Meth. Ch. Sunday School 30.00
Builders Class, Paris Meth. Ch. 10.00
Men's Bible Class, Forrest City Methodist Church 30.00
Young Couples Class, Camden First Meth. Church 20.00
Aubrey Summers, Ozark Meth. Ch. Progressive S. S. Class, El Dorado First Methodist Church 10.00
Miss Rema Hutchinson, Camden First Methodist Church 10.00
Gillett Methodist Church Sunday School 40.00
Advance S. S. Class, El Dorado First Methodist Church 30.00
Yancey S. S. Class, Marianna Methodist Church 20.00
Service Class, El Dorado First Methodist Church 10.00
Wesley Berean S. S. Class, El Dorado First Methodist Ch. 10.00
Junior Department, Camden First Methodist Church 10.00
Young Couples Class, Camden First Methodist Church 20.00
Brewer Bible Class, Wynne Methodist Church 10.00
Cabot Methodist W. S. C. S. 10.00
Mr. and Mrs. Claude Rogers, Little Rock First Methodist Ch. 20.00
Jett B. Graves S. S. Class, Hope Methodist Church 50.00
Men's Class, Dumas Meth. Ch. 20.00
Susanna Wesley Class, Texarkana First Methodist Church 5.00
Young Adult Class, Salem Methodist Church 10.00
Lydia Wesleyan Service Guild, McCrory Meth. Ch. 10.00
Wesleyan Service Guild, Helena Methodist Church 10.00
Mrs. J. A. Hopkins, First Meth. Church, Van Buren 120.00
Bono Methodist Church 15.87
Miscellaneous Collections 335.03
Memorial Collections 195.00

TOTAL Collections \$1,561.09
T. T. McNEAL, Director

this is one of the hidden secrets of Christian joy being brought out in the light of truth. We felt that surely God was pleased with that high fellowship.

Here it had rained only a little since May and everything seemed so dry. Before we drove the fifteen miles back to Marshall, Arkansas, it had begun to rain. Wonder what would happen if all across our great land God's professing people could meet together at the communion

table, I believe all Christ's children can.

The early Christians were warned by one who preached repentance. "I baptize you with water; but he who is mightier than I is coming, the thong of whose sandals I am not worthy to untie; he will baptize you with the Holy Spirit and fire." Luke 3:16. We believe this Christian fire will burn anew when we learn to do God's will more perfectly.—Reporter

METHODIST YOUTH

George Davis, Editor

THE METHODIST YOUTH FUND

Nashville, Tenn.—This piece is not news. What it contains has already been publicized through various channels.

Subject: "The Methodist Youth Fund."

Since its beginning in 1941 Methodist youth have contributed to the Methodist Youth Fund over \$3,000,000. This is a lot of money, and Methodist youth deserve much credit for the contribution.

Last year giving to the Methodist Youth Fund, even though it represented an increase over the year before, amounted to only one-half a stick of chewing gum a week for each member of the Methodist Youth Fund. A few of its projects in this country are: Allen High School in North Carolina; Navajo Methodist Mission School and Navajo Shepherds' Summer School in New Mexico; Brewster Hospital in Florida; Homer Toberman Settlement in California; Marcy Center in Chicago; Valley Institute in Pharr, Texas; Migrant Work; youth work in the annual conferences and on the national level.

The Methodist Youth Fund office has for distribution a Methodist Youth Fund Pledge Service entitled "Go Therefore." The service ends with the youth counselor speaking: "I am sure your pledges will help raise the total average so that it will amount to more than one-half

a stick of gum a week, or only 26 cents a year."

The pledge service, "Go Therefore," is free from Methodist Youth Fund, Box 871, Nashville, Tennessee.

MEETING OF THE DAYS METHODIST YOUTH FELLOWSHIP

The Days M. Y. F. met on September 16 and elected the following officers: President, Alynne Yarbrough; vice-president, Pud Carruth; secretary and treasurer, Verona Lambert; reporter, Josephine Yarbrough. Mrs. Irma Carruth, Mrs. Emily Allen, Mrs. Mattie Yarbrough, and Miss Louise Yarbrough were elected sponsors. An interesting talk was made by Brother Lambert. Fourteen members were present. A motto, "Every member a loyal worker," was chosen by the organization.—Josephine Yarbrough, Reporter.

INTERMEDIATE METHODIST YOUTH FELLOWSHIP MEETS

A weiner roast at Moorefield was held on September 29 for the Intermediate M. Y. F. of Moorefield Church. The evening campfire event was climaxed by a worship service, led by James Linam, ministerial student at Arkansas College. Mr. Linam spoke to the group about three great decisions confronting youth: Decision of Vocation, Life's Mate and Life's Philosophy.

Following the devotional service, a friendship circle was made by the twenty young people present.—Reporter.

EUNICE M. Y. F. ELECTS OFFICERS

Sue Lidell was elected president of the Methodist Youth Fellowship of Eunice at a meeting and program held Sunday evening, October 4, at the church.

Also elected were Lucille Stroud, vice-president; Norma Odom, secretary and publicity chairman; and Deanna Thompson, treasurer.

Program chairmen elected were as follows: Ronnie Harris, Christian Faith; Randy Simmons, Christian Outreach; Barry Bolack, Christian Citizenship; Don Horton, Christian Fellowship; and Allen Bedell, Christian Willingness.

Sue Lidell led the program "Laborers for the Harvest."

METHODIST TWINS SERVE DISPLACED PERSONS

Richard and Robert Quinlan, 22 year old twins from La Grange Park, Ill., have volunteered for short term missionary jobs with the Methodist Church. Richard will serve the Division of National Missions in the Savannah River Area as a pastor's assistant in Aiken, S. C., while Robert will be engaged in education and relief work in Korea for the Division of World Missions.

Sons of Mr. and Mrs. Amos L. Quinlan, 910 North Waiola, La Grange Park, Richard and Robert graduated from the University of Illinois in 1953. Robert has a B. S. in mechanical engineering and Rich-

THE YOUTHFUL ACCENT

By ROOVER RUPERT

EVERY now and then the best of newspapers make typographical errors which completely change the meaning of the story. "The New Yorker" magazine specializes in reprinting these "printer's errors." One of the best I have seen lately was one from a New York paper which said: "Karachi, Pakistan, September 16 (AP).—The first barter agreement between the Soviet Union and Pakistan, involving an 'exchange of gods' valued at \$17,000,000 was signed here today."

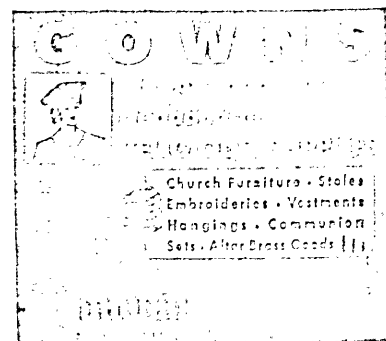
That really set me to thinking about how much would be involved in an exchange of gods among some of the citizens of our nation. Would it be a costly exchange? How much would have to be paid "to boot"? Indeed I could almost feel a sermon coming on about the line of "How Much Is That God In Your Window?" (I don't mean to be profane—these kind of gods are spelled with a small "g", remember.)

But, just suppose Soviet Russia had decided to exchange its god, what would the fellow that traded with them get? The god they worship officially in Communist Russia is one of power and political control. Their rulers ostensibly are in there to rule wisely and well "for" the people. Yet, in reality it is dictatorship of the rankest variety. Back in the days of their forebears in the Roman Empire, the Caesars got the idea that they were the gods to be worshipped by the citizenry. And the Christians who didn't like the idea of exchanging their own

God for the god of the emperor found that they were really required to exchange their life here on earth for life after death. Presumably then, in these days if you were alive it meant you had exchanged your God for the gods of the Roman citizenry, or that you hadn't been crucified! And modern Russia has many citizens who are politically in "vertebrae" but who have not in their hearts heard the knee to Socialism. Rather, they have kept alive their faith in the God of Jesus, and through all the years have maintained the integrity of their Christian worship.

Let's get back home. There are many ways in which we are guilty of exchanging our God for the gods of modern society. There is a teenager out with a crowd of kids whose approval he desires and consequently has. Someone says, "Is a drink?" Others join in. This fellow knows that the test is about to come in just a moment. He doesn't drink. He knows it's wrong. But the test comes, "How about you, fella?" Either he refuses and risks ridicule, or he accepts and exchanges a part of his worship and faith through the compromise. Or here's a crowd of teenagers who are indulging in relationships between the sexes which both religion and modern society dictate shall be reserved only for marriage. And the young M.Y.F. girl is faced with a decision of whether to go with the crowd and compromise herself and her religious ideals, or stand for those ideals and risk being included out. If she breaks down her standards, is not there an exchange of gods?

If you need a good example of how to face the temptations to exchange, read the story of Shadrach, Meshack and Abednego, servants of the Most High God who "yielded up their bodies rather than serve and worship any god except their own God." (Daniel 3).

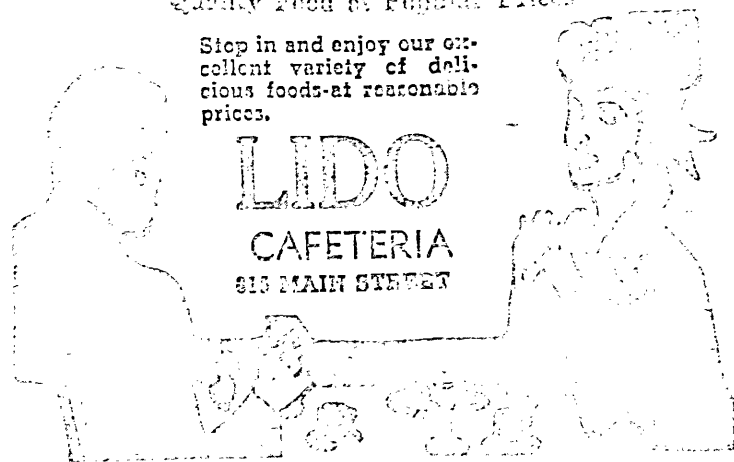


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The Sunday School Lesson

By REV. H. O. BOLIN

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HOW SHALL I FACE DISCOMFORT?

LESSON FOR SEPTEMBER 13, 1953

READ THE ENTIRE LESSON FROM YOUR BIBLE:
2 Timothy 1:3-14; 2:1-15. Printed text: 2 Timothy 1:3-14;
2:1-3, 5, 15.

MEMORY SELECTION: God did not give us a spirit
of timidity but a spirit of power and love and self-control.
(2 Timothy 1:7)

This is the second lesson of UNIT XIII: "LIVING BEYOND THE SELF." The first lesson raised the question, "What Place Shall I Give To My Possessions?" We learned there that material things must never have the first place in one's life. "The love of money is the root of all evils." Note the fact that it is the love of money and not money itself that is the root of all evils. There is a possibility that one might be wealthy and at the same time a good Christian. He might gain his wealth honestly and use it wisely to bless and help others. Christ taught that it is not sinful to be rich, but that it is dangerous to be rich. The danger of riches comes through the fact that the one who possesses them is often tempted to put them first in life and trust in them rather than in God. For example, a wealthy man remarked, not long ago, "I don't have to pray; I have wealth enough to buy anything I need." He was trusting in his money rather than in God. His wealth had become a curse to him.

The lesson today raises the question, "How Shall I Face Discomfort?" It will be noted that this question as well as the one of last Sunday fits into the general theme of the unit: "Living Beyond the Self."

A Look At The Scriptures

Our printed text begins with Paul thanking God for a good friend like Timothy. He called attention to the fact that he served God with a clear conscience as did his fathers. Both he and his fathers before him had served God, even before they knew Christ. While persecuting the early Christians Paul thought he was doing God's will. His heart was right but his head was wrong. His meeting with Christ on the Damascus road straightened him out this connection, and that is the fact that Paul never thought of Christianity as something wholly apart from Judaism. He realized that Christianity had come up out of Judaism. The types and figures of the older religion had become a reality in the person, office, and work of Christ. The law was the schoolmaster which led Paul to Christ. The great prophets also had a lot to do along this line.

There is one point worth noting in Paul's connection, and that is the fact that Paul never thought of Christianity as something wholly apart from Judaism. He realized that Christianity had come up out of Judaism. The types and figures of the older religion had become a reality in the person, office, and work of Christ. The law was the schoolmaster which led Paul to Christ. The great prophets also had a lot to do along this line.

Paul had a great longing to see his young friend. He remembered how Timothy had wept when the Roman soldiers had separated them and placed him in prison. He went on to commend Timothy for his sincere faith. Timothy had had a wonderful opportunity. His grandmother Lois had been a fine religious woman. It is thought that she passed along before the time of Christianity, but none the less she was a good woman. Like Simon and Anna

who came in contact with the infant Jesus in the Temple, Lois had been a faithful soul in Israel. Eunice, the mother of Timothy, had embraced Christianity, but even at that she had been made a stronger character through the influence of her own godly mother.

Paul next reminds Timothy of the gift of God that had been conferred upon him at the time of his call into the ministry. In the act of ordination Paul had laid his hands upon his son in the gospel and had prayed earnestly for him. He was anxious that Timothy rekindle that fire. He must never let the light of God go out in his soul. He must never lose his zeal for God and his passion for the lost.

As we are told in our memory selection, God had given the young preacher, not a spirit of timidity, but a spirit of power and love and self-control. Note the three-fold qualities of this great gift that had been bestowed upon Timothy. This gift was a gift of power. It reminds us of the admonition of Christ to the early disciples: "Tarry in the city of Jerusalem until you are endued with power from on high." How badly that power is needed today. Christ warned a group of people of their shortcomings, he insisted that they had the form of godliness but had denied the power. Another quality of the gift was that of love. Timothy was to love God supremely and fellow men as self. His entire life was to be guided by this love. The last quality of the gift, self-control, is also very necessary. The most courageous man on earth is not the one who controls others, but the one who controls himself. The Bible tells us that "He who controls himself is greater than he who takes ten cities."

Paul goes on to warn Timothy not to be ashamed of his profession of faith in Christ. In the early days of Christianity the temptation to be ashamed was prevalent. We find Christ warning against this very evil: "He who is ashamed of me and of my words before this wicked and adulterous generation, of him will the Son of man be ashamed, when he comes in the glory of his Father with the holy angels." In speaking of himself in the first chapter of his letter to the Romans Paul said, "I am not ashamed of the gospel of Christ for it is the power of God unto salvation to every one who believes." The reason for the prevalence of this temptation was the fact that Christianity had just begun. In those days people persecuted the Christians and made fun of them. We are told that not many of the great and the wise of that time accepted Christianity. The followers of the Lord were looked down upon. It took real courage in those days to make a public profession of

faith. In many cases such profession meant ridicule, persecution, and even death. Paul had learned this by experience. He wrote this letter from a prison cell. The sentence of death was upon him and he was awaiting execution. He goes on to tell Timothy "That he had fought a good fight and finished his course."

Paul was very anxious that Timothy always be courageous. He realized that he was facing death himself at the hands of the enemies of the Lord. He feared that Timothy might some day face the same ordeal, and he wanted to give him all possible encouragement. So he went on to say, "Christ has abolished death and brought life and immortality to light through the gospel." He did not mean to say that Christ had abolished physical death in the sense of doing away with it, but that he had made it harmless. He had plucked the sting from death and taken victory from the grave. He wanted Timothy to stand up and be counted even though it cost his life to do so.

In the last verse of the passage Paul insists that his son in the gospel, "Guard the truth that has been entrusted to you by the Holy Spirit who dwells within us." The truth Paul refers to is the truth of the gospel. He felt that the gospel must be preached in all of its purity, even if such procedure cost the preacher his life.

The Discomfort Of Paul

All of his Christian life, Paul suffered for his faith. On one occasion he said, "Now I rejoice in my sufferings for your sake, and in my flesh I complete what is lacking in Christ's afflictions for the sake of his body, that is, the church." And again, "I bear in my body the marks of Jesus." He was speaking here of scars he had received as he was beaten in various cities. In 2 Corinthians 11:24-27, Paul gives a brief summary of some of his sufferings. Five times he had been lashed by the Jews. Three times he had been beaten with rods. Once he had been stoned. His enemies thought they had killed him on this occasion. We are told that they dragged him out of the city. Three times he suffered shipwreck. He often suffered hunger and cold. He was in constant danger both from the Jews and from the Gentiles. All of his life he suffered and finally died a violent death at the hands of his enemies. But in it all he stood four-square for what he believed was right. The enemies of Christ could kill Paul's body but they could not break his spirit. When Paul was beheaded, at the order of Nero, his enemies thought they were done with him forever, but his indomitable spirit leaped across the chasm of the grave and shouldered the blood-stained banner of Jesus Christ and started on a march around the world. His influence still lives. That march will continue until men beat their spears into pruning-hooks and their swords into plowshares, and the love of God covers this earth as the waters cover the sea.

Paul turned his handicaps into stepping stones to higher things. His thorn in the flesh became a means of greater grace from God. He rejoiced in his sufferings for he felt that in them he was advancing the Kingdom of God. So long as God is in his world and right is right and love and service are the great forces of life the influence of Paul will live on. In his "Psalm of Life" the poet insisted that good men can leave footprints on the sands of time. If there was ever a man that

left such footprints it was the Apostle Paul. Along this line he stands second only to Christ, the God-Man.

Resources of Strength

In the time of discomfort there are certain resources of strength. Paul freely used these resources himself. One such resource is faith. Paul is known as the Apostle of faith. He was always talking about faith. He never depended on his own strength alone. He was constantly leaning on God. He once said of himself, "I can do all things through Christ that strengthens me." Jesus said, "faith as a grain of mustard seed will remove mountains." Again, "When you ask for a thing believe you receive it and you shall have it." Still again, "All things are possible if you can only believe."

Prayer is another great resource of strength in the time of discomfort. Both Paul and Christ were constantly talking about prayer. Some twenty-five times over the New Testament tells of Christ engaging in prayer. He was in the habit of getting up a great while before day and going out to pray. Sometimes he would spend all night in prayer. Paul also spent much time in prayer. He was constantly encouraging others to pray. It was he who said, "Pray without ceasing." And again, "I would that men pray everywhere lifting up holy hands to God." Still again, "Pray at all times in the spirit, with all prayer and supplication. To that end keep alert with all perseverance, making supplication for all the saints, and also for me, that utterance may be given me in opening my mouth boldly to proclaim the mystery of the gospel." Prayer is man's greatest privilege. Little wonder we are all so weak. We sadly neglect this, our greatest resource of strength.

Still another resource of strength is a great task. Paul felt that he had a task that was greater than life. When he came down to face death he thought far more about this task than he did his approaching end on earth. His chief worry was not the fact that he was soon to die a violent death, but what would happen to the gospel after he was gone. This letter to Timothy was the last that ever came from his pen. Not long after the writing of this letter he died on the Roman block. He realized what was just ahead of him, but he did not whimper or complain. He was so engrossed in the cause he represented that he seems to have forgotten all else.

These minor discomforts of life fade into insignificance when a person faces a task that he considers to be of greater value than his own life. This was a great source of strength to Paul.

Thus we have these great resources of strength as we face the discomforts of life. The faithful use of them will enable us to change these discomforts into stepping-stones to higher things.

The Navajo Methodist Mission School, Farmington, New Mexico, institution of the Woman's Division of Christian Service, has received an award from the Soil Conservation Agency which listed the mission as a "friend of the land." Recognition came to the mission largely through the work of Byron Tharp, farm supervisor, and Verlin Metzger, dairyman and orchardist. They were selected as outstanding farmers of the county. Among the farm projects was the leveling of a weedy, foul-smelling area, transforming it into a productive alfalfa field.