

Arkansas Methodist

Serving One Hundred and Sixty Thousand Methodists in Arkansas

"The World is My Parish"—John Wesley

"Go ye into all the world"

Mark 16:15

VOL. LXV

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No. 33

GI Joe Has Returned

A RECENT announcement, released by Selective Service, states that all men who were drafted during the recent war emergency have returned to civilian life except those who elected to remain on duty and those drafted after the ceasing of hostilities.

Our colleges and universities are being taxed beyond their facilities to accommodate the returned servicemen and servicewomen who desire to complete their education. Recent elections indicate GI Joe has returned, his presence being noted not only by his vote but by his voice as well. Numbers of their group have been elected to responsible political offices. Too, GI Joe has returned to field, shop and office to take jobs left when he answered the call to colors. He has returned to unite a separated family whose ties were broken by his absence.

GI Joe has returned to his church. He attends its services and is finding his place of leadership in its program. In numerous instances he has been placed on church boards and committees, responsibility has been shared with him, and he is receiving much encouragement during the difficult days of his readjustment. Recently, ex-servicemen, delegates from each annual conference, met on the invitation of the Council of Bishops to discuss the place of the returning ex-servicemen in the church.

Yes, GI Joe has returned, and he returns with a new appreciation of his church. For many months he has not had the influence of a local church and its fellowship. Letters and bulletins from pastors and friends were deeply appreciated but he never ceased to look forward to the time when he would be home again. From a distance he has seen his local church in a better perspective. He realizes, as perhaps he never did before, the mission of the church in the world. He returns to his church completely aware that the church needs him, but infinitely more profound is his consciousness that he needs the church.

GI Joe returns to a church that has not forgotten him, and to a church that today stands ready to help him. As he returns, he is making an immeasurable contribution to our people because they sense his feeling of his own need of the church. Our churches are being blest as they make a place for and share responsibility with GI Joe as he returns.

A Revival Our Church Needs

OUR church in Arkansas needs a revival of religion that will awaken anew in the lives of many of our members a vision of the need for sacrificial service. We need a revival that will awaken in the hearts of our people a vivid sense of the defeating damning power of sin. We need a revival that will save many of our people from a paralyzing worldliness that is destroying their religious experience and robbing them of the power and the willingness to serve.

We need a revival that will awaken anew in our people a sense of stewardship of the whole of life. Our people, in larger numbers, must come to know that it is no more possible, religiously, to give our lives without giving our means than it is possible to give our means without giving our lives. We need a revival that will rekindle, in the hearts of our people, a burning desire to see people saved. Such a revival in the church would make easy the goals of the Year of Evangelism.

Methodist Institutions Must Be Service Centered

THERE are many expensive shrines and costly memorials that have been erected and are supported by devotees because of their sentimental, historic or aesthetic value. These shrines and memorials are built and supported because they are what they are, without expecting them to be of much actual, practical service to the rank and file of people in the work-a-day world in which we live.

Such an attitude may be quite proper regarding shrines and memorials. However, it will be fatal to The Methodist Church, or any church, when its members assume such an attitude toward the church, or when its leaders allow such an attitude to develop.

Occasionally some self-opinioned, well-wisher of the church says, in a condescending manner, "I support the church because I would not want the community to be without a church." Such individuals think of the church as a necessary, passive adjunct to all towns or communities in order to give them proper standing and respectability. Such an attitude or opinion is no compliment to the church. It is a very low conception of the church.

So long as it deserves to continue to live, THE METHODIST CHURCH must be a service centered institution that is irrevocably committed to the program of its Founder—to make the "abundant life" possible for all and "to seek and to save that which is lost." If the Methodist Church ever becomes just an institution to support rather than a service centered agency, with a dynamic program for the salvation of souls and the building of Christian character, it will have forfeited its place in the eternal scheme of things.

The Methodist Church is not an end in itself. It must be a channel through which God works to accomplish his purposes in the world. The "Old Ship of Zion" is not an excursion steamer, or an Ark; it is a life boat. "The Gospel Train" is not made up of Pullman sleepers; it is a work train. The Methodist Church is not a "haven of rest." It should be a beehive of activity. It should never become simply a place to GO TO for worship and fellowship; it should also be a place for people to GO FROM, with spirit and heart renewed, in sincere, helpful, practical service wherever there is human need.

Any church that claims the loyalty and support of its members just because it is "The Church" is dangerously close to the memorial, museum stage of existence. The only justifiable reason we have for insisting that people attend our services is that we believe that we have for them there a ministry and a message that will help them. The only plausible reason we have for insisting that our people support the program of the church is that we believe that we have a program that is worthy of their support and that is worth supporting.

"Peace For China Appears Impossible"

POSSIBLY the most tragic, disheartening report that has come out of the Far East since the close of the war with Japan was contained in the joint report of General George Marshall, special emissary of the President to China, and Dr. John L. Stuart, United States ambassador to China.

General Marshall, confessing the utter failure of his mission, reports that it now seems impossible for China to have peace. The joint report stated that "civil war threatens to pass beyond control of those responsible."

For more reasons than one this threatened civil war is pitiable beyond description. In the first place, China has now been at war for almost nine years. Long before Pearl Harbor, China was engaged in a life and death struggle with Japan. The destruction of property, the dislocation of millions of its population, together with mass suffering and death were the lot of China even before the flames of war spread over Europe. Because of the density of its population and the dire need for food, clothing and a place of shelter, no nation engaged in the war needs more a period of peace in which something of the bare necessities of life might be provided for its four hundred and fifty millions of people. It is hardly possible to imagine circumstances that would lead China, after these long weary years of war, to turn its multiplied millions on each other in a suicidal civil war.

On September 3, 1939, France and England declared war on Germany because of the invasion of Poland. On that day President Roosevelt said "When peace has been broken anywhere, the peace . . . everywhere is in danger." With the peace of the world constantly trembling in the balance, with a World Peace Conference now in session that is a miniature world struggle at every meeting, we can readily see the explosive condition of world affairs. Open war anywhere in the world could lead to war everywhere in the world.

It is to be hoped that these conflicting forces in China will yet find a way, aside from war, to settle their differences. No great nation like China can be at war without endangering the peace of the world.

"Keep Our Powder Dry"

FORMER President Herbert C. Hoover, after his sojourn in Europe, returned with a rather pessimistic view of world affairs. As a result of his experiences in Europe he advised America to "Keep our powder dry."

Most of us recognize that this statement of Mr. Hoover's is a quotation from Oliver Cromwell. A very significant thing about this quotation is not the part of the original quotation used but that part of the quotation Mr. Hoover omitted. Oliver Cromwell said, so it is reported, "Put your trust in God, and keep your powder dry."

The omission of that part of Cromwell's statement, "Put your trust in God," is characteristic of too much of our planning in international relationships. We have more faith in the atomic bomb than we have in the Golden Rule. We are trusting more in power politics than we are in the power of God.

This attitude is characteristic, not merely of America, but of the nations of the world. We have repeatedly attempted to plan the life of the

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The Moral Equivalent Of War

By BISHOP CHARLES C. SELECMAN In The Revival Pulpit

"Thy kingdom come."—Matthew 6:10.

OUT of the past a voice speaks to the post-war world. In a volume of essays published after his death, Professor William James pleads for "the moral equivalent of war." By this we understand some great unifying cause, some awakening crisis that will appeal to the heroic in men, inspire poets, awaken enthusiasm, develop intense loyalties, and make hardship and endurance, rather than ease and luxury, the ideals of life.

Daniel Webster expressed his fears for the future of America in four words: "Abundance, luxury, decline, desolation."

In the early years of this republic, weather-beaten men and women were pushing westward building an Empire. They were crossing rivers, penetrating forests, traversing trackless plains, opening mines, founding villages and battling floods, drought and disease.

Some of us can remember those zestful, frosty days. There were no thermostats, nor electric lights; no telephones nor radios. One had to build his own fires and tend them or freeze. Hot water came from the iron tea kettle. Bread was baked in the old cook stove. Life was a struggle. Now science has saved or damned this generation to relaxation and plenty. We can travel on pneumatic tires and shock absorbers. We can even fly. Yes, we have all these things, plus nerves and stomach ulcers and aspirin. We may now forget the war, and the rubble, and the crosses row on row. We may now spend the long evenings in front of the fire. This is the life! But is it? Maybe it is a gaudy substitute for life!

Perhaps we have lost the organizing and supporting power of a great objective that demands our best in discipline, sacrifice, and suffering. As a result we are in grave peril of missing the Kingdom's goal.

The youth have laid down their guns. They hope they have laid them down forever. They have gone to the lonely and dangerous places and finished a colossal, bloody job. They are saying to us, "We are ready for the next task." What have we to propose to them?

Is there a cause big enough to command their respect, enlist their loyalty, and demand obedience and discipline? Youth are not afraid of discipline, danger, and hardship—if the cause is big enough. Strong red-blooded men and women do not desire to be pampered. They know that what they accomplish must be done while it is day, for the night cometh in which no man can work.

Therefore, I venture to propose a moral equivalent of war, a cause great enough to awaken men from lethargy and to fan widely scattered sparks into a conflagration that will sweep around the world. It is a conquest not of force, hatred, and destruction, but of love, service, and construction. There are slums to clear, diseases to conquest, elections to purify, and political integrity to establish. There are educational standards to restore and maintain. There are bridges to construct between labor and capital, between race and race, between nation and nation. Above all, there is character to build.

"Thy kingdom come; Thy will be done," is the only purely unselfish petition in the model prayer which Jesus gave to His disciples. For example, "Give us this day our daily bread,"

is a prayer for economic security; "Forgive us our debts," is a plea for freedom from guilt. "Lead us not into temptation but deliver us from evil," is a petition for moral safety. But "Thy kingdom come; Thy will be done" contemplates our adjustment to and fulfillment of the divine purpose in our lives and in all the relationships of men. This all-embracing cause involves a society of men to which Jesus repeatedly referred as the Kingdom of God, in which men should live as brothers under the supremacy of the Divine Will of their Father in heaven. In His Sermon on the Mount, which has been characterized as the Magna Charta of the Kingdom of God, Jesus instructed His followers to seek first the



BISHOP CHARLES C. SELECMAN

Kingdom, assuring them that all those collateral blessings would be added.

Pitt once said that it is impossible to indict a whole nation. However, could we not truthfully charge this modern civilization with seeking to obtain the objectives and ideals of Christianity while ignoring or crucifying Christ? The passion of the modern world is for four things—prosperity, security, peace, and brotherhood. But we have sought prosperity without a solid foundation of righteousness. We have organized and planned for peace, but have forsaken the Prince of Peace. We have desired security in employment for old age, and in sickness, but we have ignored the fact that we cannot found these upon suspicion, anxiety, discord, hatred, and moral rotteness.

From recent journeys in many lands I have returned with a sickening sense of widespread poverty, and ceaseless conflict and hatred between nations, races and classes. The problems of prosperity, security, peace and brotherhood will still remain to plague us and menace the future of mankind until the world accepts Christ as King of kings and Lord of lords. All else has failed. It is Christ or chaos. It is as General McArthur has forcefully said, "Military alliances, balances of power, League of Nations—all in turn have failed. We have our last chance. If we do not devise some greater and more equitable system, Armageddon will be at our door. The problem basically is theological and involves a spiritual recrudescence and improvement of human character that will synchronize with our

almost matchless advance in science, art, literature and all material and cultural developments of the past two thousand years. It must be of the spirit if we are to save the flesh."

Therefore, we look to Christ as the one leader who can furnish humanity with transforming and unifying power. Those reservoirs of good will which Wendell Willkie discovered in mission stations must be multiplied and expanded until they shall flow together and cover the earth as waters cover the sea. This good will cannot be produced until human character is transformed and redeemed from selfishness and cruelty. Then only shall man to man as brothers be. This is the moral equivalent of war.

"War," wrote Professor James, "is the romance of history." Assuredly we must admit its unifying and disciplinary effectiveness. Behold how it cemented America, England, and Russia—a modern miracle. We do not extol war. We hate it for the graves it digs, for the young lives it devours, for the cities it destroys, for its unspeakable cruelties visited upon women and children. Nevertheless, war unifies. It lays tribute upon our money. It calls forth young men and women and dispatches them to the ends of the earth. It regulates food, raiment, and travel. It darkens our cities. It lays burdens on railroads and factories. In war we subordinate our differences and unite in a common cause against a common foe.

The call of the Kingdom is for unity, discipline, and heroism, and the subordination of differences that shall match the process of war. Our money, our manpower, our personal plans and preferences must all be at the disposal of the King. A great new crusade is sweeping across the earth: a crusade for peace, for freedom, truth, justice, and brotherhood. The Son of God goes forth to war a kingly crown to gain. He is the King of love. Therefore, we seek the conquest of Christ over all earthly kingdoms. On His head are many crowns.

The Crusades were begun by Pope Urban eight hundred years ago in the little French town of Clermont. Pope Urban stood upon a lofty scaffold and spoke in words of living fire to the mighty throngs. The great crowd swayed as a leaf and their cry rose up, ever louder and louder: "It is the will of God!"

"It is indeed the will of God," cried the orator, "and let this memorable word be chosen by you as your watch cry in battle, as you go out as champions of Christ. His cross is the symbol of your salvation. Wear it, a red and bloody cross, as a sign upon your hearts or upon your shoulders."

Out from the market place of that little French town there poured a movement that lasted two hundred years. It filled Europe with the tread of innumerable armies. It whitened the Mediterranean with the sails of countless fleets. It swept a great stream of Europe's best blood over eastern battlefields. It erected lordly castles on Saracen soil. The Crusades, undertaken though they may have been in both method and objective, yet teach their lesson! They teach the lesson that will be learned in that day when men shall hear the cry of the new Crusade in the Spirit of the living Christ. This shall be a crusade not to recapture a tomb, but to enthrone a King in the hearts of men of good will.

Music is well said to be the speech of angels.—Carlyle.

CHURCH ACCUSED OF NEGLECTING MIDDLE AGED

MASSANETTA SPRINGS, Va.—(RNS)—"Middle age is the most dangerous age for a churchman," Dr. Duke McCall of Nashville, Tenn., Southern Baptist leader, told delegates to the Virginia Baptist Sunday School conference here.

The church, Dr. McCall declared, has magnified its interest in young people, has set aside special days

for children's services, has revered its old people, but has neglected the middle-age. Calling the middle-aged churchman the most important, he said this age group has the largest number of members in the church, are the most influential in the community, has the largest number of officers in the church and that within this group rests the real power of the church.

The speaker, himself only 32, urged that the church give greater

emphasis to the "middle ages" because the many demands of society and business are causing a large percentage of persons in this group to lose interest in church work. Temptations that come to this group are greater than to any other, he added.

Dr. McCall was elected in May at the Southern Baptist Convention to the executive secretaryship of the convention's executive committee.

HONEST WORK

Honest work impels the energy and the creative spirit of the worker: moving him onward and upward toward those heights of achievement and service which gratify his desire of progress and independence.—Edwin Dummer.

Some folks give according to their means, and some according to their meanness.—George Eliot.

THE DEVOTIONAL PAGE

REV. H. O. BOLIN, Editor

FAITH'S MESSAGE

My faith—what is it? Is it that which sends me forth each morning to my daily tasks feeling sure that if I do my little part the best I can, some day righteousness will prevail.

As Abraham was summoned to leave home without knowing where he was to go, so are we today called to perform our work in a world that is badly mixed up—everything that we have held sacred seems, sometimes, to be hopelessly lost. Revenge, lust, barbarism, grief—all these at first glance appear to rule the world. But not so! My faith tells me that God is concerned. His ways are the ways of peace. His love still "overcometh the world." With the atomic bomb men try to settle matters by the means of complete destruction. God settles things that go wrong by the slower but surer method of "Him who came that we might have life and have it more abundantly."

When faith points the way and we follow, griefs that tear the heart are more easily borne, disappointments are not so soul-breaking, the utter hopelessness of the present world situation begins to vanish, and we move ahead confidently.—S. A. Cohagen—From "The Union Signal"

THE BUMBLEBEE CANNOT FLY

According to the theory of aerodynamics, and as may be readily demonstrated through laboratory tests and wind-tunnel experiments, the bumblebee is unable to fly. This is because the size, weight, and shape of his body, in relation to the total wing spread, makes flying impossible.

But—the bumblebee, being ignorant of these profound scientific truths, goes ahead and flies anyway—and manages to make a little honey every day!

The work of the world is done by people just like the bumblebee who, not being aware of his incapacity, went ahead with diligence to do his job.

The tasks which confront the average man who would face the world in a courageous Christian spirit are impossible of achievement. They can only be accomplished by the man who forgets his incapacity in remembering God and others. To such a man there are no insurmountable obstacles.—Central College Bulletin.

ANCHORS

In the sea of life we must take soundings, find out where we are, and if we are running into danger. We have anchors we can drop. There is the anchor of prayer—God has promised to help. Then there is the anchor of faith—faith in our Pilot, Jesus, to guide us on the right course. He will surely bring us through on the right course. He will surely bring us through the storms into the sunshine of God's love and mercy, until we reach the eternal shores of Glory and find everlasting peace.—War Cry.

BE STRONG

Be strong!

*We are not here to play,—to dream, to drift.
We have hard work to do and loads to lift.
Shun not the struggle,—face it: 'tis God's gift.*

Be strong!

*Say not the days are evil. Who's to blame?
And fold the hands and acquiesce,—O shame!
Stand up, speak out, and bravely, in God's name.*

Be strong!

*It matters not how deep intrenched the wrong,
How hard the battle goes, the day how long;
Faint not,—fight on! To-morrow comes the song.*

—Maltbie D. Babcock
From "Poems Of Inspiration"

BE CAREFUL HOW YOU HEAR

In the fourth chapter of Mark, verses three through nine, we have the parable of the soils. In this parable Jesus emphasized the different types of hearers and the importance of hearing aright. The parable begins with "Hearken" or listen and closes with "Who hath ears to hear, let him hear." We are inclined to emphasize the importance of the message, and it is well that the message be the truth, but Jesus equally emphasized the importance of the hearer. Regardless of how filled with truth the message may be and how eloquently it may be delivered, if it is not heard in the right manner then it produces no fruit.

In his explanation of the parable Jesus would have us understand that the sower is any one who goes out to reveal the truth. The sowing of the truth may be done by attitude, word, or deed. Jesus himself was and is the chief sower. Think of what his life and teachings have meant to the world.

"The seed is the word of God." His word is found chiefly in the Bible, but it may also be found in other literature, nature, art and science. Jesus realized the importance of God's word; "Man cannot live by bread alone but by every word that proceedeth out of the mouth of God."

"The field is the world." Isn't it wonderful to know that God's interest is world-wide and age-long? This makes Christianity the great force that binds the world together. The interest and love of God includes all races, colors, nationalities, social, economic, majority, and minority groups.

Now, may we note the different types of hearers. The first is the way-side hearer—"some seed fell by the wayside." Here is a fertile field which has a path or road near its border. The field is prepared for the reception of the seed but the path remains unbroken. As the sower scatters the seed some fall upon this beaten path. They find no lodgement in the earth and therefore do not bring forth fruit. This represents people who hear, but with a hard heart or a closed mind. The minds of such individuals may be closed by scepticism, or by prejudice. Some individuals

are so narrow that if a person happens to say one word they do not believe they will close their minds to all other things he says even though his statements might be direct quotations from Christ himself. There are other individuals in this type of hearers who hear but refuse to act. They are deeply impressed to respond but steel themselves against it. This failure to respond has a tendency to harden the heart. The psychologists tell us, it is better not to receive an impression to do good than to receive one and not act upon it. Continued refusal brings about a paralysis of the will and gets the individual into a condition that he cannot act. It is a well known fact that the gospel either saves those who hear it or hardens them.

The second type is the stony ground hearer—"And others fell upon rocky places." This soil is fertile and is well cultivated but has a layer of rock just a few inches beneath the surface. This layer of rock gathering up the heat of the sun in the early spring causes the seed which fall upon it to grow up quickly, but when the drouth comes they wither away. This represents people who hear with a great deal of enthusiasm. In fact they attempt to run their lives on enthusiasm and emotion rather than conviction. They are the big meeting folks who are found on the front pews during the revival but when the meeting is over they are nowhere around. While here in the flesh Jesus met with some of them. After a heart searching message by the Lord on one occasion one of them came rushing up to him and with much feeling said, "I will follow you wherever you go." That is what Jesus wants people to do but he knows that this person was the shallow type, so he replied, "The foxes have holes and the birds of the air have nests but the Son of Man hath not where to lay his head."

The third type of hearer is termed the thorny ground—"And others fell among the thorns." This ground is fertile and is well prepared. On the surface, it looks like the good ground, but just under the surface along with the wheat there are the seeds of grass and weeds. The wheat comes up all right but so do the

ROOT OF THE TROUBLE

In the timberlands in the spring one sees great quantities of logs shooting down the river on their drive to the sawmills. Sometimes a jam occurs. Then the lumberjack seeks the log which is stemming the wooden tide. When he finds the key log, he jerks it out of place, and the flood moves onward with its freight.

There is such a thing as a spiritual log jam. We lose our religious enthusiasm; interest in personal devotions wanes; an hour in the Lord's house becomes a bore; the Bible becomes a silent Book. Then we must find the key log that is checking the flood of spiritual life. It may be an unforgiving spirit, or jealousy, or hypocrisy. Jerk the obstruction out of place and spiritual vitality will surge onward.—War Cry.

A PRAYER

Our Father, let us not think we can safely take any short cuts across the warnings of Thy Word. Cause the morally careless to remember: "They enslave their children's children, who make compromise with sin." Aid those entangled in evil habits to find freedom through Christ, in Whose name we pray. Amen.—Evangelical-Messenger.

grass and weeds and they choke the wheat. In his explanation of the parable Jesus went on to say that this represents people whose lives are filled with the cares of this world and the deceitfulness of riches. There are a lot of people like this; they try to carry water on both shoulders; they attempt to serve God and mammon at the same time. Their lives are filled with worry and anxiety. They give money and what it can buy the first consideration in their lives. Their chief concern is for material possessions or for having a good time. Jesus said, "Seek first the kingdom of God," but they put other things first. These things crowd God out of their lives. If he can't have first place he will have none.

The last type is the good soil—"Others fell upon the good ground, and yielded fruit, some a hundred-fold, some sixty, and some thirty." It has been said of them, "They walked in the light while it was day, and when night came they kept faith with the illumined hour." Jesus went on to say that these are they who receive the truth into good and honest hearts. They were not perfect but they were sincere. They were sin-sick and world weary. They were looking for a way out. When the truth was presented they accepted it and acted upon it even at sacrifice to themselves. These four types of hearers are still with us—the impenetrable, the shallow, the preoccupied, and the good. To which type do we belong? May God help us to be careful how we hear.—H. O. B.

What men want is not talent; it is purpose; in other words, not the power to achieve but the will to labor.—Bulwer.

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A WEEKLY
MESSAGE

By FORNEY HUTCHINSON

THE FAMILY PEW

When I began my first year in the Theological Department of Vanderbilt University, Dr. Tillett assigned me to the McFerrin Memorial Church for work in the Sunday School and other organizations of the church. It was in the eastern section of the city of Nashville and was named for Dr. John B. McFerrin, a famous old preacher of a former generation. On my first Sunday at the church I met Mr. D. C. Scales at the door. He was a kindly-faced, bald-headed gentleman, was superintendent of the Sunday School, a steward in the church, and an usher for the morning service. He received me cordially, took me to a class of girls and announced to them that I was to be their teacher. As he turned to go, he said, "My wife is expecting you for dinner to-day." I hesitated for a moment, told him she didn't even know I was in the world, much less in Nashville. He smiled broadly and insisted that she was looking for me and had a big turkey ready for the occasion. I yielded at once and found a lovely family, all of whom became my good friends throughout my stay in Nashville and in the years that followed. All three of the Scales children were students in various departments of Vanderbilt University.

I soon became acquainted with a custom of the Scales family which made a profound impression on me. All of them went to Sunday School except Mrs. Scales and a niece who made her home with the family. Just before the church service began, they would come in and take their seats on the extreme inside of the pew. Later Miss Anne and the boys would come up from Sunday School and occupy their places, leaving a vacancy at the end of the pew for Mr. Scales. When he had finished ushering and taking the offering, he would take the end seat, which just filled the family pew. Everybody recognized it as the Scales pew and every Sunday they occupied it.

I have forgotten most everything about that church. It has since been merged another east-side church and the members of the Scales family are now widely scattered. The parents and at least one of the three children have gone to the "city where congregations never break up and Sabbath days have no end."

But I have never forgotten that "family pew." I wish it might be more frequently duplicated. If maintained as it should be, it would

NEWS AND NOTES ABOUT FACTS AND FOLKS

CHARLES STUCK of Jonesboro was the guest speaker at the Methodist Men's Fellowship dinner in the recreation room of the Trumann Methodist Church on Thursday evening, August 15.

DR. KIRBY PAGE, author and lecturer of La Habra, California, was the guest preacher at the Central Methodist Church, Fayetteville, on Sunday evening, August 4. Dr. Page was one of the instructors in the Leadership School at Mt. Sequoyah.

REV. FRED SCHWENDIMANN, pastor at England, preached at the First Methodist Church, Little Rock, on Sunday, August 11, and Rev. Harold Eggersperger, pastor at Bentonville, preached on Sunday, August 18. Dr. Aubrey G. Walton, the pastor is on vacation.

REV. FARRIS McDONAL, pastor at Moorefield, sends the following announcement: "On Sunday, September 1, the Moorefield Methodist Church will observe its twenty-fifth anniversary. Rev. H. Lynn Wade, pastor of the First Methodist Church, Batesville, who was presiding elder here at the dedication of the church, will preach at the morning worship service. Following there will be a fellowship dinner at the church. All former pastors are invited to be present."

FREDERICK E. BIELER, who has been elected minister of music of Winfield Methodist Church, Little Rock, arrived in Little Rock on Friday of last week and will be at the organ for the church service on August 25. First choir rehearsals will be held during the week of August 26. Registrations for the various choirs will be held on August 22, 23 and 24 at the office of the minister of music. Mr. Bieler comes to Winfield from the University of Nebraska where he has been instructor in organ in the Department of Music, School of Fine Arts. He holds the degrees of bachelor of music, bachelor of music education and master of music from the College of Music of Northwestern University.

A DELAYED announcement of the death of Mrs. Z. T. Bennett on June 8 in San Antonio, Texas, has been received. Mrs. Bennett was the widow of Dr. Z. T. Bennett, a former editor of the Arkansas Methodist, a preacher of great forcefulness and influence. These two gave the church thirty-six years of devoted service and were known and loved throughout the state. Mrs. Bennett had reached the fine old age of ninety-three, in remarkably good health, alert and in full possession of all the faculties of mind and heart that had endeared her to friends everywhere. She is survived by six children and two grandchildren.

CZECH DISTRICT SUPERINTENDENT
VISITS IN LITTLE ROCK

Rev. Vaclav Vancura of Prague, Czechoslovakia, Methodist district superintendent, who suffered much at the hands of the Gestapo during the German occupation of his country, is visiting his son, Paul Vancura, 919 Midland, Little Rock. With him are his two sons, George and John.

Mr. Vancura lived for a number of years in the United States and later served as a Y. M. C. A. secretary in Japan, Siberia and Russia. In August, 1922, he went as an American missionary to Czechoslovakia where he has lived with his family. When he saw that war was coming to Europe, he sent his two older children to the United States and had received no word from them in six years when he was informed by a brother in London that both son and daughter had married. In July, 1945, the Arkansas Methodist carried a story by Bishop Paul N. Garber from Czechoslovakia telling of a visit to Pilsen and Prague and of meeting with Rev. Mr. Vancura and the hardships and suffering he

bind the family closer together and would also bind it closer to the church. It would serve not only as a sweet and precious memory, but also as a prophecy of "things to come." Why not establish a family pew?

DEATH OF REV. B. FRANK
ROEBUCK

Again Methodism in Arkansas has been shocked by the sudden passing of one of its ministers. On Tuesday of last week, August 13, Rev. B. Frank Roebuck, our pastor at Mena, died unexpectedly in the College Hill parsonage at Texarkana where he had gone to assist Rev. George Kerr in a funeral service.

The funeral service for Brother Roebuck was held at the Methodist Church in Mena on Friday, August 16. Rev. A. J. Christie, district superintendent of the Texarkana District, was in charge of the service, assisted by Rev. Doyle T. Rowe, our pastor at DeQueen. Burial was in Pine Crest Memorial Park at Mena. A more complete write-up will be carried in a later issue.

GARDNER MEMORIAL METHODIST
CHURCH BURNS

The Gardner Memorial Methodist Church, in North Little Rock, suffered a very damaging fire last Saturday evening. The fire started about five o'clock and burned until the building and much of its furnishings were all but a total loss.

According to a press report the board of stewards estimated the loss at \$75,000 with insurance of \$8,000. A revival meeting was in progress at Gardner Memorial which had begun the previous Sunday. Rev. E. B. Williams, pastor at Goddard Memorial, in Ft. Smith, was assisting Rev. V. E. Chalfant, the pastor, in the meeting.

The regular Sunday morning services will be conducted in a local theater building temporarily. Plans have not been announced as yet for the Sunday School and other services of the church.

Gardner Memorial is a strong, rapidly growing church and this misfortune will not long hinder its progress. Plans are being discussed for rebuilding. We may confidently expect the new Gardner Memorial Church to be stronger than the old.

"KEEP OUR POWDER DRY"

(Continued from page 1)

world which God created without taking into consideration the fact that God included in his creation a plan for life which in international relationships, and often in personal conduct, is disregarded.

We will never solve the world's problems simply by keeping our powder dry. We have used our dry powder for two of the greatest world wars in history only to find our problems multiplied immeasurably. The more we fight the more complicated our problems have become. If we must use Cromwell's statement at all, we had better use it in its entirety, with the emphasis on "Trust in God."

Benjamin Kidd wrote a whole book in a paragraph when he said that a people can be completely changed by a generation of effort. The German people were transformed in a single generation by teaching militarism to the young. If the United States were to grapple properly with the educational problem now, we could have a new and better nation in 1950—The Clipseet.

We are free to make our own choices, but we are not free to choose the consequences of our choices. They come through the course of unchangeable law.—Religious Telescope.

had undergone. Mr. Paul Vancura, upon reading the article, had the first information he had received of his father in six years. Mr. Vancura and his sons will be in the United States for six months.

By GASTON FOOTE, D. D., Pastor of Grace Methodist Church,
Dayton, Ohio

Throw a stone into the middle of a pond and it make circles which widen till they reach the shores; we are throwing out circles of influence which reach ever wider circles in the lives of others.—The Canadian Boy.



THE CHILDREN'S PAGE

ANNIE WINBURNE, Editor



IN STORYLAND

BREAD FOR THE NEEDY

By Aunt Peggy

Dotty looked at the bread tray—two biscuits for Daddy, two for Mother, two for sister, Becky, and two for herself—eight biscuits for four people. "I'm hungry," she frowned. "I could eat eight biscuits myself."

"Why can't we have more than two apiece?" Becky wanted to know.

"Flour is scarce," her mother explained. "We are trying to eat less in America so that we can send flour to the starving children overseas."

"But we could have three biscuits. Just one more biscuit would not make any difference." Dotty liked bread, and giving up hot biscuits was not easy.

"Not much difference if you were the only ones, but suppose everybody wanted an extra biscuit. We all have to work together if America does its part in feeding the world's hungry children," reasoned her mother.

"I'll settle for two biscuits if you'll let me cut them tonight," said Becky, giving Dotty a nudge under the table.

After dinner Dotty and Becky rushed to the kitchen, whispering excitedly to each other. When their mother joined them there, she saw Becky slip a very large biscuit cutter behind the cookie jar. "We'll help make the biscuits tonight," they smiled slyly. "We're going over to play with Bobby Scott now, but we'll be home at five o'clock to help cook supper."

"How will you know when it's five o'clock?" asked their mother.

"Oh, Bobby Scott's mother will tell us," they cried, starting out the door.

"But suppose Bobby's mother forgets. Shall I go ahead with the biscuits?"

"She won't forget, she never does," Becky and Dotty said in the same breath.

"But her watch might be wrong," continued their mother.

"No," smiled Becky with all the assurance of her ten years, "she sets her watch by the radio every day."

"But the radio might be wrong," insisted their mother. "Or the radio might stop working just at five."

"The radio is always right, isn't it?" asked Dotty anxiously.

"Do you know why we set our watches by the radio and know it's right?" asked their mother.

Dotty looked at Becky for an answer, but Becky seemed puzzled and said nothing.

"Suppose," said their mother, "that the announcer just guessed at the time when he gives it over the radio, and suppose the people on the programs only come when they feel like broadcasting, and suppose all the men who make a radio station run, work or don't work just as it pleases them. What would happen?"

"Why," gasped Becky, "they

could not do that. They would lose their jobs."

"It's more than just keeping their jobs," said their mother. "Radio people can be trusted to do their jobs right, just like the post office can be trusted to take your letter to Grandmother when you drop it in the box. And the post office can trust the trains to carry the mail. All over the world things run smoothly because people can be trusted to do what's right." She paused a moment then laughed. "But run along, you can trust Bobby Scott's mother to call you at five, and I'll have the dough all ready for you to cut out the biscuits."

Two thoughtful little girls ran across the street and exactly at five o'clock returned home, smiling wisely at each other.

"Mother, we want to cut the biscuits all by ourselves. You go listen to the radio while we fix them."

Still sticking from behind the cookie jar their mother could see the giant cutter, but she said nothing as she left the kitchen.

"Where is it?" whispered Dotty.

"Here it is," whispered Becky.

Pretty soon they had rolled out the dough, had cut eight biscuits, put them in the pan and covered it with a tea towel. Then they called their mother.

"I'll cook and serve the bread," said Becky, "and you are not to look, Mother."

"You have been so helpful that I am going to give you my biscuits tonight," their mother said with a twinkle in her eyes as they sat down to eat. "So each of you will have three biscuits—but you must eat every bite of them."

Becky grinned at Dotty as she slipped out of the kitchen. When she came back, she held a plate with eight tiny biscuits before her mother.

"You can trust us to do our share, too, Mother," she said as she placed two biscuits on her mother's plate.—Exchange.

Urey: "Yes, I had a little balance in the bank, but I got married two months ago, and now—"

Fugua: "Ah, love makes the world go round."

Urey: "Yes, but I didn't think it would go around so fast as to cause me to lose my balance."



FUN FOR THE FAMILY

*Our family likes the summer
With all its time for play,
And we like to have an outing
At the end of a busy day.*

*We pack a lunch for a jaunt in the park,
The trip is never too hard,
Or sometimes we spread right there at home
On a table in our back yard.—A. E. W.*

JUST FOR FUN

The Lady: "Has anybody ever offered you work?"

Tramp: "Only once, lady. Apart from that, 'I've met nothing but kindness.'"

Nettie—See that boy over there annoying Mary?

Becky—Why, he isn't even looking at her.

Nettie—That's what's annoying her.

Patron: "Look here, mister, I ordered chicken pie and there isn't a single piece of chicken in it."

Waiter: "That's merely being consistent, sir. We also have cottage cheese, but so far as I know, there's not a cottage in it."

"Why did you break your engagement with that school teacher?"

"I didn't show up one night, and she wanted me to bring a written excuse signed by my mother."—Ex.

He was showing a friend around his ultra-modern house.

"There are lots of points that I like," said the candid friend, "and there are some that I do not understand. Why, for instance, the round hole in the front door?"

"Oh, that's for circular letters."

A lady was entertaining the small son of a friend.

"Are you sure you can cut your meat, Marvin?" she inquired after watching him a moment.

"Oh, yes ma'am," he replied. "We often have it as tough as this at home."

Old Man: "Why are you putting a muzzle on your little brother?"

Tommy: "Cause I'm sending him to the store for some candy."

Butcher (to elderly lady): "What can I do for you, madam?"

Lady: "I'd like to try some of that track meet I heard so much about this spring."

"So you run a duck farm. Business picking up?"

"No; picking down."—Legion Weekly.

IN THE WORLD OF BOYS AND GIRLS

A SPIDER'S SENSE

Uncle Jimmy was surprised at the stillness of the house. As Jerry's father and mother were away, Uncle Jimmy made it his business to keep track of his young nephew. When there was no answer to the signal that always brought Jerry on the run when he was within hailing distance, Uncle Jimmy went to the kitchen and questioned Maggie. "Spect that's him thumpin' round upstairs," she said.

Uncle Jimmy went up the stairs two steps at a time. From a small back room there came a muffled thump, thump!

"It's the other side of the trap-door. He's shut himself in," chuckled Uncle Jimmy. He reached up, opened the door, and pulled down a dusty Jerry.

"Spiders up there," said Jerry, brushing cobwebs from his sleeves. "Spiders haven't any sense, or they wouldn't live in a dark, smelly attic."

"Some spiders have more sense than some boys," teased Uncle Jimmy. "There are spiders that make houses with trapdoors, and they don't have to get an Uncle Jimmy to open them, either."

"Spider spin webs," said Jerry. "Come to my room, and I'll show you a trap-door house that was built by a spider."

Jerry pranced happily along behind his uncle. That room was a forbidden place when mother was at home.

From his treasure case Uncle Jimmy took what at first sight seemed nothing but a bit of dried clay a couple of inches thick and not much bigger around than a silver dollar. Carefully he lifted a little earthen door, and Jerry saw a tiny room, carpeted and papered with gray silk.

"It's like a fairy's cave," cried Jerry.

"The trap-door spider is a great architect," said Uncle Jimmy. "See, this door is hung by a hinge. When company isn't wanted, which is generally all day, the spider sits in this silk-lined house with the door tightly closed. But at night, when feeding time comes, the door is thrown open and out goes the spider after food. Some spiders have a back door through which to escape if any enemy should come in the front way."

"How could a spider ever make a door like this with a hinge and that fits just right?" asked Jerry. "I worked two days trying to make a door for the rabbits' cage, and then it wasn't any good."

"The spider works hard enough to make this door. If we could take it apart, we would see that it is made of layers of silk and earth. First a little sheet of web is spun and covered with earth, then another web follows and another layer of earth. So on it goes until the door is the right size. The last layer is always of silk."

"No wonder the spider's such a big eater if he has to make all that silk from his own body! How did

(Continued on page 14)

The Sense Of Belonging And Moral Decay

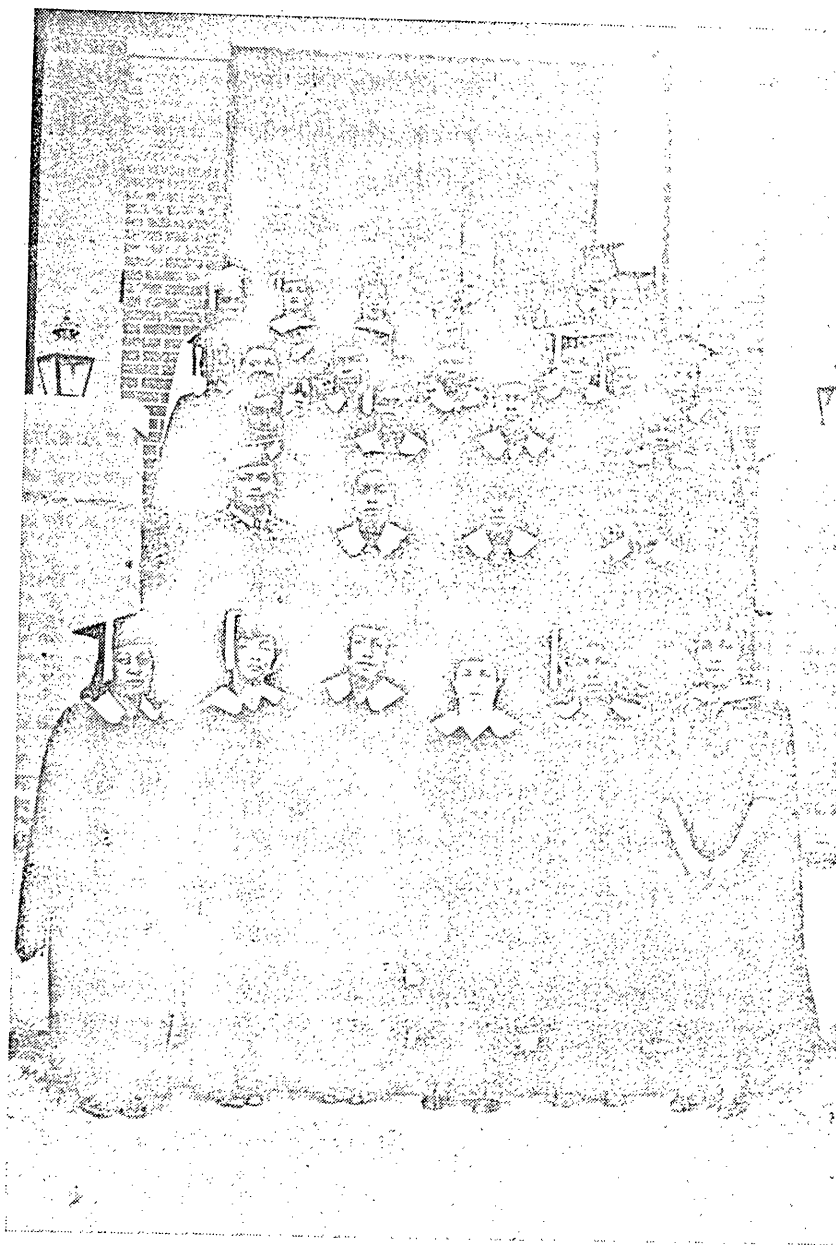
By M. LAFAYETTE HARRIS, President of Philander Smith College

(This address was delivered by President Harris to the graduating class of Philander Smith College on Friday morning, August 2.)

THE Book of Judges records an incident of striking significance in that it illustrates one of our most common fallacies of human evaluation. Some Gileadites were traveling along the banks of Jordan. They encountered some escaped Ephaimites who asked permission to go along with them. Some member of the Gileaditean group had a brilliant notion. It was suggested that these stranded creatures be given a test to determine whether they "belonged" to the right group before even the courtesy of fellowship was granted. They were asked to say "Shibboleth". The test proved fatal, merely because they did not "belong". Thus, 42,000 men fell to death by a superficial value based upon the common fallacy that "to belong" is in itself "right", while to "not belong" is a crime in itself.

Today we live in an age of Shibboleths of various types. Our contemporary Shibboleths take the form of organizations. We, as Americans, and in fact, people of Western civilization and culture are great for organizations. Our faith in organizations has produced an almost deification of agencies of various sorts. Nothing could be more obvious now than the inherent weakness in the basic practicality of various agencies of Governmental control during the years of the New Deal, and the more recent war as a solution to problems of successful human relations. The sense of belonging even has its political significance in the form of politics and parties; its spiritual significance in denomination and creed; its professional significance in guild and craft; its psychological significance in various forms, from organized labor to Phi Beta Kappa, and all the in-betweens.

The next result is, the "Sense of Belonging" usually finds itself motivated by a spirit of selfishness. We want to be with the crowd. We want to be identified with that which places us in a position of vantage regardless of all costs to anyone else. As a consequence of this attitude, at least two evils are inevitable. Our sense of belonging, like that of Gileadites, becomes a basis for bitter discrimination, and even the outpouring of wrath upon our fellowman. If he differs in his thinking, in his race, creed, or customs, we are justified in our attitude



GRADUATING CLASS AT SUMMER TERM, PHILANDER SMITH COLLEGE, LITTLE ROCK, ARKANSAS

of malice for we are the "Chosen People". A second and even more basic evil is the total effect of such attitude upon the moral life of the individual himself. It totally undermines the basic foundation of self-respect, the real key to creative living.

It is in this wise that our over-emphasis upon the "Sense of Belonging" has resulted in a tidal wave of moral decay as exemplified by Germany and Hitler. The tendency to try to substitute Membership in Organizations for the value of personal service to one's fellowman is all too common. Even to grow in grace means merely joining the

church, attending some services, and paying some dues; to help our neighbor merely means a contribution membership to the Community Chest and Social Agencies "set apart to do the job"; to be a successful person merely means membership in the Lion's Club, the Rotary, the Masonic Lodge, and, most of all, never to have been in jail. He fails to recognize that real morality is positive, and the good man must recognize the sense of genuine brotherhood. Western man all too often follows the road which leads to moral decay by taking the attitude that the "Organization" can do it for him. It is no wonder that the

Scripture so consistently uses the first person singular. It would also seem clear why Jesus called his Disciples as individual persons, rather than through some proposed formal organization.

There are dangers of moral decay of a more obvious sort. I refer to the psychological and economic effect of this trend upon social living. The emphasis on membership or belonging all too frequently destroys the genuine value of personal identity. And with it go such fine traits of character as personal integrity, a sense of responsibility, the value of honesty, a sense of tolerance and understanding, and the power of intelligent cooperation. The early American pioneer was more willing to pitch in and help his neighbor, because it a voluntary expression resulting from moral compunction, rather a memorandum from an arbitrary agency, or the coercion of a threatening strike. The truth is, we have sold our opportunity for voluntary intelligent cooperation "down the river" through our deification of organizations. Felix Moreley is eminently correct in quoting John L. Lewis that "Bayonets will not mine coal". But, as he observes, they will not create wealth. We defeat our own purpose through clashes between organizations. Today, our own country is at the cross-roads. There must be a renaissance of personal responsibility as, in the final analysis, the foundation for any type of real progress. To delegate this prime source of human motivation to anonymous organization makes moral decay inevitable.

There is also a negative side to this, over emphasis on the sense of belonging. I refer to the strong tendency to merely conform. Persons of moral weakness are often high-pressured into doing that which they know is not to secure to follow, merely because a sense of feeling they have been "left out." They have no reasoned convictions, undergirded by a strong sense of brotherhood.

Our need today is for persons who can appreciate the value of intelligent and constructive participation in organized life, and at the same time recognize their challenge for us today. This is the only way out of our present state of confusion. The day of Shibboleths is far spent. Failure to heed the call only means that the moral decay now upon us will gain momentum.

Every castle on the earth was once a castle in the air.—Earl Riney.

Third National Convention Methodist Youth Fellowship

THE third National Convocation of the Methodist Youth Fellowship will be attended by more than 2,000 young people who will meet in Grand Rapids, Mich., August 24-29, it has been announced by Rev. George Harper, of Nashville, Tenn., secretary of the National Conference of the MYF. The delegates represent MYF groups in churches all over the country.

The theme of the convocation, "The Mission of the Church," will be discussed by men of national and international prominence. In the

interpretation and development of this theme, discussions will include subjects dealing with the Church in history, in the image of God, in stewardship, in world missions and in vocations.

Dr. E. Stanley Jones, missionary to India, will speak on "The Church in Missions; Prof. Clarence T. Craig, of Yale Divinity School and one of the translators of the Revised Standard Version of the New Testament, will speak on "The Church as the Body of Christ;" Dr. Roy L. Smith, editor of *The Christian Advocate*,

will talk on "The Church in Stewardship;" Prof. Albert C. Outler, of Yale Divinity School, will speak on "The Church in History," and Dr. James Chubb, associate secretary of the Board of Evangelism, will talk on "The Church in the World."

Other speakers include Bishop Schuyler E. Garth, Madison, Wis., who will give the keynote address; Bishop Paul E. Martin, Little Rock, Ark., who will lead the closing communion service; Rev. Richard T. Baker, assistant editor of "World

Outlook" and recent lecturer in China; President Karl E. Downs, of Samuel Huston College; Mrs. J. D. Bragg, president of the Woman's Division of Christian Service, and Mrs. Grace Sloan Overton, author and counselor.

An additional 3,000 youth, coming from within a 100-mile radius of Grand Rapids, are expected to attend the mass rally which has been scheduled for Sunday afternoon, August 25. They will gather with the 2,000 convocation delegates to

(Continued on Page 16)

FROM ANNUAL CONFERENCE THROUGH AUGUST 10

[illegible]

LITTLE ROCK CONFERENCE TREASURER'S REPORT

(Continued from Page 8)

CHARGE	B.F.	C.C.	Benev.	W.S.	G.A. & J. Crusade Exp. Fd. ForChrist	CHARGE	B.F.	C.C.	Benev.	W.S.	G.A. & J. Crusade Exp. Fd. ForChrist
Mt. Carmel	2.50	11.00		35.00	3.00	Tillar	12.75	66.15	170.00	12.00	7.50
Salem	6.00	32.00	92.00	9.00	2.00	Winchester	4.63	10.75		49.73	3.75
Total	14.00	69.50	142.00	44.00	9.00	Total	25.38	96.90	210.00	61.73	16.75
CARLISLE STATION	46.00	297.00	402.00	48.00	30.00	WARREN STATION					
CARLISLE CT.						Sumpter	5.25	18.00	60.00		4.00
Hamilton	2.29	9.18	26.15			Warren	48.00	351.00	1200.00		30.00
Roger's Chapel	.42	1.66				Total	53.25	369.00	1260.00		34.00
Shiloh	.75	3.01	14.60			WATSON-KELSO					
Walter's Chapel	.39	1.50	9.25			Kelso	9.00	42.00		48.00	3.00
Zion	.56	2.11	20.00			Watson	12.00	54.00	65.00	37.00	6.00
Total	4.41	17.46	70.00			Total	21.00	96.00	65.00	85.00	9.00
DES ARC-NEW BETHEL						Andrews Chapel			5.00	7.64	
Des Arc	10.00	83.00	105.00		7.50	Mt. Pleasant	3.00	5.00	15.00		5.00
DeVALLS BLUFF-CHENAULT CHAPEL					13.67	Mt. Tabor	3.00	1.00	8.00		
Chenault Chapel	4.00	15.00	30.00		6.00	Rock Springs	.50	5.75	18.75	9.00	25.00
DeValls Bluff	4.20	14.50	25.00	10.85	3.50	Wilmar	1.50	6.75	18.75	39.53	22.50
Total	8.20	29.50	55.00	10.85	9.50	Total	8.00	18.50	65.50	56.17	52.50
DOUGLASSVILLE-GEYER SPRINGS						WILMOT-MILLER'S CHAPEL					
Dougllassville	26.50	90.00	175.00		15.00	Miller's Chapel	1.50	10.50	18.75		
Geyer Springs	16.00	90.00	125.00		10.00	Wilmot	24.75	121.50	243.73		11.25
Total	42.50	180.00	300.00		25.00	Total	26.25	132.00	262.50		11.25
ENGLAND	26.25	165.00	250.00		15.00	DISTRICT TOTALS	572.26	3271.79	5758.57	1964.55	278.86
HAZEN	21.00	120.00	350.50		623.00	MINISTERIAL SUSTENTATION FUND, CHURCH—Crossett \$36.00, Dermott \$20.25, Dumas \$36.00, Eudora \$6.00, Hamburg \$14.00, McGehee \$30.00, Monticello \$24.75, Parkdale \$4.00, Portland \$9.00, Newton's Chapel \$7.50, Selma \$5.00, Tillar \$7.35, Winchester \$7.75, Warren \$27.00, Kelso \$6.00, Total Ministerial Sustentation Fund, Church					242.09
HICKORY PLAINS CT.						MINISTERIAL SUSTENTATION FUND, PERSONAL—Eudora \$18.00, Hamburg \$14.00, McGehee \$30.00, Monticello \$24.75, Parkdale \$4.00, Portland \$9.00, Newton's Chapel \$7.50, Selma \$5.00, Tillar \$2.50, Winchester \$7.75, Warren \$18.00, Wilmot \$13.50, Total Ministerial Sustentation Fund, Personal					133.75
Bethlehem				20.00		GRAND DISTRICT TOTAL					\$18,714.17
Hickory Plains				15.00		ALMYRA	12.50	58.00	75.00	7.00	47.00
Johnson's Chapel				8.00		ALTHEIMER-WABBASEKA					
Providence				16.00		Altheimer	5.00	30.00	54.00		7.50
Total				59.00		Wabbaseka	21.00	60.00	27.85		7.50
KEO TOMBERLIN						Total	26.00	90.00	81.85		15.00
Humnok	6.00	30.00	20.00	27.00	4.00	BAYOU METO CT.					
Keo	10.50	48.00	62.00	8.00	6.00	Bayou	7.00	27.00	90.00	49.57	4.00
Tomberlin	3.75	19.50		37.50	2.25	Lodges Corner	7.00	27.00	50.00		4.00
Total	20.25	97.50	82.00	72.50	12.25	Total	14.00	54.00	140.00	49.57	8.00
LITTLE ROCK CHURCHES						DeWITT	58.00	396.00	750.00	50.00	31.00
Asbury	96.00	715.00	2380.00	120.00	85.00	GILLET	42.00	240.00	300.00		14.00
Capitol View	63.00	468.00	1100.00		40.00	GOOD FAITH CT.					
First Church	131.25	975.00	4275.00	150.00	110.00	Good Faith	4.37	17.50	50.00		601.15
Forest Park	35.00	50.00	50.00		129.04	GRADY-GOULD					
Henderson	48.00		350.00		25.00	Gould	10.56	10.00		24.18	4.00
Highland	57.00	396.00	600.00		35.00	Grady	19.20	72.00	50.00	66.50	12.00
Hunter Memorial	42.00	240.00	300.00	32.08	25.00	Total	29.76	82.00	50.00	90.68	16.00
Oak Forest	17.00	70.00	50.00		3.00	HUMPHREY-SUNSHINE					
Pulaski Heights	62.70	465.80	1706.25		75.54	Humphrey				112.06	148.00
St. Marks	6.00	17.00	35.00		1127.40	LITTLE PRAIRIE CT.					
Scott Street	18.00	130.00		400.00	208.00	Prairie Chapel			50.00	4.14	
28th Street Church	47.00	297.00	300.00		30.00	PINE BLUFF CHURCHES					
Winfield Memorial	105.00				70.00	Carr Memorial	58.00	203.00		480.00	22.00
LONOKE STATION						First Church	105.00	780.00	2500.00		14.00
Eagle			25.00			Hawley Memorial	42.00		74.00	26.00	980.00
Lonoke	21.00	120.00	480.00		17.50	Lakeside	78.25	435.00	310.39	1225.23	274.93
Total	21.00	120.00	505.00		17.50	PINE BLUFF CT.					
MABELVALE	32.00	162.00	220.00		13.00	Faith	2.00	6.00			
PRIMROSE CHAPEL CHARGGE				15.00		Mt. Carmel	2.00	8.00			
Bethel				24.00	25.00	Sulphur Springs	5.00	10.00	5.00	13.00	2.00
Primrose Chapel	35.00		140.00		327.50	Total	9.00	24.00	5.00	13.00	2.00
DISTRICT TOTALS	1070.13	5502.23	14,164.30	1003.43	711.29	REDFIELD					
AREA FUND—Concord \$1.00, Bauxite \$3.00, Sardis \$2.00, Carlisle Station \$7.00, England \$7.00, Capitol View \$8.00, Highland \$8.00, Winfield Memorial \$15.00, Mabelvale \$3.00, Total Area Fund					54.00	RISON	21.00	120.00	300.00	31.65	7.50
MINISTERIAL SUSTENTATION FUND, CHURCH—Concord \$4.05, Bauxite \$21.00, Sardis \$4.00, Mt. Carmel \$4.70, Carlisle Station \$27.00, Des Arc \$6.00, Geyer Springs \$9.00, England \$15.00, Asbury \$55.00, Capitol View \$36.00, Henderson \$27.00, Highland \$33.00, Pulaski Heights \$35.80, 28th Street \$13.50, Winfield Memorial \$60.00, Lonoke \$12.00, Mabelvale \$18.00, Scott Street \$10.00, Total Ministerial Sustentation Fund					391.05	ROE CT.					
MINISTERIAL SUSTENTATION FUND, PERSONAL—Carlisle Station \$27.00, England \$15.00, Hunter Memorial \$24.00, Gerald Dean, U. S. Army \$20.00, Total Ministerial Sustentation Fund, Personal					46.00	Hickory Grove	1.00	2.00	10.00		
RETIRED MINISTER'S RESERVE FUND—Pulaski Heights, Little Rock					250.00	Hunter Chapel	3.00	14.00	7.25		2.00
PHILANDER SMITH COLLEGE—Carlisle Station \$15.00, Mabelvale \$25.00, Total					40.00	Roe	10.00	44.00		10.00	4.00
GRAND DISTRICT TOTAL					\$32,996.32	Shiloh	4.00	16.00	6.50		2.00
ARKANSAS CITY	5.00	10.00		50.00		Ulm	3.00	15.00	7.00	13.00	2.00
CROSSETT CHARGE						Total	21.00	91.00	30.75	23.00	10.00
Crossett	63.00	468.00	1050.00		40.00	ROWELL CIRCUIT					
Hickory Grove	.50	1.50	7.50			Center	2.00	8.00	30.00		
Waller's Chapel	3.50	12.00	15.00			Mt. Olivet	2.00	7.00	17.00		
Total	67.00	431.50	1072.50		40.00	Prosperity	3.00	11.00	27.50	14.00	
DERMOTT	35.43	222.75		450.00	18.75	Union	3.00	11.00	35.00		
DREW CT.						Wesley Chapel	1.00	5.00	8.00		
Green Hill	3.00	10.50	10.00	20.00	2.00	Total	11.00	42.00	117.50	14.00	
Lacey	1.50	6.75	6.25	12.50		SHERIDAN-NEW HOPE					
Prairie Chapel	2.25	9.00	10.00	20.00	2.00	Sheridan	35.00	50.00	97.00		15.00
Valley	2.00	12.00	10.00	20.00	1.00	Center	1.00	4.00	15.00		1.00
Total	8.75	28.25	36.25	72.50	5.00	Wolford's Chapel	1.00	4.00	15.00	4.50	1.00
DUMAS	63.00	312.00	493.36	60.00	26.00	Total	1.00	4.00	15.00	4.50	1.00
EUDORA	30.00	180.00	400.00		7.00	SHERILL-TUCKER					
FOUNTAIN HILL CT.						Sherrill	20.00	51.00	100.00		8.00
Fountain Hill	5.00	21.00	16.86	23.14	2.00	Tucker	7.00	36.00	63.00	12.00	4.00
Pine Hill	1.00	2.50		15.00		Total	27.00	87.00	163.00	12.00	12.00
Zion	2.50	10.50		7.50		STAR CITY CT.					
Total	8.50	34.00	16.86	45.64	2.00	Glendale	5.00	13.50	22.50		2.00
HAMBURG CHARGE						Star City	30.62	175.00	87.50	87.50	9.00
Extra	4.00	15.00	30.00			Total	35.62	188.50	110.00	87.50	11.00
Hamburg	24.00	149.00	300.00		10.00	ST. CHARLES CT.					
Total	28.00	164.00	330.00		10.00	St. Charles	12.00	55.00	92.50		7.00
HERMITAGE CT.						Total	12.00	55.00	92.50	6.00	7.00
Hermitage	3.82	15.75	16.25	32.50		STUTTGART CHURCHES					
Ingalls	2.00	7.00	12.50	12.50		First Church	34.50	253.50	450.00		14.50
Jersey	2.87	10.50	10.00	20.00		Grand Avenue	77.00	572.00	1200.00		48.00
Palestine	1.55	6.69	8.75	17.50		SWAN LAKE				17.60	
Sardis	2.25	8.25	17.50	8.75		WHITE HALL					
Vick	1.00	4.00				DISTRICT TOTALS	754.00	3864.50	7011.99	2246.93	379.00
Total	13.49	52.19	65.00	91.25	7.00	AREA FUND:—Almyra \$1.00, Altheimer \$1.50, Wabbaseka \$1.50, Bayou Meto \$1.00, Lodges Corner \$1.00, DeWitt \$6.00, Gillett \$3.00, Grady \$1.00, First Bluff Ct.-Faith Church \$1.00, Rison \$1.50, Roe Ct.-Roe \$1.00, Pine Bluff \$1.00, Sherrill \$2.00, Tucker \$1.00, Glendale \$1.00, Star City \$1.00, Total Area Fund				66.50	
LAKE VILLAGE	31.62	198.00	400.00		13.36	MINISTERIAL SUSTENTATION FUND, CHURCH—Almyra \$14.50, Wabbaseka \$16.00, DeWitt \$33.00, Gillett \$24.00, Gould \$6.00, Grady \$9.00, Carr Memorial \$45.00, Rison \$12.00, Roe Ct.-Hunter's Chapel \$1.75, Roe Church \$5.50, Shiloh \$2.00, Ulm \$1.90, Sherrill \$11.00, Tucker \$4.00, Star City \$17.50, First Church, Stuttgart \$19.50, Grand Avenue \$44.00, Sheridan Church \$20.00, Total Ministerial Sustentation Fund, Church					382.65
McGEHEE	52.50	330.00		800.00	25.00	MINISTERIAL SUSTENTATION FUND, PERSONAL—F. R. Harrison \$9.00, Roland Darrow \$76.00, Almyra \$7.50, Altheimer \$12.00, Gould \$6.00, Carr \$3.65, Tucker \$4.00, James Simpson for 1944-1945, \$8.50, Total Ministerial Sustentation Fund, Personal					210.90
MONTICELLO	43.50	297.00	750.00		26.25	PHILANDER SMITH COLLEGE—Gould \$5.00, Grady \$12.00, First Church, Pine Bluff \$15.00, Pine Bluff Ct.-Sulphur Springs \$5.00, Grand Avenue, Stuttgart \$51.66, Total Philander Smith College					88.66
MONTROSE-SNYDER						GRAND TOTAL RECEIVED					\$17,605.54
Montrose	11.25	51.00		73.50	4.00	AMITY CT.					
Snyder	3.00	13.50	30.00			Amity	8.00	28.00	74.00	20.00	9.00
Total	14.25	64.50	30.00	73.50	4.00	(Continued on Page 13)					
NEW EDINBURG CT.											
Banks	2.00	7.00		17.50							
Good Hope	1.22	4.87	12.60	15.30							
Hebron	1.57	6.25		33.30							
New Edinburg	7.00	28.00	6.25	25.00							
Wagon	1.79	7.00	20.25	9.75							
Wheeler Springs	1.26	5.07	2.50	17.71							
Total	14.84	58.20	41.60	118.76	7.00						
PORTLAND-PARKDALE											
Parkdale	7.00	36.00	80.00		3.00						
Portland	15.50	81.00	180.00		6.50						
Total	22.50	117.00	260.00		9.50						
TILLAR-WINCHESTER											

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

MRS. SUE M. WAYLAND, Editor

News Sheet, North Arkansas Conference

PRESIDENT'S MESSAGE

This is my first opportunity to extend personal greetings to many of you since our annual meeting in Harrison. Since that time I have had the privilege of attending meetings of many forward looking groups in our church.

The largest of these was, of course, the second meeting of the Assembly of the Woman's Division. The "Assembly Bulletin" is available to you, and pictures and messages of this meeting have come through the Methodist Woman and the World Outlook. As fine as these presentations are they cannot bring to you the inspiration and magnitude of the Assembly. Many leaders of our church throughout the world told us something of the recent past, in the lands in which they serve, but a great deal more of the opportunity and challenge of the future. We saw 200 missionaries assembled on the platform, one tenth of our workers, and were thrilled; but the next moment were told of the hundreds more needed just to hold the line.

Let us keep before us the goal of this year of Evangelism in our church—(1) One million accessions, (2) Daily devotions in every Methodist home, and (3) The organization of 500 new churches. Up to this time 490 churches have been organized and reopened, and 700,000 members have been received, and careful plans have been made to see that the goals are attained.

This gives the Woman's Society of Christian Service great opportunity to enrich our lives by helping bring our neighbors to Christ in the Visitation Campaigns and to strengthen and enlarge our societies by addition of these new women to our membership.

Let us study our goals, "Instruments of Peace" and see how far we have come in this half year. Plan carefully to attain them fully before long. Read again every word in minutes of the Sixth Annual Meeting and study the recommendations. These minutes can be a never-failing source of information, inspiration and instruction in our efforts to serve more effectively in the many areas of our work.

Let me close with this little poem:

ONLY TODAY

"Yesterday's sun went down last night,
And the sun of tomorrow is yet to rise;
Only the sky of today is bright
Over the path where our journey lies.
We that would come to the goal at last
Must wait not to dream beside the way;
There is hope in the future and help from the past
But for work there is only today.

Yesterday's thread was used at eve,
And the thread of tomorrow is not yet spun;
Only today may our shuttle weave
Strands of gold in the web begun,
Heed we the lesson and hold it fast,

LITERATURE AND PUBLICATIONS

It has been sometime since we had a "News Sheet", and there have been lots of changes, many new officers are now numbered among the old, new or old we want to bring our greetings to you.

The first reports have been received by our new officers, and we get a picture of just what our W. S. C. S. is doing in all lines of work, in our particular work "Literature and Publications", there is much to be done.

We must continue to strive to attain our goal "Every Officer a Subscriber" to the "Methodist Woman", and "World Outlook", and let us add, a reader, of these two splendid magazines.

To the societies who do not have a copy of the sixth annual report, secure one, study it, then you will understand why, on the frontpiece is written "... look on the fields white unto harvest", and may I add, there are so few laborers, but we must not become weary or discouraged if our efforts appear to be fruitless, for God promises "We shall reap if we faint not". May we remember that when we seem to be facing unsurmountable barriers, or if our progress is slow.

Best wishes, and God's blessings on all of you.—Mrs. J. A. Bretherick.

A MESSAGE FROM MRS. JOHNNIE MCCLURE

Dear Vice-Presidents:

A few pertinent suggestions on the three phases of our work. These come to us from our Jurisdiction Vice President, Mrs. William C. Hanson.

1. On Programs:

- Local program committees in August will do well to check ahead on every detail of the next four programs, that they may be the strongest of the year.
- Especially the World Federation program, the December one, should be planned as a fine climax.
- Remember some of the principles of presentation: variety, participation by members, promptness and attention to detail.
- See that orders are in at once for the 1947 program material.

2. World Federation:

- Resolve to use the Methodist Woman and World Outlook more frequently to acquaint our women with women of other countries. One 3-minute glimpse at each meeting will go far.
- Has that enlargement of the Prayer Card been made to use for unison prayer now and then at your meetings?
- Have you an artist, or good poster maker, that can make for your society a World Federation poster on one of the "fruits", or a country of the Federation? If you have made a poster already, then do a scrapbook this time.
- Watch for the foreign students coming this fall, to show them hospitality, and for opportunities to send food to those abroad.
- And remember to make that December program outstanding!

3. Special Memberships:

Hold it and heed it along life's way;
There is hope in the future and help from the past
But for work there is only today.

Author Unknown.
Very sincerely,
Mrs. J. E. Critz,

- Two goals—(1) At least one membership for each society, and (2) a 10% increase in giving through this medium.
- Remember that September-going-to-school-month is a good time for a child's special membership; and December is perfect for baby memberships in the name of the baby Jesus.
- At district meetings try to have one of each of the four memberships—baby, child, youth, and adult—as a lovely "surprise party" for four people.

These are concrete suggestions along the way of our work together. Details perhaps, but oh, what possible results in leadership development, Christian service, world vision, and financial resources for the Kingdom! We are entering Stewardship Year in the Crusade. May we be good stewards of these responsibilities entrusted to us.

"In quietness and confidence shall be your strength."

SUPPLY NEWS

This is my initial communication as Conference Secretary of Supplies but I hope I shall be able to sell everyone on the promotion of this phase of our work, as I am sold on it myself, and want each Society to be "Supplies Conscious" and once and for all catch the vision of what this giving and doing for our people at home and abroad can do for us as well as for them.

I would especially like to see the Societies give to Supply Work as each need is presented.

I sent out assignments for the 2nd quarter and had wonderful response from each District Secretary. It was for our Foreign work, Malaya schools and Union Theological Seminary, Argentina. The amount of cash asked for was \$575.00. Amount sent the Division was \$789.70. Also \$127.30 was sent the Division for Home work.

The assignments for 3rd quarter, which are for Home, have just been mailed to the Secretaries. The following Institutions are on the list,—Sager Brown Home and Godman School, Baldwin, La.; National Training School, Kansas City, Mo.; Kingdom House, St. Louis, Mo.; Bethlehem Center, Ft. Worth, Texas.

You have done well, Secretaries,

CHRISTIAN SOCIAL RELATIONS AND L. C. A.

"I was hungry, and ye gave me to eat. . . naked and ye clothed me." Millions of people in Europe, China and India are still hungry or starving and ragged. This will be increasingly true during the approaching winter. It has taken as much as five months this past winter for packages to reach their destination in Europe. The sooner we begin to send aid, or keep on sending aid, the more people we can save. If you have not read articles by Dr. Roy Smith on his recent trip to Europe, and the desperate need of Methodist members and pastors among others, go back to the June issues and read his pitiful story. Mile after mile of the once beautiful city of Warsaw is still in ruins. The people who are yet alive are existing, half-starved in makeshift quarters.

We are the people from whom help must come. Let us make sacrificial gifts of money to the Methodist Commission. It ministers to spiritual as well as material need and to people who are capable of making outstanding contributions to the Christian cause. If you wish to help an individual family or church, you can get a name from the address below. Fayetteville and Conway have sent to individuals and have exchanged interesting air mail letters with them. Many of our neighbor churches in the L. R. District are doing this. You yourself can send 11 lbs. at once by parcel post to these persons. But if you are sending food it is really surer and gets more food for your money.

Factories are not rebuilt sufficiently to supply clothes to the devastated areas. We must continue to send clothes for many months. If there is a United Council of Church Women in your town, you will want to cooperate in their new project of kits of clothes for children aged 1 to 4 years. In any case collect, clean and mend all the clothes you can and ship to United Church Service Center, 1735 S. Vandeventer Ave., St. Louis 10, Mo. You should have received the leaflet describing this work from your District Sect'y. They want almost everything for men, women and children of all ages, except high heeled shoes and straw hats. Felt hats are very useful. Send all you can and keep on sending.

"Families in a new world". Have you studied this yet? Follow up action in this field is important. Are you studying local family problems? Do all the mothers in your town know where their children are, during the day and especially at night? They say that if they did it would lessen juvenile delinquency.—Ethel K. Millar.

Magness, Batesville Dist: Murray, Conway Dist.; Randolph, Ft. Smith Dist.; Sherrell, Fayetteville Dist.; Rutledge, Helena Dist.; Roleson, Jonesboro Dist.; Hicks, Paragould Dist.; Olmstead, Searcy Dist.

I hope that each local Secretary of Supplies will read and use the
(Continued on Page 11)

SUPPLY NEWS

(Continued from Page 10)

following recommendations and earn for themselves Jurisdictional recognition.

We recommend:

1. That districts be given recognition from the Jurisdiction when attaining one or more of the following goals:

a. Some supply work done in every society during the year.

b. Some Home and some Foreign Supply Work done in every society during the year.

c. Reporting 100% on time each quarter, (this to include local secretary to district secretary to conference secretary)

2. That during the 2nd quarter each local secretary of Supply Work present the Foreign institution or field assigned to her conference in the most attractive and appealing way possible and take an offering for same.

3. That local secretaries of Supply Work present information from the Supply-Gram, Supply Work leaflet to their local societies at least once each quarter.

4. That special effort be made to report the value of all boxes and "cash supplies" sent by the children, youth, and Wesleyan Guild as well as by the Women's Society.—Mrs. A. L. Smith.

STATUS OF WOMEN

Some things secretaries of the Status of Women may be promoting.

One important function of the secretary of the Status of Women is to get the women of the local church to study themselves and seek out more effective ways to participate in the life of their church. Membership in the church and in the Woman's Society of Christian Service must be made significant as we contribute our presence, our prayers, our gifts and our services.

Many societies are using the Service Activity Card so the women can check their interests and talents.

This is a suggested one:

Service Activity Card

I am willing to:

- () Accept an office
- () Take part on the program
- () Conduct a worship service
- () Play the piano
- () Sing
- () Be a hostess
- () Make telephone calls
- () Take charge of publicity
- () Furnish transportation
- () Visit shut-ins and new folks

I would like to:

- () Become a part of a Spiritual life Group or Fellowship Group.
- () Become a member of a Study Group.
- () Join the Quilters Group
- () Join the Stewardship Class

I am interested in

My hobbies are

Name Address

An interesting scrapbook could be made of clippings from secular magazines and papers which could later be used for program materials.

Get your society conscious of the work of the Status of Women Committee by having a few minutes occasionally on the monthly program.

CHILDREN'S WORK

Dear Friends:

I thought perhaps you would be interested in the number of boys and girls we are reaching, and some of the things we are reaching, and some of the things we are doing in children's work.

All eight districts reported this past quarter with 68 churches using Group Graded and 40 using closely Graded Materials. The total enrollment was Kindergarten 1,311, Primaries, 1,829 making a total enrollment of boys and girls in our Conference 4,869 with 53 churches reporting Vacation Church Schools.

\$71.49 was sent to the W. S. C. S. Treasurer from additional sessions last quarter. \$61.11 was sent by children as each supplies through the W. S. C. S.

The Secretaries of Children's Work have served in various ways as teachers in Vacation Church School, regular church school, Pianist, and in reporting at the regular quarterly meeting of the W. S. C. S. All the ways the women serve will help in building a world fellowship of love and understanding for other people through our boys and girls.

—Mrs. Viola Bassham

BATESVILLE DISTRICT

The second quarter report of the Woman's Society of Christian Service for the Batesville District was fine. The thirty-three societies of the District reported one hundred per cent. Some of the reports were not mailed to the proper officer, but finally reached the officer who needed them. These reports showed that there was an increase in membership as well as in the number of subscribers to the World Outlook and the Methodist Woman.

Some of the societies reported studies during the second quarter. If your society has not already made plans, make them now to conduct at least one study during the third quarter. These studies can be made inspirational and helpful. This is one way to make our members feel more responsible for their share in telling the world about Christ.

Eight special memberships were reported.

The two zone meetings held in the District in July were indeed an inspiration. The meetings were held at Cotter, July 16th, and Newport, First Church, July 17th. Spiritual Life was stressed at both meetings. Mrs. Cledice Jones, Conference Secretary of Spiritual Life had charge of the afternoon session at Cotter. Mrs. Alice Graham, District Secretary of Spiritual Life and Mrs. Jones attended the meeting at Newport and took part on the program.

We must devote more time to prayer and realize that our strength comes from God. There is work for all of us to do. Will you be responsible for your task?

—Mrs. James M. Bell.

We need to be constantly studying, reading, talking and praying to maintain the Christian Character of our women.

Please send in a report of the things your society is doing in this phase of the work by Sept. the 5th, in order that I may report to Mrs. Virgil Walker, Jurisdictional Sec. of the Status of Women by the 10th of September.—Mrs. Glenn Sanford.

FAYETTEVILLE DISTRICT

Early in the second quarter, we had a very interesting district meeting. Several of the ladies who had been to the Annual meeting in Harrison gave interesting impromptu talks and enthusiasm and interest ran high.

A high point of this meeting was the splendid devotional given by Mrs. Oscar Evanson who is district secretary of Spiritual Life.

Dr. Pearle McCain, a missionary to China, spoke of her work and conditions in China. A free-will offering was taken for her work.

Dr. McCain has returned to China and is at her station in Nanking.

According to reports from over this district, the study on Africa seems to have been unusually interesting.

We have a new society at Bethel Church in Fayetteville. When I received their report I noted that they had 21 members and 21 subscribers to the Methodist Women and the World Outlook. This is a splendid record and a challenge to the other societies. We are looking to Bethel for great work.

Four of our district women are attending the school of Missions at Hendrix.—Mrs. D. N. Misenhimer.

YOUTH WORK

All Youth Secretaries are urged to collect materials for Miss Pearle McCain our missionary in China. She asks for all sorts of Sunday School literature and materials that can be used in class work—all age groups are included. Materials can be sent directly to Miss McCain with this address:

Miss Pearle McCain,
Bible Teacher's Training
School,
Nanking, Kiangsu, China.
Mrs. James S. Upton.

ORGANIZATION AND PROMOTION

As we approach the home stretch of the year I am eager for us to organize and promote. Each of you has a share in this effort.

The District Secretaries are busy trying to organize some new societies. You larger societies can reach out a neighborly helping hand to new groups close by. In charges having one society, but other churches without societies, there is an opportunity for cooperation and guidance by the one functioning society. Let these unorganized churches be the concern of each one of us.

As for promotion—that's our never ending, month after month job! An alarmingly small number of societies report the use of our goals. A large goal chart, *Instrument of Peace*, can be secured from Literature Headquarters; it is printed inside the cover of the *Officers Letter File*; and it appeared in *The Methodist Woman*, November, 1945. These goals should be presented each month and definitely emphasized each quarter. A poster can be made listing the twelve aims with an appropriate picture placed above each aim as it is met. This is a simple but effective way of placing before the society the record of its achievements. Make the goal chart work—and thus promote our Woman's Society of Christian Service.—Mrs. W. F. Cooley.

Eloquence is painted thought.

—Pascal.

HELENA DISTRICT

Nine women from our district attended schools of missions either at Mt. Sequoyah or Conway.

The influence of nine women's studying to show themselves approved will certainly help to rightly divide the word of truth.

The first zone meeting for several years was held at Elaine July 30 with representatives from six of the eight societies in the zone attending.

We will reorganize the other zones and are planning to make them real workshops for furthering the work along every line.

The district officers are well qualified and with regular executive meetings we should be able to do better work than ever before to advance the work of the Kingdom.—Mrs. Homer Williamson.

SEARCY DISTRICT

Searcy District held a meeting with Augusta as hostess on July 25th. It was a day of information with district officers reporting and presenting their work, and of inspiration with reports from the Assembly meeting and the Jurisdiction School of Missions, and a talk from Mrs. Vera Bone on the subject, "After Me Comes You".

We are hoping to widen our sphere of influence by having two meetings during the same week; one in each end of the district. Plans are being made to do this the next quarter.

The visitation campaign has been planned and district officers are visiting the weaker societies.

We have several representatives from this district attending the School of Missions at Hendrix. Two of our women were on Mt. Sequoyah during the Jurisdiction School of Missions.

We are planning the organization of one new society in the near future, and the foundation is being laid for two circuit organizations with the mother church as leader.

Searcy District was fortunate in having Pearl McCain as a speaker in the April meeting. She has since returned to China.

Miss Mary Ferguson, our new deaconess, has begun work, with her headquarters at Clinton.

Harrison is having W. S. C. S. Day on August 12th, with Dr. Mary Shannon as a guest.

SPIRITUAL LIFE

Dear Secretaries:

Will each one of you, please ask your local Society how many Quiet Days they would like to observe and what time of the year they wish programs for same?

It seems that it would be best to observe one Quiet Day during Lent and then another during Week of Prayer in the fall. The program for the first is found in the *Methodist Woman* in an early issue of the year; and the other in the *Week of Prayer* materials.

For this year we have sent programs for "Day A Part" in August, as has been the plan in this conference. We do hope you will use this program in August if you have not already observed a Quiet Day in Lent. This program may be cut or adjusted to meet the needs of your group and the time you have for it.

Please let me know what your wishes are for next year.—Mrs. Cledice T. Jones.

CURRENT NEWS IN ARKANSAS METHODISM

REV. C. V. MASHBURN WRITES FROM NEW CHARGE

I am now at my new charge at Kenton, Oklahoma, where I have been for three months. I left my good friends in Arkansas to accept this place made vacant so that I could give my full time to the ministry.

I must say it took no little faith to move out here for after I accepted it I found that it had a population of only one hundred with two churches and a third congregation meeting at a man's home; but when we arrived here the parsonage was warmed and dinner was waiting for us at the cafe.

The church has spent \$435.00 on the parsonage and has most of the money in hand for installing Butane gas in parsonage and church with a floor furnace in the nice stone church which has a full basement with a kitchen.

The second Sunday we were here our home church increased the salary 80 per cent making the salary for the two churches \$2,300.00. When we came, Kenton had a membership of fifty-two active members. Now we have sixty-one, and they pay \$1,800.00 pastor's salary and a considerable amount for other causes. We have a goodly number of tithers. Some of our people drive in twenty-five miles to church.

Dr. George A. Parkhorst is a good district superintendent here as was Rev. Van W. Harrell and my other superintendents in Arkansas. At Oklahoma City Pastor's School I met our Arkansas preachers who are making good in this state. They are Leland Clegg, Ray Menard and Nuell C. Crain, who is the popular pastor of Wesley Methodist Church, Oklahoma City. At Pastor's School about seventy of us slept in the basement of his church. He is a nephew of R. M. Crain. I have not seen Dr. Forney Hutchinson since I came here. He is widely and favorably known among Oklahoma preachers and Oklahoma City takes pride in speaking of "the days when Forney Hutchinson came to town" where he was pastor of St. Luke's Church for about fourteen years. This is one of the five largest churches in the world in membership.

I am returning to Little Rock this week for an operation and will probably be at St. Vincent's Hospital.—C. V. Mashburn.

SALEM CAMP MEETING

Rev. Howard L. Williams, pastor of the Bryant Circuit, and officials of the Salem Methodist Church are making plans for the annual Salem camp meeting which starts Friday, August 23, and will continue for 10 days through Sunday, September 1.

The Rev. Mr. Williams will be in charge of the singing, and his brother, the Rev. Poe Williams, pastor of the First Methodist Church in Wetumka, Okla., will hold the services.

People think they can do wrong if they can only "get way with it," as they say. We cannot get away with sin; it is sure to trip us sooner or later.—The Canadian Boy.

NEW PRESIDENT OF M. Y. F. LITTLE ROCK CONFERENCE

THE Rev. Bill Elder, Little Rock, pastor of DeValls Bluff and Chenault Chapel Methodist Churches, has been elected president of the Methodist Youth Fellowship of Little Rock Conference, Methodist Church, it was announced after ballots were counted by the Rev. C. Ray Hozendorf, Prescott.

Miss Martha Sue Moore, Hope, has been elected vice president; Miss Sue Ella Anderson, Little Rock, secretary; George Coulter, Little Rock, treasurer; Miss Sue Plummer and Ashley Ross, Little Rock, members of Board of Education, and Douglas Jester, Ashdown, publicity superintendent.

Chairmen elected are: Johnny Martin, Humphrey, worship and evangelism; Miss Mary Rose Story, Little Rock, missions and world friendship; Miss Hallie Jo Hart,



Little Rock, community service; Buck Sadler, Pine Bluff, recreation.

LITTLE ROCK YOUNG PEOPLE TO ATTEND YOUTH MEETING

Several young people of Methodist churches of Little Rock have registered for the third national convocation of the Methodist Youth Fellowship to be held in Grand Rapids, Mich., August 24 to 29. The Rev. James E. Major, Hunter Memorial Church, is in charge of registrations in the Little Rock District.

Beverly Everett and Boyce Burns have registered from Winfield Memorial Church. Those registering from Pulaski Heights Church are Mary Rose Story, Jean Dodds, Eileen Dodds and George Coulter.

Bishop Paul E. Martin, bishop in charge of the Arkansas and Louisiana Conferences, will be in charge of the communion service closing the convocation August 29.

Nationally known leaders who will address the young people are Dr. Clarence Tucker Craig, Dr. Albert C. Outler, Bishop Schuyler Garth, the Rev. Hoover Rupert, Dr. Harvey Brown, Dr. James Chubb, Mrs. Grace Sloan Overton, E. Stanley Jones, Dr. Harry Denman, Dr. Roy L. Smith, Mrs. J. D. Braggs, national president of the Woman's Society of Christian Service; Richard T. Baker, associate editor of World Outlook; Dr. Rockwell Smith, Garrett Biblical Institute, and Larry Eisenberg, national recreation director.

Two thousand Methodist youth are expected to attend.

YOUTH MEETING AT CONWAY SEPT. 2

A district-wide youth rally for the Methodist young people of the Conway district will be held at Hendrix College Monday, Sept. 2nd, the Rev. Vernon Chalfant, district youth director, has announced.

The meeting will begin at 10 a. m. and close at 4 p. m. A basket picnic will be served on the college campus at noon. Officers of the district will be elected during the afternoon session.

REVIVAL CLOSES AT SUMPTER NEAR WARREN

A revival was held in the Methodist Church at Sumpter beginning Sunday night, July 28th, and closing out Sunday night, August 4th. Twenty-four persons were received into the fellowship of the church; twenty-three came by baptism and one by vows.

A Vacation Bible School, under the direction of Miss Maggie Outlaw, Mrs. C. M. Martin, and Miss Bonnie Burns was held each morning. Thirty-six credit pupils and two visitors were enrolled in the school.

The church also paid out its entire budget for the year and turned in approximately \$800 in cash to bring the local contributions for the building fund of the new church to well over \$2,500.

Julius Beasley of Warren has been engaged to have charge of the building of the new church. Construction will begin in about ten days or two weeks. The new church will be paid for in full and will have a value of approximately \$7,500.

Rev. Dan R. Robinson, pastor of First Methodist Church, Warren, is serving as supply pastor two Sunday afternoons a month and conducted his own revival.

MEN'S CLASS HEAR VISITORS FROM HOPE

An attendance of 123 featured the meeting of the Methodist Men's Bible Class, of Fordyce, Sunday, when O. A. Graves and Earl Clifton were guests. Mr. Graves teaching the lesson. Mr. Clifton is president and Mr. Graves, teacher, of the Men's Bible Class at the Hope Methodist Church which has the reputation of being the largest Bible class in Arkansas.

I am content to understand exceeding little while I am in the body. What He does I know not now; it is enough that I shall know hereafter. Our business now is to love and obey. Knowledge is reserved for eternity.—John Wesley.

GOOD MEETINGS ON THE HERMITAGE CIRCUIT

On July 28 we began our meeting at Jersey with the pastor preaching at 11:00 a. m. and Rev. C. E. Whitten of Monticello preaching at night. Rev. Herman Ginther of Eudora then came to us and did the preaching on through Friday night. The pastor closed out on Sunday, August 1, at 11:00 a. m. with nine accessions on profession and vows. Three infants were baptized and the sacrament of the Lord's Supper was administered. It was indeed a great meeting. We take pleasure in recommending Brother Ginther to the public as a great gospel preacher.

Rev. W. T. Bone of Montrose did the preaching at the meeting at Palestine. There were four added to the church on profession and vows. Brother Bone did some sound gospel preaching and great crowds came to hear him as he was a former pastor.

We have just closed a good meeting at Ingalls, Rev. Joe W. Hunter of Hampton doing the preaching. Great crowds filled the house each night to hear his wonderful messages. Three came into the church by vows and the entire town was greatly revived. Brother Hunter is one of our coming young preachers and I have no hesitancy in recommending him to anyone as a real gospel preacher.—A. J. Bearden, Pastor.

BEN FEW CAMP MEETING

Rev. E. T. McAfee, pastor of the Taylor Charge, which is in the Texarkana District, will be the evangelist at the annual Ben Few Camp Meeting, August 23—September 1. Brother McAfee will be preaching at both the morning and evening services, 11:00 a. m. and 7:45 p. m.

Visiting preachers will have charge of the afternoon services at 3:00 p. m. Rev. J. C. Van Horn, pastor of the Princeton Charge, will direct the singing.

The camp is located in the Arkadelphia District of which Rev. J. E. Cooper is the district superintendent, about one mile from Princeton on the road that leads to Sparkman.—Reporter.

MEETINGS ON VAN BUREN COUNTY CIRCUIT NO. 2

The following is a report of the success of a series of revival meetings on Van Buren County Circuit No. 2. Rev. Bennie Jordan, sophomore student at Hendrix College, was the visiting evangelist, who assisted the pastor, Rev. A. A. Noggle in these services.

The results are as follows: Shirley Methodist Church, six professions and one addition; Steele Hopewell Church, four professions and Morganton Church, ten professions and eight additions.

We felt that every church was revived in a great way from these services. We had to limit each meeting to one week, but capacity crowds attended and the churches were generally revived. We are praising our Master for giving us souls.—Bennie Jordan, Box 164, Clinton, Arkansas.

LITTLE ROCK CONFERENCE TREASURER'S REPORT

(Continued from Page 9)

LITTLE ROCK CONFERENCE TREASURER'S REPORT						B.F.		C.C.		Benev.		W.S.		G.A. & J. Crusade		
(Continued from Page 9)						Exp. Fd. ForChrist										
CHARGE																
Fendley						1.00		8.00		5.00						
Point Cedar						1.00		4.00		11.00				2.00		
Total						10.00		37.00		90.00		20.00		2.00		
ANTOINE CT.																
Antoine						1.05		2.50		15.50				1.00		
Boto						1.20		4.00		13.00				1.00		
Saline						1.00		2.50		7.00						
Total						3.25		9.00		37.50				2.00		
BINGEN CT.																
Avery's Chapel						7.68		30.72		10.00						
Doyle								7.05				5.59				
Friendship												20.50				
Sweet Home												9.00				
Total						7.68		37.77		10.00		37.09				
BLEVINS CT.																
Blevins						12.00		67.50		166.50				4.50		
Sweet Home						4.00						2.00				
Total						16.00		67.50		166.50		6.50				
CENTER POINT CT.																
Center						3.00		3.00								
Center Point										14.00						
Trinity										9.00		2.00				
Total						3.00		3.00		32.00		2.00				
DIERKS-GREEN CHAPEL																
Dierks						24.15				100.00				10.00		
Green Chapel						3.00		25.00		30.00				2.00		
Umpire						1.88						20.00		2.00		
Total						29.03		25.00		130.00		20.00		14.00		
EMMETT CT.																
Belrne						2.45		12.60		6.25						
Boyd's Chapel						.42		2.16		10.00						
DeAnn						.66		3.38								
Emmett						15.56		78.00		190.00						
Harmony						.60		3.10						2.50		
Holly Grove						1.24		6.42								
Total						20.73		105.66		206.25				2.50		
FORESTER-ODEN																
Forester						26.00				100.00				16.00		
GLENWOOD CT.																
Caddo										25.00						
County Line										19.00						
Glenwood						18.21		93.78		100.61		11.39		20.00		
Norman										44.00						
Total						18.21		93.78		188.61		11.39		20.00		
GURDON STATION																
Gurdon						31.34		198.00		443.67				14.67	570.78	
HOPE						73.00		273.00		462.50				31.00	272.00	
MINERAL SPRINGS CT.																
Mineral Springs						14.00		72.00		109.00		16.00		8.00		
Ozan										30.00						
Total						14.00		72.00		139.00		16.00		8.00		
MT. IDA CHARGE																
MURFREESBORO-DELIGHT																
Delight						15.00		70.00		100.00				9.50		
Murfreesboro						20.00		75.75		146.26				9.50		
Total						35.00		145.75		246.25				19.00		
NASHVILLE						26.00				374.00		49.50		17.50		
OKOLONA CT.																
Center Grove						3.50		18.00		45.00				2.50		
Okolona						8.52		46.00				97.50		6.00		
Trinity						3.50		18.00		45.00		6.45		2.50		
Total						15.52		82.00		90.00		103.95		11.00		
PRESCOTT STATION						52.50		280.00		600.00				230.00		
PRESCOTT CT.																
Fairview						2.20		10.00		24.00				2.00		
Holly Springs						2.40		10.00						2.00		
Midway						5.25		18.00						2.00		
Moscow						1.15		5.00		18.00				1.00		
Mt. Moriah						2.10		9.00						1.00		
New Salem						1.15		5.00		17.00				1.00		
Pleasant Ridge						1.50		6.00		13.00				1.00		
Waterloo						7.00		33.00		52.00				3.00		
Total						22.75		96.00		124.00				13.00	1.00	
SPRINGHILL CT.																
Battlefield								3.00		8.00						
Bethlehem						2.00		8.00		22.00				2.00		
Fairview						1.00		3.00		8.00						
Hinton										23.00						
Oak Grove								7.35		36.00				1.00		
Sardis								7.00		17.00						
Springhill								9.26		25.80		13.50				
Total						3.00		37.61		139.80		13.50		3.00		
WASHINGTON CT.																
Fulton						1.75		7.00						1.00		
DISTRICT TOTALS						423.76		1570.07		3746.08		273.43		169.67	1151.28	
AREA FUND—Hope \$8.00.														8.00		
Total Area Fund																
MINISTERIAL SUSTENTATION FUND, CHURCH—Amity \$12.00, Fendley .50, Blevins \$6.50, Sweet Home \$2.00, Umpire \$1.50, Gurdon \$18.00, Hope \$42.00, Mineral Springs \$8.00, Delight \$8.75, Murfreesboro \$11.25, Nashville \$15.00, Okolona Ct.—Center Grove \$2.00, Okolona \$5.00, Trinity 2.00.																
Total Ministerial Sustentation Fund, Church														134.50		
MINISTERIAL SUSTENTATION FUND, PERSONAL—Fendley .50, Glenwood \$20.00, Gurdon \$4.00, Hope \$21.00, Murfreesboro \$10.00, Okolona Ct. \$9.00, Prescott \$15.00.																
Total Ministerial Sustentation Fund, Personal														79.50		
RETIRED MINISTERS' RESERVE FUND—Nashville \$165.00. Total														165.00		
PHILANDER SMITH COLLEGE—Emmett \$12.43, Glenwood \$8.81, Gurdon \$19.50.																
Total Philander Smith College														40.47		
GRAND DISTRICT TOTAL														\$ 7,762.08		
TEXARKANA DISTRICT																
ASHDOWN																
BUCKNER CT.										200.00				150.85		
Buckner						7.13		28.91		43.00				4.00		
Mt. Ida						1.47		6.09		6.68				2.00		
Mt. Vernon						3.07		12.25		12.54				2.00		
Oak Grove						3.07		12.25		30.00				2.00		
Total						14.74		59.50		92.22				10.00		
CHERRY HILL CT.																
Cherry Hill						5.27				15.00				12.00	3.00	
Dallas										15.00						
Highland										5.00						
Total						5.27				35.00				12.00	3.00	
DeQUEEN						26.24		165.00		337.50		15.00		16.00	438.03	
DODDRIDGE CT.																
Doddridge						3.00		6.00		22.00		2.00				
Olive Branch						6.65		13.35		50.00				25.00		
Pleasant Hill						3.06		12.25		23.00				2.00		
Total						12.71		31.60		97.00		2.00		2.00	25.00	
FOREMAN STATION														34.50		
FORE																

The new saloon in its various guises is attended by shocking evils unknown to the old saloon. One of the most tragic features of the

whole debacle is that the toll of disaster falls most heavily upon youth. —The General Conference of the Methodist Church, 1944.

C. E. Hayes, Treasurer,
Little Rock Conference,
Aug. 12th, 1946.

HENDRIX COLLEGE NEWS

Conway, Ark., August 22—Eighteen members of the senior class at Hendrix College have received their bachelor's degree with the close of the summer session.

These students, along with 22 other members of the 1948 senior class, received recognition at commencement exercises in June. There were also eleven associate of arts diplomas awarded in June.

Honor graduates for the class of 1946 are: Sara Jane Hunt of Fort Smith, bachelor of science with high honors; Corliss R. Arnold of Monticello, bachelor of music with high honors; and Dan Osborn Harton, III, of Conway, bachelor of science with honors. All of the 1946 honor graduates were summer school graduates.

Members of the summer graduating class who received the bachelor of arts degree are: Eugene Harris Adams, Hensley; Carolyn Camp, Conway; James B. Foster, Little Rock; Betty Brumley Gragson, Conway; Henry O. Graydon, Little Rock; Thomas William Hardison, Jr., Morrilton; Charles P. McDonald, Fort Smith; Byron McSpadden, Greenbrier; George D. Purcelley, Jr., Maracaibo, Venezuela; and William A. Stewart, North Little Rock.

The bachelor of science degree was conferred upon Dan Osborn Harton, III, Conway; Sara Jane Hunt, Fort Smith; Frances Jo Wallace, Conway; and Marybeth Shoffner, Batesville.

Receiving the bachelor of music degree were Corliss R. Arnold, Monticello; Alice E. Barnett, Earle; and Buford Dunavant, Keiser.—Reporter.

FIRST CHURCH, EL DORADO, AND OVERSEAS RELIEF

At the July meeting of the Board of Stewards of the First Methodist Church, El Dorado, R. B. Wilson moved that this church have some organized and regular effort in aid in Overseas Relief. The chairman, G. P. Gammill, appointed a committee composed of D. A. Stokes, James Sinnott, Mrs. R. H. Thompson, Mrs. Ethel D. Greenhaw and the pastor, Dr. Connor Morehead, to make such plans.

As the result of the first month's work, the church has sent \$350.00 to Bishop Herbert Welch, Chairman of Methodist Committee for Overseas Relief, and 14 boxes, weighing 700 pounds of warm clothing and bedding to the United Church Service Center in St. Louis, Missouri.

This clothing will be delivered to the needy in lands overseas before the winter weather comes.

The committee from this church plans to send a check each month to Bishop Welch. This money will come through the Communion Offering each First Sunday, together with any individual gifts which may be made.

First Church, El Dorado, is not giving out this information in a boastful spirit, but rather in the hope that other churches may catch the idea, if they have not already organized for Overseas Relief, and join in the Methodist Church's great program for feeding the starving and clothing the naked in war torn countries.

"Inasmuch as ye have done it unto one of the least of these, ye have done it unto Me."—Reporter.

'BIBLICAL' WHEAT EXPERIMENT CONCLUDES

ADRAIN, Mich. (RNS)—More than 66,500 bushels of "biblical" wheat have been harvested here from an original planting of a cubic inch of seed.

The story goes back to 1940 when Perry Hayden, a Quaker miller of Tecumseh, Mich., sowed 360 kernels to begin a six-year project illustrating Biblical injunctions on "tithing."

At the end of that first year he harvested an eight-foot long wheat patch, gave ten per cent as a tithe to the church and replanted the rest. Each year since he has done the same. Now, at the end of Hayden's experiment with his "dynamic kernels" a 66,560-bushel wheat crop has been harvested from 2,666 acres of land.

The starving in Europe are to benefit to the extent of 6,650 bushels of grain, representing a tithe of the final harvest.

Hayden got the idea for "Tithed Wheat" from a sermon preached in Tecumseh by the Rev. Clifton Robinson, of the Cleveland Bible College, who was inspired by three Biblical verses:

"Verily, verily, I say unto you, except a corn of wheat fall into the ground and die, it abideth alone; but if it die, it bringeth forth much fruit"—John 12:24.

"Six years thou shalt sow thy field, and six years thou shalt prune thy vineyard, and gather the fruit thereof"—Leviticus 25:3.

"Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, said the Lord of hosts, if I will not open you the windows of

A SPIDER'S SENSE

(Continued from page 6)

you ever come to find this wonderful house, Uncle Jimmy?"

"The door was covered with moss and leaves so as to make it look like a part of the ground around it. It would have been hard to discover had not the door been left open one night, and the little builder never came back to close it. I waited several days before I dug up his house. But at last I thought it likely that when he was out looking for supper something bigger had gobbled him."

"Or maybe somebody stepped on him," said Jerry. "I guess, when it comes to knowing things, boys haven't anything on spiders."—Sunday-school Times.

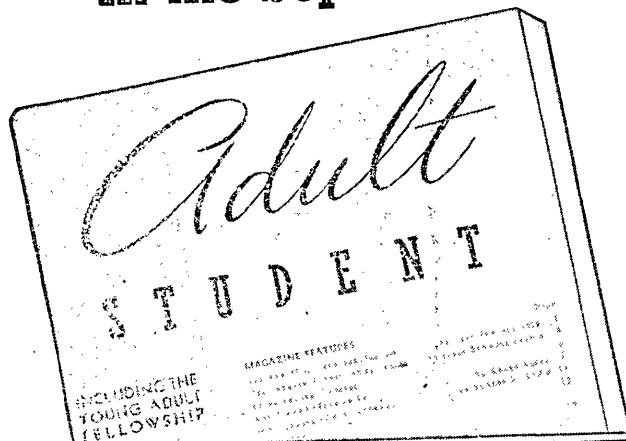
heaven, and pour you out a blessing that there shall not be room enough to receive it."—Malachi 3:10.

Land for the "dynamic kernels" project, halted at the end of six years by Biblical injunction, was furnished by Henry Ford until last year when the final planting became so large that no single tract in the state could handle it and the seed was distributed to more than 250 farmers.

IN YOUR OWN COIN

The Universe pays every man in his own coin; if you smile, it smiles upon you in return; if you sing, you will be invited into gay company; if you think, you will be entertained by thinkers; and if you love the world and earnestly seek for the good that is therein, it will pour into your lap the treasures of the earth.—Elmer R. Murphey.

Again—Your Choice of Lessons in the September Issue . . .



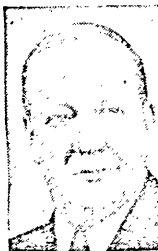
1. INTERNATIONAL LESSON SERIES

"Jesus Interprets Old Testament Laws"

continuing a series of thirteen lessons from the Old and New Testaments, relating the Ten Commandments and other Old Testament laws to the teachings of Jesus. The lesson writers are Lyndon B. Phifer, Ward Redus, and Gilbert S. Cox.



Phifer



Cox

2. LEARNING FOR LIFE SERIES

"Interchurch Co-operation"

continuing a series of nine lessons on co-operation in the Christian enterprise on local, national, and world levels. The writer of the course is Ivan Lee Holt, Bishop of the Saint Louis Area of The Methodist Church.

Plus . . .

Labor and Religion Together . . . John G. Ramsay
This Atomic Age . . . R. W. Stoughton
An Appreciation of F. Darcy Bone . . . C. A. Bowen

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LITTLE ROCK, ARKANSAS

INITIAL PLANS FOR 1947-48 METHODIST YOUTH CONFERENCE

A Methodist youth assemblage, unprecedented in numbers and international in character, is scheduled for Cleveland, Ohio. It will begin December 30, 1947, welcome the New Year and continue two days into 1948.

To be known as "Methodist Youth Conference" the first group of planners of this four-day meeting are thinking in terms of ten thousand delegates, of a program that will contain world-known names, of challenging movements, initiated in discussion groups, furthered on the conference platform, and felt throughout the whole church. Coming just as the quadrennium is closing, the Conference will symbolize youth's part in the Crusade for Christ.

Older people will be somewhat reminded of the international Epworth League conventions of a generation ago. Younger adults will recall the more recent massive youth meetings of the former Southern Church held in Memphis. But the preliminary plans that a group of staff and Board members of the Division of the Local Church of the General Board of Education put in motion during a Conference at Lake Junaluska during two July days bid fair to result in a youth gathering on a new scale, of proportions and significance that will set for the united Church a new standard.

The desire to make the Conference itself a memorable event, educating and inspiring the thousands of youth who will be in attendance, was equalled on the part of the first planning committee by a determination to carry its influence eventually into every local youth group. Teams will be built up to do follow-up work in state, conference, district and sub-district rallies so that the conference theme will be known by Methodist youth generally.

Pastors will be kept conversant with the plans not alone for promotion of attendance but to help them guide their local youth programs in the direction of the Conference emphases. A report of the Conference will be made to them immediately following adjournment to aid them in relating their own young people to the general movement and in understanding the Conference sufficiently to cooperate with returning delegates.

The age range of Methodist Youth Conference was set to include those who before the Conference convenes have passed their 15th birthday but not their 24th. Collegians from mission lands who are studying in the United States as well as other district representatives from the youth organizations of distant countries will be present. Promotion of the Conference will be made in all annual conference sessions during 1947.

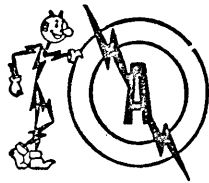
Bishop Paul B. Kern, chairman of the Division of Local Church, presided at the Lake Junaluska exploratory meeting. Prominent in the discussions were Dr. John Q. Schisler, executive secretary of the Division, the Rev. Hoover Rupert, secretary of the Youth Department and the Rev. George Harper, secretary of the National Conference of Methodist Youth Fellowship. Other staff members present were Dr. N. F. Forsyth, Miss Elizabeth Brown,

(Continued on Page 16)

"I WANT TO GET OUT OF HERE . . .



. . . but
SHORTAGES
are keeping
me in!"



"Being locked in jail doesn't please me a bit . . . and that's just about what has happened—I'm the same as in jail and old man Shortages has the key!"

Reddy Kilowatt's telling the truth, folks—he's ready to jump in our wires and bring you labor-saving, low-cost electric service the minute we can get the lines built—but we can't do a thing as long as we face so many shortages in essential materials!

We WANT to serve the hundreds of customers who have been promised electric service—we're doing everything in our power to do it—but until the things we use become more plentiful, we'll have to ask you to just be patient!

ARKANSAS POWER & LIGHT COMPANY

HELPING BUILD ARKANSAS

The Sunday School Lesson

By DR. O. E. GODDARD



JESUS AND THE RIGHT USE OF PROPERTY

LESSON FOR SEPTEMBER 1, 1946

SCRIPTURE TEXT: Exodus 20:15; Deuteronomy 25:13; 27:17; Proverbs 30:7-9; Mich. 2:2-3; Matthew 5:40-42; 6:19-34; Luke 6:27-36; 19:1-8; 45-46; 2 Corinthians 13:7.

GOLDEN TEXT: Lay up for yourselves treasures in heaven, where neither moth nor rust doth consume, and where thieves do not break through nor steal; for where thy treasure is, there will thy heart be also.—Matthew 6:20-21.

"In vain we call old notions fudge,
And bend our conscience to our
dealing,
The Ten Commandments will not
budge,
And stealing will continue stealing."

Wanting to possess some things as your very own, seems to have been implanted in the human heart. Man's first outreach is to grasp something as his own. This God-given desire to own something has motivated men to work and save and thereby possessions are procured to feed and clothe and shelter the oncoming generations. Without this divine impulse starvation might have exterminated the race.

Although this is a gift of God, God does not seem to have implanted in man a recognition of the sacredness of the other man's property. It has required a vast amount of teaching, of laws, divine and human, to inculcate the thought that the other man's property is sacred to him and that he must not be deprived of it except by legal and equitable processes. The savage man seemed red in tooth and claw. Get all you can, hold all you can, regardless, seemed to be his nature.

Old Testament Laws that Teach The Sacredness of Property

"Thou shalt not steal." To take another man's property by theft or force was forbidden in the Jewish law. There were severe laws against false weights and measures, with condign punishment for their violation. "Cursed be he that removeth his neighbor's landmark." (Deuteronomy 27:17). The marks were stones or other markers that were portable. (This was before we had townships, sections, and such divisions that fixed definitely the boundaries of each man's land.) Now if a man attempts to remove markers to encroach upon another's land a survey will easily detect the theft.

The New Testament Teaching

"Give, lend, do good," were the words most frequently used by Jesus in reference to the use of property and money. Jesus said more about the right use of property and money than about any other subject, more than he said about justification by faith, the witness of the Spirit, or loyalty to the church. I do not infer from this that he regarded the right use of property and money more important than these fundamental doctrines, but I do infer that he knew that in this matter lay man's greatest danger. He knew where to place the emphasis. He said, what to me, is a most startling statement. "And Jesus looked round about, and saith unto his disciples, How hardly shall they that have riches enter into the kingdom of God! And the disciples

were astonished at his words. But Jesus answered again and saith unto them, Children how hard is it for them that trust in riches to enter the kingdom of God." (Mark 10:23-25).

Here Jesus emphasizes the exceeding, great danger in possessing riches. I have seen no small number of people hitherto good Christians, lose their sense of dependence upon God when prosperity came. The old Hebrew sage was wise when he prayed, "Give me either riches nor poverty." This is a proper prayer for every Methodist today.

Paul Gives a Timely Exhortation

"But godliness with contentment is great gain. For we brought nothing into this world, and it is certain we can carry nothing out. And having food and raiment let us be therewith content. But they that will be rich fall into temptation and a snare and into many foolish and hurtful lusts, which drown men in destruction and perdition. For the love of money is the root of all evil: which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows. But thou, O man of God, flee these things; and follow after righteousness, godliness, faith, love, patience, meekness." (1 Timothy 6:6-11)

This is a red signal that every Christian should heed. How could the Bible be stronger in its effort to warn us concerning the dangers of the love of money?

The Abundance of Civil and Criminal Laws

Perhaps there have been written more laws concerning prosperity than on any other subject. The laws against larceny, robbery, frauds in real estate dealings, counterfeiting, arson, etc., fill our statute books. There are, perhaps, more violations of laws concerning property and money than of all other misdemeanors and crimes added together. Policing to protect property, trying cases in courts for violations of these laws, and erecting jails and penitentiaries for violators of these laws, is a most enormous expense to State and Federal Governments.

Federick David Niedermeyer is responsible for the statement that the total cost of policing property and punishing criminals who violate laws pertaining to property and money, cost as much on an average as it does to maintain the whole United States Government. This seems incredible. This statement surprised me as much as it will any one of my readers. The human family has not yet learned the sanctity of property. Our States and our Federal Governments spend such

vast sums to protect our property rights.

Too Much Anxiety About Property A Sin

"Said the sparrow to the robin,
I should really like to know
Why the human beings
Rush about and worry so."

Said the robin to the sparrow
I think it surely must be
They have no Heavenly Father
Such as cares for you and me."

Think of the birds in the sky discovering why we rush about and worry so! Jesus cited the lilies of the field and the birds of the air and reasoned that if God provided for them he surely would provide for his superior creatures. I think we should seek for a sane interpretation of what Jesus meant when he said, "Take no thought for tomorrow—what ye shall eat or drink, or wherewithall ye shall be clothed." Some people seem to think we should be as unconcerned about the necessities as the lilies and the birds are about their upkeep. But we are neither lilies nor birds. God gave us sense and expected us to use our sense. The word in the original is said to mean uneasy thought, anxious thought, corroding thought. Such thoughts are offensive to God, for they indicate lack of faith in Him. God intends for us to use our sense, be thrifty, provident, providing for ourselves and those dependent upon us. This is common sense. Being too much concerned about material things is a sin. Taking his teachings as a whole, I would say, to me Jesus means, industrious, be frugal, be provident, but do not put material things above spiritual things. Do your very best to provide the necessities of life, and trust God in all of your work. Put love and things spiritual first and keep material matters subordinate.

A Good Specific for Worry

"Be careful for nothing; but in everything by prayer and supplication, with thanksgiving let your requests be made known unto God. And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus." (Philippians 4:6-7)

Labor Day Sunday

This is Labor Day Sunday. All teachers of adults and all pastors should this day remind the public that the church has been at all times, the friend of laboring people. Had it not been for the church all laboring men would be working on every Sunday. The church has pled for a square deal and a fair chance for all men. The church is a friend to organized labor and also a friend to unskilled, unorganized labor. The church wants the last, the least, the loneliest man on the earth to have a chance to live a good, decent life. To this end the church preaches, and works, and prays. And so may it be.

Hunger hangs over the homes of more than a third of the people of the earth. Hunger is a silent visitor who comes like a shadow. He sits beside anxious mothers three times a day. This is the grimmest spectacle of famine in all history of the world.—Herbert Hoover.

There is no passion that steals into the heart more imperceptibly and covers itself under more disguises than pride.—Addison.

THIRD NATIONAL CONVENTION METHODIST YOUTH FELLOWSHIP

(Continued from Page 7)

hear Dr. Rockwell C. Smith, Evanston, Ill., professor of rural sociology at Garrett Biblical Institute, speak on the mission of the Church in rural life. Also featured for the afternoon meeting is a dramatic presentation and a special musical program.

Dr. Harry Denman, Nashville, head of the Board of Evangelism, the evening speaker, will talk about the Church in evangelism. His address will be followed by a dramatic radio presentation which will conclude the evening program.

Worship services will be under the direction of Rev. Hoover Rupert, director of youth department of the Board of Education, and Rev. Larry Eisenberg, recreation director for the youth department, will be in charge of recreation.

After sessions of the convocation will be devoted to conversation groups in which delegates will discuss such topics as missions, how they operate, ways and means of entering into full-time service for the Church, labor problems, Christian economics, home life, youth movements, personal and moral issues, rural life and evangelism.

COUNTRY CHURCHES IN GREAT PLAINS REGION DIMINISHING

BROOKINGS, S. D.—(RNS)—Country Churches in the Great Plains region are slowly diminishing in number, according to Prof. W. F. Kumlien, head of the State college department of rural sociology.

Practically two-thirds of farm residents in that area now go to churches in their nearest town, Prof. Kumlien pointed out, showing that the only exception to this tendency is in localities where one nationality and one denomination predominate.

Where country churches are maintained, the pastor comes from some nearby town where he spends most of his time serving a congregation of townspeople. In many instances, a survey shows, rural churches hold services only once or twice a month.

INITIAL PLANS FOR 1947-48 METHODIST YOUTH CONFERENCE

(Continued from Page 15)

Miss Virginia Henry, the Rev. Larry Eisenberg, the Rev. E. O. Harbin and Miss May L. Titus. Advisory Committee members attending were Dr. Earl V. Tolley, Dr. Lud Estes, Dennis V. Snapp, Dr. Paul Quillian. Also present, as a consultant, was Dr. Ralph Stooddy, director of the Commission on Public Information.

A much larger planning conference will meet October 29-30 in Nashville. This will include invited staff members from other agencies most closely related to youth interests, youth and adult representatives from each Jurisdiction and also from the Convention city. Additional information concerning the Conference will be made public following this coming meeting. Meanwhile a Board of Education staff member will be set apart to devote full time to develop promotional material, arrange the program and work out the mass of details involved in housing, financing, transportation, exhibitions and other aspects of this gigantic undertaking.