

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. LXVI

LITTLE ROCK, ARKANSAS, APRIL 10, 1947

NO. 15

"Financial Report Of The Hendrix Campaign"

ON pages eight and nine of this issue of the Arkansas Methodist will be found the "Financial Report of The Hendrix Campaign". This report is given by districts and by charges, and shows that practically every pastoral charge in the state had a real part in securing the money and pledges in this campaign for Hendrix College.

Nothing like it has ever occurred before in our church in Arkansas, possibly not in any church. This is one of the most heartening, inspiring and meaningful financial reports we have carried in the Arkansas Methodist under the present management.

Five or six years ago three of the older institutions of Arkansas Methodism had a very uncertain future. It would have been very difficult to predict, at that time, the future of The Methodist Orphanage—now The Methodist Children's Home, or The Arkansas Methodist, or Hendrix College. Any predictions made would have been pessimistic.

In these few years Methodists of Arkansas have underwritten these three agencies of our church to a degree that their future usefulness now seems to be guaranteed. Our Children's Home is on the verge of an expanding program of usefulness that will be a joy and satisfaction to every Methodist in the state. The Arkansas Methodist, with twenty and a half thousand subscribers stands at its peak of usefulness with every prospect that it will continue indefinitely as a vital factor in the program of our church in the state.

As much as our church in the state has done for The Children's Home and the Arkansas Methodist and for other worthy causes during this period, the fact still remains that the outstanding achievement of our Methodist people, in the support of Methodist institutions in Arkansas, comes in this unparalleled gift to Hendrix College. This report should bring to every church and to every individual who has had a part in making the report possible, a deep sense of joy and satisfaction. This is a history-making achievement of which we may all be justly proud.

A job that in the beginning looked almost startlingly ambitious has been done in a fine way. The movement gained such momentum that it exceeded the original goal of \$800,000 by almost \$37,000. All friends of Hendrix College will rejoice.

When Is Pleasure Sinful?

CHRISTIAN people are sometimes in a quandary regarding the pleasures in which a Christian may engage without hurt to his spiritual life. The mother of John Wesley was not only sincerely religious, she was intensely practical. Her advice to her son John, the future founder of Methodism, should be very helpful to anyone who is disturbed about this matter.

Mrs. Susanna Wesley said to John Wesley, "Would you judge of the lawfulness or unlawfulness of pleasure take this rule: Whatever weakens your reason, impairs the tenderness of your conscience, obscures your sense of God or takes off the relish for spiritual things—in short, whatever increases the strength and authority of your body over your mind, that thing is sin to you, however innocent it may be in itself." Such a standard for conduct should be helpful in the life of anyone sincerely trying to be Christian.

Post Resurrection Faith—Faith Essential To

NOTHING is more definitely taught regarding the crucifixion of Jesus than his death destroyed, even in the hearts of His closest followers, all faith in Him as Christ, the promised Messiah.

His disciples apparently had not only lost faith in Christ, they seemed to have lost faith in each other. There is no evidence that they had given any serious consideration to the prophecy of Jesus that He would rise from the dead on the third day. They also refused to believe the testimony of each other Easter morning when reports came that Jesus had been seen alive.



So completely dead was the faith of the followers of Jesus that no one of them would believe anybody's report of His resurrection. It was necessary for each one to see Him with his own eyes before faith was restored. It was necessary for Christ to appear to His disciples after His resurrection.

For Christian people today faith in the resurrection of Jesus is just as essential to Christian faith as it was for the immediate followers of Jesus. If it could be proved today that the disciples were deceived and that Jesus did not survive the tomb, our faith in Him as the Christ, would soon be as dead as was the faith of the disciples in the early hours of the first Easter morning. We could not preserve a living faith in a dead Christ.

As it was difficult for the disciples to believe in the resurrected Christ until by a personal experience they were made to know that he was still alive, so we stumble over the doctrine of the resurrection until by a personal experience in our own hearts we are made to feel the living presence of Christ in our lives. We need the experience of the person who said, "I know that Christ is alive today because I talked to Him this morning."

The appearance of Christ in human life today so establishes faith in the resurrection that all His enemies do cannot destroy it.

United Nations Must Have Additional Power Or Die

AFTER World War I The League of Nations was the hope of the world for preserving peace. Despite the fact that neither the United States nor Russia belonged to The League of Nations, it gave some promise of success at the beginning. From the Peace Palace at Geneva there went out across the world the cry of "On earth peace, good will toward men."

There seemed to be an earnest effort on the part of many of the leaders of the world to establish the principles of peace through The League of Nations. It developed, before many years, that about the only power The League of Nations possessed was the power of persuasion. It had no real power to enforce any of its decisions and its powers of persuasion were not enough.

After World War II, we turned with increased hope to The United Nations as an agency to preserve world peace. Every nation of earth with any real power belongs to The United Nations. Despite this unity of action and the open discussion of world problems, The United Nations organization has not as yet settled satisfactorily any one of the major post-war problems.

The United Nations, as it now stands, is being slowly strangled to death by the veto power for which it provides. To date Russia has used this veto power with a recklessness that makes important decisions impossible.

Despite the progress that has been made in setting up The United Nations, and despite the many promising features it has, it seems quite evident now that The United Nations must have additional power, in its attempts to settle major world problems, or it will die of its own inherent weakness.

In the beginning the United States appeared to be as anxious for the veto provision in the United Nations as any other of the world powers. It was hardly expected, at that time, that the veto would ever be used except in extreme emergencies. Now it seems to be the common, final recourse in most of the matters that would really count in plans for world peace. The United Nations must find a way out of this dilemma or The United Nations itself will be on the way out.

Little Wonder That The Disciples Believed

WITH the experiences which the disciples had after the crucifixion, there is little wonder that their shattered faith in Christ was restored and that they went out to preach the gospel he had delivered to them.

The disciples had seen Christ face to face, after his resurrection, so often that the surprise of it had passed away. When He called them to the shore of the sea of Tiberias and offered them food to eat the Record says, "None of the disciples durst ask him, Who art thou? knowing that it was the Lord." They were accepting as a matter of fact His presence with them again.

The disciples had hardly become accustomed to the experience of having One with them again Whom they had seen die, until they had another experience which left an indelible, unforgettable impression on their minds. About forty days after His resurrection, the disciples were in conversation with Jesus. He was talk-

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The Adequate Gospel

(The following sermon was preached by Bishop Arthur J. Moore on the "Church of the Air" of the Columbia Broadcasting System on March 2. Bishop Moore is resident Bishop of the Atlanta Area and administers 2,045 churches in Georgia and Florida.)

It would be a gesture of insincerity or artificiality to deny or ignore the tragic implications the present world situation holds for the future of Christianity. The church is being compelled to re-examine its commission, define its standards, defend its teachings, and justify its existence. The sinister forces arrayed against Christianity compel one to ask, Does the Christian Church have an authentic leadership and an authoritative message adequate for a world like this in a time like this? Is it able to save the world, or must it salvage the wreckage when bad men have finished their evil-doing? Every age is, of course critical for those who live in it. The words used to describe the present times were doubtless employed to depict the scene and the state of the world when the barbarians overran Rome and the Napoleonic wars terrified Europe. Nevertheless, no informed observer has the temerity to deny that the present era is in a very real sense one of the most tragic the world has known in all of its long history. There are realities in the situation with which temporizing and shallow makeshifts cannot cope. The need of this age of mechanical triumphs and secularized civilization is to recover the spirit of certainty written across every page of the New Testament.

Paul believed that the gospel was adequate. He lived in no make-believe world. In painting the picture of the distressing times in which he lived he put in all the dark colors. He told the story—the full story—but without excitement. With the world hovering on the very brink of irretrievable disaster, he remained calm. He looked clear-eyed at all of the ugly facts, but refused to fling away his faith. He saw the angry inferno of the world situation but he also saw those eternal and inexhaustible resources which were his because he was on God's side. This mighty man of God was courageous because he was confident. The secret of his serenity and courage lay in his conviction that the gospel could cure all of the ills, strike a light in the darkness, rebuild corrupt society, and produce at last a redeemed world, safe, friendly and peaceful. He believed so strongly in its adequacy that he gave up all his possessions for the privilege of preaching this gospel that revolutionized his life. He invited suffering, welcomed sacrifice, and endured martyrdom, all because he believed that the gospel of Jesus Christ could furnish creative and directing spiritual energy sufficient for the Christianization of the world. As a result, the tentmaker became a man without a home; the scholar with an ancient birthright became a slave of an ideal. He might have remained in Tarsus, living to a ripe old age, dying in a comfortable bed and passing into oblivion, but instead he forgot himself into immortality. Overmastered by a great and abiding conviction, with the fervor born of certainty, he proclaimed, "I am proud of the gospel".

Paul invited sacrifice, rejoiced in shipwreck, defied death itself, all for the chance of preaching this gospel. There is a legend that after waiting long in a dark, damp prison, the great apostle was led forth one morning to be beheaded. As his head rested upon the block, and the blade was uplifted in readiness to strike, a servant came from the ruler with this message: "Paul, if you will give up the preaching of this gospel and return to Tarsus and make tents, you may live and not die." Turning his face toward the messenger, Paul replied, "Go and say to the ruler, 'So long as this tongue of mine is not dust, I shall proclaim the Evangel of God.'" This conviction lifted Paul out of ease and sent him on long marches and perilous journeys, preaching everywhere that Jesus Christ was able to redeem the world. Was he mistaken? Was he merely a dreamer pursuing a hopeless cause?

There are those who would pity Paul. How often pity is wasted! Especially is it wasted on persons who are poor. There are persons who go around pitying others because they do not

have much of this world's goods. Pity them no more! Instead, pity those who are compelled to be the stewards of a great deal of this world's goods. If Jesus taught anything, he taught that it is possible to have much and be little. He taught that it is possible for men to become so busy acquiring material possession that they miss life. He taught that wealth too often is a vulgar vanity that molds those who possess it into its own kindness. Persons who lose physical sight are to be pitied, for loss of vision is a tragedy; but the persons who particularly deserve pity are those who have eyes to see but see not.

Two men looked through the prison bars, One saw the mud, the other the stars.

Hidden away in Luke's gospel is an inviting text. The brief statement is, "The word of God came unto John . . . in the wilderness." When God chose to give a redemptive message to the world, he spoke not to a Caesar upon his throne, and to a king's favorite at ease in royal



BISHOP ARTHUR J. MOORE

society. When the Almighty elected to liberate his people and start a mighty movement, the word of God came to John, a rude man, in the wilderness; to one who had some appreciation of the eternal purpose of God and was willing to identify himself with the redemptive mission. The creative forces and the directing energies of a nation's life, or a world's life, are not entrusted to potentialities wielding physical power, but to those humble souls who are reservoirs of spiritual power.

The Gospel's sufficiency is demonstrated with overpowering significance in three ways. First, it has power to strike a deathblow to sin. It is adequate to deal with the evil that is in human nature. We hear much of war and greed and brutality, barbarism and aggression, all of which are expressions of sin in human nature. Obviously this world situation as we have known it in recent years could not have been produced by a handful of bad men. 'Twas mankind's crowded uncleanness of soul that brought our plague," declared Great Britain's poet laureate, the late Robert Bridges. Sin in human nature, which always produces spiritual anarchy, has cursed the world with greed, injustice, war and hate. Is it not reasonable to expect a redeemed society and to anticipate a friendly world until the supernatural power of the divine gospel has changed the nature of unregenerate men. Christianity proposes to redeem society by redeeming the individual. Only the power of the Christ can take a radically bad man and make of him a radically good man.

Men everywhere are beginning to recognize that the real problems of this age are neither political nor economic, but spiritual and that the redemption of the individual member of society and eventually of the entire social order will be achieved, not by the readjustment of institutions, but by the regeneration of the human heart. Many panaceas are being offered for the healing of the world's sores and the alleviating of its pains. All of them may have a place in any scheme of progress, but the conviction remains that not by culture or treaties or disarmament,

not by these means alone can there evolve a safe, friendly world. When Christ came into the world, it was in a sad plight. A large portion of the human race was in slavery, children were unwanted, and womanhood was unappreciated; but His coming inaugurated a new era in the affairs of mankind. Wherever His Gospel has been received, it has changed the world's thought concerning all the fundamental matters of life. It is now evident to all men of spiritual discernment that healing of the world's woes will not come through this or that social or political theory, not through violent or ill-considered changes in government, not in the storm or the whirlwind, but in the still small voice that speaks to the conscience and the heart.

When life is brought under the undisputed sway and mastery of Christ's spirit, it is transformed. The experience of conversion may be old-fashioned but it is never out of vogue. The converted man is not the old man living the old life in the old world, but a new man with a new life and a new purpose in a new world. The only language Paul could command to describe this new man was; "He is a new creature; old things are passed away; behold, all things are become new." Moffatt's translation is, "There is a new creation whenever a man comes to be in Christ; what is old is gone, the new has come." The glory of the Christian faith is that it has to do not with a dead Christ, but with a risen and triumphant Lord. His biography is not the biography of one who sleeps, but of a living redeemer, ever changing to meet humanity's every need, yet withal the unchanged and unchangeable Christ. Sinful souls today find him the same forgiver as of old. The ignorant find him the same teacher, the sorrowing the same comforter, the despairing the same deliverer. He goes his triumphant way transforming men, and those who touch him in life's press and throng are made whole again.

There is a good deal of talk about a new world. After all, this is not such a bad world, except for what man has set going in it, the evil influences that he has turned loose. For those who have eyes to see, it is a very lovely world with its majestic mountains and rolling prairies, its singing birds and fragrant flowers. Maybe it is not a new world that is needed. Perhaps the need is for the peoples of the earth to be made new in the world that now is. The gospel alone can surmount humanity's weaknesses and transform the old life of sin into the new creation.

The good news Jesus brought to the world was that the gospel could strike a death blow to sin. That is what makes the gospel good news. It is good news of Jesus, the supernatural one, coming into the world to do for man that which he cannot do for himself. As the vanquisher of sin it is the good news that constitutes civilization's first line of defense.

Second, the gospel is adequate because it turns bitterness into blessing by reinstating God in human life. A true Christian cannot be a pessimist, because he sees the eternal purpose of God at work; he believes that the redemptive march of Jesus Christ cannot be stopped. Under the dominion of Christ the early Christians overcame the handicaps of poverty and suffering, surmounted seemingly insurmountable obstacles, and were liberated from all the cowardice and fear that had enthralled them. They experienced an exaltation of spirit that sent them everywhere as singing soldiers. They were quick to discover in the gospel the good news about God and his loving nature, the good news about man and his redemption, the good news about the coming world-wide kingdom, and the good news about eternal life after death. In its message they heard the voice of God speaking above the chaotic conditions of this time, saying, "Behold, I make all things new." With this good news to declare, they went everywhere as the heralds of the joyful tidings of redemption for all who would believe on the Lord Jesus Christ.

Many persons are more gifted in enumerating the difficulties than in counting their blessings. They readily discern the shadows round about them, but they do not always discover God building his world in the midst of these shadows. They often fail to see the dawn

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THE DEVOTIONAL PAGE

REV. H. O. BOLIN, Editor

MY CHURCH

BEFORE I was born MY CHURCH gave to my parents ideals of life and love that made my home a place of strength and beauty.

MY CHURCH enriched my childhood with the Romance and Religion and the lessons of life that have woven into the texture of my soul. Sometimes I seem to have forgotten and then, when else I might surrender to foolish and futile ideals of life, the truths MY CHURCH taught become radiant, insistent, and inescapable.

In the stress and storm of adolescence MY CHURCH heard the surge of my soul and She guided my footsteps by lifting my eyes toward the stars.

When first my heart knew the strange awakenings of love MY CHURCH taught me to chasten and spiritualize my affections; She sanctified my marriage and blessed my home.

When my heart was seamed with sorrow, and I thought the sun could never shine again, MY CHURCH drew me to the Friend of the Weary and whispered to me the hope of another morning, eternal and tearless.

When my steps have slipped and I have known the bitterness of sin, MY CHURCH has believed in me and wooingly She has called me back to live within the heights of myself.

Now have come the children dearer to me than life itself and MY CHURCH is helping me to train them for all joyous and clean and Christly living.

MY CHURCH calls me to Her heart. She asks my service and my loyalty. She has a right to ask it! I will help her to do for others what She has done for me. In this place in which I live, I will help Her keep aflame and aloft the torch of a living faith.—By William Henry Boddy, reprinted from the Baptist and Reflector, Nashville, Tenn.

BE POLITE WEEK

Senator Wayland C. Brooks of Illinois has introduced a resolution in Congress to designate the week of April thirteenth as National Courtesy Week. If this resolution passes, illuminated copies should be sent to the people who drink at football games, the loud-mouthed people who come into Pullman cars late at night cursing for the benefit of little girls they awaken, and the men and women who stage "parties" in bedrooms of hotels, to say nothing of conventioners who play band instruments, whoop and yell and curse up and down hotel corridors. The politest man in the world is something else when he is drunk.—Clipsheet, Methodist Board of Temperance.

Once the brother of Henry Ward Beecher preached for him in his great church in Brooklyn. When the congregation was aware that the regular minister was not to preach, many arose to leave; whereupon the brother of the famous preacher made the following announcement: "All who came to worship Henry Ward Beecher this morning may depart at this time; the rest may remain to worship God."—Selected.

HEART-BOUND

Bishop Schuyler Garth

*Because I bind my heart to God
Like Saturn to the sun,
He binds my love to men until
All nations live as one.
He binds my life to crosses that
Refining may be done;
He binds my will to peace until
His Kingdom may be won.*

CHURCH LOYALTY

Another Easter has passed. Large crowds were at the church services. Many of them will not return until next Easter or Mother's Day. Church loyalty to them means attending the services once or twice a year. This is very unsatisfactory so far as their building Christian character is concerned. If that is the best they can do sometimes we wonder why they would bother with coming at all. If they are true disciples of Christ then they need to learn of him. He said, "Take my yoke upon you and learn of me." The church is a very fine place to learn of him. To attend it twice a year is like a child trying to get an education by attending school one day each semester. He will never become educated under such circumstances. Neither can a person build strong Christian character by attending church services twice a year. The person who is physically able to attend church but refuses to do so shows a lack of interest in the higher things of life that is absolutely fatal to spiritual development.

There are several reasons why people should be found in their places at divine services:

First, they should be faithful to the church because of the vow they made to do so. That vow was made before the assembled congregation and in the presence of the Lord. Jesus insisted that where two or three gather together in his name he is in the midst of them. All who have joined The Methodist Church answered "I will" to the following question: "Will you be loyal to The Methodist Church, and uphold it by your prayers, your presence, your gifts, and your services?" It is a serious thing to make a vow to God and then break it. The Psalmist had much to say about the keeping of vows that are made to God: "My praise shall be of thee in the great congregation: I will pay my vows before them that fear thee"; "Offer unto God thanksgiving; and pay thy vows unto the most High"; "I will go into thy house with burnt offerings: I will pay thee my vows, which my lips have uttered, and my mouth hath spoken." He did not look upon the keeping of these vows as a burden for we find him saying, "I was glad when they said unto me, Let us go into the house of the Lord." We claim to have more under grace than the Psalmist had under law, but the claim amounts to nothing if we are less loyal than he.

Again, people should be loyal to the church because of what it furnishes to them. It furnishes a place of public worship, and this is one of the greatest sources of spiritual strength and power. As suggested

above, when we meet together in the name of Christ we have the promise of his presence. We are admonished, "Forsake not the assembling of yourselves together as the manner of some is."

The church furnishes religious training. Christian character is the main goal in life here on this earth. Our satisfaction here and our happiness a million years from now depends upon our state of character. A person may have a religious experience in a moment and like the thief of old, if called away, may go to be with Christ in paradise. But he would be there minus Christian character. The Bible tells us that such an individual would be saved as by fire but his works would be burned and he would suffer a great loss. One can have a Christian experience in a moment but it takes long years to build a Christian character and this is the great task of the home, the church, and the school—especially church-supported schools.

Again, the church furnishes an opportunity for the pooling of efforts to accomplish greater tasks. It is Christianity organized. Think of the power of organization in the matter of achievements. We have just passed through a terrible war. We could have never won it without organization. We might have had as many men and they might have been as brave as were our fighting forces, but if each one had gone his own way we could have won no victories. We are soldiers of the cross. There is a terrible battle raging between right and wrong. We can only win through organization filled and motivated by the Spirit of Christ. Here is a stone that requires the strength of fifty men to overturn. All the men in the world, working alone, can attempt to overturn that stone and they will fail. Thus fifty men working together can do a thing that all the men in the world cannot do when working alone. That is the power of organized effort.

The church is the only institution that is wholly committed to bringing in the Kingdom of God. The coming of this world brotherhood is our number one need today. We, therefore, find ourselves earnestly praying that those who were loyal only during the Easter period may have gained enough inspiration and spiritual power to keep them faithful through the years ahead. Every disloyal church member is a detriment to the church rather than a help; he is a liability rather than an asset. Outsiders looking at his life will be repelled rather than drawn to the church. One good thing, however, is the fact that he does not have to continue in his

CHURCH-GOING

Take church-going and store-going. Every morning the man is at his business; nothing keeps him from it but the grip of some disease which will not let him out of the house. He may feel inert, but he goes. He may have a headache, but off he starts; and when he is there how interested he is—how absorbed, how alert, how devoted! That is store-going.

And now take the same man and look at his church-going. What a contrast! "I have a headache; I don't think I will go to church." "It rains hard and it is so cold; I will not venture out." "I feel tired; I will stay at home and rest." And often, when he goes, how he lolls about and looks around and lets his mind wander.

Yes, you say; but one is business to which we must attend; we will lose our place or our money; and the other is—well, what is it? Is it an important thing? Is it not God's business? Is it not a very holy, a very solemn, a very urgent affair? Does not the welfare of the soul depend upon it? Can it be neglected with immunity?

Think of those words of our Master in Malachi, "A son honoreth his father and a servant his master; if, then, I be a father, where is my fear?—Clinton Locke in Five Thousand Best Modern Illustrations.

LOVE FINDS A WAY

Love empties us of self and fills us with the fullness of God. Love always finds a way to serve. Our environment may be ever so unpleasant, but if we let love pour its enchantment into the unpleasant elements, joy and peace will enrich our lives.

Love smoothes the way for others. It makes the rugged path seem lighter. It is the disarmer of criticism; it is the author of all that is good.—War Cry.

WORTHY OF GOD

Have you ever heard of the appeal, "Don't do it; it is not worthy of you"? It is a powerful appeal, and, with those who have a decent self-respect, it often is effective. But it is weak indeed compared with the Scriptural appeal, which is that we should "walk worthy of God." Ah, that is a truly exalted plea! Many things which might be thought worthy of us as human beings are simply unthinkable for those who would really walk worthy of God. Take that standard for your life today. "Walk worthy of God."—Presbyterian.

present state. He can renew his relationship to God and the church. The Lord says, "I am married to the backslider; return unto me and I will return unto you." Some of the finest Christians in the world today have gone through their periods of backsliding. They learned by bitter experience the dissatisfaction of a life of carelessness and indifference. The fact that they staged such a wonderful comeback is an encouragement to all who are out on the ragged edge of the Christian life today. They, too, can renew their relationship to God and the church and "pay their vows unto the Lord."—H. O. B.

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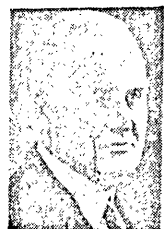
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A WEEKLY MESSAGE

By FORNEY HUTCHINSON

THE STEWARDSHIP OF BEREAVEMENT

In the summer of 1905 I finished my theological course in Vanderbilt University and went at once to Central Avenue Church, Hot Springs, as Dr. Lewis Powell's assistant. They were building a new church and Dr. Powell was giving most of his time to visiting throughout the connection for the purpose of raising money for the new enterprise. In the meantime, we were holding services in the city Auditorium and I was doing most of the preaching.

I had not been there long until I noticed the faithful attendance of Mr. and Mrs. Housley. When possible, they always occupied the same seats and generally came forward and spoke to me after the service was over.

When Conference came, I was moved to Hunter Memorial Church, in Little Rock, and after three years was returned to Central Avenue Church as pastor. I had not been there long until I noticed the absence of my friends, the Housleys. I made inquiry about them and found that he had died during my absence, and his wife had ceased to attend. I went at once to see her and found her lonely and heartbroken. In answer to my questions, she said that she and Mr. Housley had always gone and sat together in the church, and now that he was gone, she could not bear to go and sit alone. For that reason she had dropped out entirely.

I reasoned with her as best I could, insisting that duty demanded that she keep up her interest, and furthermore, that I was sure it would be her husband's wish that she maintain the family pew in the church. However, nothing I said seemed to move her, until by and by I asked her if she didn't have some friend whom she could induce to go and sit with her at the church. She immediately said that a life-long friend, also a widow, lived just across the street from her. This friend was not a Christian and never attended any church. I said, "There's your opportunity. When you become courageous enough to go on with your work at the church, in spite of your bereavement, you can easily induce her to go and sit with you. After she goes and comes under the influence of the church, you can help her to become a Christian."

The idea seemed to appeal to her and she said, "I'll see what I can do, and if possible, I'll bring her with me next Sunday." Imagine my delight, when on the following Sunday morning I saw Sister Housley leading her friend (both of them in mourning) to the seat she and

NEWS AND NOTES ABOUT FACTS AND FOLKS

REV. RALPH HILLIS, pastor of the First Methodist Church of Heber Springs, was the preacher in a series of pre-Easter sermons at Wiggins Memorial Methodist Church, Fayetteville. Rev. Paul Bumpers is pastor.

REV. KIRVIN A. HALE, pastor at Waldo, writes: "Our Pre-Easter Services were well attended, and the Waldo Methodist Church has been blessed by having Rev. Wayne Mann of Methodist Church, Stamps, as our guest minister and preacher. All appreciate the fine messages."

THE Presbyterian Church in the U. S. A. is raising a "restoration fund" for relief and rehabilitation in Europe, Asia, and the war-damaged islands of the Pacific, in the sum of \$27,000,000. The campaign was launched in May 1945, and to date \$21,108,000 has been pledged, according to director Dr. Harold A. Dalzell.

DR. WILLIAM H. WALLACE, JR., pastor of St. Luke's Methodist Church, Oklahoma City, Okla., was the guest speaker at the monthly dinner meeting of the Methodist Men of the First Methodist Church, El Dorado, on Wednesday evening, March 19. His subject was "Our Great Church, Methodism."

ANNOUNCEMENT is made of the marriage of Miss Anne Bobo, daughter of Mr. and Mrs. Loyd Bobo of Watson Chapel, and Rev. Everett Vinson on Friday evening, March 28, Rev. Fred R. Harrison, district superintendent of the Pine Bluff District, officiating. Mr. Vinson is a student at Perkins School of Theology, Southern Methodist University, Dallas, Texas, and is serving as pastor of the Perrin Methodist Church at Perrin, Texas.

REV. FORNEY HARVEY reports that the rendition of Fred B. Holten's cantata, "Redemption's Song," under the direction of Mrs. B. K. Leake was enjoyed by a large congregation in the Keo Methodist Church, Sunday night. Those offering solo parts were: Mrs. E. D. Cobb, Mrs. W. M. Morris, Mr. Morris Flynn. Mrs. Morris Flynn was the organist. After the service the choir assembled in the young people's room and enjoyed lovely refreshments. Large crowds attended both services Easter Sunday.

PRE-EASTER services were held at the Cabot Methodist Church, Monday through Friday evening, March 31-April 4, with the following speakers in the order named: Rev. O. L. Cole, pastor at Beebe; Rev. W. Harold Owens, pastor of the Presbyterian Church at Beebe and Cabot; Rev. Dale McCoy, pastor of the Cabot Baptist Church; Rev. David Conyers, pastor at Judsonia. The service on Friday evening was directed by the young people with Miss Julia Martha Hays, senior at Hendrix College, giving the devotional. The sacrament of the Lord's Supper was administered by the pastor, Rev. T. R. Whiddon.

MRS. T. M. ARMSTRONG, wife of Rev. T. M. Armstrong, our pastor at Sheridan, died in a Little Rock hospital on Tuesday, April 1. Other survivors include four sons, James and Sam of Crossett, T. M. Armstrong Jr., of San Marcos, Texas, and Bill Armstrong of the Navy; five daughters, Mrs. Lloyd Baird of Waldo, Mrs. Boyd Tackett of Nashville, Mrs. Charles Shote of Arkadelphia, and Misses Clara and Betty Armstrong of Sheridan; four sisters, Mrs. Ada Lewellyn and Mrs. C. O. Lewellyn of Newport, Mrs. W. F. Browning of St. Charles and Mrs. Floyd Stevenson of DeWitt. Funeral services were held at the Sheridan Methodist Church on Thursday morning, April 3, by the follow-

her husband had formerly occupied. It was not long until her friend became deeply interested, and as I remember it, professed her faith in Christ and joined the church.

It was a great experience for Sister Housley. She had practiced the **stewardship of bereavement** and God wonderfully blessed her. If we are strong enough, when trouble comes, to put it on the altar as "good stewards of Jesus Christ," God will surely bless our efforts.

ing ministers, Rev. Fred R. Harrison, Rev. Van W. Harrell and Rev. John L. Hoover. Burial was at Stephens.

THE place of the Sunday School in the teaching of religion in America will be considered for four days, July 23 to 27, by some 10,000 volunteer church teachers and officers at the twenty-first quadrennial International Sunday School Convention at Des Moines, Iowa, under the auspices of the International Council of Religious Education. The Coliseum and the Drake Stadium will house the Convention. Presiding will be former Gov. Harold E. Stassen, head of the Council, and J. L. Kraft, Chicago industrialist, who chairs the convention committee. Speakers and leaders will include Dr. Roy L. Smith, of Chicago, Mrs. Grace Sloan Overton of Adams, N. Y., Dr. Roy G. Ross of Chicago, General Omar N. Bradley, President Paul H. H. of Mount Airy, Pa., Mrs. Harper Sibley of Rochester, N. Y., Dr. Mordecai Johnson of Washington, D. C., Attorney General Tom Clark, Dr. Ernest T. Thompson of Richmond, Va.

PLAN STUDENT WORK CAMP IN NEW YORK

Applications for enrollment in the "Methodist Work Camp" to be held in New York City, June 23-August 9 will close May 1. Enrollment is open to twenty-six Methodist students with at least two years of college experience, and applications will be chosen from as many races and geographical sections of the country as possible. Under the direction of Dr. Floyd Shacklock, of Drew University, and Mrs. Shacklock, students will work with Japanese, Chinese, Italians, Negroes, Spanish-speaking people and other racial groups. They will meet labor leaders, judges of juvenile courts, social workers and others who know the problems of city life. The expense includes transportation to and from New York and a \$25 activities fee. In a few cases, scholarships may be granted.

A project of the Department of City Work of the Board of Missions and Church Extension, and of the New York City Society of the Methodist Church, the work camp is sponsored by the National Conference of the Methodist Youth Fellowship. Application blanks are obtainable from the Rev. Caxton Doggett, secretary of the Department of Student Work, 150 Fifth Avenue, New York 11, N. Y.

OPTIMISTIC ABOUT CHINA

The United States ought to help China as well as Greece and Turkey, "because China has more to offer the future of the world than has these other two countries," in the opinion of Dr. William B. Burke, of Macon, Georgia, Methodist missionary for 57 years in China, and now retired.

"I have seen China in trouble often," says Dr. Burke, "but for more than half a century I have seen China going onward and upward. I am not afraid of the future of China. Friends who write me from there speak with optimism of the future. There is something alive in China, and we need not fear that the country will go under."

LITTLE WONDER THE DISCIPLES BELIEVED

(Continued from Page 1)

ing to them about receiving power for their work and becoming witnesses for Him in Jerusalem, Judaea, Samaria and to the uttermost parts of the earth.

While He was so speaking, Jesus began to ascend and soon "a cloud received him out of their sight." Beside them stood two angels to explain the meaning of this new experience. With all of these soul-stirring experiences, it is little wonder that the disciples believed so firmly in the Christ that they could "turn the world upside down" with the message they carried.

THE PULPIT OF ARKANSAS METHODISM

The Sermon Of An Empty Church Bench

By DAVID BREWER, JR., Pastor, Knobel Circuit, Paragould District

"But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me. . . ." Acts 1:8.

I was built hurriedly a few years ago by willing though not very experienced hands. I was not expensively constructed, but I endeavored to make comfortable all those who have sat upon me. I was built during a great revival which broke out several years ago. Although I was not here at the earlier meetings, I am sure they were extremely spiritual. I have been tested and tried until I thought that I would break or fold up.

Because of the large crowds attending our church, each of us benches had to seat an extra person or two. The meetings were so powerful in those days that sometimes those sitting on me would get happy and shout. I will tell you the truth: I felt sometimes that before they got upon their feet to shout they would shake all the nails out of me and thereby cause me to collapse. Was I sorry—I say not! For although I almost came to a premature end several times, I was always happy. You see, I felt I would rather come to an end like this, knowing I had served God and man, than to just sit idle and rot. Those were happy days indeed.

It is very seldom now that I am taxed to my full seating capacity. Sometimes we have a good crowd for funerals or entertainments at our church and maybe one or two nights during a special revival; that is, if the evangelist is well known or if he knows how to entertain. But now most generally when I get shaken at all it is after someone tells a joke. The people who sit on me then shake me terribly by their laughing.

Oh, don't think me a pessimist, for I would probably enjoy this too, but I have been in this church too long to be fooled by all this. I know God when I see Him. I know what is the real power when I see it manifested.

The other day the officials of our church met in the church to discuss ways and means of drawing larger crowds. They said it is pitiful to see how few are going to church these days. Of course, I thought,

three or more of the stewards who were talking had not been to church for at least a whole month. I wish I could have told them so. Of course, among the many reasons they discussed as a possible explanation for the decline in attendance was, as always, the pastor. Same things as usual—the Lord was through with him here and also he had been here long enough.

Then finally one of the less spiritual of the group looked right straight at me and said, "Now brethren, I believe our SEATS have something to do with it. They are

the dilapidated church benches that keep our people away from church. I hope they will at least keep me to be used in tent meetings.

Here I am thinking of my own plight, and I almost forgot our good pastor and how he is falsely accused by so many. I hear many things whispered around that he doesn't hear. He gets the blame for nearly everything. If the saints are sick and cannot come to services, many complain that if we had a preacher who could pray the prayer of faith, the saints would be healed and could attend church.

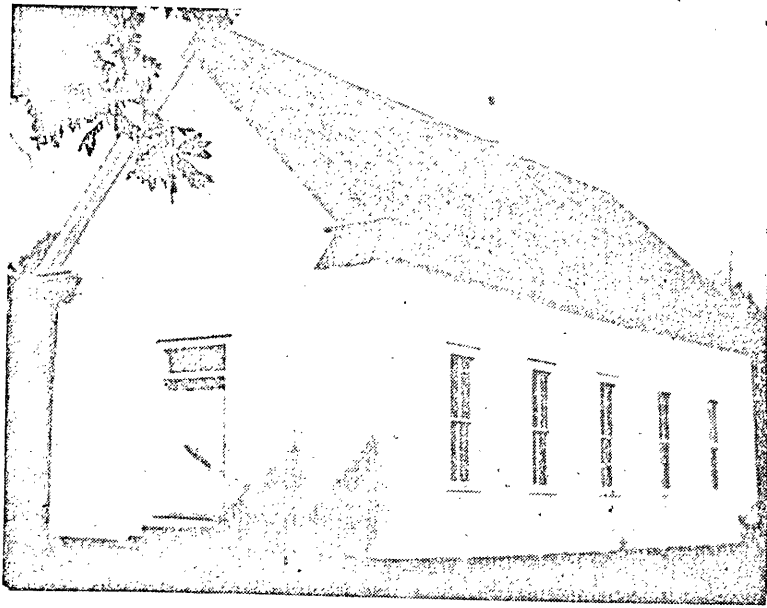
and trials of his parishioners. Many are cold and indifferent. Some are careless and worldly. Oftentimes gossipers cause him much trouble and heartache, but he prays for all alike.

When there have been seasons of small attendance at services, or when the Sunday School showed a falling off in attendance, he was very heavy-hearted and discouraged with himself, searching his own heart to see if the trouble was within himself. I have heard him accuse himself at times of being unworthy and a miserable failure. Believe me, if ever I wished I could speak, it was at those times. I would say, "Our dear pastor, you need not accuse yourself before God. Why, pastor, I have watched you the many times you have come here through the day and night to pray. If your parishioners knew what I know and had heard what I've heard, there would not be a single one against you. I have seen you when you were very heavy hearted. I have heard you speak to God in prayer about matters which, if the saints knew and heard, would convince them of your great earnestness and sincerity. Why pastor, you haven't walked up and down these old church aisles and prayed, wept, and groaned for nothing even though your parishioners do not understand. I have remembered with great joy those times you have laid your hands on me and prayed that God would cause everyone who entered our church and sat on me to feel the power of conviction."

Thus I would console the pastor. Since I have called your attention to a few of these things, maybe some of you will begin to think for yourselves and you will show the pastor you are with him and are willing to carry your part of the burdens.

Pray for your pastor. Have the utmost confidence in him. Support him loyally. Guard his influence in your community, and do not be afraid you will puff him with pride by telling people about his virtues.

Now I must conclude my little sermon. These are just the sentiments of an old ugly worn church bench spoken to you. Here is the hope that my words will be read in many churches.



so ugly and worn. They are very shaky now, you know, and the people complain they are not comfortable enough. Why, some of the ladies tear their hose on them, and others say they don't look good."

And there I sat, the church bench, and all these things were being said about me. I thought of those good spiritual times when I nearly broke in two, and I wished that I had, for I would have at least ended well. But now it looks like I am to be replaced with a brand new fancy Church Pew. Well, if I must go, I must, but I sure hope they have one more good old fashioned revival meeting so that I can depart in peace. I want to feel the sweet sensation of saints shouting on me. I want them to see that I can again serve as I used to, and that it is not

Time would fail me to tell of the many, many faults they find with my pastor, his wife and their children. I will settle myself to tell some of the things about my pastor that the folks don't know. He is frequently in the church alone. When he is, he is either praying, singing, or, perhaps, meditating. Sometimes he sits down on me and maybe it's the first time I've been sat on for a whole month. Occasionally he is just joyful and jubilant, and seems to take hold of the very hand of God. At other times he is very bold, presenting his problems to God in positive terms, and then leaving, sure that God had heard and granted his petitions. Then I have seen him come in when he carried serious burdens. Sometimes his burdens were the troubles

S. O. S. From A Christian Worker

The following communication was received by Mrs. Charles H. Giessen, who will be remembered by many as Thelma Fish, who served as a missionary and taught in Hiroshima Girls' School in Japan. Miss McMillan and Mrs. Giessen were fellow students at Scarritt College for Christian Workers and served together in Japan before the war. Miss McMillan recently returned to Hiroshima to resume her work.

Jan. 13, 1947

Dear Friends,

I am writing from one of the few heated buildings in Tokyo, the National City Bank, where

I've come to exchange a traveler's check before going by army train to Hiroshima tonight. Our missionary household here had our weekly bath, Japanese style, last night. The blessing of its warmth was in contrast to the ruins, the hunger, the cold, the lack of medicine all around us.

I could tell you stories that would open your hearts in sympathy, your hands in helpfulness. Starving babies, cold but uncomplaining school children, young college graduates of fine families working as servants in Army homes in order to have roofs over

their heads in this city devastated by incendiary raids. Thermo (canned heat) would be a most acceptable gift, as would dried milk, medicines, needles, thumb tacks, vitamins, etc.—as well as clothing, if you wish to show your good will through me. I cannot receive too much to pass on where it will be needed and appreciated. Thank you in advance!

Ministers and other Christian workers' salaries here are frightfully low. The Boards at home are sending some relief to them; but the difficulty of transportation from Tokyo has prevented

those in outlying places like Hiroshima from getting their share. We shall share, we missionaries, what we have; but we are entirely dependent upon you at home to keep our wells from going dry! Weekly packages will be appreciated more than you know.

God bless you and keep you aile. I feel Him very near in this land too. Love—Mary McMillan, Hiroshima Girls' School, Hiroshima, Japan.

Mrs. Giessen writes: "Those interested in sending packages will remember that pack-

(Continued on Page 16)



THE CHILDREN'S PAGE

ANNIE WINBURN, Editor



IN STORYLAND

GRANDMOTHER'S CLOCK

By Aunt Peggy

"What does the clock say, Aunt Martha?" asked Bobby as the big old clock on the mantle struck twelve solemn times.

"Tick-tock, twelve o'clock,
Tick-tock, twelve o'clock,

"Time for dinner, time for dinner,"
chanted Aunt Martha, taking his
hand to lead him to the dining
room.

But Bobby was more interested
in the big clock than he was in
eating. "What else does the clock
say?"

"Well," said his aunt, "after a
while the clock will say:

"Tick-tock, six o'clock,

"Tick-tock, six o'clock,

"Time for supper, time for supper."

Then when night comes it will
say,

"Tick-tock, eight o'clock,

"Tick-tock, eight o'clock,

"Time for bed, time for bed."

"No, no, Aunt Martha," frowned
Bobby, "don't let the clock say go to
bed."

Just then Bobby's sister Mar-
garet ran in from her swing in the
yard. Margaret was six and was
counting the days until she could
enter school.

"Does the clock say how long it
will be before school starts?" asked
Margaret.

Aunt Martha was about to an-
swer when Bobby decided that he
was hungry after all, and, pulling
her along with him, he left the
room, leaving Margaret all alone
looking up at the old clock.

Now the clock loved little chil-
dren. It had been ticking away on
the mantel for many long years. It
had told the time for Margaret's
mother, and to her grandmother,
and even to her great-grandmother.
As it looked down upon Margaret's
little upturned face, it whispered,
"Listen closely; I'll tell you a se-
cret."

Margaret stood very still, scarcely
breathing in her excitement. And
presently a smile crept across the
round face of the clock. "When
your grandmother was your age,"
whispered the clock, "she used to
ask me to make time go faster so
she could start to school. And
sometimes, when her father wasn't
looking, I'd move my hands real
fast and do all I could to make
time pass quickly. Oh, those were
jolly days," laughed the clock. "I
was young myself then."

"It's been a long time since
Grandmother was my size," said
Margaret. "Don't you ever get
tired?"

"Yes," sighed the clock, "Some-
times my hands get so tired of going
round and round that they want
to stop. But I won't let them,
though I have let them go slower
a few times, and once I let them
rest for a whole night."

The clock hesitated as if lost in
thought. Then it chuckled. "That
was the night your mother was
born. You see, I had bade time go
so fast for your grandmother that
she had finished school and had
married. My, how excited I was.
I like children and was so glad a

little baby was coming to live with
us that I just forgot to make my
hands keep moving."

"Did you used to talk to my
mother?" asked Margaret.

"I should say I did," laughed the
clock. "And you know she was as
eager as you are for me to make
time go faster." A deep sigh shook
the old clock as it thought of the
days long gone. "I sometimes wish
I had made time go more slowly.
It was such fun having your mother
to talk to and to watch her as she
grew big. I wanted to keep her a
little girl, but I had to keep on
ticking off the hours and days and
years; for you know every good
clock keeps on telling the right time
even when it wants to stop and
hold things just as they are. And
I have been a good clock for a long,
long time."

"I think you are a nice clock,"
said Margaret, "but I'm glad you
did not keep my mother a little
girl."

"So am I," smiled the clock, "be-
cause I have you and Bobby to
watch over now—only you live so
far away and don't come to see me
nearly so often as I'd like. And
this house is mighty lonesome when
no children are around."

Margaret thought a long time.
She liked to come to see her grand-
parents and her Aunt Martha, but
she also liked to stay at home with
her Daddy. "I'll tell you," she
brightened, "you might make time
go slow when I'm here, and then
when I go home, you can make it
go fast so I'll hurry back to you."

The smile on the face of the old
clock broadened. "You are a wise
little girl, Margaret, and I'd like to
do just as you say. But a good clock
always keeps the correct time, and
I've been a good clock so long that
I can't start being contrary now."

"No," sighed Margaret, "I guess
you are too old to change now."

"Hump," grumbled the clock, "I'm
not so old as clocks go. I can still



APRIL DAYS

*When first warm days with showers come
Next skies are bright and clear,
And flowers bloom most everywhere
Then April days are here.*

*We thank our Father for these gifts
That come with Spring's first days,
And may we share the joys we have
In loving, thoughtful ways.—A. E. W.*

JUST FOR FUN

A house agent had a farm on his
books which was supposed to be
haunted, and to prove the rumor
wrong, he decided to engage a man
to stay there for one night.

The following day he was up
early and went around to see how
the man had fared. But the man
was not to be found. On the lawn
he discovered the remains of a win-
dow, sash and shutters completely
wrecked—but there was no sign of
the watchman.

Four days later the house agent
came across him tramping along a
country lane three miles away.

"Hello, George!" he cried. "Where
have you been all this time?"

The man wiped the perspiration
from his brow. "Boss," he replied,
"I've been coming back."

The rookie approached the top
sarg. "Can I have a three-day pass,
please? It's my silver wedding
anniversary, and my wife's in town,
and we'd like to celebrate."

"Fer Pete's sake," growled the
top, "are we going to have to cater
to you like that every 25 years?"

Salesman: "Something in golf
apparel, madam?"

Lady: "I would like to see some
handicaps. Large size, please. My
husband said that if he'd had a
big enough handicap yesterday, he'd
have won the match."

It was after midnight when the
department store manager's phone

make time go fast enough for some
people. And I might remind you
right now that it's time for dinner."

"I don't need a clock to tell me
that," said Margaret, as she skipped
away. "I can hear my mother call-
ing, and besides, I'm hungry."—
North Carolina Christian Advocate.

IN THE WORLD OF BOYS AND GIRLS

A STRAY KITTEN

*I do not need a kitten—
Already I have two;
Yet here you stand at my back
door—
So what am I to do?*

*Here is some milk, poor kitty;
Here is a nice box, too.
I wonder—will you go or stay?
I'll leave that up to you!*

—Exchange

A LITTLE KINDNESS

I have learned that very often an
animal considered vicious or dan-
gerous is merely frightened, and
that a little kindness on the part
of humans is the needed cure. I
wish that everyone might remember
this observation.

A good illustration of it came to
my attention recently. Arriving at
the office one morning I found the
janitor trying to remove a hapless
cat that had somehow strayed into
the building. This he was doing
by reaching through an adjoining
window with a broom and yelling
and hitting at the fear-crazed ani-
mal which had escaped to the ledge
outside an open window. The cat
was meowing piteously as it con-
templated the choice of a two-story
leap to the pavement below, or
escape through the hall past the
seemingly unfriendly people watch-
ing it.

Telling the janitor to stop, I ap-
proached the cat slowly, speaking in
a low, calm voice. The janitor
warned, "I wouldn't get too close
to him, Miss. He's mean! He'll
sure jump on you!"

The cat did look wild, but as I
talked to it I could see the fear
subsiding in its eyes. Reaching out,
and still speaking gently, I touched
its head. Then I began to stroke,
and the stiffened body relaxed; in a
moment the "mean" cat began to
rub against my hand and purr! A
few minutes later it was easily car-
ried from the building to safety.—
Jessie Franklin in Our Dumb Ani-
mals.

rang. "This is Mrs. James Smith,"
said the voice, "one of your custo-
mers. I want to tell you about the
hat I bought at your store the
other day. It's lovely. I like it
better than any hat I ever had."

The sleepy, tired manager was a
little exasperated. "That's fine,"
he said, "but why did you call me
up just now to tell me?"

"Because," said Mrs. Smith sweet-
ly, "your truck just delivered it."

"Mother: "Robert, you're a naugh-
ty boy. You can just go to bed
without your supper."

Bobby: "Well Mother, what about
that medicine I've got to take after
meals?"

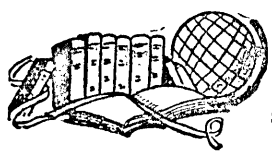
"Make your story short," said the
busy grocer to the traveling sales-
man.

"How can I," replied the latter.
"I'm selling cereals."

Or Figs Of Thistles"

By HUBERT E. PEARCE, Pastor of Pocahontas

(The following address was given by Rev. Hubert E. Pearce, on January 16 on the Paragould District Methodist Hour over station KDRS, Paragould.)



IN the seventh chapter of Matthew Jesus was speaking of false teachers when he said, "By their fruits ye shall know them. Do men gather grapes of thorns, or figs of thistles? Even so every good tree bringeth forth good fruits, but the corrupt tree bringeth forth evil fruit." So far as the end result is concerned, this same standard could be applied to inadequate or inefficient teachers or schools.

One of the most fascinating stories in American history is the colonial life of the 18th century. A man by the name of William Tennent moved from Scotland and settled on the banks of the Neshaminy creek in Pennsylvania at a time when there were no schools of any type in the Middle Colonies. He had four sons and was not willing that they should grow to manhood without the opportunities of an education even in that new and rugged land. So he built a one-room log house in his yard and set up a school—a school for four boys. It was not limited to these four for long! Soon others from the country around were wanting to attend. Of course, at that time it was not considered worthwhile to educate a girl.

This school became famous in American history. Its one teacher taught everything from elementary work to a complete college curriculum—including Latin, Greek, Hebrew, Logic, Theology, Biology, Philosophy, Astronomy, and Navigation. So different was it that the educators of New England in derision called it the Log College. However, the boys in competitive

examinations excelled the students of these older schools.

Little though it was, the Log College was responsible for the greatest religious revival in the Western World—known to history as the Great Awakening. It was the American counterpart of the Wesleyan revival in England.

Many of these boys, as they become men and went out on their own, built and taught similar schools wherever they lived. At one time one of these second generation schools had a class of boys every one of whom became great in Colonial life. It included two colonial governors and two members of the Constitutional Convention.

This was the beginning of education in the Middle Colonies and the beginning of the popular free educational system of America.

As we review its history we find that this lone teacher in the wilderness taught so much more than what we term a simple education. He taught all the intangible things that are essential to make a people great. Even with all his responsibility, he taught a love of God and a respect for others. He knew every boy personally,—his background, his weaknesses, his needs.

We are often prone to think that education of the mind alone will make a great nation. Many are the times that I have heard men say, "If you teach a man to know the right, he will do right. Education is the answer to the ills of the world." But we have seen too many illustrations that deny the wisdom of this idea!

If it were true, Germany certainly would have had that answer. When I was in school, if you wanted the finest in education you had to finish in Germany. I was told that to get a Ph. D. degree in Religious Education I would have to have German. Yet, except in a few of our own churches, Germany had not the slight-

est idea of what religious education was. Yet where did Germany's educational system lead its people?

Japan had one of the highest literary percentages in the world. But what of her concept of Right? Where is she today?

Education must do something more than the mere training of the mind! We must go back to that little school on the banks of the Neshaminy Creek to learn what education of the spirit can really do.

In America today we are in the midst of re-thinking our whole educational system. We are in need of a new philosophy of education; and in that philosophy of education we must realize that the small colleges scattered across the breadth of this land of ours will bring us in a personal way this spirit that cannot be gotten from the great universities.

Everywhere in all walks of life people are realizing this. Everywhere the rising support of schools like Hendrix indicates a keen realization that if they should be lost, much that is essential in American life would be gone beyond recall.

We are in the midst of a million dollar campaign for Hendrix and as I look at the things that are planned, I am almost embarrassed that we have waited so long. I have long felt that every church that is served by a minister who graduated from Hendrix is poorer because it did not have even a chapel to aid in the building of his spiritual sensitivity. Even as much as we are thinking of the service of others the greatest contribution of the things that are planned will be to ourselves—to the Methodist Church and their members.

As the weeks move into 1947 the people of our state will realize more and more how high a privilege they have in being a part of so great a cause.

THE ADEQUATE GOSPEL

(Continued from Page 2)

because of the darkness. It is well to remember that the gospel message does not close with the picture of a dead Christ and a defeated church; the people of God are not to be left, like a lost battalion surrounded by the enemy, to send up signals of despair. Instead, the final scene depicts a living Lord seated upon the throne of power with a multitude no man can number standing around this throne, waving palms of victory and singing anthems of praise. The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign for ever and ever.

According to legend, when Lucifer was cast out of heaven he was asked, "Now that you are no longer in heaven, what do you miss most?" His reply was, "In heaven, every morning was ushered in by the sound of trumpets. Now that I am no longer there, I miss more than anything else the sound of the trumpets in the morning." Christians have sometimes slandered the Christian faith by acting as if they were only romantic crusaders fighting against hopeless odds rather than the messengers of God heralding the new day. Those who believe in a living God who has spoken to men through Jesus Christ have a triumphant declaration to proclaim. It is the

deliberate purpose of God to redeem all men from sin and to build a new world. The Christian's faith is in the living God and in a God-given destiny. Christian hope is not a mirage; it is an anchor that holds fast. Fears beset those who forget that God lives, that Christ is alive forevermore, that sin is a broken power, that love is upon the throne, and that the world is finally to be redeemed. Shortsighted plans, low aims, unworthy ideals, and tragic failures all fall away and liberation follows the realization that God identifies himself with human life, as the gospel declares. The final victory is not even with death, but with those who are joined to his eternal purpose in Christ.

Christ's gospel ever sees the worst and believes the best. It looks at the maelstrom of the world's life and then gazing beyond and above, sees the golden spires of the city of God coming down out of heaven. It transforms duty into delight. It refuses to look at doom, for it sees deliverance. It maps out a road that comes at last to the Eternal City. It sings a song at midnight, not because it is midnight, but because morning is coming.

Third, and last, the adequacy of the gospel is demonstrated by its power to change the attitude of man toward his brother man. Jesus came to Palestine, but that was only the door

through which he walked to become the Savior of all men. There are no favored nations, and these are no superior races. All are the children of the Heavenly Father; men and women everywhere are brothers and sisters in the great family of God. To come close to the spirit of Christ is to drop from one's vocabulary the word barbarian and to substitute the word brother; it is to make the Sermon on the Mount one's philosophy of life instead of the struggle and competition of modern life. To come under the sway of his redeeming love is to hold that it is better to be the servant of a hundred persons than to have a hundred servants. It is to substitute comradeship for competition and to see all men as brothers in Christ. The experience called conversion is an intellectual awakening as well as a spiritual revival. It puts a man in the full sweep of the world's life with a truth to share with his fellow man everywhere—a truth that transcends and illumines every other truth. This is no time to discard faith. Rather is it the opportune time to start an offensive that will send the church to the ends of the earth and put the heaven of the gospel with its message of love and sacrifice to work in the life of the world. As Christians we must resolve to follow Christ where the battle is fiercest believing that He alone is big enough, brave enough, and divine enough to lead the world to God.

CHRISTIAN FAMILY MOVEMENT CONFERENCE

Nashville, Tennessee, March 31—Sponsored by the Board of Evangelism of The Methodist Church, The Christian Family Movement of The Methodist Church will hold a Conference July 31-August 8 at Clearlake, Iowa, in the interest of the Christianization of the home. Approximately 150 ministers, laymen and laywomen including one from each of the 103 Annual Conference divisions of The Methodist Church are expected to attend. This Conference is to be the initial action of the Christian Family Movement authorized by the Board of Evangelism in its annual meeting in April 1946, under the chairmanship of the Rev. Dr. Hazen G. Werner,

Drew University.

Facing the problem of making the home Christian, delegates will study contemporary conditions of family life; determine what constitutes a Christian family; how a Christian family can be achieved; and what techniques and materials are necessary for its continuance. They will consider the matter of ways and means of projecting this movement into the Annual Conference, the district and the local church of the Methodist denomination on a nation-wide scale.

Nationally known leaders who are to bring the keynote messages for each day include Mrs. Evelyn Duvall, Chicago, Executive Secretary of the National Conference on Family Relations; Dr. William W. Whitehouse, President of Albion

College, Albion, Michigan; Mrs. Grace Sloan Overton, New York, noted speaker on the subject of family life and Dr. L. Foster Wood, New York, Chairman of the Commission on Family Life under the Federal Council of Churches.

The topics for the five opening days are as follows: Present-day breakdown of family life; Making the home Christian; Making the marriage tie sacred; Adequate relations of parents and children and the Growth and Practice of the Spiritual life in the Home.

The gathering, according to leaders, is to be a study and action Conference.

The daily program will begin with a paper presented by an authority on the particular aspect of family life under consideration. On

(Continued on Page 9)

Financial Report Of Hendrix Campaign

LITTLE ROCK CONFERENCE

Arkadelphia District			
District Quota, \$35,000.00			
Charge	Cash	Pledges	Total
Arkadelphia Sta.	1,485.00	125.00	1,600.00
Arkadelphia Ct.	100.00		100.00
Benton Sta.	5,200.00	3,100.00	8,300.00
Benton Ct.	50.00		50.00
Carthage-Tulip	100.00		100.00
Couchwood	79.00	71.00	150.00
Dalark Ct.	250.00	250.00	500.00
Friendship Ct.	184.00	16.00	200.00
Holly Springs Ct.	56.00	94.00	150.00
Hot Springs Churches:			
First Church	520.00	9,480.00	10,000.00
Grand Ave.	600.00	900.00	1,500.00
Oaklawn	400.00	20.00	420.00
Pullman Heights	800.00	700.00	1,500.00
Keith Memorial	125.00	125.00	250.00
Leola Ct.	80.00	20.00	100.00
Malvern Station	3,333.00	1,662.00	5,000.00
Sparkman-Sardis	1,222.00	478.00	1,700.00
Traskwood	300.00		300.00
TOTALS	\$14,984.00	\$17,136.00	\$32,120.00

R. B. Moore, District Superintendent

Camden District

District Quota \$82,000.00			
Charge	Cash	Pledges	Total
Bearden	\$ 365.00	\$ 85.00	\$ 450.00
Camden, Fairview	1,779.00	221.00	2,000.00
Camden, First Church	14,675.00	425.00	15,100.00
Chidester	835.00	279.00	1,114.00
El Dorado, Centennial	171.00	199.00	370.00
El Dorado, First Church	20,000.00	2,494.00	22,494.00
El Dorado, Vantrease	731.00	489.00	1,220.00
Emerson Circuit	42.00	30.00	72.00
Fordyce	1,450.00	985.00	2,435.00
Hampson-Harrell	491.00	263.00	754.00
Harmony-Buena Vista	750.00		750.00
Huttig	550.00		550.00
Junction City Circuit	760.00	741.00	1,501.00
Kingsland	40.00		40.00
Louann	725.00	50.00	775.00
Magnolia, First Church	9,892.00	618.00	10,510.00
Magnolia, Jackson Street	1,700.00	550.00	2,250.00
Marysville Circuit	266.00		266.00
Norphet	290.00	510.00	800.00
Parker's Chapel-Fredonia	801.00	355.00	1,156.00
Smackover	3,866.00	678.00	4,544.00
Stephens	2,611.00		2,611.00
Strong	223.00	232.00	455.00
Thornton Circuit	500.00		500.00
Village-Dumas	600.00	200.00	800.00
Waldo	2,525.00		2,525.00
TOTAL	\$66,638.00	\$9,404.00	\$76,042.00

Arthur Terry, District Superintendent

Little Rock District

District Quota \$110,000.00			
Charge	Cash	Pledges	Total
Austin Circuit	259.50	42.50	301.50
Bauxite-Sardis	740.00	311.50	1,051.50
Bryant Circuit	87.00	69.00	156.00
Carlisle	2,531.00		2,531.00
Carlisle Circuit	114.00		114.00
Des Arc-New Bethel	100.00		100.00
De Vails Bluff	100.78		100.78
Douglasville-			
Geyer Springs	103.11		103.11
England	2,547.50		2,547.50
Hazen	982.50	130.00	1,112.50
Keo-Tomblerlin	230.00		230.00
Little Rock Churches:			
Asbury	3,245.00	6,755.00	10,000.00
First Church	41,462.25	23,663.28	65,125.53
Forest Park	298.42	311.00	609.42
Henderson	428.00	637.00	1,065.00
Highland	1,026.00	1,474.00	2,500.00
Hunter	783.80	1,127.75	1,911.55
Oak Forest	60.00	200.00	260.00
Pulaski Heights	12,500.00	5,000.00	17,500.00
St. Marks	5.00		5.00
Scott Street	729.00	1,771.00	2,500.00
Twenty-Eighth Street	433.00	1,172.00	1,605.00
Winfield	3,914.55	4,449.00	8,363.55
Lonoke	1,404.00	631.00	2,035.00
Mabelvale	375.00	385.00	760.00
Primrose	553.72	446.28	1,000.00
Friends of Hendrix College,			
by A. G. Kahn	2,408.33	966.77	3,375.00
Other Gifts	1,000.00		1,000.00
TOTAL	\$78,421.46	\$49,532.08	\$127,952.25

Capitol View report will come after Easter offering.

E. C. Rule, District Superintendent.

Monticello District

District Quota, \$37,000.00			
Charge	Cash	Pledges	Total
Ark. City-Kelso	71.00	280.00	351.00
Crossett	2,500.00	2,625.00	5,125.00
Dermott	200.00	1,375.00	1,575.00
Drew Ct.	124.00	126.00	250.00
Dumas	810.00	2,835.00	3,645.00
Eudora	1,250.00		1,250.00
Ft. Hill Ct.	244.00	6.00	250.00
Good Hope-Banks	50.00	50.00	100.00
Hamburg-Snyder	1,938.00	662.00	2,600.00
Hermitage Ct.	225.00	25.00	250.00
Lake Village	1,054.00	446.00	1,500.00
McGehee	2,311.00	689.00	3,000.00
Monticello	3,385.00	300.00	3,685.00
New Edinburg Ct.	57.00	43.00	100.00
Portland-Parkdale-			
Montrose	2,000.00	2,125.00	4,125.00
Tillar-Winchester	730.00	372.00	1,102.00
Watson	78.00	47.00	125.00
Warren	1,900.00	3,100.00	5,000.00
Wilmar Ct.	222.00	28.00	250.00
Wilnot	1,230.00	270.00	1,500.00
TOTAL	\$20,349.00	\$15,434.00	\$35,783.00

All charges but two are out.

T. T. McNeal, District Superintendent

Pine Bluff District

District Quota, \$72,000.00			
Charge	Cash	Pledges	Total
Almyra	1,117.00	157.00	1,274.00
Altheimer-Wabbaseka	1,342.00	324.00	1,726.00
Bayou Meto Ct.	520.00	360.00	880.00
DeWitt	6,115.00	1,257.50	7,372.50
Gillett	1,532.50	497.50	2,030.00
Good Faith	75.00	227.50	302.50
Grady-Gould	752.00	850.00	1,602.00
Humphrey-Sunshine	426.00	314.00	740.00
Little Prairie Ct.	174.70	75.30	250.00

Charge	Cash	Pledges	Total
Pine Bluff Churches:			
Carr Memorial	829.55	770.45	1,600.00
First Church	17,600.00	4,972.00	22,572.00
Hawley Memorial	300.00	500.00	800.00
Lakeside	8,844.50	3,469.50	12,314.00
Pine Bluff Circuit	35.00	15.00	50.00
Rison	698.85	132.50	831.35
Roe Circuit	132.00	100.00	232.00
Rowell Circuit	74.25	25.75	100.00
Sheridan	726.00	474.00	1,200.00
Sheridan Circuit	18.50	31.50	50.00
Sherrill-Tucker	1,217.00	283.00	1,500.00
St. Charles Circuit	119.75	131.00	250.75
Star City Ct.			
(including Star City)	500.00	1,000.00	1,500.00
First, Stuttgart	2,884.00	2,916.00	5,800.00
Grand Ave., Stuttgart	6,000.00	1,500.00	7,500.00
Swan Lake	50.00	60.00	110.00
Whitehall-Redfield	22.50	77.50	100.00
TOTALS	\$52,106.10	\$20,551.00	\$72,657.10

Fred R. Harrison, District Superintendent

Prescott District

District Quota, \$27,000.00			
Charge	Cash	Pledges	Total
Amity Ct.	293.00		293.00
Bingen Ct.	145.50	10.00	155.50
Blevins Ct.	2,500.00		2,500.00
Dierks Ct.	218.00	285.00	503.00
Delight Ct.	700.00		700.00
Emmett Ct.	1,152.00	73.00	1,225.00
Forester Ct.	97.15	105.00	202.15
Glenwood Ct.	261.50	40.00	301.50
Gunrdon	1,074.00	100.00	1,174.00
Ilope	15,032.50	1,347.50	16,380.00
Langley Mission	5.00		5.00
Mineral Springs Ct.	225.00	78.00	303.00
Murfreesboro Ct.	1,000.00		1,000.00
Mt. Ida	375.00		375.00
Nashville	1,128.35	285.00	1,413.35
Okolona Ct.	63.00	40.00	103.00
Prescott	1,715.00	524.00	2,239.00
Prescott Ct.	30.00	25.00	55.00
Springhill Ct.	100.00	50.00	150.00
Washington Ct.	390.00		390.00
TOTALS	\$26,505.00	\$2,962.50	\$29,467.50

Van R. Harrell, District Superintendent

Texarkana District

District Quota, \$37,000.00			
Charge	Cash	Pledges	Total
Ashdown	939.00	886.00	1,825.00
Buckner Ct.	68.00		68.00
Cherry Hill Ct.	62.00		62.00
Columbia Ct.	237.00	63.00	300.00
DeQueen	1,407.50	592.50	2,000.00
Doddridge Ct.	157.00		157.00
Foreman	200.00	513.00	713.00
Fouke Ct.	45.00	42.00	87.00
Hatfield Ct.	301.00	30.00	331.00
Horatio Ct.	573.00	152.00	725.00
Lewisville-Bradley-			
Garland	2,126.50	300.00	2,426.50
Lockesburg Ct.	88.00	72.00	160.00
Richmond Ct.	8.00	25.00	33.00
Sardis-Shiloh	89.50		89.50
Shady Grove	75.00	50.00	125.00
Stamps	1,637.00	65.00	1,702.00
Taylor Ct.	112.50		112.50
Texarkana:			
College Hill	183.75	360.00	544.00
Fairview	975.50	242.00	1,217.50
First Church	11,616.82	575.00	12,191.82
Texarkana Ct.	205.00	295.00	500.00
Wilton Ct.	245.00	111.00	356.00
Withrop Ct.		75.00	75.00
District Superintendent	350.00	150.00	500.00
Mena	941.50	150.00	1,091.50
TOTALS	\$22,643.57	\$4,748.75	\$27,392.32

A. J. Christie, District Superintendent

Hendrix College has received \$20,000 from the estate of Dr. B. H. Hawkins, a member of the Methodist Church at Mena, who died in 1946. President Matt L. Ellis has announced. By the terms of this bequest the money is to be used as a ministerial student loan fund of the college.

NORTH ARKANSAS CONFERENCE

Batesville District			
District Quota, \$35,000.00			
Charge	Cash	Pledges	Total
Batesville, Central Ave.	1,298.20	2,488.00	3,786.20
Batesville First Ch.	5,943.76	7,806.25	13,750.01
Bethesda-Cushman	209.00	291.00	500.00
Calico Rock-Norfolk	165.50	548.50	715.00
Cave City-Sidney	150.00		150.00
Cave City Ct.	35.50		35.50
Charlotte Ct.	42.00		42.00
Cotter-	165.00	644.00	809.00
Desha Ct.	31.25		31.25
Elmo-Oil Trough	84.00	16.00	100.00
Evening Shade Ct.	123.00	212.00	335.00
Gasville	2,000.00		2,000.00
Grance Ct.	60.00		60.00
Melbourne Ct.	375.00	125.00	500.00
Moorefield-Sulphur Rock	234.00	266.00	500.00
Mountain Home	811.54	690.00	1,501.54
Mountain View	337.50	162.50	500.00
Newark	700.00	5.00	705.00
Newport 1st Ch.	1,686.50	2,813.50	4,500.00
Newport, Umsted	500.00		500.00
Pleasant Plains Ct.	200.00		200.00
Salem	500.00		500.00
Swifton-Alicia	158.00	1,042.00	1,200.00
Tuckerman	2,000.00	2,000.00	4,000.00
Viola Ct.	103.00	100.00	203.00
Weldon-Tupelo	318.50	181.50	500.00
Yellville	346.50	193.00	539.50
Balance District Fund			1,396.00
Anonymous			250.00
TOTALS	\$16,569.75	\$19,784.25	\$36,354.00

S. B. Wilford, District Superintendent

Conway District

Conway District			
	District Quota,	\$80,000.00	
Atkins	725.00	463.50	1,200.00
Belleville-Hav.	164.00		164.00
Bethel-Cato		200.00	200.00
Conway First	39,260.82	12,618.18	51,879.00
Conway Ct.	132.00	78.00	200.00
Danville	760.50	607.50	1,368.00
Dardanelle First	1,100.00	900.00	2,000.00
Dardanelle Ct.	20.00		20.00
Dover-London	10.00		10.00

To The Methodists Of Arkansas

By CLAUDE M. REVES, Director of Campaign

IN this issue of the Methodist you will find a charge-by-charge report of the Campaign to raise \$1,000,000 for Hendrix College. It is a report which contains very significant figures. Almost a year ago, when I made my first appeal for the loyal and whole-hearted support of all our people, nobody thought that it was a little undertaking to start out to raise so much money for our college. Indeed, many thought that it was a thing too big to be done in Arkansas. But the results of the Campaign indicate how well we have succeeded. What we have done in the last ten months is, I think, the greatest financial achievement in the history of Arkansas Methodism.

This is not the time, nor is this the place, for a detailed study or a critical analysis of our achievement, and it is not for any such purpose that I am writing these lines. However, it is well for us to take to heart the profound significance of what has been done. For our church in Arkansas to raise \$1,000,000 for our school, in the way we have done it, has meanings that we dare not fail to see.

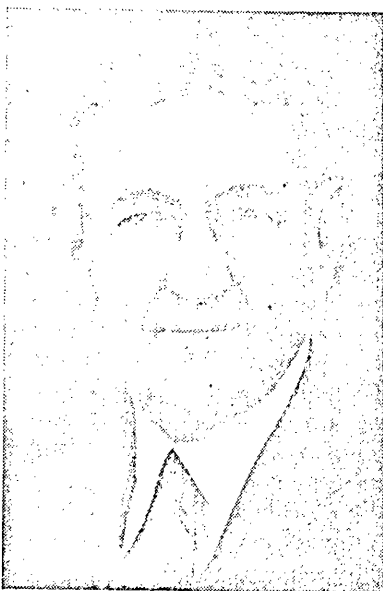
What I am writing for is to give thanks and praise to those who deserve credit for this great victory. And who are they? Who has made this achievement possible? Well, that's the most interesting and significant thing about it all. In sober truth and in all fairness, it must be said that this is a victory for which the Methodists in Arkansas, with the help of their friends across the nation, deserve the credit.

Of course there are several leaders and workers and organizations and agencies who deserve special mention for the part which they have had, and to begin to mention them is to run the risk of overlooking somebody. We have had in our bishop a leader without whom we never could have succeeded in so large a way. Bishop Paul E. Martin, through his deep and genuine interest in the church school and through his loyalty and devotion to the interests of his area and through his spirit of brotherliness and sympathetic cooperation, has been a tower of strength.

The president of Hendrix College, Dr. Matt L. Ellis, has played a big part. Working untiringly, speaking in the interest of the Campaign and meeting the people everywhere, he has deepened the confidence of us Methodists in our

school and has made us see a better Hendrix in the future. And along with the president of the college has stood the chairman of the Board of Trustees of Hendrix, Mr. Alton B. Raney, typifying by his own gifts and by the use of his time and talents the deep interest of the trustees.

The director of publicity, Mr. Paul Page Faris, has done outstanding work in keeping the Campaign before our people. And the Arkansas Methodist, under the leadership of Dr. E. T. Wayland, has done all that a church paper could possibly do for a great cause. Nothing has meant more to the success of the drive than has the contribution of the Arkansas Methodist.



DR. C. M. REVES

The two Annual Conferences, through their Boards of Education and other agencies and organizations, have given the fullest support from the very beginning and have helped in every day to carry out the plans which have been made.

The Planning Committee and the Executive Committee, made up of pastors and laymen, have done hours of faithful work for which they could not be compensated by dollars and cents. And all over Arkansas there have been outstand-

ing laymen whose services in local situations and in district-wide activities have been monumental. It would be foolish and unfair to attempt to mention them, one by one, for their name is legion. And beyond the bounds of Arkansas we have had our friends whose leadership has been a valuable asset.

And we are not forgetting in all that we say that the General Education Board of New York has been a great inspiration in what we have done. Their confidence in us and their challenge to use have been an invaluable asset. Only by the help of this great Board have we raised \$1,000,000 for Hendrix.

But the truth is that our Campaign has been a success through the leadership of our district superintendents and our faithful pastors and through the loyalty and devotion of our Methodist people. Too much credit cannot be given to the fifteen district superintendents. To their leadership Arkansas Methodism and Hendrix College will always be debtor. And along by these superintendents have stood the pastors, determined that the task must be done and working in a spirit of faith and love which made victory certain.

Be it said, however, that district superintendents and pastors and all other leaders combined could never have succeeded by themselves. Our people have been willing to follow our leadership in the Campaign, and so pastors and their people together have done the work which brought success. Truly can we Methodists in Arkansas say, "It is our victory; we have won the battle." Never in the history of our church has there been a finer spirit of cooperation. THE METHODISTS IN ARKANSAS HAVE RAISED \$1,000,000 FOR THEIR SCHOOL.

As your leader in the Campaign I do not have words with which to speak the gratitude I feel for the work which has been done. I am proud of the Methodists in the North Arkansas and the Little Rock Conferences, and I shall always count it one of the high privileges of my life to have been associated with you in this great achievement of raising \$1,000,000 for Hendrix College. Accept my thanks for all that you have done for the school—yours and mine. And let us pledge ourselves now to a loyalty and devotion to Hendrix which will make this institution in the days ahead a school worthy to be called a Christian college.

FINANCIAL REPORT OF HENDRIX

(Continued from Page 8)

Charge	Cash	Pledges	Total
Blytheville, First	6,750.00	4,750.00	11,500.00
Blytheville, Lake St.	482.00	418.00	900.00
Bono-Trinity	300.00		300.00
Brookland Circuit	229.00	71.00	300.00
Dell	1,107.00		1,107.00
Levy	218.00	531.00	749.00
Dyess-Whitton	206.70		206.70
Garden Point-Riverside	185.00		185.00
Gosnell-Half Moon-Lonoke	284.10		284.10
Harrisburg	930.00	70.00	1,000.00
Joiner	595.00	5.00	600.00
Jonesboro:			
First Church	17,506.20	11,493.80	29,000.00
Huntington Ave.	1,817.50	182.50	2,000.00
Fisher Street	413.41	86.59	500.00
Keiser-Victoria	325.00		325.00
Lake City	235.00	65.00	300.00
Leachville	309.00	291.00	600.00
Lepanto	2,000.00		2,000.00
Lorado Ct.	85.00	65.00	150.00
Luxora	373.00	27.00	400.00
Manila	1,500.00	500.00	2,000.00
Marked Tree	4,000.00		4,000.00
Mt. Carmel-Forrest Home	81.50	40.00	121.50
Monette	126.00	474.00	600.00
McCormick	25.00	55.00	80.00
Nettleton-Bay	525.00		525.00
Osceola	4,910.70	1,089.30	6,000.00
St. John's Circuit	210.00		210.00
Truman	1,637.10	362.90	2,000.00
Tyronza	1,000.00		1,000.00
Turrell-Gilmore	323.00		323.00
Weona Ct.	332.00		332.00
Weiner-Hickory Ridge	461.60	258.40	720.00
Wilson	150.00	1,850.00	2,000.00
Yarbro-Promised Land	500.00		500.00
TOTALS	\$50,249.81	\$22,154.49	\$72,404.00
Feb. Specials	457.00		457.00
Youth Memorial	1,400.00		1,400.00
	\$52,106.81		
J. Albert Gatlin, District Superintendent			
Paragould District			
District Quota, \$30,000.00			
Beech Grove-Camp Ground			425.00
Biggers-Reyno			300.00
Corning			2,400.00
Gainsville Circuit			350.00
Greenway Circuit			300.00
Hardy			550.00

Charge	Cash	Pledges	Total
Hoxie			700.00
Imboden			1,000.00
Knobel Circuit			335.00
Leonard Circuit			900.00
Stanford-Warren's Chapel			750.00
Mammoth Spring			400.00
Marmaduke			675.00
Marmaduke Circuit			300.00
Maynard Circuit			300.00
Morning Star Circuit			600.00
Paragould First Church			7,750.00
Paragould, Griffin Memorial			1,200.00
Paragould Circuit			648.00
Piggott			1,800.00
Pocahontas			3,000.00
Ravenden Springs-Ravenden			300.00
Rector First Church			2,174.00
Rector, Fourth Street			738.00
Rector Circuit			425.00
Smithville Circuit			300.00
St. Francis Circuit			300.00
Strangers Home-Clover Bend (Unfinished)			60.00
Walnut Ridge			2,574.00
Walnut Ridge Circuit			425.00
Credit from Dist. Supt. Fund			1,500.00
Special Gift			125.00
TOTALS			\$33,504.00
R. E. Connell, District Superintendent			
Searcy District			
District Quota, \$35,000.00			
Antioch	233.00	67.00	300.00
Augusta	2,500.00		2,500.00
Bald Knob-Bradford	293.00	244.00	537.00
Beebe	2,000.00		2,000.00
Cabot	790.00	1,210.00	2,000.00
Clinton	1,010.00		1,010.00
DeView	60.00	40.00	100.00
Griffithville	250.00	171.00	421.00
Harrison	3,600.00	2,873.00	6,473.00
Heber Springs 1st.	2,034.00		2,034.00
Heber Springs Cent.	300.00		300.00
Hunter	280.00	191.00	471.00
Jacksonville	300.00		300.00
Judsonia	424.00	341.00	765.00
Kensett	763.00	240.00	1,003.00
Leslie	400.00		400.00
Marshall	300.00		300.00
McCrory	2,005.00		2,005.00
McRae	80.00	220.00	300.00
Newton County		200.00	200.00
Pangburn	210.00		210.00
Quitman	751.00		751.00
Rose Bud	210.00		210.00
Searcy	2,513.00	4,046.00	6,559.00

\$2,116,983 IN CHURCH EXTENSION

During the past six months, the Board of Missions and Church Extension of the Methodist Church has granted a total of \$2,116,983 for the erection of new churches, parsonages, and parish halls, and for the remodeling of old ones, it is announced by Dr. Earl R. Brown, executive secretary of the Board's Division of Home Missions.

Of this total, \$814,210 were in outright donations to projects in almost every state in the union, while \$1,302,773 were made in loans to the churches.

CHRISTIAN FAMILY MOVEMENT CONFERENCE

(Continued from Page 7)

alternate days in the afternoon arrangements will be made for group field work. Each evening the developments of the day will be summarized by Dr. Werner. The last three days will be devoted to the adoption of aims and the setting up of procedure for carrying on the work of the movement.

Charge	Cash	Pledges	Total
Valley Springs	25.00		25.00
Van Buren Co. No. 1	45.00		45.00
Van Buren Co. No. 2	105.00		105.00
Welcome Home	25.00	75.00	100.00
Dist. Supt. Fund		700.00	700.00
TOTALS	\$21,506.00	\$10,618.00	\$32,124.00
H. H. Griffin, District Superintendent			
GRAND TOTAL, CASH AND PLEDGES			
NORTH ARKANSAS AND LITTLE			
ROCK CONFERENCES			
			\$836,992.60

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

CHRISTIAN EDUCATION

Contributing Editors:
Ira A. Brumley
Pryor Reed Cruce

LITTLE ROCK CONFERENCE NOTES

By Roy E. Fawcett
Church School Day

The date for the observance of Church School Day in the Little Rock Conference is Sunday, April 20, or as near thereto as practical.

"Stewards of Light" is the theme of the service for this year. As the name indicates, it is in keeping with the current emphasis of the Crusade for Christ. The arrangement of the service is simple, with practically no stage setting required. The program is so worked out that the service may be made helpful in either the small or the large church. Copies of the program may be had without charge from the office of your Conference Board.

Send offerings to J. S. M. Cannon, 326 Exchange Bldg., Little Rock.

Mt. Sequoyah Leadership School

The date for the leadership school at Mt. Sequoyah is July 14-25. Material will soon be available, listing the courses and giving such other information as prospective attendants may desire. The quotas for the cooperating conferences are three times the number of districts in any given annual conference. It is suggested that registrations be made through the office of the executive secretary, who is asked to report to the dean the prospective attendance about June 1.

The following instructors and courses indicate the attractive offering:

Miss Marion Armstrong—"Creative Teaching and Missionary Activities for Children".

Dr. Robert W. Goodloe—"The Church and the World" (and chapel leader).

Mrs. W. B. Ferguson—"Exploring Literature with Children".

Dr. E. D. Staples—"The Home and Church Working Together" and "Youth's Place in the World Today" (youth only).

Mrs. E. D. Lewis—"Helping with Church School Lesson Materials".

Rev. C. R. Matthews—"The Church Program of Recreation".

Rev. M. Leo Rippey—"Conference and District Adult Work" (First week).

Bishop Paul E. Martin—"Conference and District Program of Christian Education" (First week). This course is planned especially for district superintendents.

Miss Elizabeth Brown—"Conference and District Work with Young People".

The leader for counseling youth and the Intermediate laboratory course are being secured.

The laboratory school for children will be under the direction of Mrs. C. W. Kent, assisted by Mrs. F. B. Outman, Miss Inez Brantner, Mrs. M. G. Joyce, and Mrs. R. O. Sory.

For the first week, Rev. K. W. Copeland will be the leader of vespers; for the second week, Rev. Wm. E. Trice.

Young People's Leadership Conference

The young people's Jurisdictional Conference at Mt. Sequoyah will be August 5-15. As in the past, attendance will be limited to conference, district and sub-district officers. A quota of 17 has been allotted to the Little Rock Conference.

The Conference Director of Youth Work, Rev. C. Ray Hozendorf, Prescott, Arkansas, is the registrar.

Little Rock Conference Church School Enrollment

Monticello District

In the Monticello District 32 church schools have reported a gain of 961 in enrollment, and 22 schools a loss of 728 since the beginning of the Crusade for Christ, a gain of 232 for the three age groups, exclusive of the Home Department.

Reports indicate a gain of two in the number of schools and also a gain of 141 in average attendance.

The schools reporting a gain in enrollment are: Arkansas City, Crossett, Waller's Chapel, Dermott, Halley, Prairie Chapel, Dumas, Eudora, Fountain Hill, Pine Hill, Zion, Hamburg, Hermitage, Ingalls, Lake Village, McGehee, Montrose, Good Hope, Hebron, Center Ridge, Wheeler Springs, Portland, Parkdale, Tillar, Winchester, Warren, Wilmar, Andrew's Chapel, Mt. Pleasant, Wilmot, and Miller's Chapel.

The goal for the district is an enrollment of 7483 by Dec. 31, 1948.

Pine Bluff District

In the Pine Bluff District 29 church schools have reported a gain of 973 while 24 schools have reported a loss of 510 since the beginning of the Crusade. The reported enrollment in 1944 was 6358 and in 1946 it was 6413.

The schools reporting a gain are: Almyra, Wabbaseka, Lodge's Corner, Brewer's, DeWitt, Gillett, Grady, Gould, DeLuce, Prairie Union, Carr Memorial, Pine Bluff First Church, Hawley, Sulphur Springs, Redfield, Roe, Center, Mt. Olivet, Prosperity, Union, Scott's Chapel, Sherrill, Tucker, Crigler, Mt. Home, and Grand Avenue.

There have been 3 new schools and 4 have been discontinued. The last report indicates 50 schools as over against 5 at the beginning of the Crusade.

The average attendance has moved up from 2510 in 1944 to 3155 in 1946.

The goal for the District is 9385 by the close of the Crusade.

Prescott District

Reports from the Prescott District indicate that 37 church schools have gained 1117 in enrollment while 35 schools show a loss of 752 since the beginning of the Crusade. In 1944 the enrollment was 5190 and in 1946 it was 5568, with a net gain in average attendance of 579.

The schools reporting a gain in enrollment are: Point Cedar, Pisgah, Saline, Doyle, Blevins, Bethel, McCaskill, Center Point, Center, Dierks, Green's Chapel, Emmett, Boyd's Chapel, DeAnn, Holly Grove, Forester, Oden, Glenwood, Norman, Grant's Chapel, Hope, Murfreesboro, Mt. Ida, Nashville, Okolona, Center Grove, Trinity, Prescott, Moscow, New Salem, Waterloo, Spring Hill, Fairview, Oak Grove, Washington, Columbus, Fulton.

According to reports 11 schools have been discontinued and 7 new ones have been started; in 1944 there were 70 schools reported and in 1946 there were 64.

The goal for enrollment for the District is 7472 by the close of the Crusade period.

MISSIONARIES NEED PICTURES

By Miss Ary Shough, Prescott
District Rural Worker

Last year one of my courses at Scarritt College was "The Work of the Church With Children". In telling of their work among children in other countries the missionaries in the class stressed the great need for pictures to use in Religious Education. One of them said, "We just don't have any pictures to give." Another told how happy her children were when they did happen to have a picture to give.

Sunday School Classes! Vacation Church School Groups! Methodist Youth Fellowships! Yes, even women of the W. S. C. S., wouldn't you like to provide these, "our" missionaries, with pictures? Keep this in mind and see when and where this service activity will fit into your total program. Two suggestions are: in the Vacation Church School primary course, "We Go To Church", and in a study of India which some of you will be having yet. Select Biblical pictures and others you feel sure would be usable in the country to which you are sending them.

"But where will we find the pictures?" you ask. Left over Beginners' Cards and Primary Leaflets may be used. You probably have any number of Christmas Cards that could be used. If there is no writing on the back you can cut the inside out and leave it a folder. Construction paper for mounting these pictures would always be acceptable, too.

Mark Packages: "No Commercial Value".

The addresses which I have at present are:

Miss Rachel Peng, Methodist Mission School, Tzechung, Szechuan, West China.

Miss Piyari Phillips, Gadoli Girls' School, Pauri, Garhwal, U. P., India.

Miss Mildred V. Wright, Mecosa Bagh, Nagpur, C. P., India.

Miss Luella Koether, Methodist Mission School, Suining, Szechuan, West China.

Mrs. Murray T. Titus, c-o National Christian Council, Nelson Square, Nagpur, C. P., India.

Miss Helen M. Hogson, c-o Holding Institute, Laredo, Texas. (Her work is in Mexico.)

Another need too: Many children need milk. You and your children may send money to the "Mrs. Titus Milk Fund". (See Titus Above).

TIME TO INCREASE ENROLLMENT

The months just ahead are the best months to increase enrollment and attendance. As the winter passes and spring comes there are new interests and new life. The church should use this as a special time to plan an advance in the program of the church school. Christian teaching was never needed more than today. The large increase in church membership demands a greater educational program, if we are to develop the new people we have brought into our churches.—I. A. B.

NORTH ARKANSAS CONFERENCE NOTES

By Ira A. Brumley
Nursery Laboratory School
Newport

The Nursery Laboratory School to be held at Newport will begin on Monday afternoon, April 14. Persons planning to attend should arrive by one o'clock on Monday, April 14.

This program is open to Nursery workers who want to secure training in the teaching of three year old children in the program of the church school. It is open to church school teachers and mothers. Only a limited number can be provided for in the school. Thus it is necessary to register with Ira A. Brumley, Hendrix Station, Conway, Ark.

The program will begin on Monday and close on Friday.

Miss Mary Edna Lloyd, Editor of Children's Materials of the Methodist Church, Board of Education, is to be the leader for this program.

The cost will be that of entertainment, room and meals. There will also be the cost of a textbook. There is no registration fee for the school.

The name of Rev. Vernon E. Chalfant, North Little Rock, should have appeared in the list of persons given as leaders in the Vacation Church School clinics.

Church School Day Sunday in the North Arkansas Conference has been designated as Sunday, April 20. Have you requested additional copies of the program for your Church School?

If your school cannot have this service on April 20 it is hoped that the program will be given as soon after that date as possible. Be sure to use this program on "Stewardship".

A large number of churches have already received their Church School Day programs. Churches should be making plans for the observance of Church School Day if this day is to be of greatest value to the local church.

Copies of the Church School Day programs, "Stewardship of Light", Bowman, may be had from the Conference Board of Education, Hendrix Station, Conway.

The following Church School Day Offerings have already been received in the office: Crawfordville, \$7.00; Harrison, \$50.00; Batesville, First Church (part payment), \$50.00; First Church, Fort Smith, \$200.00.

Christian Family Week

There is to be a period in early May, May 4-11, to be known as National Family Week. We are to think of it as Christian Family Week. The religious leadership of America will be concerned that we use this annual emphasis to the greatest possible advantage.

We will be sending to our pastors some guidance materials to be used in making preparations to make this period the value it should be to our Christian homes and to help other homes become Christian. It is hoped that when these materials reach you as a pastor that you study them with great care and make adequate plans at once to make

(Continued on Page 16)

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

MRS. SUE M. WAYLAND, Editor

SECOND ANNUAL CONVENTION OF THE ARKANSAS COUNCIL OF CHURCH WOMEN

The Second Annual Convention of the Arkansas Council of Church Women will be held at the First Methodist Church in Little Rock April 17-18, with Mrs. E. J. Rauschkolb, state president, presiding.

Among the outstanding speakers will be Mrs. Harper Sibley of Rochester, N. Y.; Mrs. L. R. Semones of Tulsa, Okla., and Mrs. Clay Culpepper and Miss Margaret Marshall, both of Little Rock.

Mrs. Sibley was elected president of the United Council, interdenominational organization representing ten million Protestant church women throughout the United States at its assembly in Columbus, Ohio, in November, 1944.

A recognized leader in the Episcopal Church, Mrs. Sibley has also served on the National Board of the Y. W. C. A., also a Vice Chairman of the Federation of Churches and president of the Council of Church Women in Rochester. Mrs. Sibley was a delegate to the Oxford Conference on Church Community and State in 1937. She is a dynamic speaker and will afford the people of Arkansas a real treat.

Mrs. Semones, a Vice President of the United Council of Church Women, is also a member of the department of Christian Social Relations of the National Organization and one of its representatives on the Inter-Church Fields Department in which women share with six other National interdenominational agencies in planning a united field approach for Protestantism in the United States.

She has served ten years as a director of Religious Education in the local churches and three years as a field worker in Religious Education for the United Christian Missionary Society, Indianapolis. She will conduct the Work Shop at the Convention.

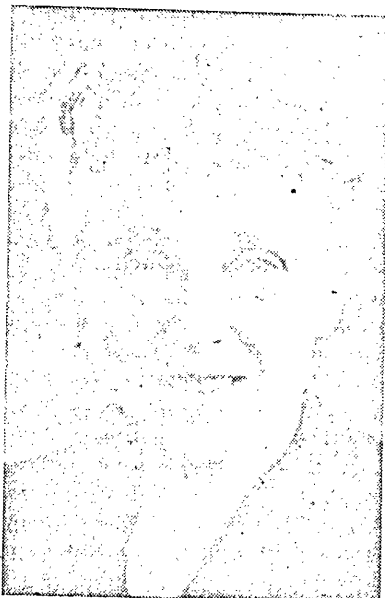
Miss Marshall is director of the Little Rock Methodist Council. She is especially interested in the Visual Aid Program in which she has had special training.

Mrs. Culpepper was born and reared in Little Rock. In 1940 she and her husband sailed for China as Southern Baptist Missionaries. After war was declared they were interned in Baguio, Philippine Islands, for thirty-seven months. They are now awaiting transportation to Santiago, Chili, to continue their missionary work. She is a very interesting speaker, and has a worthwhile message to bring to her listeners.

The Arkansas Council was organized in 1945 with seven local councils. Since then through the untiring efforts of Mrs. Rauschkolb, its first president, it has grown until at present there are now twenty local councils.

The purpose of local councils is to study the needs of its community and to try to meet them through the combined efforts of all church women.

The Arkansas council is a member of the Arkansas Legislative Council, having had a part in its



MRS. HARPER SIBLEY

organization through the Christian Social Relations chairman.

Council Officers

Officers of the state council, other than Mrs. Rauschkolb, are: Mrs. N. O. Langseth, Hot Springs, first vice president; Mrs. T. S. Lovett, Grady, second vice president; Mrs. J. O. Cooper, Hope, third vice president; Mrs. L. P. Devlin, Pine Bluff, fourth vice president; Mrs. J. W. Webb, Prairie Grove, recording secretary; Mrs. W. G. McDonald, Little Rock, corresponding secretary; Mrs. H. M. Thompson, Searcy, treasurer; Mrs. R. B. McCulloch, Forrest City, historian, and Mrs. H. King Wade, Hot Springs, parliamentarian.

Chairmen are: Miss Margaret Marshall, visual aid; Mrs. Sam Wasell, finance; Mrs. Lovett, membership; Mrs. Robert P. Hall, publicity; Mrs. Devlin, spiritual values; Mrs. J. R. Henderson, Christian social relations; Miss Lila Ashby, nominating; Mrs. Cooper, Christian world missions; Mrs. S. F. Freeman, Christian world relations; Mrs. A. J. Davis, Texarkana, Church Woman magazine, and Mrs. Alan Cazort, radio.

Convention Committees

Mrs. R. Bland Mitchell is president of Little Rock council and will serve as chairman of hospitality for the convention. She will be assisted by Mrs. Guy Cazort and Mrs. Roy Alexander.

Assisting Mrs. Galloway on the Program Committee are Mrs. J. R. Henderson, Mrs. Devlin and Miss Marshall.

Publicity is being handled by Mrs. R. P. Hall, Mrs. E. T. Wayland and Mrs. Alan Cazort.

Mrs. E. B. Watkins has charge of literature and Mrs. Gregg Peterson, registration.

Local chairmen are Mrs. Freeman, Mrs. Guy Cazort and Mrs. Alexander.

A cordial invitation is extended to the public to attend all of the meetings which begin at 1:30 Thursday, April 17th, and close April 18th.

Mrs. Sibley speaks Thursday night and Friday afternoon.



MRS. E. J. RAUSCHKOLB

PARIS WESLEYAN GUILD

Carrying out St. Patrick's colors and motifs, the home of Mrs. J. H. Hoggard on North Elm Street, was attractively decorated for the monthly meeting of the Wesleyan Service Guild of the First Methodist Church, held St. Patrick's evening. Misses Lorena Patterson and Marolyn Ryan were co-hostesses.

Dinner was served at 6:30 from tables-for-four, covered with white cloths handpainted with shamrocks by Miss Ryan, with the bouquets of jonquils centering each table. The motif was repeated in the dainty napkins.

In addition to jonquils, large bouquets of peach gladioli were used on the mantel and dining table.

Following dinner Miss Olivia Varnell led the program on "Children and Their Church". Miss Laverne Thompson discussed "Children are members of the Church Family". Mrs. Bill Fox discussed "The Children Not in Church"; Mrs. Glen McNeal talked on "The Children of the Street"; and Mrs. Monta Harrison discussed "Children of the Church".

Mrs. Mandel Brown, president, conducted the business session, at which time the various reports were given. A letter from Brother Cannon, Superintendent of the Methodist Children's Home, was read thanking the Guild for the \$150 gift to the Home. Mrs. Uel Wiggins expressed thanks to the Guild for the ice box, a recent gift to the W. S. C. S. The Guild also made a contribution of \$50 to the organ fund.

There were thirty members present, two of which were new. The next meeting on April 21 will be held at the home of Mrs. Roscoe Rody.—Olivia Varnell, Secretary.

The ideas of man's inalienable rights of human dignity, freedom and democracy are direct products of the Christian way of life. The Christian religion is the tree upon which these fruits have grown. Christian propaganda must go on if the new world is to be righteous.—Ralph S. Meadowcroft.

WESLEYAN SERVICE GUILD ENTERTAINS

Circle No. 2 of the Wesleyan Service Guild was entertained at the home of Mrs. S. O. Patty, Augusta, March 18, with an Indian dinner to carry out the theme of the Mission study on India. Guests arrived promptly at six-thirty and were greeted by co-hostesses Miss Martha Willis, Mrs. Walter Moon, Mrs. Lottie Taggart, and Mrs. Elbert Miller, dressed in native costumes, who generously applied Sweet Essence of India perfume and gave each guest a paper flower bracelet and large flower for her hair. These represented the lotus blossom worn in India and were very colorful, giving the guests a festive air.

Dinner was served in true Indian style. Shoes were removed before entering the dining room. Places were laid on neat white cloth on the floor and the guests sat on mats. The officers were seated on pillows and were presented with a Mala or Lei of flowers to show them honor, as is the custom in India. Serving girls passed around and washed the right hand of each guest as the left hand is considered unclean and so is never used in eating. There was no silver and a great deal of merriment ensued as the dinner progressed and it was found to be entirely impossible to eat Curry, Rice, Dal, and Chutney using only the forefinger and thumb of the right hand. Khir, with tea and nuts, was the dessert and for this a spoon was allowed. During dinner Indian poetry was read by Mrs. Wilma Sappington, and Song of India was played by Mrs. T. J. Stacy.

After dinner the guests assembled in the living room for a short business session presided over by Mrs. Arthur Porter, Jr. Mrs. Edwin Stone led the devotional and used as her subject Prayer and the Correct Way to Pray. Another program on India was led by Mrs. Morgan Berry. Intimate glimpses into the lives of some of the people of India were given by Mrs. Walter Jimmerson, Jr., Mrs. Emmett Riner, and Mrs. Jerry Bradley. The Kashmiri Song was played as a piano solo by Mrs. Clyde Felts.

Mrs. Hall King was a special guest and very graciously answered the many questions asked her about her home land, Australia.

The Guild adjourned with the Guild benediction.—Reporter.

PIGGOTT W. S. C. S.

The Piggott W. S. C. S. has started off the new year in a good way under the leadership of our new President, Miss Edith Langley.

We are now meeting each week and working on well planned programs. We have filled out Calendars and are using them in connection with our guide and find that they are very helpful.

In connection with our Christian Social Relations program some of the ladies serve dinner to the Royal Arch Masons each month. By using the Calendars we have been able to divide our women into groups for programs and work meetings so that each woman has her turn and opportunity to render service.

(Continued on Page 16)

CURRENT NEWS IN ARKANSAS METHODISM

HUNTER MEMORIAL WILL CELEBRATE FIFTIETH ANNIVERSARY

Hunter Memorial Methodist Church will celebrate its fiftieth year of service by a series of three services on April 18, 19, and 20.

The Church began as a mission Sunday School in December 1896 and was organized on January 20, 1897 at a Quarterly Conference in a small store building on 10th and Welch Streets. There were thirty-five charter members. The next year the congregation moved into its new church building located on Barber Avenue between 11th and 12th streets. The present building at 11th and McAlmont, was occupied in 1908 when the eminent Dr. Forney Hutchinson was the pastor.

For many years Hunter Memorial was the only Protestant Church east of Main Street in Little Rock. It has served the people of east Little Rock for fifty years. At one time, however, it was almost abandoned as a church. During the years of 1931 and 1932 it had no pastor of its own. The pastor of Winfield, Dr. Paul Quillian, acted as pastor during those years but no regular preaching services were held in the church. By 1932 there were only 60 names on the church roll. Today there are 692 members and Hunter Memorial is looking forward to another fifty years of serving people in east Little Rock.

The celebration will consist of three services. On the evening of April 18th at 8:00 p.m., Dr. J. M. Workman, the second pastor of the church, will preach. A reception honoring Dr. and Mrs. Workman and Mrs. Bertie Fisk, the only living charter member, will follow the service. On Saturday evening Rev. I. A. Love will preach. Rev. Love came to the church as its pastor in 1932 when there were only 60 members. At the end of his four year pastorate there were more than 300 members. The concluding service will be on Sunday evening when a pictorial history of the church will be shown.

The present congregation extends a cordial welcome to all former members and all friends of Hunter Memorial to attend these services.—James Major, Pastor.

EASTER SERVICES AT FIRST CHURCH, FT. SMITH

Rev. Fred G. Roebuck, pastor of the First Methodist Church, Fort Smith, held two identical services Easter Sunday morning with an attendance of 1,710 people. Total number of new members received on Palm and Easter Sundays was 56, profession of faith 39, certificate 17. More than \$500.00 was received as a special offering for Overseas Relief. Sunday School attendance was 1,219 on a goal of 1,100 for the day. The average attendance for the first half of the Church School year was 738 on a goal of 700 per Sunday, which is a gain of 113 per Sunday over the same period last year.

The entire program of the Church is making progress along all lines.—Mrs. J. C. Billingsley, Secretary.

One good thing about telling the truth is that you don't have to remember what you say.—Ex.

CROSSETT COMPLETES STUDY COURSE

The membership of the Crossett Methodist Church has just completed a Joint Study Course on Bishop Ralph W. Sockman's book, "The Fine Art of Using". The course was sponsored by the pastor and the Woman's Society of Christian Service.

The group met once a week for six weeks, and each study was preceded by a dinner provided by the women of the church. After a brief period of fellowship and song, the study was held. Leaders were selected for the most part from Southeast Arkansas, and included Rev. Robert Long, Rev. Robert McCammon, Rev. Clem Baker, Rev. O. E. Holmes, Mr. McQuiston of the State Department of Education, and the local Chairman of Missionary Education.

There was an average attendance of 50 for these meetings, and the response was so enthusiastic that a similar study is planned for next year.—Reporter.

REPORTS AMERICANS DECREASING CONTRIBUTIONS TO CAUSES

NEW YORK—(RNS)—Although the American public supports religious and philanthropic institutions with annual contributions estimated at \$2,250,000,000, the percentage of national income diverted to such agencies has dropped to an all-time low of 1.35 per cent, according to a report made public at a meeting of the National Stewardship Institute here.

"Our design for giving is not keeping pace with the increase in our national income," Dr. Allen E. Claxton, Institute director, told an assembled group of representatives from 12 major philanthropies.

He explained that the Institute had been organized by the Golden Rule Foundation to develop higher standards of stewardship for the better financing of all privately supported religious, educational, character-building and welfare institutions. It maintains divisional headquarters in six principal cities.

"According to the best information available, by 1953 our national income will be 55 billions of dollars in excess of what it was in 1932," said Dr. Claxton. "It is our duty to see that a proportionate share of that increase is used for constructive efforts." He cited the fact that money spent on liquor consumption last year could have supported Methodist missionary efforts throughout the world "not for one year, but for 900 years."

Dr. Charles V. Vickrey, president of the Golden Rule Foundation, stressed the necessity for encouraging people to contribute the 15 per cent of their income allowable under tax laws.

Though we seem grieved at the shortness of life in general, we are wishing every period of it at an end. The minor longs to be at age, then to be a man of business, then to make up an estate, then to arrive at honors, then to retire.—Addison.

The truest mark of being born with great qualities, is being born without envy.—Rochefoucauld.

THREE FAITHS TO RAISE FUNDS FOR HEROIC CHAPLAIN MEMORIAL

YORK, Pa.—(RNS)—Protestant, Roman Catholic, and Jewish groups here have joined efforts to raise \$12,000 for a stained glass window to perpetuate the memory of Dr. Alexander I. Goode, who went down with the torpedoed transport Dorchester on February 3, 1943. Dr. Goode was formerly rabbi of Temple Beth Israel in York.

The window will depict Dr. Goode and three other heroic chaplains who gave their life-jackets to soldiers and who together went down with the ship.

Dr. Goode's companion chaplains were the Rev. George L. Fox and the Rev. Clark V. Poling, Protestants; and the Rev. John P. Washington, Roman Catholic.

Protestant and Jewish contributions will be given in February and the Catholic donation will be made up of offerings given at Masses on the first Sunday in March.

TEXAS CHURCH LEADS IN YEAR OF EVANGELISM

HOUSTON, TEX.—The friendly rivalry that existed between the Travis Park Methodist Church, San Antonio, and the First Methodist Church, here, during the Year of Evangelism is at an end. First Methodist Church, with a total of 1,060 new members won during the evangelism emphasis, leads Methodism's more than 40 thousand churches with the greatest number of accessions. Dr. Paul Quillian is pastor of this church.

The Travis Park Church, which runs second, is a good loser as is revealed in the telegram sent to the Crusade office by Pastor Albert P. Shirkey.

"We glory in Houston's magnificent achievement. Our total for the Year of Evangelism is 1,025."

Judging from the incomplete reports in the Crusade office, there is every indication that the North Glendale Methodist Church in California, is in third place. The Rev. Ezra E. Ellis is pastor of this church.

TEN COMMANDMENTS

By A. F. Garrah

THOU shalt remember that churches cannot operate without money to meet expenses.

THOU shalt pledge thy share to meet regularly the financial needs of the church.

THOU shalt make contributions which match thine income and expenditures.

THOU shalt not permit secrecy of pledges to cloak inadequate gifts. God knows your ability.

THOU shalt not value total gifts so much as the sacrifice involved.

THOU shalt not offer worn-out alibis for ungenerous or unpaid obligations.

THOU shalt not speak of church giving as charity, but as a great investment.

THOU shalt not put the things of Christ into the last place.

THOU shalt remember that all of us would be pagans but for Christ and the Church.

THOU shalt remember the Church budget should be pre-pledged.—Centennial Church Bulletin, London, Ontario.

SUB-DISTRICT METHODIST YOUTH FELLOWSHIP ORGANIZED

A Van Buren County Sub-district Youth Fellowship was organized at the Morganton Methodist Church on March 30.

There were five churches represented as follows: Morganton, Shirley, Clinton, Culpepper and Pine Mountain, with fifty-two young people present.

We had as our guest Miss Mary Robinson who reviewed "The Gauntlet" and gave a study of Negro poetry.

Refreshments were served by the Morganton young people group.

Our next meeting will be at Shirley on April 27 at 2:30 p.m.—Charlene Swofford, Secretary.

THE WORK AT GENTRY

The church at Gentry has recently undergone an extensive program of redecoration. The sanctuary was repapered and painted, the floors refinished, significant changes were made in the altar arrangement and new pews purchased and installed. In addition to this, a lighted cross was placed in the sanctuary by the W. S. C. S. in honor of Mrs. A. Woodward, a prominent member recently deceased.

Part of the educational facilities have been redecorated and plans are now being made to complete this work at an early date. A kitchenette, with cabinets, sink and stove have been placed in the room used as a fellowship hall.

Total cost of the work has been about \$1,700. The church pledged its \$800.00 quota for Hendrix College in one Sunday morning service, and has more than doubled its budget over last year. Thus far twenty-two members have been received into the church this year and attendance is at a high peak.

The W. S. C. S. has been especially active. Besides helping with the redecoration in the church, it has purchased a new bedroom suite and a new living room suite for the parsonage.

The minister, Rev. Alvin C. Murray, and his family, will have been in Gentry one year the first of June. Due to the splendid foundation laid by Rev. George Q. Fenn, the above things have been possible.—Reporter.

LOTS OF PEOPLE ARE

Little Susan had accompanied her mother to the doctor's office. Mother had poison oak on her hands and body from a summer holiday in the mountains and felt she should do something about it.

The doctor gave her a prescription for an ointment and said, "Do not, under any circumstances, drink any alcohol." And Mother said, "I won't."

Outside the doctor's office little Susan said, "Mother, isn't that doctor a silly? People don't drink alcohol inside; they rub it outside. Doctor can't be dumb enough not to know that."

Little Susan is a great grand-niece of the late Bishop Charles Edward Locke of the Methodist Episcopal Church.—National Voice.

On A Wide Circuit

By W. W. REID

WHAT IS NEWS?



I HAVE been a newspaperman since sophomore days in high school... but I have a growing quarrel with the point of view of many in my own profession.

Not all papers "play up" crime and divorce and the lewd and the sordid: but too many do. My quarrel is not that these things do not happen, that the stories are not true—it is that they are out of all proportion to the total life and activity of the community. They exaggerate; they distort; they are completely out of focus.

Noel Baker said it politely in London the other day: "Publicity magnates fall into grave error when they think only quarrels and disputes are news."

When I was a cub reporter I covered every morning a court where family cases, petty crimes, and husband-hit-wife-over-the-head cases were tried, and serious crimes were held for higher tribunals. My kindly friend, the Quaker magistrate, said many times, "If you don't get out of here soon, you'll never marry. You'll think all life is like this." But I had my own way of keeping a healthy outlook: often I drove in the old Ford for block after block, and would say to myself, "I don't recall anyone on this street, or this next street ever getting into trouble with the police."

It is one in several scores who ever "mix" with the police, who get divorced; the one in a thousand airplanes that falls; the one in a hundred of drivers who gets drunk

and hits the tree: but it is these "unusuals" that make the newspapers—or most of them.

I am thinking of a "family paper" that enters the homes of most of my neighbors every evening. Almost every glaring front-page head is of hold-ups, shootings, burglaries, rapes, divorces, hates, greeds, strife, and worse. Yet ours is a "home community" (of perhaps 1,000,000 people) where law-abiding citizens are in the great majority. But that famed visitor from Mars, or the historian of the year 2477 A. D. would certainly conclude we belonged to some "criminal caste". And now with the greater use of photographs it is criminals and juvenile delinquents (many of them smiling!) who make the front page. Often the "newsreels" and the radio news "feature" the same unfortunates.

I recount all this because I believe this "playing up" of crime and indecency in the press, in movies, in radio, and in so-called comic strip thrillers is one of the major contributing causes of juvenile delinquency—and right under our eyes. The other day I saw a cartoon of two small boys looking over a newspaper. Said one: "I've been seeing so much about juvenile delinquency lately that I'm beginning to get interested!" I didn't laugh at it. Did you? When we make the wrongdoer a "hero" (photo and all), we'll have more wrongdoers.

There is another point of view concerning news. Perhaps it is best given in an editor's definition in Collier's years ago: "Whatever concerns public welfare, whatever interests or instructs the individual in any of his relations, activities, opinions, properties, or personal conduct, is news."

Christian Living Begins At Home

Chicago—Our hopes and despair root in the home, whether we think in terms of recruiting strength for the church of tomorrow, rearing a generation of young Christians, or of achieving a brotherly world, according to Dr. T. T. Swearingen, director of adult work and family education of the International Council of Religious Education.

Expressing his belief that Christian Living in the home is more imperative today than ever before, Dr. Swearingen announced in a personal statement that 1947 National Family Week will be observed May 4-11 by Protestant, Catholic and Jewish faiths using the theme "Christian Living Begins at Home," giving recognition to the tremendous importance and influence of family life.

An interfaith committee has been making plans for the continent-wide observance in churches and synagogues, and includes Rabbi Ahron Opher, New York City, assistant to the President of the Synagogue Council of America, the Rev. Edgar Schmiedeler of Washington, D. C., director of the Family Life Bureau of the National Catholic Welfare Conference, and Dr. Swearingen, who is secretary of the committee. "The home is where children acquire their sense of life values," Dr. Swearingen declared. "Whether we wish it or not, learning constantly takes place within the family circle. It never ceases. Ideas are fashioned and the emotional quality of the

relationship transforms ideas into prejudices, ideals and purposes."

"Therefore," he continued, "the matter of teaching in the home is not an optional matter. The church must face the fact that it cannot decide whether or not learning takes place in the home, but it can affect what is learned. The church can help to determine the kind of attitudes which develop there."

"Christian parents, therefore, must become the teachers of religion as they are already the teachers of growing children," he pointed out. "Our first job is to grow genuine Christians, and if the home is the most powerful agency for achieving this purpose, then our first job is to help the home effectively to discharge this duty."

Methods suggested by Dr. Swearingen include pre-marital counselling as couples are establishing their Christian homes and anticipate the rearing of children within the Christian tradition; creation of special literature for reading in the home; giving attention to the effect of community forces on family life, such as housing problems, need for recreation facilities, creating of correct standards of success; and developing a realization of "the Christian religious significance in growing life of every thought, every word, every act and every relationship, which makes religion a spirit and direction giving meaning and value to every life experience."

YOUTH AND ALCOHOL

Nashville, Tenn.—A renewed emphasis on education among Methodist youth against the use of beverage alcohol is seen in the issuance here by the Editorial Division of the Board of Education of a 32-page pamphlet study course called **Youth and Alcohol**. Planned especially for high school students, it may also be used with older youth.

Author is the Rev. Henry A. Rickcy, pastor of Elizabeth Sullivan Memorial Church, Bogalusa, La. The course is described as a masterly piece of work by Bishop Wilbur E. Hammaker, president of the Methodist Board of Temperance and chairman of the Curriculum Committee of the Board of Education. "It is extraordinarily fine in scope and spirit," he commented.

Chapter headings are Exploring the Problem, Why People Drink, The Effects of Alcohol on Health, The Effects of Alcohol on Behavior, A Non-Alcoholic Way of Life, and What Youth Can Do About Alcohol. The price is twenty cents.

WAR-DAMAGED ITALIAN CHURCHES BEING REBUILT

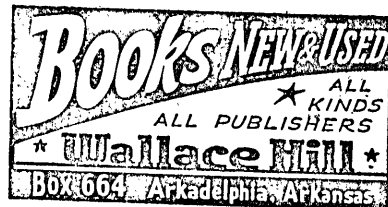
ROME (By Wireless)—(RNS)—A total of 1912 war-damaged churches in Italy were rebuilt from July, 1945, until the end of 1946, according to census figures here which place the total of Italian churches at 60,000. Also rebuilt were 261 buildings used as churches, and 672 social welfare institutions.

The census disclosed that 4,500 of the 15,000 church bells requisitioned for war purposes by the Italian government in 1942 have been restored, while 1,700 were either destroyed during the war or sent to Germany. It is estimated it will

take four years before complete restitution of confiscated bells can be made.

AN INCISIVE TEST

A recent writer suggests this incisive test as to whether one is truly Christian: "In all fairness, I think we cannot call ourselves Christian unless we are willing and anxious that all people have a chance equal to our own to enjoy life, liberty, and the pursuit of happiness."—The Kentucky Methodist.



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The Magic Stone Of Giving



By WILLIAM L. STEDGER

HERE is a Chinese legend of giving I found several years ago when I was spending a few months in that fabulous land.

A certain prince went out to search for a certain Magic Stone which, when it was touched to metal, would turn all metal to gold. He searched all day with great enthusiasm, energy, and eagerness. He searched the shore of the sea, the swamps, the nearby woods, turned up huge stones, dug into mossy glades, reached down into the running streams, waded into the surf, picked up a thousand stones, touched them to his iron belt to see if they would turn his iron belt to gold. But he did not find the Magic Stone.

Toward the end of the late afternoon he got weary, became listless and careless. He found a stone as white as driven snow. It had been lying in a clear, running stream. Surely that pure white stone would be the Magic Stone for which he searched, but when he touched it to his iron belt the belt did not turn to gold, so he threw it away from him.

Then he found a stone as black as coal. It looked like pure carbon and the running waters of a stream had made it smooth as glass. Quickly he touched that black stone to his iron belt but it did not turn that belt to gold, and he threw it away.

Then he found a yellow stone which looked as if it had absorbed the glow of a yellow buttercup or a

wild poppy. He wistfully touched that golden stone to his belt, but the iron belt did NOT turn to gold, so he wept as he threw it from him.

After that fruitless search his spirits began to wane, it was getting dark, and he grabbed up stone after stone and flung it away from him, hardly looking to see whether it had turned his belt to gold. Long after dark he searched, but listlessly and indifferently, in the closing hours of day. Then he decided to



give up the search and go to bed. He returned to his cabin, took off his cloak, flung it on the bed, started to take off his iron belt when suddenly a patch of moonlight shone through the open window and fell on his belt; and lo, it had turned to gold. Some time in those late, restless, indifferent hours of evening when he had become careless he had actually had the Magic Stone

in his hands, had touched it carelessly to his belt and had thrown it into the darkness.

Disgusted, he called in his retainer who had followed him all day in his search and handed him the golden belt saying: "I was so careless that I did not deserve to find it. I shall make my repentance by giving to you, who need it more than I and who have been so faithful to me, this golden belt."

Then he noted that the retainer's pockets were bulging with something and smilingly asked him what they were. "They are the stones you threw away"; and he reached into his pocket to lay them on the table across which the moonlight still shone.

The prince grabbed each stone, touched it to a leaden pipe in the room—and at long last came to a stone which turned that pipe to gold. In his carelessness he had thrown the Magic Stone from him; but when he gave away the golden belt in penitence for his carelessness he had regained the Magic Stone. Thus it always works in life. The Magic Stone of Life is generosity and sharing; sharing material things, sharing place and position, sharing talents and education, sharing everything that you have; sharing as God the Eternal shares with humanity rain, sunshine, the good black earth, the beauty of sunrise, sunset and starlit nights; the beauty of flowers and autumn leaves. Sharing is the Magic Stone that turns all of life to gold.

the three bishops of the Methodist Church of Brazil — Bishop Cesar Darcozo of the North Brazil Conference, Bishop Cyrus B. Dawsey of the Central Brazil Conference, and Bishop Isaias Sucasas of the South Brazil Conference. Dr. Derly Chaves, pastor of Central Methodist Church in Porto Alegre and president of the Board of Trustees of the school, presided and spoke on the history of the institution. Miss Elizabeth M. Lee, executive secretary of the Woman's Division of Christian Service in Latin America, represented the Board of Missions, and presented the buildings to the Methodist Church of Brazil.

The service of dedication, in Portuguese, followed the Methodist ritual for the dedication of schools. On the platform were distinguished citizens of the city and friends of the school, and the large auditorium was filled with parents and other guests; while the student body of over 600 filled the galleries and the adjoining gymnasium.

This new school is situated on a high hill commanding a superb view of the city and harbor. The four buildings are Pfeiffer Hall, containing the administration offices and classrooms and given by the late Mrs. Henry Pfeiffer in memory of her husband; the Elizabeth M. Lee auditorium and gymnasium building; the social life building; and the dormitory. In addition a beautiful chapel is being built, the gift of graduates, students, parents and friends of the school. Upon completion it will be dedicated in a special service.

The construction of this new plant has been made possible by the Pfeiffer gift, and by the contributions to the Woman's Division for this project by many friends from all parts of the United States. The work itself is due to the planning and supervision of Miss Mary Sue Brown, architect and builder, who through the difficult period of the war has surmounted many obstacles in order to achieve the dream of her lifetime in these new buildings for the school where she has for many years served as principal. Colegio Americano now rejoices in one of the most beautiful and adequate group of buildings owned by the Methodist Church in any part of the world.



As We See It



By The Editor in The Times Herald, Forrest City

What will be the future of this land of ours ten or twenty years from now? If you read the current novels, see some of the latest pictures, and listen to some of the commentators and analysts, you cannot help but be alarmed for our future.

In too many of the novels, unhealthy social people and views predominate. Language that is both foul and offensive occupies a prominent part of the book. A picture which has been barred in our section of obscenity or lewdness, takes this fact and capitalizes it into a sellout in other sections.

Young people are certainly a lot more daring than they were a few years ago; but we cannot believe they are any more anti-social or vicious than in the horse and buggy days. They have more latitude, and far less training and parental restraint.

Since they have more opportunity for action, and less direction of impulses, it is no wonder that some of them do not turn out so well. Rather, the wonder is that as many of them come through as well as they do.

Often, what is taken for studied insolence or rudeness is an air adopted to cover shyness, or a lack of proper social training.

After all, if a boy or girl lacks proper home training and discipline during the formative years, they are not to be too heavily blamed if they do not fit perfectly into our complex civilization of today. Certainly none are born equipped from the start to meet the complexities of life; and if they lack this vital guidance, it is the fault of the parents; and not of the children.

Here in America, as in the rest of the world, we blame a lot of the bad features of our present-day mode of life on the war; and perhaps it is to blame to a large extent. But most of us lose sight of the fact that we engaged in a social and an economic revolution in this country for nine years before we entered the war. Old values were discarded and stamped underfoot; and new theories entered not only business but our social life as well.

Is it any wonder our young people get a bit confused? Frankly, we, who are no longer young, often are a bit dazed by the changing panorama.

By and large, we think an attractive home is one of the best light-houses to the feet of the adolescent. By this, we do not demand that it be an expensive home to be attractive. Too many parents equip their homes with all the gadgets money can buy; but neglect the personal contact demanded in the successful building of a home and home life; and then seem confused when the children are more at home at any other place than in their own homes.

Some of you may think it strange that we started off discussing the state of the country at large, and then dwelt at length on the youth of today. But the youth of today create the pattern of our world of tomorrow. Time and the passage of a few years will rid the world of the misfit adults; and most of them are too fixed in their habits to be changed.

But, because we admire youth and have faith in their future, we want them to grow into correctly

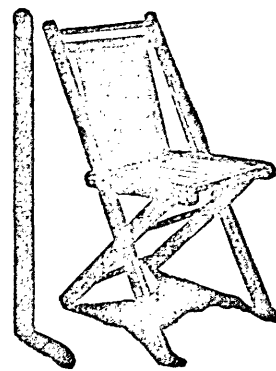
proportioned mental adults, so that they may inhabit and enjoy a world as glorious and as wonderful as their capabilities and their mentality will permit it to be for them.

My goodness, we delivered a real sermon, didn't we?

FOUR NEW METHODIST BUILDINGS DEDICATED IN BRAZIL

The four new buildings of Colegio Americano, Methodism's notable school in Porto Alegre, Brazil, were dedicated on March 20.

Participating in the service were



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METHODIST HOSPITAL
AND BATH HOUSE NEWS

The Hospital personnel is raising funds among themselves for the purchase of an oxygen tent to be used in administering oxygen to patients. The tent, equipped with cabinet, motor, valve and connections together with plastic canopy which fits a frame over the patient, has been ordered. Also expected to arrive most any day is a fracture bed—a gift of the Nursing Staff last Christmas.

March statistics are beyond anything reached heretofore since the Hospital began its work. We have had a little more than 100 per cent occupancy due to the fact that we had to keep patients a short time in our emergency room and in an improvised room at the end of a hall, until a regular room was available.

Admissions during the month, 150; Total Patient Days, 1,659; Average Daily Census, 53.9; Births, 17; Operations, 50; Hot Baths, 1,090; Massages, 204.

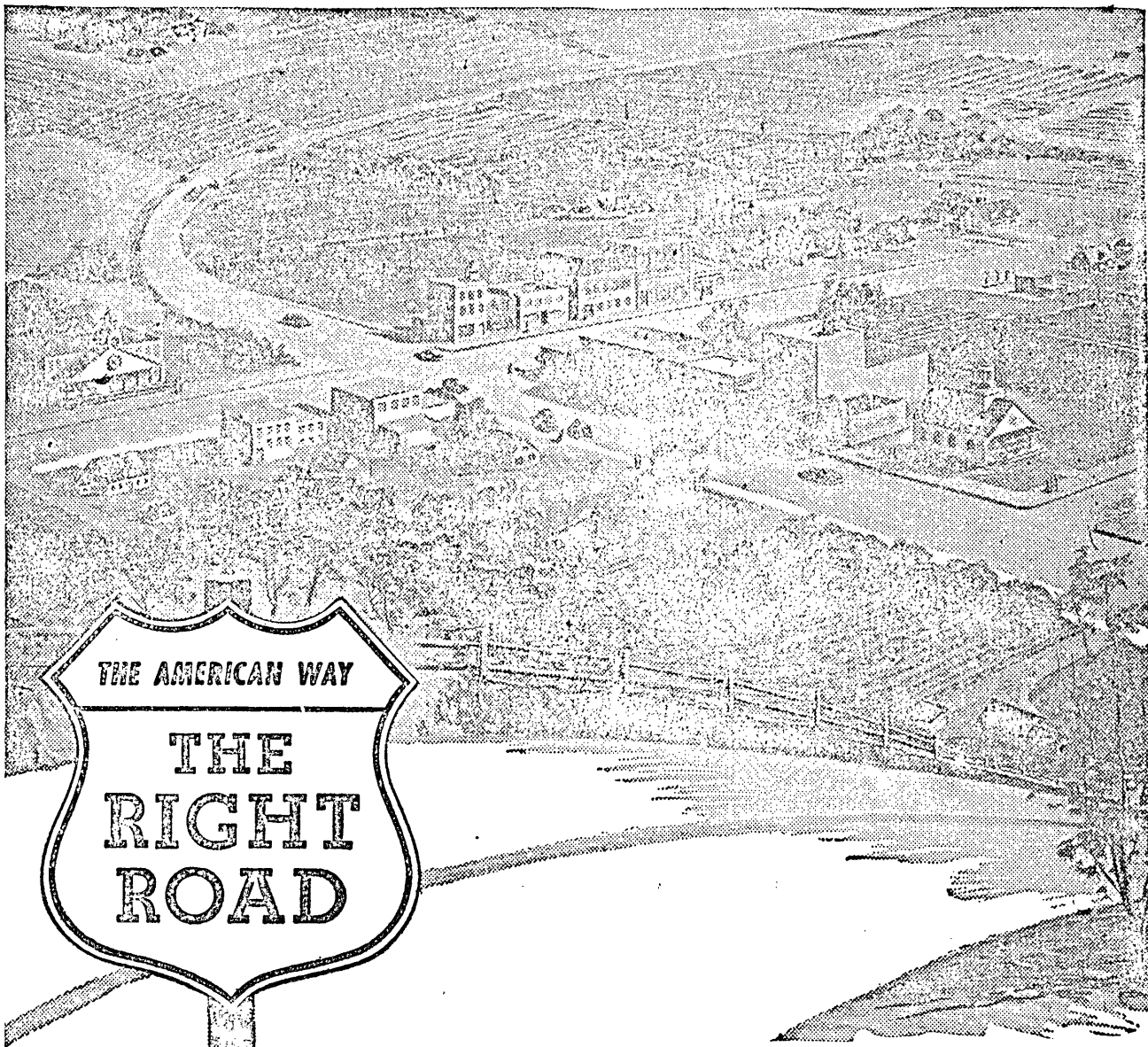
Since our last report the following have been admitted from Hot Springs and its vicinity: Miss Nell Yates, Mrs. Pauline McCraw, Master Tony Mylanki, M. J. Baldwin, Mrs. Nancy Evans, Mrs. Louise Glasgow, Doyle Duke, Roy B. Troutman, R. A. Coward, Master Lee Ketchum, S. G. Aronovich, G. C. Ketchum, Mrs. Elizabeth Burke, Mrs. Bea Robbins, Morgan Jolly, Dr. H. K. Wright, Mrs. Wynette Gregory, Mrs. Lois Withrow, Mrs. Ernestine Minton, Mrs. Minnie Lee Tegler, Mrs. Dolly Wheatley, Mrs. Beatrice Mashburn, Mrs. Bertie Zimmerman, Doyle Maughan, Mrs. Minnie Blair, Mrs. Bill Hourhoulis, Mrs. Mary Agnes Lenz, D. C. Westfall, Mrs. Mary Wood Smith, Mrs. Florence Smith, J. W. Nixon, Vernon Eckard, Jr., Mrs. Thelma Ledbetter, B. J. Jones, Joe McKinney, Chas. Ellis, Mrs. Vernon Sumbles, Mrs. Lena Mell, Mrs. Garry Nelson, Mrs. Murrell Jackson, Mrs. Carmen Sanders, Mrs. Carrie Nivius, Linda Gail Pate, Chester Small, Mrs. Evelyn Williams, Virginia Lee Brown, Mrs. Phyllis Pate, Janice Mae McClard, Kenneth Messinger.

The following from over the state have been admitted: Manuel Johnson, Jessierville; Mrs. Ruby Hamilton, Miss Mavis Golden, both from Caddo Gap; L. R. Green, B. C. Logan, both from Arkadelphia; John E. Brown, Paron; Baby Jensen, Malvern; Miss Winnie Noles, Cedar Glades; Mrs. Odessa Dangler, Amity; Ed Y. Hill, Okolona; Mrs. Ruby Deane White, Norman; Baby Dianne Shelton, Mrs. Alena Babbitt, Mrs. Opal Spradlin, all from Glenwood.

The following from other states were admitted: New York, 3; Oklahoma, 2; Illinois, 2; Texas, 1; North Carolina, 1; Missouri, 1; Wisconsin, 1; Michigan, 1; Indiana, 1; Nebraska, 1; Iowa, 1; New Mexico, 1; Mississippi, 1; South Dakota, 1; Kentucky, 1; Washington, 1; Massachusetts, 1.

Our secretary, Miss Annette Wood, has resigned to return to her home in Texarkana. Miss Laura Beth Braughton will become our hospital secretary as soon as high school commencement is over. She is in this year's high school graduation class. She is a Methodist and a member of the Grand Avenue Methodist Church.

Materials for GOLDEN CROSS SUNDAY are being widely distributed. The Prescott District is one hundred per cent in distribution. We expect to have deliveries at the April pastors' meetings for all our churches.—R. E. Simpson, Superintendent.



THE AMERICAN WAY . . .

The human rights for which our forefathers fought so passionately are today the most valued possession of every thoughtful American. Chief among these freedoms is Article IX of the Bill of Rights. It is the freedom to do business—to buy, produce or make; to distribute, barter or sell goods or services — *freedom of enterprise*. Another name for it is *capitalism*.

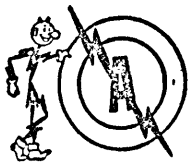
Capitalism is the RIGHT ROAD . . . the American way that made possible America's industrial development. Under this system individuals can "work without fear for rewards without limit" . . . to save, buy, build a home or business, and to employ others.

Stop and think: In a totalitarian country *you would own nothing!* You might work like a slave on the land, but the government would take all you produced, even your family's livelihood.

So, look for the true facts behind any movement that would put obstacles in our RIGHT ROAD. On every public proposal, ask yourself, "Does this proposal follow the American way?" Then make your wishes known to the lawmakers who represent you.

ARKANSAS POWER & LIGHT COMPANY

HELPING BUILD ARKANSAS



The Sunday School Lesson

By DR. O. E. GODDARD



THE KINGDOM ESTABLISHED

LESSON FOR APRIL 13, 1947

SCRIPTURE LESSON: 1 Samuel Chapters 9-19; 28; 31.

GOLDEN TEXT: Blessed is the nation whose God is the Lord. Psalms 33:12.

We begin today a study of the rise and fall of the Hebrew Nation. We shall see a people, a collection of tribes, more or less heterogeneous, yet of the same race, in the throes of coming to a national consciousness. We shall see their advancements and their retrogressions; their obedience that brought success and advancement, or their disobedience that brought retrogression and defeat.

Why They Demanded A King

The people with whom they fought had kings. Their contemporaries had kings. It was the fashion to have kings as rulers. Whether wise or unwise, they wanted to be in fashion. That kind of people are not all dead yet. Have you ever seen or known this species? All their military enemies had kings. A kingdom is usually more unified than a number of related tribes. Kings had banners, equipages, were more spectacular than a collection of tribes without an established leader. A kingdom had more military stability than a horde of tribes, without a unified leadership. There seemed to them there were many plausible reasons why they should have a king.

Why Did This Displease God?

It is probable that God never intended that there should be kingdoms, empires, monarchies, or republics. Most likely God planned for a theocracy. God never planned for anything secular in a world he made. He made the world. He created its people. He was the owner, controller of the world and all that was therein.

He never planned for secular policies, secular business, secular education, or secular labor. The whole regime was to be God-centered and God-controlled. In God's world there were to be no jails, courts, no wars, no sickness, no death. The reign God expected to establish is described in Judges 17:6; "In those days there was no king in Israel, but every man did that which was right in his own eyes."

Sin Upset God's Plan

In a sinless world there would have been no secular life. God would have regulated the whole situation through his prophets and priests. There may be in the vast limitless space of the universe, millions of worlds with millions of inhabitants where sin has not entered; where God rules as the absolute sovereign; where man is a theocrat and where there is no political corruption. But on our little planet man sinned and brought trouble, untold and immeasurable sufferings. Then God had to tolerate secular politics, secular business, secular education, and secular labor.

God Gave Humanity A Second Chance

The whole world became so intol-

erably wicked that it repented God that he had made man. So he resolved to try a new deal. He selected Noah and told him to build a great boat, place in it a pair of every kind of animal, and then he sent a great flood to destroy all the rest of creation. They had a demonstration that sin does not pay. Surely they would obey, go straight, and start a new race. But, alas, as soon as Noah produced a crop of grapes he got on a "high lonesome", played the fool generally, and his descendants plunged into secularity, wickedness, so dark and diabolical, as did the preceding generations. God soon saw that the new world was in a shameful fix again.

God's Third and Perhaps Final Effort

God again planned to have a theocratic world. He planned to send a Redeemer. He told the prophets to foretell the coming of his only son. He came to destroy the works of the devil and enthrone Jesus as King of kings and Lord of lords. God is putting his best efforts into taking and keeping charge of the world. Whether or not he will succeed is swinging in a doubtful balance.

Will the United Nations set up a corpus by which war may be abolished and world peace established? If you want to be disturbed read Matthew 21:35-41, Luke 20:9-16, Mark 12:1-9.

If you wish to be saved from despair listen to Revelation 11:15: "And the seventh angel sounded; and there were great voices in heaven, saying, the kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign for ever and ever." If this were to come to pass the celestial dynasty would be reinstated, all world leaders would become theocrats, and God would reign supreme in every realm of life. There would not be, there could not be, any secular realm in the world, thus redeemed. So may this be!

The Best Is Not Always Good

God and Samuel selected the best prospect in all the tribe to make a king. He was in some respects the stateliest, and had the brightest mind, available. But he proved to be an ignominious failure as a king. When he forfeited the guidance of God and Samuel, he resorted to the witch of Endor for counsel.

When Christians lose touch with God they frequently go off after some group pretending occult power. The modern witches of Endor would all starve out if all Christians were rooted and grounded in the faith—were in constant touch with God. So long as the land is filled with those who have lost touch with God, the faddist can do a thriving business.

Obedience The Desideratum

Old fashioned, downright, flat-footed obedience is indispensable

to doing God's will. People, other than Saul, who will not obey God often do something else as a substitute. "Behold to obey is better than sacrifice, and to hearken than the fat of rams." There is no substitute for honest-to-goodness obedience.

Questions

Do you understand why God did not want the Hebrews to have a king?

If all the rulers of the world were perfectly obedient to God would we have a world theocracy?

If our world leaders fail to agree upon peace terms, do you think the present civilization will survive?

What can each member of your class do to help establish a permanent peace?

Are you a plutocrat, democrat, or theocrat?

What responsibilities have presidents, governors, mayors, and all federal and state officers for the welfare of our citizenry?

How much responsibility do we have as citizens to elect the right kind of men to fill all our public offices?

C-A-R-E

This Cooperative for American Remittances to Europe is one of the valued agencies being used by the Methodist Church. It provides for person to person relief.

Ten dollars pays for a package containing 29 pounds of CAREfully selected food supplies. These supplies come from U. S. Government surplus stockpiles, and are worth two or three times the cost. This standard package is called the "10-in-1", and will feed a family of four a supplemental 2800 calory meal every day for two weeks.

The packages may be designated for a particular person in any one of the eleven European countries, and will carry the name of the sender, to whom a receipt from the European recipient should come back in due time. Delivery is guaranteed.

This method of personalized relief is cordially recommended by the Methodist Committee for Overseas Relief (150 5th Avenue, New York City, 11) to those who wish to help relatives or friends or church workers abroad. The money for one or many packages should be sent by check to the order of MCOR, accompanied by the name and address of the sender, the name and address of the intended recipient, or the preferred country, or any other request. Names of Methodist pastors in Europe may be obtained on request from MCOR. No more than three packages a month can be sent to one individual.

The Overseas Relief Committee will transmit the money and the instructions to CARE, and will send the usual receipt or World Service Voucher (where it is desired) to the donor or donors.

Take CARE and C. A. R. E. will take care of your friends.

Every human mind is a great slumbering power until awakened by keen desire and by deep resolution to do.—Edgar F. Roberts.

Criticism is something one can avoid by saying nothing, doing nothing and being nothing.—Papyrus.

Better to be driven out from among men than to be disliked of children.—Dana.

CHINESE WOMEN ON "CRUSADE" SCHOLARSHIPS

Seventeen young Christian women of China, most of them graduates of Chinese colleges and universities, are now in the United States taking post-graduate and specialized studies "to fit themselves better for leadership in their native land". They are in America on scholarships provided by Board of Missions and Church Extension of the Methodist Church from "Crusade for Christ" funds raised in the churches for this purpose.

Among the seventeen young women is one who was a Young Men's Christian Association secretary in Szechuan during the war; two who are principals and two who are deans of important Christian schools in China; an M.D. who is now specializing in cancer prevention; a teacher of kindergarten teachers; an ordained woman minister of a rural area; the editor of a Christian paper in Chinese; and a professor of biology who has done remarkable work in research in Tibet.

NORTH ARKANSAS CONFERENCE NOTES

(Continued from Page 10)

National Family Week in your church and community of greater importance than in any former year. The future of the American home is being tested.

Instructors in Christian Education

A large number of persons are being invited to prepare themselves to offer the two general courses on Christian Education: "Christian Education in the Local Church", and "Christian Education in the Small Church". These are to be the basic courses which we want to use in preparation for the last year of the four years of the Crusade for Christ. We will need a large number of Instructors for this program as we have had a great group of Instructors for "The Stewardship of Life".

These two courses are to be offered in the Arkansas Pastors' School under the leadership of Dr. J. V. Thompson of Drew University. Many of our leaders will want to take advantage of this opportunity.

PIGGOTT W. S. C. S.

(Continued from Page 11)

vice and yet no one person or group has to carry the load every week. This has improved the attendance of the women of the church in the meetings of the society.

We have recently installed a nice bottle gas cook stove and automatic hot water heater at the Parsonage.

We are looking forward to having the District meeting with us on April 8.

Everything now points to a year of successful service and growth for our Society.—Reporter.

S. O. S. FROM A CHRISTIAN WORKER

(Continued from Page 5)

ages must not weigh more than eleven pounds. The cost of mailing to Japan is fourteen cents a pound. Postal regulations require sending an Alternate Address. We suggest the following: Miss Hamako Hirose, Seiwa Joshi Gakuin, Nishinomiya, Japan. Miss Hirose is the president of the mission school known by Methodists before the war as Lambuth Bible and Training School."