

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 17, 1947

NO. 16

Methodist Institutions Must Be Service-Centered

THIS is the last of a series of articles which we have been running intermittently since early last fall under the caption, "Methodist Institutions Must Be Service-centered". In this closing article we want to say that HENDRIX COLLEGE MUST BE SERVICE-CENTERED.

In assuming the Presidency of Hendrix College in 1945, Dr. Matt L. Ellis announced the following slogan for the college under his leadership: "CHRISTIAN WITHOUT APOLOGY, METHODIST WITH PRIDE." That slogan fully implemented at Hendrix College will make of that institution the service-centered agency for Christianity and Methodism that its founders planned it should be.

If the idea has ever found lodgement in anybody's mind that Hendrix College is merely a helpful adjunct to The Methodist Church in Arkansas, and that any help it gives our church must be given indirectly, that idea should be absolutely and completely dismissed. Hendrix College is not an adjunct to The Methodist Church in Arkansas: it is The Methodist Church in Arkansas at work in the field of Christian Education. Because Hendrix College is an actual, vital part of the total organization of Arkansas Methodism it should contribute directly to the growth and development of the organization of which it is a part. Any other course would not be understandable.

We have just finished a financial campaign for Hendrix College which reveals the intimate relationship which the local church feels exists between it and the college. There is hardly a local congregation in Arkansas, which gave liberally to this campaign, but that did so at a cost to its local program. Everything in the local church program from new furnishings, redecorations, additional rooms and even new church buildings has been affected and in many instances delayed because our local churches came to feel that Hendrix College, a part of Arkansas Methodism, should have the right of way at this time.

These contributions, and other financial gifts which Methodists of Arkansas make to Hendrix College, are not conditioned on the fact merely that it is a college of worth. Neither are they conditioned on the fact that it is a Christian college. Our Methodist people support Hendrix College because they consider that it is a Methodist Christian College.

No one who loves Hendrix College would want its scholastic policy to be narrow or selfishly sectarian any more than he would want a Methodist Sunday School to be narrow or selfishly sectarian. However, Methodist people do expect the over-all policy of a Methodist Sunday School to definitely contribute to the growth and development of the Methodist Church. Just so the spirit of The Methodist Church generally is so big, so broad, so comprehensive that Hendrix College can perform every function of a Christian College without feeling cramped by denominational limitations, and at the same time be a direct, positive, dynamic force in the building of the organized church of which it is a part. This, we believe, Hendrix College will do as it works as a Methodist institution in its spiritual field of service.

Methodist people of Arkansas expect Hendrix College to be service-centered. They want it to be "Christian without apology, Methodist with pride."

Distinctive Teachings Of Jesus

UNDER the caption, "Distinctive Teachings of Jesus," we are excited to run a series of articles that treat truths that were given to the world for the first time in the teaching of Jesus.

In this initial article, we want to call the attention of our readers to the fact that the idea of THE BROTHERHOOD OF MAN was emphasized effectively for the first time in the ministry of Jesus.

There may have been isolated, ineffective efforts to promote this idea in the writings or teachings of some before Jesus came, but any such efforts had utterly failed to impress the thought of the world.

When Jesus came into the world, nations, races and often tribes lived their lives with little or no thought of cooperation or friendly relationship with those about them. Any consideration

Until you have become really, in actual fact, a brother to every one, brotherhood will not come to pass.—Selected.

given others usually involved either schemes to ward off their attack or plans to conquer or destroy them.

It was Jesus who taught the doctrine of good will and friendly relationship with all people. It was Jesus who gave us the Golden Rule in the words, "Whatsoever ye would that men should do to you, do ye even so to them." It was Jesus who taught us to say "Our Father" implying that we are all sons and daughters of a common Father, hence constituting one great brotherhood.

The ideal of world brotherhood, as taught by Jesus, has made very slow progress in the world. It is not difficult for people who are sincerely searching for a workable relationship between the various peoples of earth to see that this plan of Jesus for human life would rapidly solve practically every problem with which our leaders are now struggling. Unfortunately, selfishness, prejudice, fear, age-old racial bigotry and arrogance all combine to blind our leaders to the unlimited good that would follow the acceptance and practical practice of the idea of world brotherhood as taught by Jesus.

We have been trying human substitutes for about two thousand years and each substitute seems to bring us a little nearer final destruction. In this atomic era we have come to a time when the practice of world brotherhood is no longer optional. It is either world brotherhood or the brutal blasting of the atomic bomb.

Wave Of Anti-Russian Propaganda Alarming

IN recent weeks there have been disturbing elements in the news from the United Nations, the Moscow Conference and from Greece, to say nothing of troublesome situations here at home. In our judgment, however, nothing is more alarming than the unbridled wave of anti-Russian propaganda that is now being loosed on the people of America.

Such a wave of propaganda against Russia, and Communism in particular, as is now being promoted could hardly be carried on without governmental approval. That fact makes it doubly alarming. One cannot but feel that those in authority think that there are justifiable reasons behind this change of attitude. If there are good reasons for the change in attitude, that also is alarming.

It is so unlike America, in peace times, to denounce any nation of people in the terms now being used against Russia. It sounds like old world stuff, where a nation is conditioning its people for almost any eventuality with some particular people or nation.

What we are saying here is not meant as a criticism of government because it allows, and for all we know may indirectly sponsor, such a wave of adverse criticism of Russia. It could be justifiable only if our national safety is seriously threatened. Our confidence in our government is such that we do not believe it would allow the anti-Russian agitation now so prevalent unless our leaders do believe that our national safety is threatened.

If there are any "deep, dark secrets" about our relations with Russia that justify this changed attitude, it is our feeling that it is a mistake to keep it from the American people.

It is quite possible, however, that the new line of propaganda is simply the result of the fact that America has started out, under the leadership of the President, to stop Russian expansion. Not knowing what the results of this action will be, the government may look on this propaganda as a "safety first" measure. Regardless of the cause of it all, it cannot but be alarming. The very fact that conditions are such that our government feels that this change of attitude is necessary is in itself alarming. Our world could not stand another war even as destructive as the last two, to say nothing of the unimaginable destruction atomic war would bring.

Editor Attends Associated Church Press Meeting

THE editor is attending a meeting of The Associated Church Press which opened at 12:30 on Wednesday of this week in New York City.

Membership in The Associated Church Press is open to all generally recognized church publications in the United States and Canada. More than two hundred publications now hold membership.

An invitation has also been extended the editor to be present at a meeting of the Executive Committee of the Methodist Committee for Overseas Relief which meets Wednesday morning, April 16th, in New York.

Joining business with pleasure, Mrs. Wayland will join in a vacation trip which will include these meetings. The trip will be made by automobile and will cover about two weeks.



Architects Of A New World



By MRS. E. D. GALLOWAY, President,
Woman's Society of Christian Service, Little Rock Conference

(The following article is the first of two such articles on the general theme "The Challenge of Full-Time Service." These articles are presented to Arkansas Methodism in keeping with the Crusade for Christ Stewardship Cultivation with the hope that they may further the cause of enlisting more of our youth in full-time service to Christ and the Church.)

THE task of making better our world society Christian begins with the lives of individuals. It is two-fold. First there is whole question of the dedication of self to Christian living; then must come the time of decision as to how to invest that life.

We are in the midst of a confusing, but a challenging period in the life of the world community. Perhaps there has never been a time when the church needed more to define its own mission in the world, and to offer its challenge, fully clarified to its youth. The great Methodist Church believes in the social gospel and teaches it as the answer to the paganism of our society. It has been noted well that Jesus often went apart for periods of inspiration and fellowship with His Father, and on returning delved directly into the very real problems of the race, with strength and power to change them.

In a recent address on the "Total Task of the Church," Mr. J. C. Pettygrove looks at our church objectively, and points out the fact that there are two distinct types of churches and ministries within the church. They are not distinguished one from the other on geographical grounds, but on points of emphasis. He says "On the one hand is that group within the church which majors on personal or individual religion. Their entire point of emphasis is upon that important phase of evangelism which produces changed lives through a vital experience of rebirth through Christ. Theirs is a gospel of warmth and emotion and deep experience, with a rich heritage of historical Methodism going back to John Wesley at Aldersgate. But if any particular social obligation to a needy world is recognized by these Christians, it seems to be satisfied by their feeling that the only cure for social maladjustments and evil is more and more personal religion—greater revivals. In fact, many of them express not a little impatience with those whose major interest is in the social gospel.—But too often, while those of this group are busying themselves with their major interest in personal religion, there are needy neighbors just around the corner. There are those others whose outlook on life is being distorted because they are suffering from mal-adjusted and inequitable economic conditions; others are suffering from racial tensions or from the horrors and distress of a war torn world. But the contention of this group within the church is that reborn men will cure social conditions. One result of this attitude of relative disinterest in the immediacy of social problems has been that those of us who believe strongly in this individual emphasis on salvation, but who at the same time feel the call to participate in some significant way in the solution of basic social problems, have had to go outside of the church to find an adequate means of expressing that concern in terms of effective service.

The tragic condition of the world today from the standpoint of human welfare convinces me anew that the basic social evils producing these conditions will not yield to the

individual treatment alone, but will require both the power of persuasion of regenerated lives plus the whiplash of moral forces as it can best be applied by a great church. Therefore, our total task calls for the redemption of individuals and at the same time a broad scale frontal attack by the Church of Christ upon the entrenched evils that are grinding to bits the lives of countless millions today. The extreme urgency of the hour would suggest that any program of individual salvation, no matter how absolutely essential in itself, unless linked with a significant program of social action, will not be sufficient to meet the need.

Mr. Pettygrove thinks the social action group within the church may in their zeal to change social conditions underestimate the great need for changed lives. Thus, he says we have two schools of thought within the church—One that would change individuals and one that



would change systems. The Methodist Church can reconcile these two ideas. It must be no longer one or the other, but both. One thing is clear in Jesus' teaching regarding discipleship—the transformed individual serves Him only as it serves humanity. "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

The design for the better order of life seems clear enough. The real problem of the hour is that of securing and training an army of workers committed to building within the priceless design.

To make one's vocation Christian, as is pointed out in "Methodism Opens The Door To Service", there must be the conviction that God is working in the world to bring abundant life to man. The Church must challenge its youth with this awareness.

The Methodist Church with its thousands of open doors to service offering short term service projects, one year service projects, permanent positions in Christian service in foreign fields, permanent positions in Christian service in home fields, and volunteer service, is facing almost a tragic shortage of qualified personnel.

We have come to the urgent moment when every local church should have an ongoing emphasis toward the enlistment of workers.

First, I feel that women of the Church have a particular responsibility in the Church's effort to lead young people to respond to the call to serve. Women have the innate understanding and sympathy needed in guiding young

hearts. They are the mothers of the youth who must make a better order of life. They have the youngsters in their keeping with a great opportunity to nurture their natural bent toward high things. Herein lies a stewardship responsibility for the sacred lives of the young committed to their care. The woman who has first given herself to the great causes represented in the Church will have little difficulty in helping guide her own and others to make an adequate response . . . Young people are accustomed to meeting challenges that call for sacrifice. Women have given them freely for war causes, surely as much must be done for kingdom causes.

Second, there is need for counseling and other help with young people toward decisions to serve through the Church. I sincerely believe that the challenge to dedicate lives to serve humanity in the name of religion must be made through vocational guidance avenues in the public schools and colleges on a par with secular challenges. The Church must be awake at this place of opportunity and see to it that able speakers are available for such programs, and that counseling and guidance of the highest order are offered to schools and colleges. Religious Emphasis Week observed in many schools offers the Church wonderful opportunity at this point. I do not believe the Church should wait to be asked to have religion represented—it should offer its help.

Third—it seems to me that there should be special cultivation of parents of young people who have indicated their desire to dedicate their lives to full time service. There is a dearth of informed parents as to what the Church offers in the satisfaction of investing a life. Every minister has experienced the tragic disappointment of having led 'gifted youngsters to the point of self dedication only to find that the parents stood squarely against such commitment. The rank and file of Church members think less skill is required for vocations through the Church than elsewhere. How wrong they are. The same high standards of training for doctors, nurses, ministers, and social workers is required by the Church as is required by other institutions and standardizing agencies. A surgeon in China must be as skilled as a surgeon in America. Will some one write a special pamphlet for parents at this commitment period of a youngster's life?

The Woman's Societies of the two conferences in Arkansas have plans for helping girls who are interested in life service. Mrs. A. R. McKinney, of Texarkana, is secretary of missionary personnel in the Little Rock Conference, and Mrs. E. E. Sexton, 615 Bell Avenue, Ft. Smith, is secretary for the North Arkansas Conference. Ministers and counselors needing help from the women should contact the officer in their conference.

Architects who will follow the design of the master Architect of the Kingdom of God are greatly needed to help build the "City that hath stood too long a dream". The stewardship ethic of "the accountability to God for all life" fully believed and practiced is the answer.

Our authority is clear. Jesus said, "Full authority has been given to me in heaven and on earth; go and make disciples of all nations, baptizing them in the name of the Father and the Son and the Holy Spirit, and teach them to obey all the commands I have laid on you. And all the time I will be with you, to the very end of the world."

JAPANESE PRINCES SHOW INTEREST IN CHRISTIANITY

TOKYO (By Wireless)—(RNS)—Four Imperial princes are showing keen interest in Christianity, according to the Christian News here.

Last fall, Prince Takamatsu, brother of Emperor Hirohito, invited a Christian scholar to lecture to him on four occasions. It was reported that the prince took many notes and that his bookshelves now contain a number of volumes

on Christianity.

Since last June, Prince and Princess Stotoku have had a two-hour class on the Bible each month.

Prince Takeda, it was reported, heard lectures on Christianity from Toshiro Suzuki, an ardent follower of Kanzo Uchimura, the great non-church Christian leader in the first three decades of this century.

Prince Kaya, who is soon to become a commoner, is learning about Christianity from the Rev. Michio Kozaki, moderator of the United

Church of Christ in Japan, who gives the prince instruction once a month.

E. Stanley Jones says, "You are free to choose but you are not free to choose the results of your choosing." So many fail to think of the consequences when making a choice. Choices lead somewhere and culminate in results. Making choices is in your hands but the results of your choices are in the hands of others than yours. Choose carefully, thoughtfully, wisely.—Cumberland Presbyterian.

THE DEVOTIONAL PAGE

REV. H. O. BOLIN, Editor

SENTENCE SERMONS

More things are wrought by prayer than this world dreams of.—Tennyson, Morte D'Arthur.

Ideals are like stars; you will not succeed in touching them with your hands. But like seafaring man on the desert of waters, you choose them as your guides, and following them you reach your destiny.—Carl Schurz.

Life has a value only when it has something valuable as its object—George W. F. Hegel, Philosophy of History.

Educate men without religion and you make them but clever devils.—The Duke of Wellington.

Friction between people slows up more work than friction in machines.—Gabriel Heatter.

To be 70 years young is sometimes far more cheerful and hopeful than to be 40 years old.—Oliver Wendell Holmes.

The office of government is not to confer happiness, but to give men opportunity to work out happiness for themselves.—William Ellery Channing.

— In The Union Signal.

REAL HELP IN LIFE

God to me is very real and that fact brings joy, eagerness, and surety to every phase of my life.

Faith in God and in His helpfulness in meeting the problems of life and business and in bringing real effectiveness to living is to me one of the inspiring things about religion.

Because of my faith in God I have a consciousness of His guidance as I go about my daily work and follow life's many pursuits. That, of course, gives me a greater confidence in my decisions and in myself. I know that if I am God-conscious all through the day, I feel that God is quietly guiding and leading my every action. I am not afraid to act because I know my action is God-guided. Faith in God therefore gives me faith in myself.

A faith in God helps me to get along with others. When I realize that all men are brothers in Christ I am more considerate of my fellow man. I regard him highly. I have faith in him.—K. N. Merritt.

UNIFORM CHURCH SCHOOL LESSONS 75 YEARS OLD

CHICAGO — (RNS) — The International Uniform Lessons, used in protestant church schools throughout the United States and Canada, will be 75 years old on April 18, it was announced here by the Rev. Philip C. Landers, associate general secretary of the International Council of Religious Education.

Adoption of the uniform lessons was first approved on April 18, 1872 by the International Sunday School Association, forerunner of the present religious education group. It was the first major project on which American Protestant Sunday School forces united.

The lessons were established by the Rev. John H. Vincent, a Methodist pastor and later a bishop, who also organized the Oxford League.

WHEN WE LIFT ANOTHER'S BURDEN

*"My burden is too heavy, Lord,
I trembling said;
"I can no farther carry it!"
And tears I shed.*

*Then came a sudden cry of help
From one sore pressed
I ran to seek him, gladly gave
Him of my best!*

*Then thought I of my heavy burden—
But, lo, 'twas gone!
The gloom and doubt had vanished
Quite, and love's light shone.*

*When we another's burden lift
Or try to bear,
Love's gentle hand removeth swift
Our load of care.—The Spire In The
Civic Bulletin.*

LESSONS FROM A GREAT MIRACLE

In the fourteenth chapter of Matthew we have the record of a great miracle—that of Christ feeding five thousand people with five loaves of bread and two fishes. There are several helpful lessons we might draw from this event.

First, the interest of Christ in the totality of life. To him there is no distinction between sacred and secular. All legitimate activities, attitudes, possession, and needs are sacred. He was just as anxious to feed the bodies of the people as he was their souls. He healed as readily as he forgave sins. To stand on the right hand at the judgment bar one must have fed the hungry, clothed the naked and visited those who were sick or in prison. It is impossible to give a cup of cold water in his name because one is his disciple and miss his reward. The secular becomes sacred when properly used. That is why Christ had so much to say about how one was to relate himself to material things and use them. The coin of this earth can be deposited in heaven's bank when used to help bring in his Kingdom. The multitude came to Christ for soul food but he fed their bodies as well.

Another lesson has to do with the unselfishness of Christ. He once fasted forty days but refused to use his divine power to feed himself. The multitude fasted but a few hours yet he refused to send them away without food. He commanded that one love his neighbor as himself. He went further than that. Judging from his activity, he loved others better than himself. All that he sacrificed, suffered and did was for others.

Yet again, Christ uses, as far as possible, that which others have to bless humanity. None of us doubt that he could have fed these people without the five loaves and two fishes, but he wants others to have a part in the service rendered. If the disciples could have found, in a natural way, enough food to have supplied the demands there would have been no miracle. Christ is just as anxious that the hungering millions be fed now as he was then. There is no need of a special miracle for there is food enough in the

world to supply all demands. As of old, he is saying to us today, "Give ye them to eat." There is a sense in which it is a wonderful thing to be well-stocked with the needs of life, but there has never been a time in the history of the world when it was more dangerous to be thus supplied and refuse to share our bounty with others. The cry of every starving child will go up before God as a witness against those who wallow in plenty and yet refuse to share. This generation might ponder well on the words of the beloved John, "Whoso hath this world's goods, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?"

We also have the lesson of faith here. It is the writer's conviction that this food only began to multiply as the disciples had faith enough to take Jesus at his word. They had the people sit down in groups. Then they began to carry the food to them. So long as the need lasted and the disciples worked at the job the supply did not fail. What a lesson for us! How fearful we are of taking Jesus at his word! We may not admit it with our lips but our deeds bear testimony to the fact that we are afraid to go all out for Christ and his way of life.

Still again, things placed in the hands of Christ multiply. It was a very small amount that was placed in Christ's hands that day, but look how it increased. In telling the Lord about the supply Andrew said, "There is a lad here with five barley loaves, and two small fishes; but what are they among so many?" The demand was great. The supply was small, but small as it was in the hands of Christ it met the need.

We may feel our limitations. There is but little we can place in his hands. This should not cause us to hesitate; for in his hands our little becomes much. That is true of our time. We may have to be so busy with other things that we cannot give a lot of time to definite Christian service in the way of helping the church, but if we will place that little bit of time in his hands it will multiply. That is equally true of talents. All have at least one talent, and there is no such

TREASURES

A merchantman who was a Christian was asked to give a contribution to a certain work of the church. He gladly wrote a \$250 check and gave it to the visitor. At that moment a cablegram was brought in. The merchant read it and looked troubled. "This cablegram," he said, "tells me that one of my ships has been wrecked and the cargo lost. That makes a difference in my business. I'll have to write you another check."

The visitor understood and handed back the check for \$250, and the merchant wrote another and gave it to him. It read \$1000.

"Haven't you made a mistake?" the visitor asked.

"No," said the merchant; "I haven't made a mistake." Then with tears in his eyes he said, "That cablegram was a message from my Father in Heaven. It read, 'Lay not up for yourselves treasures upon earth.'"—Church Chimes.

thing as even a one-talent person failing if that talent is placed at the disposal of Christ. Our possessions may also be small but if we let Christ guide in their use much will be accomplished. The widow had two mites which is less than a penny of our money. She placed all of it in his hands. He said she gave more than all. We cannot believe that God permitted her to go hungry for making such a sacrifice. She gave all she had, even her living. She received high commendation from Christ.

Most of all we need to give ourselves fully to God. We may feel small at this point also, but again the increase takes place. Personality is the greatest possession in the world, but it can never come to its full fruition unless turned over fully to the Lord.

The last great lesson is that of the economy of the Master. He commanded that the fragments be gathered up and that nothing be wasted. Think of how wasteful we are. We waste our time, our talents, our possessions and our very lives. It must break his great heart to note how wasteful we are with these wonderful values of life. Let us determine now that we will place ourselves more fully into his hands. "The fields are white to the harvest but the laborers are few." He needs us. His commendation awaits at the end of the way, "Well done, good and faithful servant." We must not fail him now. — H. O. B.

METHODISTS IN SOUTH WARNED AGAINST 'VAGUE RELIGION'

NASHVILLE, Tenn. — (RNS) — Asserting that "a vague religion is a feeble religion," Bishop Arthur J. Moore of Atlanta, Ga., told 1,000 delegates to the South-wide Methodist Convocation here that the Church must "herald the good news of Christ", define and defend spiritual standards, and be the channel of comfort, service and courage.

Dr. Harcourt A. Morgan, former director of the Tennessee Valley Authority, urged the Church to "talk about those resources that will clothe, shelter and feed the distressed people of Europe."

The Arkansas Methodist

PUBLISHED EVERY THURSDAY
Except the Weeks of July 4 and December 25

SUBSCRIPTION PRICE, \$1.25 PER ANNUM
Retired Ministers and Wives of Deceased Ministers
Complimentary

Office of Publication 1136 Donaghey Building
LITTLE ROCK, ARKANSAS

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OWNED, MANAGED AND PUBLISHED BY THE
METHODIST CHURCH OF ARKANSAS

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Little Rock Conference—J. S. M. Cannon, O. D. Campbell,
J. L. Hoover, O. C. Landers, Aubrey Walton
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Entered as second-class matter, January 31, 1908,
at the Post Office at Little Rock, Ark., under the Act
of Congress of March 3, 1879. Acceptance for mailing
at special rate of postage provided for in section 1103,
Act of October 3, 1917, authorized September 12, 1918.

A WEEKLY MESSAGE

By FORNEY HUTCHINSON

THE WESTERN METHODIST ASSEMBLY

I was very deeply interested, in a recent issue of the Arkansas Methodist, to read about the plans being made for the enlargement of the Western Methodist Assembly on Mount Sequoyah. The write-up caused me to recall some things I had all but forgotten.

I remember so well the meeting called by Dr. A. C. Millar, in the summer of 1920, for those who happened to be present at Lake Junaluska from the western section of what was then the Methodist Episcopal Church, South, to discuss the advisability of establishing a similar enterprise in the western section of our church. The informal meeting was held aboard the boat that was used for pleasure sailing on Lake Junaluska. In addition to Dr. Millar, there was Rev. F. A. Lark, from the North Arkansas Conference, also several others whose names I do not just now recall. It turned out to be the initial move toward the building of what is now our Western Assembly on Mount Sequoyah.

I was on the committee appointed to select a location, and with a group of others, visited many beauty spots in Arkansas and Missouri. Finally, and I think very wisely, we decided upon the present location at Fayetteville and the Assembly was immediately projected. Dr. Millar was chairman of the committee and put much hard and constructive work into it. Since then, it has had wonderful growth and much good has been accomplished. Today the patronizing territory has been vastly increased and the accommodations are no longer equal to the need. It is high time for the plant to be enlarged.

As a token of my interest, I sent Brother Yancey a small contribution and assured him of my prayers for a successful campaign. We have had other superintendents, but none who has put so much of his life into this movement as S. M. Yancey. I hope we may be able to make it the greatest gathering place of its kind in our Methodism. Our patronizing territory justifies the hope. Let's make our Western Assembly at Mount Sequoyah a great place for Methodists.

A block of granite which is an obstacle in the pathway of the weak, becomes a stepping stone in the pathway of the strong.—Carlyle.

NEWS AND NOTES ABOUT FACTS AND FOLKS

JAMES HUNTER, son of Rev. and Mrs. R. O. Lock of Eudora was born on Easter morning at the Baptist Hospital in Little Rock. The mother and son are doing nicely.

CRUSADE for Christ Relief and Reconstruction Fund receipts totaled \$26,908,335 through April 8, according to the report from the treasurer's office.

THE following correction is made in the Hendrix Campaign financial report published in last week's issue. In the Jonesboro District, Osceola reports \$5,023.70 in cash, \$1,427.00 in pledges, making the total amount in cash and pledges \$6,450.70.

REV. B. E. ROBERTSON, pastor of Hartman Charge, writes that Hays Chapel on the Hartman Charge had all its askings for the year paid by Easter Sunday save the pastor's salary and it is paid monthly. They expect to have their new church dedicated some time this year.

BISHOP F. H. OTTO MELLE, retired head of the Methodist Church in Germany, died in Berlin on March 26, according to word received by the Board of Missions and Church Extension of the Methodist Church, New York City. Bishop Melle had retired in 1946, when the Central Conference of German Methodism met in Frankfurt, because of ill health, and he had been seriously ill for several months before his death.

DR. CLARENCE K. VLIET, one of the associate secretaries of the Division of Foreign Missions of the Board of Missions and Church Extension of the Methodist Church, died suddenly in Worland, Wyoming, on Sunday, April 6, on his 65th birthday. Before joining the staff of the Board of Missions and Church Extension Dr. Vliet was pastor of Trinity Church, Miami, Florida, and secretary of the General Conference Commission on Benevolences.

DURING the past six months, the Board of Mission 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.

FIRST CHURCH, West Memphis, is happy over the arrival of their new Moller pipe organ which has been installed and it will be used for the first time at the Sunday morning service on April 20 with the organist, Mrs. Milton Beck, playing the service. On April 27 George L. Hodge will play a recital. The recital will be dedicated to the women of the church whose work has made possible this splendid instrument. The project was started by Circle Number One of the W. S. C. S. in 1944-45 and the project has been completed by all of the members of the W. S. C. S. The organ will be dedicated by Bishop Paul E. Martin later in the year.

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 fifty-seven 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."

The best way to show that a stick is crooked is not to argue about it, or spend your time denouncing it, but to lay a straight stick alongside it.—Ladies Home Journal.

GENERAL CONFERENCE TO MEET IN BOSTON

CHICAGO, Ill.—The city of Boston, Mass., has been selected as the seat of the next General Conference of The Methodist Church, which will convene April 28, 1948, the denomination's Commission on Entertainment of the General Conference announced at the close of a one-day meeting here on April 9. Invitations to house the Conference had been received from cities on both east and west coasts and from the middle west, Judge Leslie J. Lyons, of Kansas City, Mo., Commission chairman, said.

As the supreme law-making body of the Church, the Conference will be attended by approximately 1,200 official delegates, bishops and officials of the boards and agencies of Methodism coming from all parts of the world. The delegates will represent a membership of nearly 9 million and a constituency of about 20 million, Judge Lyons stated. The Methodists are believed to be the largest Protestant group in the world, and the forthcoming Conference will doubtless bring thousands of visitors to Boston.

During discussions of locations for future General Conference meetings, suggestion was made that this quadrennial Conference be held each time in a different one of Methodism's six Jurisdictions in this country. All Commission members were in favor of such an arrangement.

DR. BROWN VISITS ALASKA

Dr. Earl R. Brown, executive secretary, Division of Home Missions and Church Extension, Board of Missions and Church Extension, left Seattle, Wash., by plane on April 3 en route to Alaska to visit mission stations. Representing the Board of Missions and Church Extension on the committee of the Home Missions Council, Dr. Brown was accompanied by Dr. Mark Dawber of the Home Missions Council and Dr. J. Earl Jackman of the Board of National Missions in the Presbyterian Church, U. S. A.

JOB FOR DRAFTSMAN

New York City—The SENTINEL, a mimeographed monthly of St. Stephen's Methodist Church up near the northern tip of Manhattan, carries in its January number a well-worked out graph of church attendance for the Sundays of the preceding quarter.

Both morning worship and Church School are shown, one in a continuous line, the other in a broken line. The Rev. William A. Tieck, pastor, will continue this through the Year of Stewardship. Under the chart the following words appear: "Henceforth I am going to be part of the answer, not part of the problem."

Few churches do not have some student taking mechanical drawing, or an engineer who would not be glad to prepare such a graph either to publish with the aid of mimeograph or to post where those who come and go may see the progress toward the goal.

AGE OF INTOLERANCE OVER, SAYS JUDGE

LAS VEGAS, Nev.—(RNS)—"The age of intolerance is over," District Judge A. S. Henderson declared from the bench in denouncing two prospective jurors who said they would be prejudiced against a Roman Catholic priest.

"You are excused, and as long as I am on this bench, you will never serve on a Clark County jury," he told the two veniremen. He then ordered their names removed from the 1947 jury list.

After the jury of six men and six women had been selected to sit on the case, involving a civil suit brought by Father Peter V. Moran of Henderson, Nevada against William Byrne of Henderson, the judge said:

"The case must be decided on its merits, and the business or occupation of either litigant has no bearing on the matter. A clergyman has the same right as anyone else to have his day in a court of law. Religious intolerance is no longer in fashion."

THE PULPIT OF ARKANSAS METHODISM

Forgotten Dreams

(The following sermon was preached by Bishop Paul E. Martin on The Methodist Hour on March 23 and was broadcast from Atlanta, Ga.)

The thing is gone from me.—Daniel 2:5
(Read Dan. 2:1-6)

I AM sure that all of us are profoundly grateful that we do not live in a period of time when an individual might, because of a mere whim, order our execution and we be powerless to raise any protest that might prevent the enforcement of the unjust decree. It is really difficult for us to imagine that ever human life was so cheap or a king so intolerant as to order the execution of men because they were guilty of the terrible crime of not being able to recall and interpret a dream that he had forgotten. Today it all seems so foolish as to be laughable, but it was grim humor, then, I imagine, to the magicians and sorcerers and interpreters of dreams that fell under the ridiculous and senseless decree.

But enough comment on the silliness of the king. Let us look at the story:—

King Nebuchadnezzar had had a dream that bothered him. True to the customs of the times he called in all the magicians and sorcerers and interpreters of dreams of the kingdom;—well, to be exact, we must say all the professional ones. When they were gathered together there was an air of expectancy as they listened for the king to relate the dream he would have interpreted.

But a strange thing happened: the king suffered a lapse of memory—unfortunately the modern memory courses had not been perfected—and for a moment he stood there, mind a blank, feverishly trying to recall the dream; but it was gone as completely as if he had never had it. In desperation he exclaimed, "The thing is gone from me." He was the king—as the sovereign his command was absolute—any material thing he desired was his for the asking. He could command men or possessions for the satisfying of any fancy; but one thing he had lost—he had forgotten his dream, the interpretation of which had been the very reason for which he had summoned the men before him. And right then nothing else really mattered in his life.

The remainder of the story, as found in the second chapter of Daniel, will hold your attention. I commend its reading to you.

But for our purpose we will confine ourselves to those haunting words of Nebuchadnezzar—"The thing is gone from me." It is a startling representation of one of the major dangers of life today—Forgotten Dreams.

I.

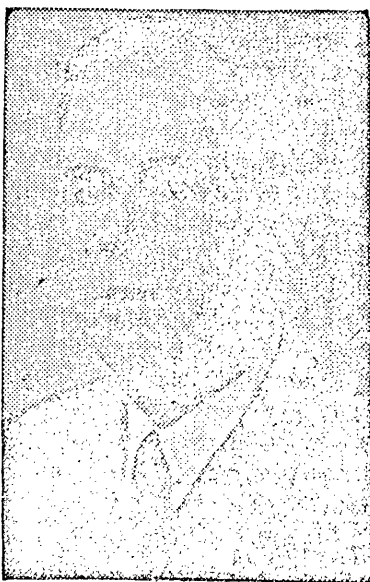
Forgotten Dreams: Our own dreams of what we were to become.

In graphic language in his "Tale of Two Cities," Charles Dickens describes a man who once possessed radiant and brilliant dreams, but wasted them in riotous living. Dickens pictures Sidney Carton, the gifted barrister, as he returns early one morning to his dismal lodging sodden with drink after a night of debauchery. "Waste forces within him, and a desert all around, this man stood still on his way across a silent terrace, and saw for a moment, lying in the wilderness before him, a mirage of honorable ambition, self-denial, and perseverance. In the fair city of this vision there were airy galleries from which the loves and graces looked upon him, gardens in which the fruits of life hung ripening, waters of hope that sparkled in his sight. A moment, and it was gone. Climbing into a high chamber in a well of houses, he threw himself down in his clothes on a neglected bed, and its pillow was wet with wasted tears."

Now I recognize the truth that the depth of desolation portrayed in this misspent life is not represented in a large measure in the

congregation that hears me, although I would not be surprised if individuals listening could not repeat the testimony of this tragic figure.

I am convinced, however, that many of our people have lost out of their religion the passion of an ethical adventure and the deep resources of dynamic spiritual power. I had a visit not long ago from one of the most gifted young ministers I have in my area. He possesses the qualities necessary for success in the ministry—splendid intellectual ability and training, excellent administrative skill, pleasing personality, deep consecration, and is fortunate in possessing a wife who blesses and enriches his ministry



BISHOP PAUL E. MARTIN

and life. I have no doubt that the leading pastorates will be open to him. But he is talking about the foreign missionary enterprise. He has not lost from his dreams the abiding faiths, spiritual insights, resources of power that were back of his decision to become a minister.

To my mind, the great sin of today does not reveal itself in wrong deeds, but in great concepts of life rejected, challenging opportunities unaccepted, and lofty aspirations abandoned for mediocre attainments.

The great accomplishments of the race once were dreams, but the men possessed of them would not sacrifice them nor forsake them. The possibility of tragedy again confronts the world. It can only be averted by great spirits who remain true to their dreams.

When I become discouraged, I think of those escaping Hebrews spending forty years in a wilderness. It wasn't easy. Many times the discouragements were so great that they were tempted to return to Egypt where there was food, shelter and protection. What was it that sustained them? The dream of a Promised Land.

That hope is what we desperately need today. The hope of a warless world, dominated by Christian principles of brotherhood and justice. Let us hold on to that dream.

Happily the note of assurance found in the Christian religion is that we can revive our dreams. Of all the books of Dr. Archibald Joseph Cronin, I believe "The Citadel" is my favorite. The principal characters are Dr. Andrew Manson and his lovely wife, Christine. He begins as a physician to the coal miners. He is possessed of a passion to improve their conditions. Against desperate opposition he succeeds. And then he moves to a fashionable suburb of a great city. There he falls a victim before the forces of ease and the world's idea of success. He builds a rich practice on the imagined ills of wealthy, lazy, comfortable women. But Christine holds on to the dream and through her he finally captures it again. The book closes with his return to Kensal Green—"There in the sky before him a bank of

clouds lay brightly, bearing the shape of battlements."

II.

Forgotten Dreams: The Dreams of Others.

How tragic it is to be so obsessed with one's own life and interests that he is not aware of the needs of his fellows. Dr. Ralph W. Sockman tells of a woman in a midwestern city who while driving downtown picked up a lady waiting on a corner for a bus. As they drove along the driver talked the entire time about her sorrow at the loss of a little dog. She was heartbroken over the death of her pet. When they reached the corner at which her passenger was to alight, the guest in getting out thanked her hostess for the ride and added, "Yes, I know how sad you must be about the death of your dog. I lost a son at Pearl Harbor."

Somewhere a long time ago I read a little verse that frequently stabs me awake when I have consciousness of the needs of others:

*The golf course lies so near the mill,
That almost every day
The little children at their work,
Can see the men at play.*

And I am reminded of that memorable "Parable" of James Russell Lowell. You remember Lowell tells how our Lord determined to come back to earth to see "how the men my brethren believe in me." Great preparations were made to receive him. The scribes and Pharisees and rulers of the day did everything that they could think of to do him royal honor. Costly carpets were spread for his feet. Great organs poured forth their noble music. He was shown the magnificent churches and cathedrales and the images of himself that they had reared. But the Saviour walked with downcast eyes and sorrowful countenance. He could hear the groans of the forgotten and oppressed. At last he spoke—

*"Have you founded your thrones and altars
then,
On the bodies and souls of living men?
And think ye that building shall endure
Which shelters the noble and crushes the
poor?"*

*With gates of silver and bars of gold
Ye have fenced my sheep from their
Father's fold;
I have heard the dropping of their tears
In heaven these eighteen hundred years."*

*Then Christ sought out an artisan,
A low-browed, stunted, haggard man,
And a motherless girl, whose fingers thin
Pushed from her faintly want and sin.*

*These set He in the midst of them,
And as they drew back their garment-hem
For fear of defilement, "Lo here," said He,
"The images ye have made of me."*

Jesus never lost sight of the longings of humanity.

This all leads to a statement that needs desperately to be made today. *Our individual morality and our group morality must coincide.* In our homes there are to be found attitudes of kindness and thoughtfulness and love. There we are tender and considerate of the other members of the household. But outside there is often a group consciousness or perhaps a nationalistic spirit that is the exact opposite.

That kind of conflicting morality must not persist. A house divided against itself cannot stand. It should be impossible to be gracious and generous in our individual lives and then turn around and hate and even kill our fellow

(Continued on Page 14)



THE CHILDREN'S PAGE

ANNIE WINBURNE, Editor



IN STORYLAND

WEEDS AND WORDS

By Helen L. Toner

As Dick flung out of the back door, he called angrily over his shoulder to his brother: "You're selfish and mean. I wouldn't care if I never played with you again!"

His father, who had been planting a row of caggage plants in the garden, looked up with an expression of astonishment that made Dick feel suddenly ashamed of his outburst.

"Come here, son. Tell me why you talked so hatefully to your brother. What did he do?"

Dick's face turned angrily back toward the kitchen door as he explained that Wallace had refused to let him play with his new model glider.

"Did you ask him why?" queried the boy's father.

"No, I didn't have to. He's just selfish, that's all. He doesn't want me to have any fun with it even though he isn't using it himself."

"That isn't fair to Wallace," Mr. Harvey argued quietly. "You might have given him a chance to explain before you lost your temper. You see, while you were down at the nursery buying these plants for me, Wallace was using the glider and its wing got tangled in the forsythia bush. He spent a half hour gluing it back in place and I am sure it isn't dry yet."

"I'm sorry. Why didn't he tell me?" Dick dug his heel into the newly plowed earth of the garden in embarrassment. "I guess I didn't give him a chance," he admitted in response to his father's questioning smile.

"Hold out your hand, son," Mr. Harvey poured into Dick's palm dozens of tiny brown seeds that he had been absent-mindedly extracting from dry seed pods as they talked.

"What shall I do with these, Dad? Do you want me to plant them?"

"If you like."

The words were scarcely out of Mr. Harvey's mouth before Dick had given them a careless fling along an open row in the vegetable garden. He was already covering up the seeds when he asked, "What kind of seeds are they?"

"That is the question you should have asked before you planted them," was the reply. "You see, those were seeds of that weed we had so much trouble with among the vegetables last year."

Dick looked at his father in amazement, then scrambled to his knees and started to dig up as many of the seeds as he could see. They were the same brown of the earth and he had very little success.

"Why did you let me do it, Dad? They'll grow up and make so much trouble for us in the garden."

"Because these weeds will be reminding you all summer, Dick, how hard it is to take back a seed that is sown. Those ugly words that you said to Wallace just now are like weed seeds. It's mighty hard to take them back, and some of them are bound to live and grow and make trouble for you."

Mr. Harvey went back to his cab-



A GIFT TO SHARE

*I have a pretty flower
I'd like to share with you,
A single yellow blossom,
My, how fast it grew!*

*Of all the gifts God sends to us
To fill the happy hours,
There's nothing bring more happiness
Than His many lovely flowers.*

—A. E. W.

UNDER THE OLD ELM TREE

*Three little girls, with three big books,
Sat under an old elm tree;*

*Such curly locks, such doleful looks,
I'm sure I ne'er did see.*

"Our lessons are ever so much too long."

*Came forth with a great big sigh,
From the one who wouldn't,
The one who couldn't,
And the one who didn't try.*

*The petals pink in showers fell,
The bees were buzzing near;
The blackbird's note, like a silver bell,*

*Was ringing loud and clear.
"We are all working hard"—so said
The glad lark in the sky
To the one who wouldn't,
The one who couldn't,
And the one who didn't try.*

bage plants, planting them carefully in neat rows. "Did you ever think of your life as a garden? If you can just remember, son, when you are tempted to say something mean you are planting a few weeds in that garden—weeds that may grow up and crowd out the things which you really want to grow—it may be easier not to say them."

Dick smiled. "Thanks, Dad. I'll remember the weeds. Right now there are a few seeds I may be able to keep from growing. I'll apologize to Wallace, and maybe I can make it up to him by lending him my new fishing rod." He was whistling as he left the garden.—Alabama Christian Advocate.

JUST FOR FUN

A young woman just home from college was very enthusiastic about the wonderful benefits of physical culture. She said to her father: "Just watch this exercise. To develop the arms, I grasp the rod by one end and move it slowly from right to left."

"Well! well!" exclaimed her father. "What won't science discover next! If that rod had straw at the other end, you'd be sweeping."—Christian Observer.

A small girl on a shopping trip with her mother was beginning to tire. Her mother said to her, "Come dear, let's go upstairs to the rest-room and rest a while in one of those big soft chairs."

The little girl replied, "But Mummy, you know I rest better in one of these nice, hard, ice-cream chairs at the drug store."

German Farmer: "Hello, central; give me Anderson's grocery. Hello, Anderson's — vil you blease send me out vun parrel of empty sugar

*The little maidens saw and heard,
And all of their grumbles fled;
O'er each big book, without a word,
Was bent each curly head.
And soon, "Our lessons, hard and long,*

*Are done at last," they cried—
The one who would,
The one who could,
And the one who really tried.*

—The Methodist Recorder.

IN THE WORLD OF BOYS AND GIRLS

March 15, 1947
Rt. 2, Box 190
Jonesboro, Arkansas

Dear Editor of Children's Page:

I am writing to let you know I surely enjoy the Children's Page. I never miss reading the stories.

I am in the Third Grade and am nine years old.—Donnis Lee Bradley.

THE SQUIRREL'S NEST

Sometimes we think that birds are the only wild creatures that build nests, but we are forgetting a large number of our near neighbors. The pretty gray squirrels that become so tame in the city parks are really famous nest builders. I have seen them at work, gathering branches and carrying them into the tree-tops for a summer home, while many people passed quite near them. They show no fear of the curious crowd, but keep steadily at their work.

The summer home of the squirrels is a very important place, for it is to hold the tiny baby squirrels until they are big enough to go about. So the parents fashion this nest with much care. They lay a foundation of coarse twigs, which they cut with their own sharp teeth. Inside this outer layer of sticks they place several layers of coarse leaves; then they line it all with strips of bark cut very finely. Over the top they place a roof of leaves, arranged like shingles, to keep out the rain, and at one side they leave a little round doorway just large enough for their own use.

The baby squirrels are very small, and, having no fur, they look like baby rats and mice. They grow very fast, however, and soon look more like their pretty gray parents. The nest in the top of the tree makes a good home unless some one bothers them. In case this happens, the babies are quickly moved to another place for safety. When an unwelcome visitor approaches, the parents hurry away, and remain at a safe distance until the trouble is over. But they take no second chance, for the babies are moved before another visit can take place.

In the winter the squirrels like a nest in a hollow tree. Sometimes they take possession of boxes built for birds. When one of these can be found they build a rough nest of dry leaves high in a tree-top. These are not so well built as the summer homes, but they serve to protect the little wild creatures from the storms and cold.—Ruby Denton, in Our Dumb Animals.

to make a hencoop for mine dog?"—Detroit News.

They were giving a small dinner party, and for a special treat the little son of the house had been allowed to come down.

They had reached the dessert stage when he remarked in loud, confidential tones to his mother:

"Will dessert upset me tonight, mummie, or is there enough to go around?"—Christian Observer.

The Layman's Five-Fold Opportunity

By FLOYD PIERCE, Layman, Dermott Methodist Church

(Editor's note: This address was recently given by Mr. Pierce at the Dermott Methodist Church on Laymen's Day.)

I BELIEVE in Laymen's Day in every church and, especially in The Methodist Church. We Methodists do not keep one pastor for so long that the entire church is dependent upon his personality and leadership. In a church that changes ministers at least every four years we need a congregation of working laymen and lay women. The Master did not say that he was building Golden's church, Miller's church, Teeter's church, or Hefley's church, but that "Upon this rock I build MY CHURCH." The Master's church is composed of a brotherhood of Christian individuals united for their own, for the common, and for the Master's good. Other denominations who keep the same minister for years might fall into the habit of letting him become the mainspring of the church. That is not feasible in the Methodist Church with its frequent changes of pastors. The pastor cannot do it all. Nay! Believe it or not, the success or failure of the church depends upon the quantity and the quality of its lay leadership and activity. Ralph W. Sockman once declared that Christianity began as a group of cooperating lay witnesses. He added that it has now become a professional pulpitism financed by silent partners. Since such lay activity is so vital in the Methodist Church, let's consider what the laymen can do.

We hear much about the job, the task, or the burden of the layman. I do not like to think of church work in such terms so I want us to think of it as "The Layman's Five-Fold Opportunity". Have you ever gone into a home where there was illness and in a glossed-over generalized statement told them that if there was anything you could do to just call upon you? How many of them ever called upon you? Have you ever told a new preacher that if there was anything you could do just let you know. If so, you had better be careful lest some preacher some day tell you a lot of things you can do. The story is told by a young mother of moving into a new town and immediately upon arriving there all members of the family became ill with flu. Their neighbors did not ask in a general way if there was anything they could do, but, instead, came in and arranged for certain women to do the work on certain days, some doing the laundry, others the cooking, others caring for the sick. The woman who told the story said that it was the desire of every member of her family to go back some day to that particular town to make their home.

*Isn't it strange that princes and kings
And clowns that caper in sawdust rings,
And common folk—like you and me
Are builders for eternity?*

*To each is given a bag of tools,
A shapeless mass and a book of rules,
And each must make, ere life has flown,
A stumbling block or a stepping stone."*

To each is given a set of tools, a shapeless mass, and a book of rules. Let's think about these factors in their inverse order, if you please. What is the layman's BOOK OF RULES? First in importance, of course, is the Holy Bible, and then we have a set of accepted rules known as taboos, which are as old as civilized man. We have social custom, and the decent practices of common every day life. The workman, the skilled artisan, the professional man, the athlete, must all adhere to certain rules and we as individuals will do well in this GAME OF LIFE if we, too, follow the RULE BOOK. Second in in-

To each is given a set of tools, a shapeless mass and a book of rules. We have discussed the BOOK OF RULES and the SHAPELESS MASS, but just what tools do we find in the tool kit of the average layman to use in THE LAYMAN'S FIVE-FOLD OPPORTUNITY? I would like for us to think of just five, all of which are important and none of which we should consider as more important than the rest because all of them are closely interdependent.

Let's think first of a tool that every layman can use, the very most simple one of all and the very easiest to use—ATTENDANCE.



verse order the poem says that we are given a SHAPELESS MASS, but just what is that? In the first place, was not our own lives more or less a shapeless mass during the formative years of our lives? At present the pattern has been more or less molded for older people, but forget not that practically any life can be improved upon, and certainly we will do well to remember the ever-present dangerous possibility of deterioration of the quality of our lives if we do not constantly and continuously fulfill our social, and moral obligation in the highest sense of the word.

In one sense of the word your church is a SHAPELESS MASS. True, it has also been molded into certain pattern but that pattern is constantly changing and the laymen are the ones who are changing it by their actions. Your church is what you make it! I especially like to think of our young men and women, our boys and girls, the babes in arms and the unborn babies as this SHAPELESS MASS which we, as laymen, must build into a church membership that will perpetuate this present organization after we are gone. Just look around you at the people upon whom the mantle of leadership has rested these many years and try to realize how soon they will be called from active leadership. Now look around you at the younger generation. There, good people, are your teachers, your department heads, your choir, your financial leaders of a TOMORROW. There is the clay and you laymen are the molders!

Just try teaching a class, serving on the Board of Stewards, serving on some of the various committees of your church organization and you will readily see that ATTENDANCE is the easiest task of all these connected with your church. Dr. Forney Hutchinson once said that attendance meant bringing the body, the mind and the heart all to the church instead of planting the body in a pew and then while the preacher talked letting the mind outline the business schedule for the next week. Yes, attendance is really easy for the faithful but what a job for so many! Notice your pastor's confidence when the auditorium is filled, and notice the vigorous approach of your teacher when the classroom is filled. There is simply a contagious enthusiasm that spells success when ATTENDANCE is right. Most of your church problems of finance, finding workers for the Church School, the carrying out of the various programs, personal and group evangelism can all be solved by filling your church and church school with REGULAR ATTENDANTS. Does this church suffer from the common church disease of "Morbus Sabbaticus"? Suppose we see just what the symptoms are and you make your own diagnosis:

- The symptoms vary but never interfere with the appetite.
- The attack never lasts more than 24 hours.
- No physician is ever called.
- It has reached epidemic proportions and is destroying thousands every year.

E. The attack comes on very suddenly every Sunday. No symptoms are felt on Saturday night. The patient sleeps soundly, wakes feeling well, eats a hearty breakfast and reads the morning papers but about church time the attack comes on and continues until services are over. By then, the patient feels better, eats a hearty lunch and by afternoon is greatly improved so that he feels like golfing or motoring, or at least well enough to attend a movie. He eats a hearty supper and has another attack just about church time but feels able to hear Walter Winchell or some other of his favorite radio programs. He wakes up Monday morning able to work and does not have any more symptoms of the disease until about church time the following Sunday.

F. But in the end, the disease is always fatal—TO THE SOUL.

Doctors believe in removing the cause of ailments; so, laymen, if you will cure "Morbus Sabbaticus" in this church you will have eliminated many of the church's other ailments.

If the layman's task is to utilize to the fullest extent the tools which a beneficent Providence has blessed him, he should SUPPORT his church. There are four sides to this question of church support. There is the PHYSICAL as discussed under ATTENDANCE. He should likewise render FINANCIAL SUPPORT and should be more Christ-like and by continued expansion of his ability to serve, should grow in spiritual and moral power. He must participate fully for the benefit of the church AS A WHOLE. Individualities must be subordinated without any jealousy or false pride to the activities of the group. There must be a tolerant spirit that will permit real coordination of effort.

So, in my considered judgment, the USE OF TALENTS is a third opportunity and, likewise a tool of the church layman. I doubt if there is any organization so badly in need of workers as the Church. I doubt if there is an organization with such a repertoire of excuses for not working. True, there aren't many preachers. There are few who will attempt to speak in public because we who do try realize full well our limitations and realize that a pulpit or classroom needs someone more capable than we. Those with musical talent are few and far between and not many have had training for the teaching work, but many who do have these TALENTS are not using them. Many could improve upon their TALENTS by wholehearted cooperation with their general and departmental superintendents and other church officers. In addition to these, there are other jobs. Members are needed on the various boards and commissions, planners, supervisors, leaders and followers are in great demand. Eliminate all of these and if there

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An Evaluation Of Visual Aids

By ALFRED KNOX

(In the March issue of the magazine EDUCATIONAL SCREEN, the Rev. William S. Hocking, editor of that publication's church department, stressed the danger of "spectatoritis" in presentation of visual aids. His warning is that just as the lecture method is poor teaching without discussion, so is the showing of pictures, without adequate preparation and discussion, before and after the showing. Take time to point out, prior to the showing of a picture, what is to be learned, and then take time after the showing to see if it was learned.

Let us remember that visual education is no end in itself anymore than the use of printed materials is an end. Both are merely tools and the important thing is how well the tools are used.

Recommended to all who read this column: The monthly magazine EDUCATIONAL SCREEN, 64 E. Lake St., Chicago. Subscription price is three dollars. There is a good church section and the advertisements are invaluable to all entering the field.

The Visual Education Clinic for the North Arkansas Conference meets April 28-29 at Hendrix. It is hoped that these two results will represent the minimum aims of the workshop: (1) For the ministers it is hoped that the workers will stress the use of films and other aids as teaching tools. (2) For those on the team, representing General Boards of Missions and of Education and the Publishing House, it is hoped that the ministers will stress integration of visual aids in the curriculum, and a higher standard of service on the part of the publishing house as the distributing agency. As a minimum, we should expect its service to be equal to that of non-church distribution agencies, which at the present moment it is not.—A. K.)

GO FORTH, 16 mm sound, Cathedral Films, running time 20 minutes, rental \$6, Methodist Publishing House; Grimm-Blacklock, Little Rock, Ideal Pictures, 13 S. 3rd St., Memphis; Visual Education, Inc., 12th and Lamar, Austin, Tex.

An army doctor who has been in service in the Philippines, returns home to find that his father has set him up an office that he might practice with him after he marries his waiting childhood sweetheart. But our hero wrecks their plans by announcing his intention of returning to the islands as a medical missionary—his decision reached through the realization of needs.

A compelling story of real value on any missionary program, especially where the call for Christian service is being stressed. A recent Cathedral release—good photography and sound.

THE HOUSE I LIVE IN, 16 mm sound, A "Young America" Film produced by RKO Pictures, running time 10 minutes, rental \$2. Ideal Pictures, Memphis.

Frank Sinatra, screen singer, presents a message of religious tolerance, which last year won a special Academy Award. Appealing to a gang of youngsters beating up a boy because they don't like his religion, Sinatra makes a strong emotional appeal for tolerance, and then clinches it by singing Earl Robin-

son's song which gives the picture its title. Fair photography and sound—superb in theme and message. Especially recommended for juniors, intermediates and young people.

We used this picture to introduce our Sunday evening unit on "Race." Brother Brumley was with us and adds his recommendation.

TEACHING JUNIORS IN THE CHURCH SCHOOL, 35 mm single frame film-strip, Methodist Board of Education, 58 frames, purchase price \$2, Methodist Publishing House.

This filmstrip is one of the excellent productions of our Board of Education. Although prepared for use with the course, "Guiding Junior Children," we have found it useful in preparing workers for Vacation Schools, and will use it soon in a general course on teaching. (Also available in Kodachrome slides for rental charge of \$1).

THE VACATION CHURCH SCHOOL, 2 x 2 Kodachrome slides, Methodist Board of Education, 45 slides, rental charge \$1, Methodist Publishing House.

Prepared by the Board of Education for use in giving your Vacation School workers the whole picture of what they are trying to do.

Questions and Answers

Question: Is it advisable to get in the 16 mm sound film phase of visual education when religious films are so limited in their number?

Answer: Nothings is farther from facts than impression expressed in this question. On my desk is a list of religious films containing 175 titles—not all are desirable. Some are strictly for Catholics and some are extremely Fundamentalist. But this whole business is getting "into high," and with the numerous religious films now in production, no church is in any danger of exhausting the field even if they should show a picture every week.

Question: If a church could afford it would it not be better to install 35 mm movie equipment than 16 mm, since the majority of films are produced on 35 mm film?

Answer: Though theatrical films are produced on 35 mm, religious and semi-religious films are exclusively done on 16 mm. Some salesmen are using this line trying to sell some of the larger churches an expensive outlay of equipment which will not have nearly so much utility as 16 mm equipment. There are practically no religious pictures on 35 mm film.

This writer would like to remind his readers that he has prepared a manual on VISUAL AIDS IN THE VACATION SCHOOL which will be sent on request. Write Box 433, Tuckerman, Ark.

GUTENBERG BIBLE BRINGS RECORD PRICE

LONDON (By Wireless)—(RNS)—A record price of 22,000 pounds (about \$38,000) was paid at auction here for volume one of the famous Gutenberg Bible. The purchase was made by Ernest Maggs, London book seller, on behalf of a private buyer.

GERMAN PROTESTANTS TO BUILD HUNDRED "RUBBLE" CHURCHES

GENEVA (By Wireless)—(RNS)—Plans to build more than a hundred churches in war-desolated areas of Germany and Holland by using rubble as well as imported materials were described by George Federer, of Hilfswerk, relief agency of the Evangelical Church in Germany, at sessions of the All-European Conference of Church Reconstruction which met at Chexbres on Lake Geneva.

Foundations and walls of the projected new churches, Federer said, will be built with local materials and the roofs with wood shipped from Switzerland. The plans were drawn up in consultation with Swiss architects, and each church provides accommodations for 700 worshippers.

BIBLE SOCIETY DISTRIBUTED ELEVEN MILLION SCRIPTURES IN 1946

NEW YORK—(RNS)—The American Bible Society announced here that it distributed 11,394,200 Scriptures during 1946 in more than 40 countries, including nearly 4,000,000 volumes in the United States.

A total of 105,500 Testaments and Gospels were sent to Patriarch Alexei of the Russian Orthodox Church, 3,000,000 Scriptures to Latin American countries, and several hundred thousand to refugees and German POWs in various parts of Europe.

PROTESTANT COMMISSION PLANS FILM TO RECRUIT MINISTERS

NEW YORK—(RNS)—A film to recruit men for the Christian ministry is one of seven slated for production by the Protestant Film Commission during 1947.

Designed for 16mm distribution to the churches, it may later be expanded and remade in Hollywood as a Protestant "Going My Way", according to Paul F. Heard, executive secretary of the interdenominational film agency.

Themes of other films scheduled for production are evangelism, Christian education, missions and racial prejudice.

TO DISTRIBUTE MILLION POCKET GOSPELS IN CHINA

NEW YORK—(RNS)—Plans for distributing one million Gospels in China during the next few months were announced here by the Pocket Testament League.

The League has already distributed more than a quarter million Gospels in China, according to Alfred A. Kunz, executive director. Most of them, he said, were given out during evangelistic meetings for Chinese Youth Army units, sectors of the Chinese National Army, and military and police training schools.

BISHOP OXNAM GIVEN AWARD BY NAVY

NEW YORK—(RNS)—Bishop G. Bromley Oxnam of The Methodist Church, former president of the Federal Council of Churches, was given a citation from the U. S. Navy here for "meritorious personal service during World War II".

The citation, a Certificate of Appreciation, was presented by Rear Admiral Monroe Kelly of the Third Naval District, at a luncheon sponsored by the Federal Council.

News About Hendrix College

Alumni Reunion April 26

Approximately 200 alumni of Hendrix are expected to attend the annual alumni reunion to be held on the campus April 26. Rev. Fred R. Harrison of Pine Bluff, president of the Alumni Association, has announced.

A full schedule of events has been arranged for the day. The program will include a band concert, a chapel program by the Hendrix Christian Association, luncheon, an art exhibit, finals in the state college tennis meet, an inter-squad football game, open house in the three residence halls, and the spring formal party.

Dr. Vance Addresses Students

Dr. Rupert B. Vance, research professor of sociology at the University of North Carolina and a graduate of Henderson-Brown College, was assembly speaker at the College April 8. Dr. Vance is a native of Plumerville.

"The South wants to share in the nation's future," Dr. Vance said. "The South, rather than being the step-child and poor relative as in the past, wants to share the fortunes and misfortunes of the country."

Dr. Vance was introduced at Hendrix by President Matt L. Ellis, who was Dr. Vance's roommate at Henderson-Brown. Dr. Ellis read portions of a citation read at the 1938 commencement at which time Hendrix conferred an honorary LL. D. degree upon Dr. Vance.

Dr. Vance, considered one of the most outstanding sociologists of the South, graduated from Plumerville High School. He received the AB degree at Henderson-Brown, a master's degree from Vanderbilt University, and a Ph. D. from the University of North Carolina.

Dr. Vance, a childhood victim of paralysis, stood on crutches as he spoke. Dr. Ellis gave recognition to Dr. Vance's mother, Mrs. Walter J. Vance of Morrilton, and other members of the Vance family who attended the assembly and to Dr. J. M. Workman of Conway, who was president of Henderson-Brown at the time of Dr. Vance's graduation. Dr. Workman pronounced the benediction.

HCA Presents Easter Pageant

An impressive Easter pageant, sponsored by the Hendrix Christian Association, was presented at the weekly assembly April 1.

The pageant, divided into three scenes, recalled the last week of Jesus' life. The Rev. George Trobaugh, a Hendrix student, wrote the script.

The departments of speech, music and art joined in presenting the pageant.

METHODISTS SPEND \$2,116,983 ON NEW CHURCHES

NEW YORK—(RNS)—Expenditures totaling \$2,116,983 were made by the Methodist Church during the last six months for the erection of new churches, parsonages, and parish halls, and for the remodeling of old ones, it was announced here.

Of this amount, \$814,210 was given as donations to building projects, and \$1,302,773 as loans to churches.

Clinic On Church Music

Little Rock, Arkansas, May 18, 19 and 20, 1947

Dr. Clarence Dickinson And Dr. Helen Dickinson Will Conduct Clinic

Calendar Of Events

Sunday, May 18:

5:00 p. m. Ascension Day Choral Evensong

The choirs of The First Methodist Church, John H. Summers, Organist and Choirmaster; at First Methodist Church, 8th and Center.

Monday, May 19: All meetings at Second Presbyterian Church, Third and Gaines.

10:00 a. m. Business meeting of Organ Guild

12:00 Noon Luncheon

2:30 p. m. "The QUICKENING SPIRIT," lecture by Dr. Helen Dickinson.

4:00 p. m. Organ Recital in form of a service, Dr. Clarence Dickinson.

8:00 p. m. "BEAUTY IN WORSHIP," lecture by Dr. Helen Dickinson.

Tuesday, May 20:

10:00 a. m. Organists and Choirmasters Workshop, Dr. Clarence Dickinson and Dr. Helen Dickinson.

2:30 p. m. "THE POWER OF MUSIC IN WORSHIP," lecture by Dr. Helen Dickinson.

4:00 p. m. Tea honoring Dr. and Mrs. Dickinson

7:00 p. m. Rehearsal for Hymn Festival.

8:30 p. m. HYMN FESTIVAL—Program in form of a service with choirs and congregation participating—Dr. Clarence and Dr. Helen Dickinson

The Registration Fee is \$5.00, which includes the luncheon and tea.

Bishop Paul E. Martin Says:

"The ministers and choir directors of the churches in Arkansas will avail themselves, I am confident, of the opportunity to hear Dr. Clarence Dickinson and Dr. Helen Dickinson in the Conference on Church Music that has been arranged by the Arkansas Chapter of the American Guild of Organists. The Guild is to be commended and congratulated for bringing these outstanding authorities in this field to our state."



DR. CLARENCE DICKINSON AT ORGAN

School of Sacred Music of Union Theological Seminary. He has played recitals all over America, Canada and Europe. He is the editor of the Presbyterian Hymnal and the Hymnal of the Evangelical and Reformed Church. Dr. Dickinson's choral and orchestral experience has played an important part in the development of his technique as a composer. His Symphony and compositions in smaller dimensions for organ are well known, as is his Historical Organ Recital Series; his series of "Sacred Choruses Ancient and Modern" is comprised of more than two hundred numbers. Among the books he has written in collaboration with Mrs. Dickinson are: "Excursions in Musical History," "Troubadour Songs," "A Choirmaster's Guide," and "The Technique and Art of Organ Playing."

Dr. Helen A. Dickinson is a writer and lecturer in her own right. She is best known, perhaps, through the text books and translations which she has made for his series of ancient carols and motets which contain more than two hundred numbers. She is likewise a member of the Faculty of the School of Sacred Music as lecturer in Sacred Art and Architecture, History of Sacred Music and Liturgics. Among Mrs. Dickinson's published works are: "A Study of Henry D. Thoreau," "German Masters of Art," "A Treasury of Worship," and, in collaboration with Dr. Dickinson, "Excursions in Musical History," "A Book of Antiphons," "The Art and Technique of Organ Playing," "The Troubadours and Their Songs," "A Nativity Play in Ancient Christmas Carols," "A Choirmaster's Guide," and others. Mrs. Dickinson received her M. A. degree from Queen's University, Kingston, Ontario, Canada, and was the first woman to receive a Ph. D. degree from Heidelberg University, Germany.



DR. HELEN DICKINSON

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

Little Rock Conference Church

School Enrollment

Texarkana District

In the Texarkana District 43 Church Schools reported a gain of 1260 while 24 schools reported a loss of 480 in enrollment during the Crusade period, with a gain of 3 new schools during the same period.

The schools reporting a gain in enrollment are as follows: Ashdown, Buckner, Mt. Vernon, Oak Grove, Cherry Hill, Dallas, Highland, DeQueen, Chapel Hill, Olive Branch, Pleasant Hill, Foreman, Fouke, Hatfield, Old Cove, Piney, Wickes, Horatio, Walnut Springs, Williamson, Mt. Ida, Bradley, Rock Hill, Sardis, Shiloh, Shady Grove, Potter, Rocky, Stamps, Taylor, New Hope, Philadelphia, Sharman, Welcome, College Hill, Fairview, Few Memorial, Ronda, Wilton, Ben Lomond, Richwood, Wades Chapel, and Walnut Grove.

The Crusade enrollment goal for the district is 8,073, an average net gain of a little more than 1,000 for each of the remaining two years of the period.

Conference Summary

The records for the Conference as a whole indicate that all the districts have made gains both in enrollment and average attendance since the beginning of the Crusade. By age-groups the enrollment gains have been as follows: Children 1,858; young people 360, and adults 2,814, a total of 5,032 for the three age-groups, with a gain of 3,736 in average attendance.

The records reveal that there has been a loss of two in the number of schools and also a slight drop in the enrollment of the Home Department.

The goal set for the Conference as a whole is an increase of approximately 50 per cent over the enrollment of 1944, or 67,986 by Dec. 31, 1948. This means that the net gain must be 8,000 a year for the remainder of the Crusade period.

Little Rock Conference Youth Assembly

Due to the continued heavy enrollment of the summer school at Hendrix, and the resulting limited space for other summer programs, it will again be necessary to hold the Little Rock Conference Youth Assembly in two sections. Grouping the Arkadelphia, Little Rock, and Pine Bluff Districts, the first section will be held June 23-27. The Camden, Monticello, Prescott and Texarkana Districts will meet the following week, June 30-July 4. While we will have more dormitory space than last year, it will still be necessary to keep the districts on a quota basis, with the proper ratio of boys and girls. These quotas will be ready to give out soon.

With minor adjustments, the program and set-up for the first section will be as follows: Dean, Fred Schwendimann; Business Mgr., Otto Teague; Registrar, Mrs. J. B. Hefley; Counselor for boys, Richard Perry; Counselor for girls, Mrs. Richard Perry; Director of recreation, Bryan Stephens.

WITH THE CHILDREN'S WORKERS

By Mrs. W. F. Bates

News Items

The following persons assisted in conducting 15 vacation Church School institutes in the Little Rock Conference.

Arkadelphia District: Mrs. E. Fohrell, Kindergarten; Mrs. John Hefley, Primary; Mrs. W. F. Bates, Junior.

Camden District: Mrs. V. G. Gordon, Primary; Mrs. Joy Barbaree, Junior; Mrs. Lewis, Intermediate.

Little Rock District: Miss Fay McRae, Kindergarten; Mrs. Hugh Spillyard, Mrs. Neil Hart, Primary; Miss Margaret Marshall, Junior.

Monticello District: Mrs. W. F. Bates, Kindergarten; Mrs. Boyd, Primary; Mrs. M. W. Miller, Junior.

Pine Bluff District: Mrs. W. F. Bates, Kindergarten; Mrs. John Hefley, Primary; Mrs. Russell Roth, Junior.

Prescott District: Mrs. K. K. Carithers, Kindergarten; Miss Ary Shough, Primary; Mrs. W. F. Bates and Miss Fay McRae, Junior; Mrs. John Rushing, Intermediate.

The city-wide school for Christian Workers of the colored Methodist

Quest Courses:

Choosing a Vocation, Fred R. Harrison; Youth Living for God, J. B. Hefley; To Drink or Not to Drink, Mrs. F. A. Wilson; Heroes of Prophecy, James E. Major; The Sermon on the Mount for Today, H. O. Bolin; What I Believe, Dan R. Robinson; Brotherhood Builders, Mrs. T. S. Lovett; The Practice of Stewardship, Mrs. C. B. Nelson.

The Workshop:

Worship and Evangelism, Mrs. V. B. Story; World Friendship, James E. Major; Community Service, Miss Margaret Marshall; Recreation, Bryan Stephens; The Methodist Youth Fellowship, Fred Schwendimann; Director of Interest Groups, Louis W. Averitt; Leader of Vespers, Chas. W. Richards.

Selecting as general theme "For Me to Live is Christ", the program for the second section of the Assembly has been arranged as follows:

Dean, C. Ray Hozendorf; Business Mgr. Chas. Giessen; Registrar, Mrs. John B. Hefley; Counselor for boys, George Kerr; Counselor for girls, Mrs. Rufus Sorrells; Director of Recreation, Rufus Sorrells.

Quest Courses:

Worship Through Hymns, Douglas Sloan; Jesus and the Life Today, J. E. Cooper; What I Believe, George Meyer; The Dawning of Brotherhood, Mrs. Edward Harris; Youth Living for God, Mark Vaught; Recreation and Abundant Living, Rufus Sorrells; Looking Toward Marriage, W. Neill Hart; Fields of Adventure, Mrs. Edward Harris, Director: (a.) Spiritual Certainty, C. Ray Hozendorf; (b.) Growth through Worship, Mrs. Rufus Wolfe; (c.) Growth through Play, Rufus Sorrells; (d.) Growth through Our Vocation, Hal H. Pinnell; Director of Interest Groups, George W. Meyer; Leader of Vespers, Ralph Clayton.

Churches of the city was held April 7-11 at Wesley Chapel. There were 65 persons enrolled. The following courses were offered:

Stewardship of Life: Instructor, Rev. G. A. Freeman.

Conducting a Study Course in Missions and Christian Service: Instructor, Mrs. Russell Henderson.

Using the Bible With Children: Instructor, Mrs. W. F. Bates.

Understanding Ourselves: (For Youth only) Rev. C. A. Kirkendoll.

Teaching Adults: Instructor, Miss Margaret Marshall.

Youth and Worship: Instructor, Miss Theresa Hoover.

Special features consisting of talks, films, recreation and worship were given each night between class periods.

Enlisting the Aid of Parents

Teachers should seek the aid of all parents in carrying out the religious training of children in the Church School. The following suggestions for doing this are taken from the work sheet found in the Children's Division Yearbook, 1945-46:

1. Home Visitation Week when each teacher will make contact with homes of all children in her class.

2. Each department plan to have a parents' Sunday at the culmination of a unit of work and study.

3. Plan to invite parents of one or two children each Sunday to visit in the departments of their children to observe a regular session.

4. Appointment of a person in each department whose specific responsibility will be to meet parents who bring children or who are visiting and acquaint them with aims, programs and material used.

5. Enlist parents who will assist in planning social affairs, collecting materials, and visiting absent members.

6. At the beginning of a unit send to parents of each child the outline of plans with suggestions for things which may be carried out at home. This will mean that both parents and teachers may concentrate on specific areas of Christian growth.

7. Seek to enlist parents in making better use of children's story papers. This may mean that as teachers we need to attach more importance to the paper than merely handing to children as they leave the class.

8. Find ways in which we may promote a wider use among parents of THE CHRISTIAN HOME MAGAZINE, and other aids provided for the home by the church.

9. Promote the use of devotional materials in the home such as THOUGHTS OF GOD FOR BOYS AND GIRLS, table grace and special services of worship for the family at Thanksgiving, Christmas and other days.

10. List books that would be helpful to parents in child training and if possible provide some for their use through a church loan library.

11. Decide upon the special occasions through the year when there may be an opportunity for family fellowship at the church.

(a.) Church School Picnic

(b.) Family Christmas Service

(c.) A Creative Arts Festival

12. Schedule a parents' study class or conference. — Children's Division Yearbook, 1945-46.

NORTH ARKANSAS CONFERENCE NOTES

By Ira A. Brumley

Camping Conference

The Little Rock and North Arkansas Conferences held a State Conference on camps and assemblies, Conway, April 7 and 8. A total of 42 persons representing the various sections of the state attended the Conference. The program was very informal with the leadership from the two Conferences giving guidance in the discussion. It was the feeling of the group that it was a most successful meeting. Probably every person took some part in the discussion.

The following persons from the North Arkansas Conference attended this meeting: Vernon E. Chalfant, O. E. Coward, Miss Louise Long and Mrs. C. S. Blackburn of North Little Rock; G. C. Taylor, Pryor Reed Cruce, Mrs. Maurice Lanier, and Mrs. Wilbur Britt of Morrilton; Earle Cravens, Mrs. Earl Cravens and Mrs. C. A. Marcus of Russellville; O. D. Peters of Greenwood; James R. Chandler of Mansfield; Paul Bumpers of Fayetteville; Lee Cate of Eureka Springs; H. O. Eggenberger of Bentonville; J. T. Byrd of Siloam Springs; W. W. Albright and Miss Mary Ferguson of Clinton; Mrs. John Hess of Jasper; Glenn Bruner of Yellville; C. Everette Patton of Cotter; S. O. Patty of Augusta; H. D. Womack of Bald Knob; Glenn F. Sanford, James S. Upton and Ira A. Brumley of Conway.

Reports coming to our office indicate that the Church School attendance on Easter Sunday was excellent. We have now reached the time of year to increase our enrollment and attendance in our Church Schools. Has your school made plans for an advance?

We should plan for another large attendance on Mother's Day, but we should also seek to make each Sunday a day of splendid attendance.

Visual Education Clinic

The Visual Education Clinic to be held at First Methodist Church in Conway, opening at 10 a. m. on April 28, and closing at 4 p. m. on April 29, promises to be of great value to the program of education and missions in the North Arkansas Conference.

This program is being sponsored by the Conference Board of Education and the Conference Board of Missions and Church Extension with leadership being furnished by the General Board of Education, General Board of Missions and Church Extension, and The Methodist Publishing House. The program will be of practical value to church leaders who are interested in this type of work.

Six persons from each district, including the district missionary secretary and district superintendent of each district have been invited. Where any of these now invited cannot attend invitations will go out to additional interested persons. It has been necessary to limit the attendance to fifty persons. This was necessary in order that an adequate program be carried out for the group. Too large a group

(Continued on Page 16)

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

MRS. SUE M. WAYLAND, Editor

MISS NELLIE DYER VISITS NEWPORT

"The American Church has a tremendous responsibility in the furtherance and preservation of Christianity in the world," said Miss Nellie Dyer in her stirring message at the Methodist Church in Newport Friday night, March 28th. Miss Dyer's talk was a real challenge to the people of the churches here as well as the entire nation. She gave a vivid description of the work she has done in Korea, Japan, and the Philippines as a missionary.

Miss Dyer was pretty in a full dress of the Filipino woman. It was a long dress of maroon silk and net. The sleeves were large winged shaped ones.

In spite of all her years of hard work and the months of near starvation in a Japanese Prison Camp, during the late war, Miss Dyer has regained her health and strength and is very anxious to get back to her work in Korea.

The people of Korea are very dear to Miss Dyer. She says they are anxious for the teaching of Christianity and her work there has been most interesting.

The loyalty and deep devotion of the Filipinos to the American Missionary during the war is something she'll never forget, says Miss Dyer. If it had not been for their help, she and all the other 2300 internees in the prison camp would have starved. Food was slipped to them every time possible, which was not too often.

The liberation of these prisoners was described by Miss Dyer as a most dramatic event. She told how the American paratroopers landed suddenly and mysteriously and took them to freedom and some good hot American bean soup was ready for their arrival. Their food had been very meager for months—only about 800 calories per day per person.

Miss Dyer's appearance here was sponsored by the Wesleyan Service Guild. She was a guest of the Guild for dessert and coffee just before her talk in the church. Mrs. Jewel Daugherty and Mrs. Effie Rogers were hostesses for the evening. The Guild held a short business session, led by Mrs. Rogers, president. Twenty-one members were present for roll call by Miss Iva Baker, secretary. Miss Baker also read the minutes of the last meeting. Mrs. Daugherty, treasurer, gave her report and Mrs. Opal Pugh made a report of the traveling basket which is about to complete its second round.

Miss Dyer came to Newport early Friday morning and was entertained at the parsonage by Rev. and Mrs. Roy I. Bagley.

Mrs. Beulah Drinkuth entertained Miss Dyer, Mrs. Bagley, Mrs. Rogers, and Mrs. H. A. Young at six o'clock with dinner. Miss Dyer was the overnight guest of Mrs. Drinkuth.

The program for the church hour was arranged by Mrs. Young, Program Chairman. The devotional period was led by Mrs. W. W. Baker, Spiritual Life Chairman, and Mrs. Rowena Bengál was in charge of the music with Mrs. Ernestine Keedy as soloist.

The Tuckerman, Swifton, Weldon and Umsted Memorial Churches were represented at the meeting.

LOVE THYSELF LAST

By Ella Wheeler Wilcox

*Love thyself last. Look near, behold thy duty
To those who walk beside thee down life's road;
Make glad their days by little acts of beauty,
And help them bear the burden of earth's load.*

*Love thyself last. Look for and find the stranger,
Who staggers, 'neath his sin and his despair;
Go lend a hand, and lead him out of danger,
To heights where he may see the world is air.*

*Love thyself last. The vastnesses above thee
Are filled with spirit forces, strong and pure.
And fervently, these faithful friends shall love thee:
Keep thou thy watch o'er others, and endure.*

*Love thyself last and thou shalt grow in spirit
To see, to hear, to know, to understand.
The message of the stars, lo thou shalt hear it.
And all God's joys shall be at thy command.*

AUGUSTA WESLEYAN GUILD ENTERTAINS

Circle No. 2 of W. S. G. was entertained at the home of Mrs. S. O. Patty 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. Lottoe Taggart, and Mrs. Elbert Miller, dressed in native costume, 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 possible 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 took 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 Jimerson, 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

Also, there were representatives from other churches in Newport.—Reporter.

SILOAM HAS STUDY

The W. S. C. S., Siloam Springs, completed its first required approved study for 1947, this quarter; theme "Stewardship of Life".

Textbook, Trimble's "Christian Motive and Method in Stewardship", supplementary text, Dr. Sockman's "Fine Art of Using".

The Society collaborated with Pastor's plans for Church Mission Study on the theme, by making this first first study of the year 1947 church-wide.

We all enjoyed Rev. Alf Eason, accredited guest teacher for three double period sessions.

Mrs. Velma Oakes was accredited conductor of the Intermediate and Young Peoples Class.

The four Circles took turns as hostesses for the Fellowship Suppers which preceded these Wednesday evening sessions. Three young adult laymen; Dr. H. M. Flickinger, Mr. Holland King, and Mr. Austin Feemster, led the discussions of Dr. Sockman's book.

The women participated by study, discussion, and special assignments. Two sets of colored slides entitled "We Hear Thy Voice" and "Youth Camps" were shown at the last session.

Credit issued by Church Board of Missions and W. S. C. S. Supplementary articles were prepared from World Outlook, Methodist Woman, Readers Digest, also two pamphlets were used; "Missions in the New Age" by Dr. Burton, and "The Church in this Atomic Age" by Buell Gallagher, a folio of personal letters in answer to challenge on racial prejudice. This Society completed four approved studies for Special Recognition last year.—Mrs. Holland King.

guest and very graciously answered the many questions asked about her home land, Australia.

The Guild adjourned with the Guild Benediction.—Reporter.

So long as we love, we serve; so long as we are loved by others I should say that we are almost indispensable; and no man is useless while he has a friend. — Robert Louis Stevenson.

MINISTERS' WIVES' SISTERHOOD OF FORT SMITH AND VAN BUREN

The Methodist Ministers' Wives' Sisterhood of Fort Smith and Van Buren held their regular monthly meeting on March 31st with Mrs. Cecil Culver hostess at the District Parsonage in Fort Smith.

Seventeen members were present. The program, a study of The Psalter, was led by Mrs. Lester Weaver, who used as her theme the fifteenth and nineteenth Psalms.

The Sisterhood was organized five years ago with Mrs. F. M. Tolleson president and Mrs. Cora McGlumphy vice president. Mrs. McGlumphy served as vice president for four years and Mrs. Tolleson has served as president continuously, being re-elected each year. To these two ladies and others who are either wives of retired preachers or widows, and who make their homes in Fort Smith, the success of the organization is largely due.

Of the twenty-one members, eleven are wives of active preachers in the twin cities. The rest are wives of retired preachers.

The club meets monthly, with a study of some phase of the Bible. Last year the "Books of the Bible" was used. One year the theme was the "Women of the Bible". "Trees and flowers of the Bible" and other similar topics have been used very profitably.

Many and varied projects have been undertaken by the Sisterhood. Gifts at Christmas, Easter remembrances, scrap books for children of war-torn areas, and a "friend" is kept at Wildcat Sanatorium. The sick and older people are remembered.

At Christmas a covered dish luncheon is held with a special program, also either a picnic or luncheon in mid-summer.

The officers for the present year include Mrs. F. M. Tolleson, president; Mrs. Raymond Franks, vice president; Mrs. J. J. Galloway, secretary; and Mrs. J. T. Willcoxon, treasurer. Following the program a social hour is much enjoyed.

The April meeting will be held at the Midland Heights Methodist parsonage with Mrs. W. A. Downum hostess. Mrs. J. T. Willcoxon will lead the program.—Reporter.

ENGLAND SOCIETY MEETING

The W. S. C. S. of the England Methodist Church met on Tuesday, April 8. Mrs. L. E. Casey led the Spiritual Life Group in an interesting discussion on the subject of sacrificial service.

A delicious pot-luck lunch was served by Circle Number 4, and was enjoyed by all present.

The program was in commemoration of Methodism's one-hundred years in China and the subject was "Declare His Glories Among All". Mrs. Fred Schwendimann led the devotional on "The Hand of God in the Affairs of Men." It was based upon the life of Mr. C. V. Soong. Mrs. Borden Bell presented the topic, "A Voice of God Throughout the Church". An article from the Methodist Woman, "One Hundred Years in China" was discussed by

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CURRENT NEWS IN ARKANSAS METHODISM

CONVERSATION GROUPS ON CHRISTIAN STEWARDSHIP A SUCCESS

The Committee on Christian Stewardship of the Methodist Church of Leslie reports that the conversation groups on Christian Stewardship were a success.

Three group meetings were held each week for a period of 10 weeks, with an average attendance of 35 per week. The discussions were led by different members of the groups under the direction of the Committee on Christian Stewardship.

At the close of the meetings a pot-luck supper was served at the parsonage with all three groups participating.

The majority of the people who attended the conversation groups were so impressed that they decided to continue group meetings in the different homes, using materials such as Discipline of the Church and Bible Study.

We feel that these group meetings have done much toward creating a greater interest in the work of the church.—M. L. Kaylor, Pastor.

NEWS FROM BRADLEY CHURCH

The Bradley Methodist Sunday School put on a drive last week to have one hundred members present on Easter Sunday at the Sunday School hour. There were one hundred twenty-seven present, many of them visitors, and many members who come very seldom. Mrs. Martin Starling used the old roll and sent out cards announcing the drive for one hundred present. The average attendance is about fifty.

There was no regular lesson for that day as Mrs. J. M. Allen, director of the Young People's Work in the church, worked up a program, using members of all classes in the school. The entire Easter story was told by various numbers on the program.

The Bradley Woman's Society of Christian Service here recently held its annual dollar day at which time a covered dish luncheon was served at the church with a program in the morning and afternoon. Twenty-one dollars were collected that day. The program was featured by a book review of "PAPA WAS A PREACHER," by Mrs. Boyd Hamner. Money collected in this manner is used for local work.—Reporter.

ENGLAND SOCIETY MEETING

(Continued from Page 11)

Mrs. Ike Allen.

A highlight of the meeting was a display of Chinese articles which had been sent home from China by Mr. Walter Williams, Jr., and others which had been sent to Miss Dorothy Cuning by one of her friends while stationed in China. This display was explained by Mrs. W. G. Cuning.

During the business meeting conducted by Mrs. D. P. Mashburn, Mrs. L. E. Casey gave the report pertaining to the annual meeting of the W. S. C. S. at Camden recently.—Reporter.

METHODIST CHILDREN'S HOME FINANCIAL REPORT FOR FEBRUARY AND MARCH

Memorials

In memory of:
Mrs. J. M. Riggin, given by W. S. C. S., Magnolia; J. G. Tarkington, given by J. Cohen; H. C. Dale, given by W. S. C. S., Marianna; J. R. Moiry, given by Mrs. J. R. Moiry; V. E. Cooke, given by Mrs. V. E. Cooke; Mrs. Pallie Rea, given by Mr. and Mrs. E. H. Thach; J. R. Townsend, given by Mrs. Mauda Williamson; Mrs. B. C. Bowles, given by Mr. and Mrs. B. J. Tandena; Mrs. B. C. Bowles, given by Mr. and Mrs. Charles Dante; Mrs. B. C. Bowles, Mr. and Mrs. Jack Dante; Norman W. Peacock, given by Charles and Eva Price.

Total Memorials	\$78.00
Personal Gifts	
Mrs. E. W. Benson, Winfield Ch.	\$ 10.00
James Trice, Brinkley	100.00
Mrs. S. C. Sims, Hazen	2.00
Mr. and Mrs. O. G. Robinson	2.00
Des Arc	100.00
A Friend, Tillar	10.00
B. S. Atkinson, First Church, Texarkana	10.00
Frank Hallow, Emmet Church	10.00
Mrs. F. A. Naylor, Winfield Church	10.00
Niel Smith, Pulaski	5.00
Height Church	3.00
Boyd Grisham, Colt	3.00
Total Personal Gifts	\$252.00
Gifts From Churches	
Marvell	10.00
Arkadelphia Circuit	2.50
Weiner	5.00
Hickory Ridge	5.00
Tilton	1.00
Lamar	6.15
Plummerville	63.00
Fisher Street, Jonesboro	10.00
Mt. Vernon, Buckner Circuit	5.00
First Ch., Texarkana (Additional)	1.00
County Line Church, Glenwood Ch.	2.00
Shermon Church, Columbia Ct.	8.36
Union Grove Church, Lorado Ct.	5.00
Hunter	40.00
First Church, DeWitt	25.00
Branch Charge	20.00
Prescott Circuit	6.00
Glenale Church, Star City Charge	15.00
Parkin	40.00
Sixteenth Methodist Sunday School	10.15
Boards (Additional)	5.00
Waldron	22.50
Dyess	6.75
Whitton	5.00
Moore's Chapel, Sheridan Circuit	5.00
Walnut Ridge	86.60
Hot Springs Circuit	15.00
Mayflower Church, Conway Circuit	3.25
College Hill Church, Texarkana	34.00
New Hope Church, Sheridan Circuit	4.00
Junior Department, 1st Church, El Dorado	25.00
Susann Wesley Class, 1st Church, Texarkana	15.00
Jasper W. S. C. S.	5.00
Buckner W. S. C. S.	5.00
Wesleyan Guild, Paris (to furnish a room)	150.00
Wesley Bercan Class, 1st Church, El Dorado	25.00
Morning Star Circuit	12.00
Good Faith	15.00
Van Buren	90.00
Fountain Lake	10.00
Grand Avenue, Stuttgart (Additional)	25.00
First Church, Batesville (Additional)	50.00
Enders Church, Quitman Charge	50.00
Prescott (Additional)	5.00
Ashdown	150.00
Total Gifts from Churches	\$1,104.21
Little Rock Conference	
Treasurer	553.20
Miscellaneous	611.33
Total Receipts	\$2,593.74
J. S. M. Cannon, Superintendent.	

FIFTH SUNDAY RALLY AT WADE'S CHAPEL

A Fifth Sunday Rally was organized by the churches on the Richmond Charge on December 30, 1945. It called its sixth meeting Sunday night, March 30, at Wade's Chapel. A program showing the joy in friendship was presented by the young people. After an enjoyable session of games, refreshments were served.

These meetings afford opportunities for all the people of this charge to be together more often. Besides the enjoyment of meeting together in worship and play helpful benefits are derived from the programs. The older as well as the young people enjoy these meetings each fifth Sunday.

The next rally will be held June 29 at Walnut Grove Methodist Church.—Ila Rhea Spears.

EMMET CIRCUIT

We are enjoying our work with the fine people on the Emmet Circuit.

We have recently closed our Stewardship Course, using Dr. Sockman's book, "The Fine Art of Using." We selected three men and three women to teach. Each taught one chapter. We met on Tuesday nights for six weeks. There was splendid interest and good attendance each week. The teachers did a fine job. The pastor led in a roundtable discussion to close each lesson. Several have said that this was the most interesting study course they had attended. The teachers taught as follows: Mrs. Lillian Shauver, Marvin Boyd, Miss Elsie Gentry, J. M. Johnson, Mrs. Frank Hallow, Jr., and Ramy Garland.

Thursday night, March 27, we organized a Men's Fellowship. The W. S. C. S. served us with a men's banquet at \$1.00 per plate. There were forty-two men present. Rev. M. E. Scott of Fairview, Camden, brought an inspiring message on "Unity." He used for a text, "Workers together with God." We will meet every two months.

Our W. S. C. S. is doing some very helpful work. The interest is high. The society at Emmet is working in effort to organize a society at other churches on the circuit. The women at Fairview are planning to organize soon.

Our young people are responding in a fine way to the leadership of our new counselors. In January the Sub-district met with us with 145 present. In March we carried twenty-two to Gurdon.

There has been a good increase in attendance for Church School and worship services at Emmet and DeAnn.

I had the privilege of attending Ministers Week at S. M. U. in February. I have been scheduled to do the preaching in a youth revival in Spring Hill beginning April 7. Plans are being made for the revivals in our own churches later in the summer.

This is a great time to be alive and in the Lord's work.—Joe H. Robinson, Pastor.

AN APPRECIATION

I wish to express my heartfelt thanks to the friends who so kindly remembered me on my birthday. I cannot even guess who knew the date. My heart overflows with love for all these dear friends and for the church and more than all for the Christ who made all these friendships possible. All the blessings of my life have come through Christian associations.—Elizabeth Thornburgh Workman, Conway.

Money molds men—in the process of getting it, of saving it, of using it, of giving it, of accounting for it. According as it is handled it proves a blessing or a curse to its possessor; either the man becomes master of his money, or the money becomes master of the man.—David McCaughey.

A great deal of talent is lost in this world for the want to a little courage.—Sydney Smith.

DEATH OF JUDGE E. M. PIPKIN

Judge Edgar Malone Pipkin, widely known church, civic and political leader of Eastern Arkansas, died at his home in Helena on Friday, April 4. Judge Pipkin was an active member of the First Methodist Church of Helena, serving on the Board of Stewards and teaching the Hanks-Wesley Bible Class.

Born in Malvern, the son of the late Rev. and Mrs. E. M. Pipkin, he received his high school training at Eell Buckle Tenn., and attended Henderson-Brown College and Vanderbilt University, receiving his law degree from the latter. He served briefly as city editor of The Helena World, later served as city attorney and was a member of the state legislature. Immediately prior to his election as circuit judge of the first judicial district in 1938 he was prosecuting attorney. He also served briefly as county judge.

Judge Pipkin is survived by his wife, two daughters, Mrs. Harold Henderson, Ashdown, and Mrs. Melvin Cockrell of Helena; a son, Dan J. Pipkin of Little Rock; a brother, John G. Pipkin, former state Commissioner of Education, of Little Rock, and three sisters, Mrs. Henry Owens of Little Rock, Mrs. Ella Crocker of Arkadelphia and Mrs. Porter Lindsey of Pine Bluff.

Funeral services were conducted from the First Methodist Church of Helena at 2:30 on Sunday, April 6, by Rev. Grover C. Johnson, district superintendent of the Helena District, and Rev. W. J. Watson of West Helena, Dr. Golder Lawrence, pastor, being confined at his home with illness.

BETHESDA-CUSHMAN CHARGE

The budget system has been placed in both churches with good results. The interest in both churches is increasing. The Bethesda Church has earned ten training credits for this year. We have a fine group of young people at both places which we hope you will hear more about later. The two churches received us most graciously at the beginning of the year.

We have received thirteen on profession of faith and by letter. The Camp Ground Church at Bethesda has erected a new chancel rail which will add very much to the worship service. They have also been instrumental in helping to beautify the community cemetery under the leadership of Vaughn Wilson as president. They have planned for a Vacation Church School beginning April 21 and running ten days.

We are looking forward to a great year here, and with the prayers of all Christian people God will bless us by giving us blessings that the churches will never forget. Pray for us. — Vann Hooker, Pastor.

A friend should be one in whose understanding and virtue we can equally confide, and whose opinion we can value at once for its justness and its sincerity. — Robert Hall, Birmingham News-Age-Herald.

A Better Vision Of Our World Service

By BILLIE LINDLEY, Lorado Charge, Jonesboro District

(The following address, written and delivered by Billie Lindley, won first place in the Jonesboro District contest of the Methodist National Public Speaking Contest being conducted for the youth of The Methodist Church this year. Billie is a member of the Shiloh Methodist Church, Lorado Charge, Rev. Reeder Hanks, pastor. The Jonesboro District contest was held in Luxora, March 24, with Rev. Charles Lewis serving as District Director of the contest.)

OUR World Service is an incomparable story of the people called Methodists in their World Service. For uncounted centuries God has loved men and yearned that they love him and love one another.

Christ sets before us the goal of Christian world brotherhood. We are not now fully achieving the ideal in our World Service. The ideal is out ahead beckoning us on. With God's help we can do better, in view of the need at this time. World Service is the greatest single opportunity for the expression of our stewardship ideals and practices.

Men are afraid of this, afraid of "too much religion". They think it means giving up, when it is really getting. They think it is losing life, when it is really finding. They want to hold something back, some enmity or grudge, some evil thought or imagining, some wrong practice.

Such total devotion is often described as "putting our all on the altar", as men of old placed their sacrifices. A better word is that of Jesus: "Come, follow me." It is not a single set of consecration but a continuing life, not one holy day but seven, not one tenth of our income but all our making and spending. And it takes in our inmost thoughts and controlling desires.

God's goal in creation is the kingdom of God, a rule of righteousness and peace, a fellowship of faith and love and service, taking in all nations of earth. What have you done with yourself?

First of all and before all else, man is a soul in the making. Our first business is to be a human being, not a bank or a bit of farm machinery or a scrubbing brush, but a person—thinking, knowing, loving, eyes taking in God's won-

derful world, face lifted up to God. If we fail here, if we are not rich "toward God", then what does the rest matter? We have gained a world and lost our soul—our self, our life.

There is no higher meaning for life than this: taking our life as a gift from God, giving ourselves in working with God. Such a vocation takes in all that we have: time, strength, position, influence, possessions. And every form of human life is included: society and the individual, home and business, Church and Nation.



Never was there such a need of men being neighbors. In Europe and Asia God's little children are starving while we live in plenty. How shall we escape God's judgment? The world has become one neighborhood and we have not learned to be neighbors.

Young men and women in our Methodist churches are being asked, "Do you want to serve God through the Church?" Many are answering, "Yes, here I am. Send me."

It is also imperative that each Christian do the work for which he is best fitted by interest, aptitude, and experience. God has endowed men with different "gifts" in order that they might perform a variety of functions, and He calls each man to discover, in the light of the world's need, that position in which he can render his fullest possible service. Vocational counseling has an important task in helping young people discover and fit interest and aptitude to significant occupations. Leaders who are recruiting for special types of work must keep this larger view ever before them, realizing that a fundamental respect for personality and devotion to the Kingdom demands

that the counselor help the young person find his place of richest usefulness and development, whatever that place might be.

We are forced to recognize that the unchristian order in which we live limits the extent to which one can fully express God's will in the day's work, and yet the weight of one's effort and influence must always be in this direction.

In order that you may have a general picture I am giving you the approximate total on the basis of the World Service and Benevolent dollar, not taking into consideration the amount going to Board of Pensions:

Board of Missions and Church Extension	49.650 cents
Board of Education	32.595 1/2 cents
Board of Hospitals and Homes	5.927 1/2 cents
Board of Christian Literature	3.619 cents
Theological Schools	2.04 cents
Board of Temperance	1.60 cents
Board of Lay Activities	1.550 1/2 cents
Board of Evangelism	.805 1/2 cents
Board of Ministerial Training	.50 cents
Commission on Course of Study	.525 cents
American Bible Society	.625 cents
Commission on World Peace	.45 cents
Commission on World Service and Finance	.112 cents
	100.000 cents

This World Service dollar is our way of worshiping with our possessions, but it is important that we give all we can and the best that we have, which shall include the best of life as described in the following poem:

"There are loyal hearts, there are spirits brave
There are souls that are pure and true;
Then give to the world the best that you have
And the best will come back to you."

"Give love, and love to your life will flow,
A strength in your utmost need;
Have faith and a score of hearts

HOLY WEEK SERVICES AT FIRST CHURCH, MAGNOLIA

First Church, Magnolia, has completed a great week of services. Each morning at 10:00 o'clock the following laymen spoke on the subjects given: Monday, March 21, Dean E. E. Graham from the college, "A Shepherd Remembers"; April 1, H. B. Colay, lawyer, "Love Is The Answer"; April 2, R. Cole, superintendent of high school, "Personalities in the Passion"; April 3, Dave McKay, lawyer, "The Legal Side of The Trial of Christ"; April 4, C. B. Harris, "They Crucify and We Crucify." Each evening the pastor spoke on the seven last utterances from the cross.

Great congregations attended and the altar was filled with children, youth and adults each evening during the altar service.

Easter Sunday resulted in many additions and people were turned away. The choir rendered a fine Easter cantata at 5:00 p. m.

The committee on Evangelism, under the direction of C. Wilkins, president of the college, and the pastor, are now in the process of opening the closed country churches.

Electric lights have been installed in the New Hope country church and ninety-five people attended the opening service. Money is now being raised to work it over. The Wingfield Methodist Church is next to be opened. First Methodist Church here in Magnolia is in the midst of a campaign for funds for a new church. The W. S. C. S. has voted funds to paint the parsonage of the Colored Methodist Church in Magnolia.—John McCormack, Pastor.

will show
Their faith in your word and deed."

"For life is the mirror of king and slave,
'Tis just what you are and do;
Then give to the world the best that you have
And the best will come back to you."

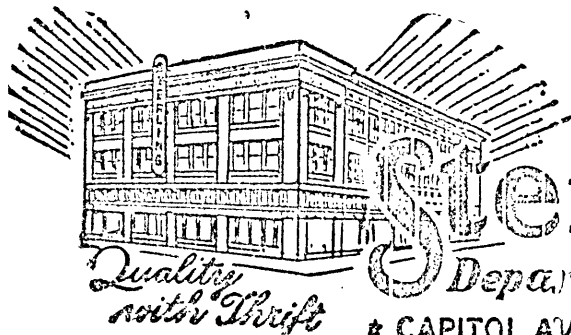
We, the youth realize the vital part we must play tomorrow. We are willing to do our part. It is up to the Leaders of the Church today to help us find our place. If you, the leaders, fail, it is obvious we shall also fail. The challenge is to you. We will do our part. Will you do yours?

BIBLE SAVES WOMAN MISSIONARY'S LIFE

BOMBAY (By Wireless)—(RNS)—A British woman missionary related here that a Bible had saved her life during a native riot in Central ARIA.

Miss Eva French told the Bombay Auxiliary of the Bible Society of India and Ceylon that a threatening mob set out to attack her but desisted after she had produced a Bible as proof that she was there to tell them about God.

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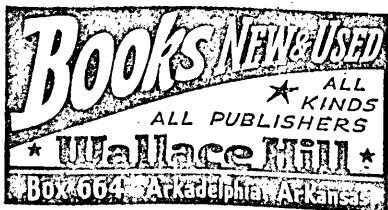


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LITTLE ROCK, ARKANSAS



Methodism Remembers "Her Forgotten Men"

By GEORGE S. REAMEY, Editor, Virginia Methodist Advocate

WHAT would be thought of a church that engendered sufficient zeal to send out missionaries but, once it had sent them out, immediately forsok them and left them to their own devices? Well, fortunately, we do not know of a church that has been guilty of just this form of negligence but there has been, in the conduct of the Protestant denominations, a similar neglect that is quite disturbing to recall. For many, many years—in fact, until World War II—the Protestant chaplain in the U. S. Army and Navy was a "forgotten man". Not forgotten by his government, to be sure, but, so far as his own denomination was concerned, he was largely expected to shift for himself. While he still retained his ecclesiastical status in the chaplaincy, he was no longer under the supervision of his denominational superiors. The Methodist chaplain, for example, could no longer feel that he had "his" bishop or district superintendent to call upon for counsel and guidance. To make matters even worse, the spirit of pacifism was at times so strong in the church back home that the chaplain was looked at askance by his own ministerial brethren in civilian life.

Consider the picture! Hundreds of ministers virtually forsaken by their own denominations. To say that this came about not through wilful neglect but mainly through oversight may be true to the facts but it did not relieve the loneliness of heart of these men who felt themselves forgotten. Even worse, in forsaking its chaplains, the church largely repudiated its responsibility to the hundreds of thousands of men—and mostly young men!—in uniform.

For The Methodist Church, at least, this picture has taken a complete about face! Not only during the days of actual fighting but in the months that have followed World War II. The Methodist Church has sought to maintain the closest contact with her ministers in uniform. It does not require the voice of prophecy to affirm that

executive secretary, will continue to act as the vital link between Army, Navy, Marine Corps and Veterans Administration chaplains, on the one hand, and The Methodist Church, on the other.

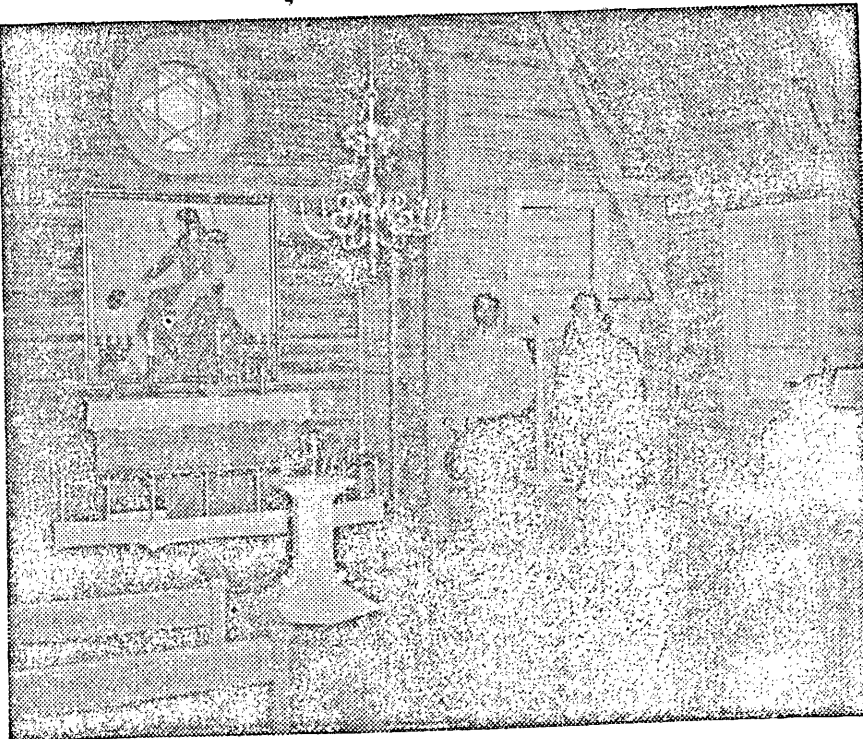
Just what does the Methodist Commission (the MCOC, as it is called) do anyway? Through its headquarters in Washington, D. C.,

lains! There were more ministers under the supervision of this "lay bishop" than were in any episcopal area of the entire Church. And, although this number has now been reduced to approximately 400, Mr. Patterson finds himself just about as busy as ever. Reduced postwar numbers have not meant reduced responsibility. To avoid having any single chaplain feel that his church is letting him down, now that the war is over, Mr. Patterson works long hours and spares no pains to render every service that is humanly possible.

Even a brief catalogue of these services would exceed the limits of this article. The MCOC provides the Methodist chaplain with almost anything and everything, otherwise unprovided, that a minister would need to carry on his work anywhere. Under the head of "Supplies" one could list literally hundreds of items, from Sunday School literature to communion sets and motion picture films, that are provided upon request. Selected religious books and other items are sent every month to the chaplains to make their work increasingly effective. When it is realized that the government provides only a small portion of what is really needed by every alert chaplain, it can be readily understood how he must depend upon denominational headquarters for material additional assistance.

Another responsibility which The Methodist Church, through the MCOC, handles so effectively, has to do with the whole range of personal problems that arise with the chaplains and their families, even though the war is over. Especially is this service of value when men are far from home. Whether the

(Continued on Page 15)



Inside Danish Church, Thule, Greenland. Chaplain John A. Whitesel of the North Carolina Conference and the local pastor, Rev. Mr. Roseng.

never again will this denomination revert to its former status of cold indifference! The Methodist Commission on Chaplains, so ably headed by Bishop W. W. Peele as president, and D. Stewart Patterson as

the Commission keeps in constant correspondence with its many, many Methodist chaplains scattered throughout the world. At one time during the recent war, Mr. Patterson was responsible for 1650 chap-

FORGOTTEN DREAMS

(Continued from Page 5)

men. There must not be two realms of life, one reserved for our family circle and one in which we touch the rest of the world. Thus we cannot separate our dreams and the dreams of others.

Indeed, we must have a part in helping them to fashion their dreams.

The secularization of life today is one of our most subtle foes. Frequently the American dream is associated with the material instead of the spiritual. The great success stories all too often deal with men who have achieved in one realm alone—the financial. That dream that relates only to material things encourages selfishness with all its attendant evils.

Two opposing forces are constantly struggling in each person for ascendancy—one that relates itself to physical well-being, and the other that concerns itself with the spiritual life. The character of the individual is determined by the supremacy of one of these forces. Blessed is the man who helps his fellows to measure up to their full responsibilities in life.

In "The Bridge of San Luis Rey," Thornton Wilder told the story of Uncle Pio, the singing master, who took a talented but rather vain and superficial girl from a South American music hall and tried to develop her into a genuine artist. She became a popular singer but was content with a mediocre performance if the public seemed to approve. But each night when she turned from the footlights to leave the stage, she found her old master standing in the wings. He was not fooled by the applause. He knew the possibilities of her talent and he dedicated himself to developing her true self. For us God standeth within the shadows, keeping not simply watch above His own, but drawing

from us the full measure of our possibilities.

With all our talk of atomic energy we have overlooked one of its important phases. No one would minimize the danger of the atomic bomb to civilization, but there is another danger that may be equally devastating. The peacetime phase of the atomic problem is tremendously important. Here it has fantastic possibilities. For one thing it might bring mass unemployment. If that is prevented it will certainly bring a new leisure to man. That leisure may encourage man to live on an animalistic plane, leading him to dissipation and crime, or it could lead to a new Renaissance which would reflect itself in art, literature, music and beauty. It will depend upon the dream we possess.

III.

One thing more, and I can only mention it and leave you to carry the thought to its fullest conclusion. We haven't a right to forget God's dreams.

*Dreams are they—but they are God's dreams!
Shall we decry them and scorn them?
That men shall love one another,
That white shall call black man brother,
That greed shall pass from the marketplace,*

*That lust shall yield to love for the race,
That men shall meet with God face to face—
Dreams are they all,
But shall we despise them—
God's dreams!*

*Dreams are they—to become man's dreams!
Can we say nay as they claim us?
That men shall cease from their hating,
That war shall soon be abating,
That the glory of kings and lords shall pale,
That the pride of dominion and power shall fail,*

*That the love of humanity shall prevail—
Dreams are they all,
But shall we despise them—
God's dreams!*

—Thomas Curtis Clark*

When Mr. Stanley Baldwin became Prime Minister of England, Mrs. Baldwin was greatly disturbed because of the soiled and worn carpet in the reception room at Downing Street. She requested a new carpet; the British Cabinet refused to comply with her request because of lack of funds. She, with truly feminine persistence, came back with the request that the carpet be cleaned. To this the Cabinet agreed.

A great surprise awaited them all, for when the old soiled carpet was rolled up preparatory to being taken to the cleaners, they discovered a beautiful Persian carpet so rare and costly that Mrs. Baldwin had not even dared to dream of anything so fine. This Persian carpet had been put down just before the opening of the World War I. With the beginning of the war it became evident that with the tramp of so many feet the beautiful carpet would be completely spoiled, so the old carpet had been put over it for protection. So many events had absorbed the thoughts of English statesmen frequenting Downing Street that all memory of the Persian carpet had been obliterated.

Is it too great a stretch of our imagination to compare our forgotten dreams, obscured by the passing things that for a time seem so important, to the carpet at Downing Street, covered up by the coarse old soiled rug? Shall we not resolve to clear away the rubbish and find again the human and divine relationships that are filled with the joy of Heaven? Then shall Forgotten Dreams become Living Realities!

*From 1,000 quotable poems. Used by permission.

THE LAYMAN'S FIVE-FOLD OPPORTUNITY

(Continued from Page 7)

are people in your church who just simply cannot do any of these, who just do not have a single talent, then tell them that there are still two things they can do—ATTEND the services and support the people who have, and are using, their talents.

A fourth tool and opportunity is that of WITNESSING. Should a friend of yours become involved in litigation and request that you appear in court as his witness, you would want to make the best possible witness for him. Is not Jesus as good a friend as an earthly friend can possibly be? You would want to make a good witness for him. The members of this church can WITNESS by their ATTENDANCE, by their SUPPORT, and by the USE OF THEIR TALENTS in the church and its work, but the best way of all is in one's daily life. I believe that it was also Emerson who said, "How can I hear what you say when what you are speaks so loudly?" The strange Man of Galilee was persecuted and crucified and His church was attacked. Today's church still has its critics, its fault-finders, its temptations, its distractions, its indifferent, and some who are even unbelievers. A favorite excuse of the non-church-goer is that he is just as good as the man who does go. I believe that if we make GOOD WITNESSES we can put to ridicule and shame such petty excuses. Then it might be a good idea to tell them what Bess S. Ayers thinks about such excuses in her poem "The Perfect Church":

"You're waiting for that perfect church,
And then you will unite?
Where members give both time and gold
And always do the right?

A church where gossip never flies;
Where debts are promptly paid?
Where baskets passed come back heaped high,
And there's no Ladies' Aid?

Dear Brother, if you find that church,
I'd like to go there, too,
But did you ever stop to think,
That THEY might not relish YOU?

Oh, better still than wait and wait,
For a certain time more ripe,
That all join hands and by our work,
Make this, our church, more right."

I would list as the fifth opportunity of the layman that he have a COMPASSIONATE HEART. Most of us are compassionate in cases of death, illness, or in time of need, but there are other opportunities. The best work in evangelism is done by those who deeply love their fellowman. The best service is rendered by those who love to serve and who love those whom they serve. Those outside the church are brought into it and those inside the church are kept within it by the members who have compassion for their brethren.

I once knew a man who, before his conversion, drank too much. Without fanfare, but with sincere determination, he made up his mind to live a better life and quietly announced his decision at the next church service. That was about 1916. In 1918, when the flu epidemic was at its highest peak, this man had been ill for several days but had gotten out of sick bed to care for other members of his family who were more ill than he. He suffered a relapse and was in a very weakened condition. While so weakened he had to go to the nearby town for medicine and supplies. Different friends insisted that he take just a little nip for a tonic. Not meaning any harm, he did and in his weakened physical condition became beastly drunk. Realizing his condition, he asked to be taken home. He was truly penitent but there were some in his church, who, not knowing all the facts, insisted that he be read out of the church. He frankly admitted his error and begged forgiveness, stating that he had done wrong but still that did not suffice for one or two leading members. The man finally looked them straight in the face and said, "You need to change one word in your plan. You might read me out of THIS church but you will not read me out of THE church, as there are too many others to which I can go." The pastor, a man with COMPASSION in his heart, immediately moved that he be forgiven and the incident forgotten. It was done and that man's life from that day to this has been a blessing to his friends and to his family and an inspiration to all who have ever known him.

We need to be practical! This church can hold a revival and take in many new members but the temptations to these new members do not automatically and mythically cease when their names are written on the rolls of this church. Life simply isn't that easy! The new member needs love, understanding and sympathetic help.

Why not face the realities of another problem? What does our

town offer in the form of clean, high class entertainment and recreation to these boys and girls, these young men and young women, who will soon become the people upon whose shoulders that mantle of leadership will fall? Right now, isn't most of their entertainment commercialized with the almighty dollar the motivation back of the people who are providing it? So long as we have young people and especially as long as their recreation facilities are commercialized we must expect them to face temptations and pitfalls. Do we have enough COMPASSION in our hearts that we will reach out to them the strong arm of love and fellowship should they falter or stumble? We must not let scorn, ridicule, hate, gossip or the voice of scandal drive that boy or that girl farther down the road. Just remember that as long as that boy or that girl doesn't really need help, the hands of commercialized vice will use them but once they need help there is only one place they can get it and that is in a church whose members have COMPASSION in their hearts. Youth does not see life from the vantage of safety that older people occupy, and their buoyant enthusiasm might lead them astray, but let us remember that they are ours or our neighbors' and are our church's hope of preservation.

Yes, Church Layman, to utilize THE LAYMAN'S FIVE-FOLD OPPORTUNITY, we have as the SHAPELESS MASS our own lives, the lives of our loved ones and the welfare of our church; we have a BOOK OF RULES, customs, laws, common usage practices, taboos and the Holy Bible; We have as the SET OF TOOLS five things; ATTENDANCE, SUPPORT, TALENTS, WITNESSING OPPORTUNITIES and a COMPASSIONATE HEART. If we will use these in the building of STEPPING-STONES our period of play in the Game of Life will be pleasant and fruitful and when Time in its inexorable march shall draw its curtain o'er us and call us from this Game of Life to

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chaplain has failed to hear from his family, or vice versa; or whether the chaplain desires information about his denominational program; or whether there are inquiries which must be referred to high officials of the War or Navy Departments for information, Mr. Patterson makes it his business to find the answer and to dispatch it with all possible speed.

At home and abroad, Methodism's 400 chaplains are doing their share of ministering to the spiritual needs of the 1,500,000 men in the armed services. What are some of the postwar activities which engage their attention? Practically everything that would require the time and effort of any minister whose constituency was composed of large numbers of able-bodied persons.

Just now one of the most significant developments, both at home and overseas, is the rapid growth of the Sunday school! In virtually every part of the world there are officers and men and their families, wherever their families are with them, who are interested in the Sunday school. MCOC files tell of these schools in Newfoundland, Alaska, Guam, aboard ships, and in practically every overseas military or naval center as well as in every camp and naval station in the homeland. Competent instructors are found among the officer or enlisted personnel, or their families, and many chaplains have not one but several Sunday Schools under their guidance.

From reading the monthly reports of scores of Methodist chaplains, it is readily seen that they are busy doing just what civilian pastors here are doing all the time. There are religious conferences, radio broadcasts, personal interviews without number, conferences with civilians

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The Sunday School Lesson

By DR. O. E. GODDARD



THE KINGDOM STRENGTHENED AND ENLARGED

LESSON FOR APRIL 20, 1947

SCRIPTURE TEXT: II Samuel, Chapters 5-6; 11-12.

GOLDEN TEXT: David waxed greater and greater; for the Lord, the God of hosts, was with him. II Samuel 5:10.

Saul, as the first king of the Hebrews, was a failure. He had kingly qualities but did not seek or want divine guidance. Blessed is the nation whose ruler is led of the Lord. The leader of a nation needs divine guidance more than a private person. Ungodly leaders of nations have been a calamity to their nations. Samuel, the people and God chose David. There was more democracy among the nomadic Hebrews than the casual reader discerns. Dr. Roy Smith's book, "Desert Democracy", is an interesting, well-written, revealing volume. In their traveling and journeying the Hebrews had some good elementary principles of democracy. In the choice of David as their sacred king the people had a voice. David knew when he assumed the duties as king that he had the approval of Samuel, the people, and God.

I. David Could Endure Adversity

This shepherd boy was gifted. In personality, he was winsome, magnetic, and handsome. He was also a famed harpist. His popularity aroused the jealousy of the king, who tried to kill him. David went into hiding. Finally he fled to the land of the Philistines. The unkind, heartless treatment by the king did not permanently crush David. Here is a great lesson not only for an incipient king, but for every young person who aspires to do anything worthwhile with his life.

Young people, you are certain to meet with unkind treatment, ingratitude, and dangerous opposition. If you succumb to it you will be a failure. If you learn to make the most of such hard situations, if you can learn to convert obstacles into stepping stones you may rise to kingship in your realm of life. Had David despaired when he was a fugitive in a strange land, he never would have reigned as Israel's greatest king.

St. Paul suffered untold opposition of all kinds but he thanked God for afflictions and rose to a prominence unparalleled in Christianity. If any of you young people are being treated unjustly, thank God and take courage. It is better further on, "Afflictions oft in mercy sent are blessings in disguise."

II. David was Capable of Genuine Friendship

Not every person is capable of being a genuine friend. Selfish, self-centered people cannot be real friends. Fickle, dishonest, deceitful persons cannot be true friends. David and Jonathan were friends of the Damon and Pythias type, famous in literature. There is something so beautiful in a genuine friendship that both history and fiction give ample space for recording interesting illustrations of great friendships.

David and Jonathan entered into a covenant. I do not know whether or not it was a blood covenant so prevalent among primitive people.

The real meaning of the Hebrew word from which we get the word covenant, means to cut. In ancient literature we see very often the statement that two friends "cut a covenant". This means that they had exchanged blood by cutting into the veins. Be that as it may, this covenant between David and Jonathan was very sacred, even more sacred than blood brothers of the same parentage. Natural brothers had no choice. Blood covenant brothers desiring to merge their very personalities, each drank each other's blood. This bond made them friends who stuck closer than brothers. David and Jonathan had natural brothers but this covenant between them formed a unity closer than with their brothers after the flesh. Such a friendship is rare and very valuable. If you have such a one hold to him with bands of steel. After Jonathan's death David extended this sacred relationship to his sons and descendants.

In my advanced years, I am learning to esteem friendship more than I did in my youth. I have been blessed with many great and devoted friends. They are my largest asset. I shall be disappointed if these friendships do not extend throughout eternity.

III. David was a Great Strategist

When David became King of Judah, it was only a small part of Palestine, about fifty miles long and twenty-five miles wide: about the size of an average county in Arkansas. The northern section of Palestine was a daggers' point with the southern sections. David soon manipulated matters so that all the northern tribes asked to be admitted into the kingdom. The capital was Shechem, while the southern capital was Hebron. The strategist, David, knew that if he took either one of these as the capital the union would not exist long. So David drove the Jebusites out and off of Mount Zion and made his capital at Mount Zion—now Jerusalem—half way between Shechem and Hebron.

Another exhibition of his strategy was that it was naturally fortified on three sides by great deep ravines and gorges. Still another exhibition of his strategy was that both the Philistines and the unconquered Canaanite tribes were expecting a fratricidal war between the northern and the southern Hebrew tribes. When David consummated this union of all Hebrews, their enemies were chagrined. Thus, David, in peace or war, in defense or aggression, showed himself a master strategist.

IV. David was a Great Warrior

David was not great in the magnitude of his wars, but great in the skill he showed in his small wars. Had the situation demanded it, David, probably, could have waged successful war on the scale of Julius Caesar, Charlemagne, Alexander, or Napoleon. Without doubt he surely

had as much military genius as the great war heroes of history. He never attacked the enemy without having the assurance from God that he should have victory, and not defeat, dragging his colors in the dust. He was always successful in war. He transfixed to his successor, Solomon, an empire several times larger than the one he inherited from Saul.

War is a bad, bloody business. It is a pity that good men have to be involved in such a sanguinary adventure. But had David not waged wars of defense there would have been no Jewish nation and God's plan to bring the world a Redeemer through the Jewish race would have been defeated.

V. David was a Great King

One would not have expected that a shepherd boy with such a sensitive nature could have developed into a king hardly surpassed by Oriental monarchs! The royal palace was a thing of beauty and a joy forever. It was the pride of every Hebrew and the envy of all their enemies. The regal splendor proclaimed David as every whit a real king. If God had not inhibited him he would have built the Temple. He did arrange for the timbers and other materials and engaged the craftsmen to erect the Temple. Solomon did not have to do much more than rubberstamp David's blueprint. Ambassadors from nations, great and small, near and remote, came to pay respect to King David.

VI. David the Great Psalm Writer

David's Psalms have comforted millions of people. Saints in all countries, speaking all languages, have found consolation and peace in his numerous Psalms. English, Greek, German, Italian, Spanish, Russian, Chinese, Japanese, Korean, have fed their souls on this spiritual food. How this busy King found time to compose these incomparable Psalms, I do not understand, or more, how he ever found time to dwell in the secret place of the Most High long enough for the deep experiences to ripen in his soul, is still more inexplicable.

Those experiences out of which come those soul-filling, soul-overflowing psalms never came from a man pre-occupied by other matters. They come out of much solitude and long waiting in His holy presence.

VII. David the Backslider

Incomprehensible, baffling, enigmatical, that a man who had been on such heights of spiritual ecstasy could fall to such depths of infamy! What a warning to ministers, Church School officers, Christian workers—all of you in places of leadership. "Let him that thinketh he standeth, take heed lest he fall."

The fact that in his day ethical standards were not as they are now, that fact that they condoned many sins that we now condemn does not mitigate his shameful sin with Bath-sheba and Uriah. It shocked his contemporaries. It horrifies us today. David was an adulterer and a murderer. His sins were black as hell and as dirty as the devil. Any Christian who temporizes with sin is playing with fire amidst explosives.

The one redeeming fact is that when the preacher Nathan rebuked him, David repented in great sorrow and humility. "If we confess our sins He is faithful and just to forgive us our sins and to cleanse us from all unrighteousness."

VIII. David Gives a Great Charge To His Successor, Solomon.

Did ever dying king, to his successor, or dying father, to his son, utter such a charge as did David to Solomon? "Now the days of David drew night that he should die; and he charged Solomon his son, saying, I go the way of all the earth: be thou strong therefore, and shew thyself a man; And keep the charge of the Lord thy God, to walk in his ways, to keep his statutes, and his commandments, and his judgments, and his testimonies, as it is written in the law of Moses, that thou mayest prosper in all that thou doest, and whithersoever thou turnest thyself: That the Lord may continue his work which he spake concerning me, saying, if thy children take heed to their way, to walk before me in truth with all their heart and with all their soul, there shall not fail thee (said he) a man on the throne of Israel." (I Kings 2:1-4).

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particularly in foreign lands, cooperation with missionaries, welfare work, marriages performed, sermons preached, letters to relatives of men in service, and on the story goes!

The Commission's principal support comes from the first Sunday special offering in every church, called the "Fellowship of Suffering and Service". One-half of this amount is sent to the Methodist Committee for Overseas Relief and one-half of the remainder goes to the support of MCOC. While the Crusade for Christ is providing certain funds just now also to the Methodist Commission, this latter source of revenue will soon be ended. Generous contributions on the first Sunday of every month for the Fellowship of Suffering and Service help keep Methodist chaplains reminded that Methodism remembers her erstwhile forgotten men!

NORTH ARKANSAS CONFERENCE NOTES

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would defeat the real purpose of the clinic.

Those persons attending will be ready to make themselves of service to local church groups needing help in planning for their program of visual education.

It is hoped that each local church planning for visual education will take great care in the way the program is introduced as great harm can come from the wrong approach. Churches have been known to spend a lot of money for equipment and then know all too little about how to use it.

The question for each man to settle is not what he would do if he had means, time, influence and educational advantages, but what he will do with the things he has.—Hamilton Wright Mazie.

