

Arkansas Methodist

Serving One Hundred and Sixty Thousand Methodists in Arkansas

"The World is My Parish" — John Wesley

"Go ye into all the world—"

Ark 16:15

VOL. LXVI

LITTLE ROCK, ARKANSAS, MAY 15, 1947

NO. 20

Congress Endorses The "Truman Doctrine"

ONE of the most significant and far-reaching decisions that has been made in American history is embodied in the congressional endorsement of the "Truman Doctrine." It is an official reversal of a traditional, national policy.

It was a distinct shock to millions of Americans when President Truman announced that it is necessary for the United States to aid Greece and Turkey in their fight against Communism in order to preserve the peace of the world. His new policy did not stop with aid to these two countries. It declared that the United States must stand ready to assist all people everywhere who are in danger of being over-run by forces of Communism.

This announcement by the President of a new national policy has now, by action of the United States Congress, become officially the policy of our nation in its international relationships. When we vote for a measure granting a half billion dollars to aid Greece and Turkey, we do so knowing that this commitment may lead to a countless number of such commitments.

It is our feeling that this measure would never have received the bi-partisan support it has had unless international conditions seemed to make it imperative. It has been only a little more than a quarter of a century since America refused to join the League of Nations because it would involve us in the affairs of the old world. Now we deliberately follow a course that directly involves us in every trouble spot in the world.

We should all know that our leaders, with many facts before them with which we are not familiar, followed this course with the full knowledge that it may lead to war. If so, it is our judgment that they took this course because they felt sure that the course we were already following would make war inevitable. War that seemed to be certain without this step, is now only probable. It is a desperate move in a situation that was even more desperate.

District Conferences Now Being Held

THIS is the season for our District Conferences throughout the state. There are sections of The Methodist Church in the north and east that do not have District Conferences. It is our feeling that they miss a real aid in the promotion of a district program when this important conference is omitted.

It is the custom now, in Arkansas, to have the District Conferences near the end of the first half of the Conference year. It furnishes an excellent opportunity to check the results of the first half of the year and to plan for the remaining months.

The District Conferences that have been held have had unusually good attendance and, in general, good reports. In most of our districts, however, there has been some disappointment in the reports of evangelistic results. It will be necessary to do some extra work between this and the coming Annual Conference if that disappointment is not intensified there.

Because of the entertainment problem and the rush of affairs generally, the District Conferences now is usually a one-day session.

Distinctive Teachings Of Jesus

AMONG the "Distinctive Teachings of Jesus," His revelation that TRUE RELIGION IS A MATTER OF SPIRIT AND HEART, rather than an observance of forms and ceremonies, stands out in bold relief.

The heathen religions of the day of Jesus had little to do with morals or character. The heathen offered his sacrifices to his gods simply to get them to do something for them or to keep their gods from doing something to them. For the worshipers of false gods, religion and moral character had little or no relationship. For this reason Jesus gave little attention to heathen religions as such.

The religion of the Jews did have some relation to the spiritual character of its followers and did affect the moral conduct of the Jewish people. The

But the hour cometh, and now is, when the true worshiper shall worship the Father in spirit and in truth: for the Father seeketh such to worship him.—John 4:23.

Jewish concept of vital religion was, however, so far afield from practical reality that Jesus again and again did contrast the Jewish idea of vital religion with the spiritual concept of religion which he had come to reveal.

In the mind of the Jew it seemed to be possible to absolve himself from moral guilt by observing certain rites and ceremonial cleansings much as we would clean our hands of dirt by washing with soap and water. The Jew by a multitude of rules and rites had religion so systematized and tabulated that he thought he knew just what to do to meet any moral or religious situation. Sincerity of motives and purity of purposes did not necessarily enter into the thing he did. This attitude toward religion is in evidence in the question asked by the disciples as to the number of times one should forgive an enemy. If Jesus had said "seven times" as they suggested, they would have been ready to overlook wrongs done them for the seven times. Then they would have felt free to act at will. Jesus declared that forgiveness is not a matter of arithmetic but of right attitudes. The Christian forgives indefinitely because it is right to forgive.

We are to pray in secret; we are to give without our right hand knowing what our left hand does; we are to recognize that the spirit of hatred, covetousness and lust are sins just as really as the act of murder, theft and adultery. We sin in mind before we do in act. That revelation received its first telling emphasis in the teachings of Jesus.

Occasional Worshipers

AGAIN our churches were crowded on "Mother's Day." It was necessary for some of our churches to make special provision for two services Sunday morning in order to accommodate the numbers who wanted to attend services on this special day.

There are at least three times a year when the urge to go to church comes to many who do not seem to think it so important at other times. We get the "Christmas spirit" and suddenly feel that we should go to church for the Christmas sermon. Others get a new "bonnet" or a new suit and a touch of the "spring fever" and the Easter services becomes a "must" on their program. Also the sentiments and memories which accompany Mother's Day bring out many "occasional worshipers."

The pastor and the regular attendants at the church services are always glad to see the large crowds that attend these special services and make special plans for them. However nobody is fooled by these sudden increases in the congregation—least of all the Lord.

It is quite possible that these special days on which "occasional worshipers" crowd our churches are the three times of the year when these people least need the church. There is a spiritual atmosphere and there are spiritual impulses accompanying these special seasons of the year that lift the "occasional worshiper" a little closer to God than he is at any other time of the year. Hence, really, at that particular time he needs the church less than at any other.

It would be a blessing indeed to those who make church-going a specialty on Christmas, Easter and Mother's Day, if they could but realize how much they need the church and Christ throughout the rest of the year during which time they apparently seem to feel that they are self-sufficient. "Occasional Worshipers" should become regular worshipers and then these special days they seem to enjoy would have a spiritual significance that they cannot now know.

Clinic On Church Music

FOR churches interested in improving their music, the Clinic on Church Music, May 18-20, Little Rock, affords an opportunity seldom offered in this section of the nation. Sponsored by the Arkansas Chapter of the American Guild of Organists, the clinic will feature Dr. Clarence Dickinson and his wife, Dr. Helen Dickinson, authorities on church music.

Today, when music is perhaps given more place in the service of worship than ever before, it is fortunate that these eminently qualified musicians are being brought to our state. From their versatile experience as organists, composers, writers and lecturers, Dr. and Mrs. Dickinson will doubtless make a contribution in this field that will be appreciated by many.

In the April 17 issue of the Arkansas Methodist was published a full page announcement and schedule of the clinic. This conference will open Sunday, May 18, 5:00 p. m., with a Choral Evensong at the First Methodist Church. All other sessions will be held at the Second Presbyterian Church.

Wherever possible churches should send their organist and choir director to Little Rock that they may participate with others in this workshop in church music. Such an investment will return dividends for years to come.



Good Religion Will Help



By DR. ROY L. SMITH, Editor, Christian Advocate

(The following sermon was preached by Dr. Roy L. Smith, editor of the Christian Advocate, Chicago, Ill., on the Methodist Hour, March 16, 1947, on The Methodist Hour Network from Atlanta, Ga.)

IN any intelligent approach to the problem of life we must begin with the simple fact that every person lives in three worlds at the same time. He occupies a physical body; he is occupied with an assortment of intellectual interests; he is primarily a spiritual being. If one is to make a go of life he must find some way by which he can maintain a balance between these three—the physical, the intellectual, and the spiritual. Each has its place, and each offers its satisfactions. Successful living means efficient management of these three worlds.

The second basic fact of life is that each of these three worlds is governed by law. Professor Compton, the famous scientist, said a few years ago that the greatest discovery science has made in a hundred years is that there are no outlaw spaces anywhere in the universe, and that there are no facts in life which are not obedient to some law.

I.

If I were a physician, I would undertake to speak this morning about some problem of management in the field of physical. If I were a philosopher, I would probably talk about some fascinating intellectual problem. But I am neither. I am a clergyman—a minister of the Church of Christ—and as such I am supposed to know something about the spiritual life of men. Unfortunately, I do not know a great deal—I wish I knew very much more—but I do know at least a few things about the spiritual life which are absolutely essential to successful living—to making a go of life.

I know, for instance, that our spiritual lives are as certainly subject to law as are our physical experiences. There are rules of spiritual living which are just as dependable and as demonstrable as any rules of physiology or psychology.

One of the great mistakes that modern religionists make in my opinion, is in insisting upon the importance of a long list of "beliefs," whereas successful living depends upon the discovery and application of certain great spiritual principles of life.

Please do not misunderstand me. I am profoundly convinced that correct thinking in the field of religion is as necessary to happy and successful living as correct thinking in the field of economics or psychology. It is a very grave fallacy to think that it makes no difference what you believe so long as you are honest in your beliefs. The truth is, it makes all the difference in the world what you believe, for you are made by your beliefs.

To believe one doctrine makes the believer reckless, unreasonable, narrow, bitter, controversial, and quarrelsome. But to believe another doctrine makes one kindly, forgiving, considerate, and full of goodwill.

It is just here that a very simple, but very important, thing needs to be said. All that is called religion is not really religious. There is good religion and there is bad religion, just as there are sound economics and impossible economic theories.

Jesus of Nazareth laid down a very simple rule by which good religion can be tested. "By their fruits," He said, "ye shall know them." Applied to the question of life and religious creeds that means that any doctrine that produces bigotry, intolerance, or self-righteousness is poor religion, no matter how logical it may be made to sound, nor with what authority it is preached. Any theology which makes us unlovely or unloveable is not Christian, and the New Testament is very positive at this point. It declares flatly that "God is love," and love does not produce unloveliness.

One of the most important services that

good religion can render to any person is the elimination of fear.

II.

A very great deal of life for a great many people is lived in abject fear. They begin each new day with hearts filled with the fear of what may happen before the day ends. They enter upon each new responsibility with the fear that they will not be able to carry through. They end the day with a terrible fear that the consequences of the day will overwhelm them.

Good religion declares that no man need fear. Christianity assures us that we are all children of a Heavenly Father, and that the heart of the Divine is at all times being moved by love—that all of God's acts are designed by goodwill toward men—and that the only thing which can defeat God's love toward men is man's own unwillingness to accept the divine benefits.

Ever since Jesus of Nazareth walked among men and taught the race about God, we have



DR. ROY L. SMITH

had the right to believe that, fundamentally, every act of God in man's behalf originated in His love for man.

A fixed faith in God, in God's love for the individual person, in the ultimate triumph of God's way of life, in Jesus Christ as the revelation of what God is—all this, and more, is the beginning of confident living. If any man is to make a go of life he must start out with that kind of faith.

It is one of the basic teachings of Christianity that God is such a God as Jesus would be if he were God.

Of course Christians believe that that is exactly what Jesus was, and is. But what Jesus was helps them to understand and appreciate what God is.

A very great many people seem to think that religion is something that must be assumed, a load that must be carried, a series of prohibitions that must be respected, and a long list of things one should not do.

But good religion is, actually, the opposite of all that. It is a formulation of the underlying spiritual laws by which the deepest issues of life are managed.

III.

It is just here that Jesus' supremacy becomes so very evident. Not one principle of living which He gave to the world has ever been shown to be a mistaken one. Wherever men have tried to live according to the laws He explained, they have found life untangling and straightening out for them. Wherever they have defied or ignored his principles, they have found life's burdens multiplying.

He said, for instance, that "a man's life does not consist of the abundance of things he possesses," and evidence of the truthfulness of that proposition lies all about us.

Poverty is a terrible thing—something to be escaped if at all possible. Those who talk of the joys of poverty are usually the people who are trying hardest to avoid them. But he who owns large quantities of things must stand constant guard against the tyranny that comes with heaps of possessions. It is not the rich of the land who are finding life easy. Rather, it is the people who are independently rich—those who have found a wealth that is independent of riches.

A certain amount of physical or material comforts make life highly enjoyable, but there is a point past which they become a mortgage on life, drawing exorbitant rates of interest. Good religion will enter at precisely the point where things begin to produce diminishing returns, and begin the process of redemption. The theologians call this the doctrine of stewardship—a religious attitude which looks upon all possessions in the light of a trusteeship, rather than as a matter of absolute ownership. The only way in which one can be safeguarded against the debasement that goes with great wealth is to accept a sacred responsibility for the administering of such wealth.

On another occasion Jesus urged men to go two miles with a difficult person who was insisting that we go with him one mile. In other words, he commended the resilient spirit.

I saw an extremely interesting thing a few years ago which illustrates this principle exactly. I was watching a stone cutter engrave a lovely design on a block of solid granite, with sand driven by compressed air. He had painted the highly polished surface of the stone with a rubber coating of some sort. Then he had cut out the design, as he wanted it to appear, leaving the polished granite showing through. When he turned the sand blast loose to my amazement it cut away at the granite and left the rubber unscathed. I expressed my surprise and he said: "You see, the rubber gives; but the granite resists. Because the rubber is resilient it survives; because the granite resists it is worn away."

And there are people who are like that. The hard, resistant, stubborn, unrelenting person is worn down, while the gracious, affable, and conciliating person survives. The doctrine of the second mile really works—ask the man who has walked that extra mile.

IV.

There is another Christian principle which likewise works under all circumstances and conditions. It is this: "The sense of peace and the sense of guilt cannot exist in the same consciousness at the same time."

Now the truth in that statement lies in the fact that the principle can be demonstrated at any time in any life. As a matter of fact, I dare say my listeners have had the experience within the last few days—or perhaps even within the last few hours. There is something in their life they know is wrong, and because they know it is wrong they have no peace. Their restlessness and uneasiness is not due in any sense to the fact that I have warned them against their own wrong-doing, but to the fact that they know they are wrong doers. No man can be a conscious wrong doer and be at peace.

Good religion makes this perfectly plain. Like the skillful physician who diagnoses the irregularities of the physical life, the skillful surgeon of souls diagnoses the spiritual maladies, and the sense of guilt is certainly one of those fatal illnesses.

But good religion does something more. It makes plain the process by which this sense of guilt can be removed. It declares its belief in a God of mercy who stands ready to forgive—who has sent his own Son into the world to declare to the world his readiness to forgive. It offers to guide men through to a certainty of the fact of forgiven sin. And there are millions now living who stand ready to testify that they have had the experience.

The day in which we are living is altogether without a parallel. There has never been

(Continued on Page 4)

THE DEVOTIONAL PAGE

REV. H. O. BOLIN, Editor

I BELIEVE IN TRUSTEESHIP

By Charles J. Lozt

Because God gave it to me; it is His wise and divine means of transmitting wealth of His to succeeding generations and increasing it.

Because I am what I am and have largely because good men and women who have gone before me have believed in their trusteeship.

Because it makes me a partner with Him to whom the cattle on a thousand hills belong—whose the earth is with all that is thereon; through it I participate with Him in the administration of untold riches.

Because it rightly interprets my relationship to that which men call their possessions but which are in reality their trusteeship; I know that my possessions belong to Him and that He entrusts me with them.

Because the faithful performance of it enriches my life and permits me to acquire benevolence, generosity, sharing and goodwill. When I deny my trusteeship, or violate it, I only harm myself.

Because it is an integral part of the Kingdom of God. Since the Kingdom is essentially a brotherhood among men and under God, their Father, men must bring it about under God by righting the relationships between them in harmony with the principles of Christian Trusteeship.

Because I believe that a thorough-going acknowledgment and practice of it by men of every nation, race and creed would establish justice, peace and goodwill in the world.—Pastor, Illipolis, Illinois.

TEN DOCTRINES OF GRACE

Which Methodists Believe And Teach

By Bishop Vincent

1. I believe that all men are sinners.
2. I believe that God the Father loves all men and hates all sin.
3. I believe that Jesus Christ died for all men to make possible their salvation from sin, and make sure the salvation of all who believe in him.
4. I believe that the Holy Spirit is given to all men to enlighten and to incline them to repent of their sins and to believe in the Lord Jesus Christ.
5. I believe that all who repent of their sins and believe in the Lord Jesus Christ receive the forgiveness of sin. (This is justification.)
6. I believe that all who receive the forgiveness of sin are at the same time made new creatures in Christ Jesus. (This is regeneration.)
7. I believe that all who are made new creatures in Christ Jesus are accepted as the children of God. (This is adoption.)
8. I believe that all who are accepted as the children of God may receive the inward assurance of the Holy Spirit to that fact. (This is the witness of the Spirit.)
9. I believe that all who truly desire and seek it may love God with all their heart and soul, mind and strength, and their neighbors as themselves. (This is entire sanctification.)
10. I believe that all who pre-

THE REWARD

*If I can lead a man who has been blind
To see the beauty in a blade of grass;
If I can aid my fellow-men to find
The friendliness of trees they daily pass;*

*If I can stir a soul to view the dawn
With seeing eyes and hold the vision clear
So he may drink the rapture when 'tis gone,
To purify some sordid atmosphere;*

*If I can help the human ear to hear
The gladness in the waterfall's refrain;
The tenderness of robins piping clear;
The healing in the sound of falling rain;*

*If I can rouse but one to that rebirth
Which sees God mirrored in each flower and tree—
To feel his oneness with the whole of earth—
Why, that will be a priceless joy to me.*

—Grace G. Bostwick in Poems of Inspiration.

HIGH ROAD AND LOW ROAD

There are two ways in life—the right way and the wrong way; the narrow way and the broad way; the high way and the low way. The psalmist said, "The Lord knoweth the way of the righteous but the way of the ungodly shall perish." May we think briefly about these two ways.

The possibility of choosing either of these ways is set before every individual. Every person has to choose which of the roads he will travel. There is one thing certain, he cannot travel both roads at the same time. To be sure, no one lives at exactly the same pitch all the time. The best people find themselves closer to God at some times than they do at others. But the general trend of every life marks the individual out as a traveler of one or the other of these roads.

The high road is the road of peace. Jesus said, "Peace I leave with you, and my peace I give unto you; not as the world giveth, give I unto you." This peace is given only by Christ. The world cannot give it neither can the world take it away. It is an inward matter and continues in the heart of the individual regardless of outward circumstances. The world all about may be in the midst of war, strife and confusion, but the true child of God moves through it all with a sweet settled peace in his soul. The poet sang,

*"Look within, good saint," they
cried;
"Pass deeper to the soul;
You have a Spirit on your side
That hell cannot control."*

The low road is the road of strife and confusion. The turmoil that marks the outward circumstances of life passes deep into the soul of the traveler of this road. He is

serve to the end, and only those, shall be saved in heaven forever. (This is the true final perseverance.) —In Shepherds.

tossed about upon the sea of life by every adverse wind. Jesus closed his Sermon on the Mount with a word picture of the traveler of these two roads. One built his character upon the Rock—Christ Jesus, the other upon sand—the shifting things of life. The same outward circumstances beat upon both lives. One stood while the other fell. God does not make pets out of Christians. Like others, they have their ups and downs. Losses and disappointments; disease and death come to them as well as others. The difference is inward not outward. In the midst of these trials one group has peace while the other does not. We are told that this peace passes understanding. It is one of the most priceless possessions of life. Jesus said, "These things I have spoken unto you, that in me you might have peace. In the world you will have tribulation; but be of good cheer; I have overcome the world."

Again, the high road is one of self-denial, while the low road is one of self-indulgence. "If any man would come after me," said Jesus, "let him deny himself and take up his cross and follow me." Saul of Tarsus did that. He lived a life of self-denial. He traveled the high road. His name will always stand high upon the pages of life's history. The rich young ruler refused. He traveled the low road. He lived a life of self-indulgence. The world of that day said that the rich young ruler was wise while Saul of Tarsus was a fool. People of the world today say the same thing about those who practice self-denial. They are looked upon as being queer, fanatical and foolish. No generation can properly evaluate its contemporaries. We are far enough removed from Saul of Tarsus and the rich young ruler to properly evaluate their lives. What is that evaluation? Saul became Paul the great Apostle whose praises will be sung as long as time shall last. He rated two names—Saul of Tarsus and Paul the Apostle. No one knows

the name of the rich young ruler. The people of his day did. If they had had newspapers his name would have often made the head-lines. But through his life of self-indulgence he left such a poor heritage to posterity that his name has dropped out of existence. It would have been better if his soul could have done the same thing. But he is out yonder somewhere filled with remorse over the fact that he made the greatest of all refusals.

The high road is a road of service. The greatest Character who ever lived said of himself, "You call me Lord and Master and you say well for so I am, but I am among you as one who serves." He said that true greatness could only be reached through service—"He who is greatest of all shall be the servant of all." He explained that service as simply attending to the common duties of life—feeding the hungry, clothing the naked, visiting the sick. The greatest service that one person can render for another is to win that person to Christ and his way of life. He warned his disciples that the fields were white to the harvest and then sadly remarked, "The laborers are few." He was so disturbed over the lack of service in this realm that he admonished, "Pray ye the Lord of the harvest that he will send forth more laborers into his harvest."

The traveler of the low road seeks others to serve him rather than to serve others. "Self" is the biggest word in his vocabulary. Self-interest holds the first place in his life. He comes to the end of the way with nothing to show. His self-interest has grown with age. He has trusted and served self and self cannot save. His star of hope fades. His sun of life sets into eternal night.

Last and most important, the high road is one of love—supreme love to God and love to all mankind even including enemies. The traveler of this road has turned the other cheek when evil smote. He has gone not only the first mile which law demands, but the second also which grace enjoins. His love has not been merely a thing of word, but of deed. He has engaged in active good will toward God and man. This road is indeed high and sometimes the way is rough, but it has led the traveler to a greater vision of God and a deeper appreciation of life. The traveler comes out with something to show, for it will never end but passes on into an eternity of ever increasing joy and satisfaction. May we ever travel this road.—H. O. B.

IF YOU LET LIQUOR ALONE!

The wets often say: "If you let liquor alone it will let you alone." But does it?

Some time ago five shots rang out in a cocktail lounge of a luxurious Denver hotel killing one college professor and injuring another, neither of whom had any part in the argument which preceded the shooting. The man who held the gun insists that he was the victim of a mental blackout, and has no knowledge of what happened.—The Civic Bulletin.

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

COMMISSIONERS

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

KIM, DONG SUNG

As I write, there is before me a recent picture of Kim, Dong Sung. The likeness is quite similar to the lad by that name who came to me in Hot Springs nearly forty years ago.

It happened this way: Dr. A. W. Wasson and I, who both hailed from Arkansas, graduated from the Theological Department of Vanderbilt University in the summer of 1905. I immediately took work in the Little Rock Conference and he sailed, in August, to his mission field in Korea. We kept in touch with each other as the years went by, until finally he became president of a missionary high school in Songdo, Korea, and I was pastor of the Central Methodist Church in Hot Springs, Arkansas. He wrote me of an unusually bright lad who was to graduate soon from the Songdo High School, and asked if I would not induce my church to become responsible for his support while he pursued his education in Hendrix College. He was planning to be a minister in our church. I gladly accepted the assignment and in due season Kim arrived.

He was a fine, winsome lad and a thorough Christian. He was very popular with my young people in Central Church, and equally so with the student body in Hendrix College. After some years he went to the University of Ohio, and after graduation went back to his home in Korea. He belonged to a prominent, and for that country, a wealthy family. He had been married by his parents while he was a child to a child-wife. He gave up his plan to be a minister and took over the estate and his responsibility as head of the family.

Through the years he has been friendly to the church, but has given up his membership therein. He has been a newspaper man, and is now president of the Korean Pacific Press. A few months ago he came to America, with others, to represent his country to our government. Immediately upon his arrival, he wrote me a very gracious letter and sent me his picture. A few days ago he sailed from San Francisco for home, and mailed me a long letter as he put out to sea.

I'm sorry I did not get to see him, but I shall always love him and pray for him. Sometimes I wonder if it was best to bring him to America for his education. We never know, but anyway, we all did the best we could for him.

NEWS AND NOTES ABOUT FACTS AND FOLKS

REV. S. G. WATSON, our pastor at Marianna, will preach the commencement sermon for the Marianna High School on Sunday, May 18.

REV. AND MRS. W. F. SHELL of Pottsville announce the arrival of a son, Paul William Shell, on May 7. Brother Shell is pastor of our church at Pottsville.

REV. J. W. MOORE, pastor at Hoxie, was the commencement speaker at the Childress High School at Childress on April 27. Twenty-one members were in the class. S. H. Kosser is superintendent.

REV. AND MRS. W. F. HOUSE announce the birth of a son, Paul Frederick, on May 1. He is named in honor of Bishop Paul E. Martin and Rev. Fred R. Harrison. Brother House is pastor of the Little Prairie Circuit in the Pine Bluff District.

SPEAKING recently to men who plan to be agricultural missionaries to Africa and Asia, Dr. Walter C. Lowdermilk, soil conservationist of the U. S. Department of Agriculture, and former adviser to the Chinese government, said: "The dishonest real estate slicker may lie about the land, but the land itself speaks the truth. It speaks only the true story of man's stewardship or his neglect. The history of each human generation is recorded on the land on which it lived. We can read it if we have eyes to see. There can be no enduring peace until there is established a right relationship between man and the land."

AWARDS of \$1,000, \$500 and \$250 are being offered by The Churchman for the three best sermons which have been preached and submitted to its Sermon of the Year contest, which is open to clergymen of all denominations. The sermons must deal concretely with issues bearing on goodwill and better understanding. Each week one sermon is given a citation and is broadcast by a distinguished reader over WOR, New York (9:15 EST Sunday mornings). At the end of the year these fifty-two sermons will be published in book form. Application blanks, giving full details, may be secured by writing to The Churchman, 425 Fourth Avenue, New York 16, New York.

GAIN IN WORLD SERVICE GIVING

CHICAGO, Ill., May 8—Methodist giving to the denomination's World Service missionary and educational work in April amounted to \$590,231, it has been announced by the Rev. Dr. Thomas B. Lugg, treasurer of the General Commission on World Service and Finance. This is an increase of 43 per cent, or \$176,696, over April of last year.

World Service receipts for the first 11 months of the fiscal year, ending May 31, totaled \$4,945,576, Dr. Lugg reported. This marks a gain of \$385,573, or 8.5 per cent, over the same period of 1946.

"World Service receipts for May will indicate in some measure Methodism's retreat or advance in response to the challenge of the world need for Christian service," Dr. Lugg declared. "While World Service shows a gain of 8.5 per cent in dollars paid for the 11 months of the current year, the purchasing power of this dollar has decreased by more than 17 per cent."

In addition to giving to the World Service fund, Methodists of the nation contributed \$404,678 to the Fellowship of Suffering and Service during the 11-month period. Crusade for Christ Relief and Reconstruction Fund receipts amounted to \$26,924,334 through April 30.

The Carnegie Institute, analyzing the records of 10,000 workers found 15 per cent of success due to technical training and 85 per cent to these qualities of personalities: observation, thoroughness, creative imagination, decision, adaptability, leadership, organizing ability, expression, knowledge of job and human relations. —Alexander Animator.

GOOD RELIGION WILL HELP

(Continued from Page 2)

a time within the memory of man when the human spirit was subjected to such strains as now. The tensions of life arise from a thousand sources. The international situation is enough to sober the most frivolous. The national situation is serious beyond anything we have ever experienced. And the problems which each of us is compelled to face inside his own personal life are difficult and complex.

Rare indeed is the person who feels himself equal to the demands of life in a day like ours. There are those, of course, who live as if there were no problems, but such are living in a fool's paradise. The average of us needs help if he is to maintain his courage and if he is to fortify his soul against the despair, the depression, and the temptations with which he is surrounded. And this is exactly where good religion comes in—it will help.

It furnishes the inner resources with which a man or woman is equipped to meet the pressure of his daily living. We are not apt to fail because of the lack of economic resources. Our scientific researches have put us out in front so that we do not need to worry about the possibility of starvation. But things will not save us; they will not give meaning to life, nor will they satisfy the soul. A man must have more than something to live on; he must have something to live for. And that is exactly what good religion supplies.

The offer which Jesus made is precisely at this point. "I have come," He said, "that ye might have life, and have it in abundance." By that He did not mean immortality, though that is included. But He meant to say that life could be mastered, it could be lived, it could be made to work—and He was successful in this Himself. Not only so, but He declared He could make it work for anyone else.

V.

There is not one person under the sound of my voice this morning who has any personal problem which does not have a Christian solution. There is no one listening to me whose life is so tangled and twisted that Jesus of Nazareth cannot straighten it out for him. There is no one so discouraged that He cannot recreate hope for him. In every circumstance there is a Christian way, and that way will always work—it will always lead out to self-respect, strength, courage, and honor.

To the troubled, the harassed, the beaten, and the spiritually confused I am making my appeal this morning. Find the preacher you trust. Ask him to help you find Christ. Ask him to help you get started in this way. Stand ready to commit your all to the effort, for it is worth everything. And when you have put your all at the disposal of Christ He puts His all at your disposal. Your all and His all are more than a match for anything that life may hold against you. Why not give Him the chance today?

And now, dear friends, you still have time to get ready for Church. Somewhere near you, there is a preacher all ready to say the word that will help you. God is waiting for you in His own house this morning. Start now to get ready. It will do you good just to get into your best clothes and go out among your neighbors and friends in search of godliness and God. Let's all go to Church this morning.

You still have time to get ready.

It is possible to build a new skyline on the sterner base; it is possible to erect a cathedral on the tiny island which has fallen to your lot. . . Our range of life may not be very large but there is some piece of God's work that will not be done through all the ages unless I do it.—Rufus M. Jones.

Christianity is a commitment to the highest ideals that we know, and a search for strength to be true to them.—Ex.



Stewardship Of The Soil



By DR. A. W. MARTIN, Perkins School of Theology, Dallas, Texas

FROM the days of antiquity, the close kinship of man and the soil has been recognized as one of the great primary facts of existence. The Old Testament emphasizes this truth again and again. For example, the story of Creation carries the startling announcement: "And the Lord God formed man of the dust of the ground." (Genesis 2:7). There, the very dirt beneath our feet was used of God as the chief instrument through which man, the crowning achievement of His creative efforts, was brought into being.

Later, one of the greatest of the Hebrew prophets, Jeremiah, called sharp attention to the significance of the soil by describing the abuses heaped upon it by his people. "The whole land is made desolate," he cried, "because no man layeth it to heart." (Jeremiah 12:11)

Here in America, we have been extremely slow in recognizing the value of the top six inches of dirt beneath our feet. Our forefathers did not conserve the soil. As they saw it, there was no need for spending time and money on soil conservation practices. If one farm "wore out," move to a fresh one. All one had to do was to clear the virgin forest, build fences and plant his crops. If the soil washed away, it was God's fault in sending bigger rains than had ever fallen before.

But recently, our attitude toward the soil has begun to change. Church leaders everywhere are expressing a vital interest in the welfare of the land.

There are good reasons back of this interest:

1. *We are beginning to realize that the soil is a major source of our material wealth.*

Good, productive soil is the basis of prosperity in all lands and ages. Not only for the farmer, but for the adjacent city-dweller as well. Recently, Mr. Victor H. Schoffelmayer, Agricultural Editor of the Dallas Morning News, shocked a group of Texas farmers with the following statement: "Gentlemen, the farm lands in Dallas County have decreased in productivity an average of 1 per cent for each year that they have been in cultivation; due primarily to wrong methods of farming."

A recent survey in the state of South Carolina charts the relationship between the degree of soil erosion prevalent in the community and the financial support of the work of the church. Without exception, the contributions of the people to the church decrease as the degree of soil erosion increases.

Three billion tons of solid matter are washed out of the soils of the United States every year. Millions of additional tons of precious top soil are lifted by the winds every year and deposited where they will not do the most good. Reasonable estimates indicate that for every ton of plant food put back into the soil 50 tons are taken out.

2. *The right kind of soil, properly used and cared for, is essential to the physical well-being of all the people.*

Again, this principle holds for the urban citizen as well as for the farmer. Vegetables are not just vegetables any more. The value of a carrot, for example, in the diet of the people depends upon the kind of soil in which that carrot grew. If that soil was deficient in certain minerals, then the carrot is practically worthless as an element in a well balanced diet. Even the value of a beefsteak to the human body



DR. A. W. MARTIN

depends largely upon the kind of grass which the steer ate.

Physically speaking, we are a part of the very dirt beneath our feet. The statement from Genesis that "God formed man of the dust of the ground," was not only true in the early dawn of creation; it is literally true every day of our lives.

Furthermore, you and I are not only part and parcel of the soil in our particular neighborhood; but because we eat a large variety of food that originates in distant lands, we are literally carrying around in our bodies atoms and molecules that once were a part of the soil in every country on the face of the earth.

So, this problem of stewardship of the soil drives us back to another matter of the greatest significance—our relationship with the peoples of other lands in the use of the soil. Their land is likewise a part of the "world farm" from which our groceries come. We must, therefore, be concerned about the proper use of the soil both at home and in distant lands.

3. *At long last, we are coming to realize that the soil isn't our own, but God's.*

In the language of the Psalmist, "The earth is the Lord's. . . ." (Psalm 2:1). Insofar as we are concerned, it is a gift from God. We did not create it; all that we can do is accept it as a gracious gift from His abundant hand. Further-

more, it has been His always, and will continue to be His through time and eternity.

Since the earth is ours to use, and not to own, we might as well face the sternest of all facts concerning our relationships with the soil—to sin against the soil is to sin against God, its owner. God is infinite, but His gifts are not. He gives us but one earth on which to live. Dr. Ide P. Trotter, Director of the Texas Extension Service, makes this point very plain in an address on "Soils and Souls." Dr. Trotter says: "The soil in a very vital sense is irreplaceable. So far as we know, if the soil that God has given us is allowed to be completely wrecked or destroyed, there is no basis for hope that it can be replaced short of another creation such as that about which we read in God's Holy Word."

Think it through for yourself. If the soil is the major source of our material wealth, if our health is dependent upon its proper use and care and if it truly belongs to God; then, where are we who contribute each year to the misuse and destruction of this, the most precious of all our material resources, headed? What answer can we give in the day of judgment to an all wise and generous, yet just God?

Talk about stewardship of profits! And that's as far as most of us go. Such talk is only a beginning. The basic problem in stewardship confronting American Christians is the problem of saving and using properly the basic source of all wealth—the soil beneath our feet.

But what can we do about it?

Two suggestions are offered as "starters" for further thinking on your part:

1. *Insofar as you control the use of any parcel of land, begin now to learn and carry out the best available soil conservation practices.*

The progress that can be made in restoring badly eroded soils under the direction of your local Soil Conservation District is amazing. Get in touch with the expert in charge of this work in your community and follow his advice.

If there is no Soil Conservation program organized in your community, then write the Soil Conservation Service of the United States Department of Agriculture for advice and help. You will be amazed at the amount of material available.

2. *Encourage your neighbors to learn and use the latest methods of soil protection and improvement.*

Many of our problems in the wrong use of land grow out of ignorance. As ministers, Church School teachers and just plain laymen who are interested in the welfare of the soil, we can do much to enlist the cooperation of our neighbors and fellow citizens in the important task of saving the land.

Centuries ago, the prophet Jeremiah wept for the land, "because no man layeth it to heart." Under God, we are privileged to answer his prayer, as we turn our knowledge and our skill to the task of rebuilding the earth beneath our feet.

14,956 FOREIGN STUDENTS VIEW AMERICA

There are studying in the United States today 10,970 young men and 3,986 young women who have come from abroad for schooling. They represent 105 different countries, and every continent. They are enrolled in 886 colleges and universities, and in every state. The largest number (3,264) are in New York; the largest number at any one institution are at Columbia University (1,399).

The Committee on Friendly Relations Among Foreign Students, organized largely by American Protestant churches, is trying to make these students "at home" in America—arranging to have them introduced to American homes and institutions—so that they will become "ambassadors" of the American way and the Christian way when they return to their native lands. Dr. Everett M. Stowe, a former Methodist missionary to China, is executive secretary of the Committee.

CHINESE WOMEN HERE ON CRUSADE. SCHOLARSHIPS

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

Among the 17 young women is one who was a secretary in the Young Men's Christian Association in Szechuan during the war; two are school principals; two are deans of important Christian schools in China; one is a doctor now specializing in cancer prevention; one is a teacher of kindergarten teachers; one is an ordained minister of a rural area; one is the editor of a Chinese Christian paper, and one is a professor of biology who has done remarkable work in research in Tibet.

NEW VACATION CHURCH SCHOOL TEXTS

Nashville, Tenn.—Three new vacation church school texts are just off the press and ready for use this summer, produced by the Editorial Division of the General Board of Education. They are "Our Daily Bread," by Lula Doyle Baird, for primaries; "We Go To Church," by Carrie Lou Goddard, for primaries; and "People Who Lived in Jesus' Day," by Ada W. Smith, for juniors.

A complete list of texts available for vacation church schools is found in a pamphlet entitled "1947 Vacation Church School Materials," available from the Methodist Publishing House.

Man, being essentially active, must find in activity his joy, as well as his beauty and glory; and labor, like everything else that is good, is its own reward.—Whipple.



THE CHILDREN'S PAGE

ANNIE WINBURNE, Editor



IN STORYLAND

HOW BILLY WENT TO THE ANT

Billy stood beside the woodpile. His round, rosy face, where a smile usually could be seen, was sober. Worse than sober—it was almost cross.

"I don't see why Sallie wants so many sticks for that old kitchen stove!" he grumbled; "pretty nearly always she tells me the wood-box is empty, and will I please bring a few sticks!"

A little way from where Billy was standing was a sandy place. In the sand was a whole village of ant-hills. Billy would see the little black ants running around. "Wonder what's going on over there! Must be a ball game or some kind of a holiday to make them so lively!" Billy forgot he was cross, and almost smiled at this thought. He went nearer the ant-hill village and knelt on the ground, so he could watch the tiny creatures' movements.

"Why, they're working!" he said to himself in surprise, after watching the busy activity of Antville. "Bring up sand from the middle of the hill! Maybe one speck of sand is as heavy for them as a big rock would be for me! Mamma told me once they had little halls and runways down inside. How do they do it? Now, if I should make a sand-pile and try to keep such a tiny hole through the center of it, I couldn't! The sand would run all together and fill up."

Just then he caught sight of an ant outside the cluster of ant-hills, carrying a load which seemed too much for his small size. Billy couldn't exactly make out what it was—he would have needed a magnifying glass for that—but at any rate it was something the little black creature prized very, very much.

He grasped it with his mouth and hurried toward an ant-hill courageously, but it was too heavy for him to carry far without stopping. He laid it down, then ran all around it. "Looking for a better way to get hold of it!" decided Billy.

Taking it by the other end, the ant staggered on once more. This time he reached the steep side of an ant-hill before dropping his burden again. Then, before starting backward up the slope, dragging his prize by one end, he edged slowly upward, bit by bit, while Billy watched admiringly.

"He's a worker!" said Billy to himself. "I'd like to help him, but of course, I'd scare him away, and maybe spoil the whole ant-hill. He wouldn't thank me for that! Wonder what he wants it for, anyway! Maybe it's something for the baby ants, down inside here, to eat."

But the brave little worker was to have help, even though Billy could not give it. Two other ants came scrambling to where their friend was struggling; they took hold of the burden and helped him to drag it along. "How did he call to them, or how did they know about it?" Billy wondered. The

(Continued on Page 14)



IT ALL DEPENDS ON ME

One morn I felt I'd like to fuss,
I quarreled with Sue, and whined at Gus.
I spanked the pup and teased the cat,
I slammed the door, and threw my hat.
I pinched the baby and made her cry
And wouldn't tell the reason why;
Then when I chanced to look around,
The folk all wore a cranky frown.

This morn I simply sang a song
As from my room I came along.
The puppy barked and ran to me,
The pussy jumped upon my knee;
And Sue gave me a lovely toy,
As if she liked a naughty boy.
The happiness, oh, don't you see,
Of every one depends on me.

—Carrie E. McCulloch in Western Recorder.

A BOY

By Margery Isabel

Nobody knows what a boy is worth
A boy at his work or play,
A boy who whistles around the —
place,
Or laughs in an artless way.

Nobody knows what a boy is worth,
And the world must wait to see,
For every man in an honored place,
Is a boy that used to be.

Nobody knows what a boy is worth,
A boy with his face aglow,
For hid in his heart there are secrets
deep
Not even the wisest know.

Nobody knows what a boy is worth,
A boy with his bare, white feet;
So have a smile and kindly word,
For every boy you meet.

—The Challenge.

JUST FOR FUN

First Cyclist: "Is your brother about again after his accident?"

Second Cyclist: "No, and he won't be for some time."

First Cyclist: "Why? I thought he had only minor injuries."

Second Cyclist: "Ay, he did have, but compensations have set in."

* * *

"Is this the day your daughter has her singing lesson?"

"Yes. Why?"

"Oh, nothing. I just wondered if you would lend me your lawn mower."

* * *

Student: "Would you scold me for something I didn't do?"

Teacher: "Of course not; that wouldn't be fair."

Student: "Well, I didn't do my homework."

IN THE WORLD OF BOYS AND GIRLS

"THOMAS CADILLAC'S" TRAVELS

By Vincent Edwards

Probably no cat even went on a stranger journey than "Thomas Cadillac". More than twenty years ago he began life as a friendless alley cat, in Detroit, Michigan. He might have lived and died without anybody's ever having heard of him if, one day, he had not crawled into the packing case in which the Cadillac Company was shipping a chassis to an automobile show at Sydney, Australia.

For seven long weeks the crate, with its imprisoned cat passenger, was on its way. Stored deep in the hold of a ship, buffeted by high seas, it served as poor Thomas Cadillac's stateroom.

When it finally arrived and the iron cleats and stout boards were knocked off the Australians had a surprise coming. They had expected a chassis, but they hadn't looked for a cat!

Poor Thomas was a pitiful sight. He was found stretched out in the V-shaped enclosure, formed by the eight cylinders of the engine. He was unconscious, and with his hair almost gone, he looked as if he had lost 8.99 of his nine lives.

Workmen, supposing him dead, laid him to one side. But a minute or two later one man thought he heard Thomas breathing. As he bent down to listen, there were unmistakable signs of life.

No time was lost then. The cat was rushed to a veterinary, and the latter proceeded to give Thomas first aid. Within a very short time, he had the overseas wanderer lapping a dish of mush and milk.

Thomas became the sensation of the hour. His name and picture appeared in the Australian newspapers, and the public became interested in the strange traveler.

When Mrs. Poole, the wife of the American Cadillac agent, heard about him, she had her husband bring Thomas to their apartment. But, as Australia has strict regulations against the importation of livestock, the cat's stay in the country had to be cut short. Mr. and Mrs. Poole decided to bring him home with them.

On the trip back to America, no royal personage could have traveled more comfortably and received more attention. In place of a narrow cell far down in the hold, Thomas had an elegantly paneled stateroom with a woolen blanket to sleep on, and all the good food he could eat.

When the boat docked at Honolulu, the Cadillac agent with eleven camera and motion picture men came aboard to honor the little traveler. Thomas did not seem to mind, but posed quite agreeably.—Our Dumb Animals.

"This plant," said the gardener, "belongs to the begonia family."

"I see," said the lady. "How kind of you to look after it while they're away."

North Arkansas Conference Treasurer's Report

FOR SECOND QUARTER ENDING APRIL 30, 1947

4th Sun. Offer.	Conf. Ben.	Bish. Fun	Conf. Cmnts.	D. S. Sal.	Gen. Ad. Fund	Juris. Admin.	Sust. Fund
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BATESVILLE DISTRICT

Batesville 1st Ch.	134.48	574.98	19.50	123.75	217.50	20.00	25.00	111.00
Batesville Central			37.50	185.00	55.00			
Bethesda-Cushman					26.00	7.00	11.00	88.00
Charlotte Ct.			1.75	12.00	11.00			
Cotter-Gasville	42.54	97.08	20.15	125.40	114.17	9.00	7.00	11.25
Desha Ct.	5.87	10.00	3.32	5.00	24.58	1.00		
Elmo-Oil Trough	17.48			13.00	5.00			
Evening Shade	1.00	19.75	4.32	22.00	19.50	2.00	2.00	
Melbourne Ct.	3.45		3.12		19.26			
Moorefield-Sulphur Rock	22.86			4.00	4.00			
Mountain Home	20.62	3.00	12.00	83.00	74.75			
Newark			8.75	60.00	46.00			
Newport 1st Ch.		500.00	48.00	332.00	99.00			
Newport, Umsted Mem.					27.50			
Pleasant Plains Ct.			10.00	32.00	53.00	1.25	1.25	
Salem					49.50			
Swifton-Alicia					34.54			
Tuckerman					49.50			
Weldon-Tupelo	130.00	22.25	60.00	52.75	5.00	5.00	5.00	
Yellville Ct.			72.00	66.00				
Totals	248.30	1334.81	190.72	1129.15	1048.85	42.25	51.25	215.25

GOLDEN CROSS: Pleasant Plains Ct.
METHODIST YOUTH: Batesville First Church, \$7.00; Elmo-Oil Trough, \$1.00;
Viola Ct. \$5.00.
RACE RELATIONS: Batesville Central Avenue, \$25.00; Moorefield-Sulphur
Rock, \$7.00; Mountain Home, \$25.38
WORLD COMMUNION: Newport First Church, \$42.00
HENDRIX SPECIAL: Bethesda-Cushman, \$83.00
MISCELLANEOUS: Cotter-Gasville, \$3.00
GRAND DISTRICT TOTAL RECEIVED 4484.16

CONWAY DISTRICT

H. M. Lewis								34.50
C. M. Reves								55.00
Atkins	150.00	21.50	100.00	38.50				
Biglow-Houston	15.00							
Conway 1st Ch.	750.00		175.00	123.75				
Danville	160.00		72.00	66.00				
Dover-London	22.00	9.00		9.00		6.00		
Gravelly Ct.		3.27	22.36	20.45				3.00
Greenbrier Ct.	57.00		18.00	19.00				
Lamar-Knoxville			47.00	43.00				
Levy	150.00	9.75	66.00	60.00	3.75			7.00
Morrilton 1st Ch.	186.20	14.00	96.00	88.00	3.40	5.40		16.00
Morrilton Ct. No. 1				26.00				
Morrilton Ct. No. 2				14.00				
Naylor	10.00			24.58				
No. Little Rock 1st Ch.	1500.00	17.50	120.00	137.49	3.50	6.90		50.40
No. Little Rock				90.75				
Gard. Mem.	249.00	14.40	99.00					
Wash. Ave								
Ola Ct.	375.00	28.00	180.00	165.00	5.00	5.00		22.00
Pottsville Ct.	35.00	8.25	54.00	50.00				
Russellville	24.68	10.00	6.00	36.00	33.00			
Vilonia Ct.	750.00	70.00	240.00	220.00		50.00		96.00
Waltreak	18.00			26.00				
Totals	24.68	4449.20	201.67	1325.36	1255.02	21.75	67.30	283.90

RACE RELATIONS: Conway First Church, \$50.00; Levy, \$30.00; Plainview
Ct., \$4.00; Pottsville Ct., \$14.00; Russellville, \$150.00
METHODIST YOUTH: North Little Rock First Church, \$20.85; Washington
Ave., 16.23
GRAND DISTRICT TOTAL RECEIVED 7988.87

FAYETTEVILLE DISTRICT

Alpena Pass	15.00		6.50	45.00	41.25	1.00	2.00	1.75
Bentonville	300.00				55.00			
Berryville	75.00				56.00			
Centerton	7.84				61.25			
Cincinnati	15.00	6.36	66.23	6.00	16.00	3.00	3.00	
Elm Springs-Harmon	44.00	1.50	22.00	22.00				
Farmington Ct.	32.50	6.65	48.00	44.50		1.00	3.00	
Fayetteville Central	562.50	25.80	177.00	162.27				38.25
Fayetteville Wiggins Mem.	35.68		90.00	82.50				
Gentry	50.00		120.00	73.34				
Gravette-Decatur	50.00		83.00	69.50				
Green Forest				16.50				
Madison County	5.00			42.20				
Monte Ne	70.00	27.83	117.61	16.50	2.00	1.50		
Pea Ridge Ct.	32.50	2.75	18.00	57.00	7.00	6.00		
Rogers-Central	100.00	25.00	117.00					
Siloam Springs	375.00		50.00					10.00
Springdale	30.00	300.00	27.00	90.00	83.00	5.00	4.00	11.00
Springtown	9.00	12.50			10.00			
Sulphur Springs	20.66	17.00	2.00	24.00	22.00			
Viney Grove	2.00	40.00	6.00	16.00	1.00			
Winslow		21.50			8.00	3.00	4.00	
Totals	125.18	2137.26	141.39	1089.84	939.81	22.00	23.50	61.00

GOLDEN CROSS: Bentonville, \$12.50
RACE RELATIONS: Alpena Pass, \$10.00; Bentonville, \$20.15; Centerton, \$5.55;
Eureka Springs, \$10.00; Fayetteville Central, \$305.00; Fayetteville Wiggins
Mem., \$58.00; Green Forest, \$5.00; Madison County, \$18.00; Lincoln, \$14.00;
Siloam Springs, \$37.50; Springdale, \$25.00; Sulphur Springs, \$8.46
METHODIST YOUTH: Farmington Ct., \$2.00; Prairie Grove, \$7.45; Siloam
Springs, \$10.00
WORLD COMMUNION: Gravette-Decatur, \$10.00
MISCELLANEOUS: Winslow, \$1.00
GRAND DISTRICT TOTAL RECEIVED 5099.59

FT. SMITH DISTRICT

Rev. Fred G. Roebuck								78.00
Alix-Altus Ct.	143.00	12.37	93.00	92.00	3.00	4.00		1.25
Alma-Newberry	103.00	11.25	60.00	55.00				
Barling	12.50	2.25	14.50	13.50				10.50
Booneville	200.00	12.69	87.00	79.75				
Branch Ct.	25.00		18.00	16.50				
Charleston Ct.	81.00	9.00	60.00	54.50	2.25	2.75		9.00
Clarksville	337.50	17.25	120.00	109.50				
Ft. Smith 1st Ch.	1800.00			165.00				
Ft. Smith 5th St.	14.72	22.00	5.25	18.00				
Ft. Smith Goddard Mem.	400.00			123.75				
Ft. Smith Grand Ave	99.42	12.25	84.00	77.00				12.00
Ft. Smith Massard			90.00	82.50				
Ft. Smith Mid. Heights	561.23	57.86	396.75	363.69	10.50	14.50		80.00
Ft. Smith 2nd Ch.	100.00		63.00	57.75				52.00
Hackett Ct.	14.00	3.00	11.00	10.00				
Hartford	44.00		45.00	41.00		5.00		7.00
Hartman Ct.	56.90	12.05	73.00	67.39	2.00	2.00		
Huntington	25.00	2.50	42	35.64				
Kibler Ct.-Mt. View	15.00	3.38	57.00	41.25	1.00	1.00		
Lavaca Ct.	45.00		15.58	50.55				
Magazine Ct.	20.00	2.00	17.00	24.75	2.00	1.00		
Mansfield	6.17	40.45	29.25	52.25				33.00

4th Sun. Offer.	Conf. Ben.	Bish. Fun	Conf. Cmnts.	D. S. Sal.	Gen. Ad. Fund	Juris. Admin.	Sust. Fund
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Mulberry		25.00	25.00	25.00				
Ozark			10.50	72.00				
Paris			187.50	81.00	74.25			
Prairie View-Scranton			35.00	30.00	83.45	1.00	2.50	2.00
Van Buren 1st Ch.			270.00	31.50	211.00			35.00
East Van Buren			50.00		48.75			
Waldron			5.50	10.75	67.38			
Waldron Ct.			1.00	2.25	13.75			25
Totals	64.89	4706.50	223.39	1863.46	2220.85	21.75	33.50	319.75

GOLDEN CROSS: Ft. Smith Goddard Memorial, \$50.00; Prairie View-
Scranton, \$5.00
METHODIST YOUTH: Ft. Smith Goddard Mem., \$50.00; Ft. Smith Midland
Heights, \$1.05; Ft. Smith Second Church, \$14.65; South Ft. Smith, \$10.00
RACE RELATIONS: Alma-Newberry, \$10.00; Booneville, \$22.00; Clarksville,
\$150.00; Ft. Smith Fifth Street, \$5.00; Ft. Smith Goddard Mem., \$250.00;
Ft. Smith Second Church, \$15.00; Kibler Ct.-Mountain View, \$16.02;
Mulberry, \$10.00; Ozark, \$5.94; Prairie View-Scranton, \$4.00; Van
Buren First Church, \$25.00
MISCELLANEOUS: South Ft. Smith, \$14.00
GRAND DISTRICT TOTAL RECEIVED 10,111.75

HELENA DISTRICT

Aubrey	86.60	8.00	59.50	54.00	1.50	1.52		
Brinkley	100.00	37.40	64.00	60.00	10.00	14.00		
Clarendon	243.00	21.00	144.00	132.00	5.00	7.00		
Colt Ct.	38.00	7.00	60.00					
Cotton Plant	345.00	21.00	216.00	66.00	10.00	14.00		64.00
Crawfordsville-Blackfish	23.31					2.00		
Elaine	295.26	44.00	90.00	172.00	10.00	14.00		26.00
Forrest City	1000.00		120.00	109.98	28.00			
Helena	500.00			168.68				
Hughes	112.50	13.50	78.00	71.50	2.50	13.50		9.00
Marianna				154.00	10.00	14.00		200.00
Marvell	25.00		61.00					
Parkin	250.00			99.00				
Vanndale-Cherry Valley	177.50		27.00	24.75				
West Helena	100.00							
West Memphis				75.00				
Wheatley	112.00	1.93	13.20	32.10				
Widener-Round Pond	8.00	152.73	27.70	111.91	102.08	3.00	3.00	1.00
Wynne		25.00	2.63	18.00	126.00			9.00
Totals	42.54	3562.59	184.16	1062.61	1447.69	80.00	83.02	309.00

METHODIST YOUTH: Crawfordsville-Blackfish, \$3.00; Forrest City, \$10.00;
Helena, \$27.28; Holly Grove, \$2.50
RACE RELATIONS: Cotton Plant, \$17.00; Crawfordsville-Blackfish, \$7.00;
Forrest City, \$300.00; Helena, \$16.00; Marion, \$55.00; West Memphis, \$50.00
GRAND DISTRICT TOTAL RECEIVED 7059.31

JONESBORO DISTRICT

Blytheville 1st Ch.	562.50	19.50	135.00	123.75	20.00	26.00		
Blytheville Lake Street	8.85		2.91	20.00	18.33			
Bono-Trinity			26.25	30.00	75.00	6.00	8.00	6.00
Brookland			95.00	10.50	6.00	5.50	2.00	2.50
Dyess			25.00	12.99	40.50	37.11	1.00	2.00
Garden Point-Riverside			28.00					2.00
Gosnell-Half Moon			55.00	16.14	61.20	55.82	2.00	3.00
Harrisburg	30.00		77.00	9.50	66.00	60.50	1.50	2.25
Joiner				5.60	63.00	57.75		7.00
Jonesboro 1st Ch.					137.49			
Jonesboro Huntington Ave			425.00		324.00	148.50		
Jonesboro Fisher St.						55.00		
Lorado Ct.			4.00					
Lake City			75.00	7.70	52.80	48.40	2.00	3.00
Marked Tree						99.00		
McCormick			16.35	8.75	31.00	36.00	1.00	1.00
Monette					216.00		4.00	6.00
Nettleton-Bay			60.00	35.45	60.00	67.37	5.00	7.00
Truman			87.51	11.40	78.00	71.25		
Turrell-Gilmore				21.00	36.00	33.00	2.00	3.00
Weiner			220.00			38.50		
Weona				5.25			1.00	
Yarbro-Promised Land	10.00	100.00	17.50	120.00	110.00	3.00	4.00	20.00
Totals	48.85	1890.36	210.44	1339.50	1278.27	50.50	67.75	44.00

METHODIST YOUTH: Harrisburg, \$10.00; Jonesboro First Church, \$15.00;
Jonesboro Fisher St., \$18.75; Osceola, \$9.00; Truman, \$3.00
RACE RELATIONS: Gosnell-Half Moon, \$22.16; Harrisburg, \$10.00; Joiner,
\$10.00; Jonesboro First Church, \$300.00; Keiser-Victoria, \$34.46; Market Tree,
\$61.00; Monette, \$8.00; Nettleton-Bay, \$32.26; Osceola, \$40.00; Turrell-
Gilmore, \$10.00; Weiner, \$2.00; Weona, \$10.00
GRAND DISTRICT TOTAL RECEIVED 539.88

PARAGOULD DISTRICT

Beech Grove- Camp Ground	16.25	12.25	21.00	19.25	1.00	1.50
Gainesville	10.50	1.30	10.50	8.25	.25	.38
Greenway Ct.			5.45	6.40		
Hardy-Williford	24.45	4.43	30.25	27.73		
Hoxie	21.00	60.00	32.00	55.00	4.00	6.00
Imboden-Black Rock		80.00	16.63	48.00	30.25	3.00	4.00
Knobel Ct.
Peach Orchard	19.59	17.08	2.58	26.90	24.19	1.73	.92
Leonard Ct.					25.00		
Marinaduke Ct.					14.44		
Maynard Ct.	9.00			16.00	16.00		
Morning Star Ct.	30.00				13.75		
Paragould 1st Ch.	700.00	26.52	180.00	165.00			
Paragould Griffin Mem.	21.22	8.78	4.40	30.00	27.40		
Paragould Ct.		135.00					
Pocahontas		350.00		30.25	60.50		
Rector 1st Ch.	18.67	113.33	11.79	81.00	74.25		
Rector Ct.		140.00	16.00	99.00			
St. Francis Ct.		17.00	2.45	16.80	90.75	2.00	3.00
Stanford		20.00	1.40	109.60	8.80	.50	.75
Walnut Ridge		200.00	25.00	85.00	75.00	10.00	14.00
Totals	80.48	1931.39	156.75	844.75	752.36	22.48	30.55
GOLDEN CROSS: Rector First Church, \$50.00							
METHODIST YOUTH: Hardy-Williford, \$3.65; Paragould First Church, \$17.71							
RACE RELATIONS: Hardy-Williford, \$10.00; Imboden-Black Rock, \$15.20;							
Rector First Church, \$150.00; Rector Fourth Street, \$10.00							
MISCELLANEOUS: Beech Grove-Camp Ground, \$26.00							
GRAND DISTRICT TOTAL RECEIVED							

Conserving Our Soil And Natural Resources

By HARRY R. SHORT, Editor, The Methodist Messenger

THE physical foundation for our national well-being in America is the soil. This is the great resource of our nation. If we use it wisely it will be a continuing heritage for our children's children. If we waste it our land will become as barren and our resources as meager as those of eastern China, where poverty and famine stalk down the road together.

The conservation of the soil is as important for the city dweller as for the farmer because, whether he realizes it or not, our cities and all their people subsist on the surplus production of foods and other raw materials from farms, forests, mines and fisheries. Stop the flow of food to any great city and the pangs of hunger will be felt within a week. This is not vague theory but stark terrifying reality.

Neither America nor any other country is possessed of unlimited resources. We as a nation have been squandering our heritage. Or, to speak more accurately, using or misusing God-given resources as we wished, for our own profit and advantage. We have been selling our children's birthright for a mess of pottage.

According to the Department of Agriculture three billion tons of soil are washed away every year from over-grazed pastures and cultivated

or barren fields. This soil flows into streams and on down to the rivers, where it fills up the river bed and causes devastating floods. It clogs dams and reservoirs. Much of it is carried irretrievably into lake and ocean bottoms. Over great areas the top-soil is shallow—less than two inches in depth. Careless plowing and improper planting permit ruinous wind and water erosion. And the loss of this soil means deprivation for unborn generations.

An interesting study was made a few years ago by the Soil Survey Division of the United States Department of Agriculture in the Appalachian Region (Soils and Men). Three tracts, essentially similar in soil composition, area and slope were studied. "The maximum flood flow from forested watersheds during a little over three years was only six cubic feet per second per square mile." This presents no serious problem. However, the flow from abandoned agricultural land amounted to "403 cubic feet per second per square mile, and from gullied pasture land, 785 cubic feet." And every cubic foot carries its toll of top soil. Yet centuries if not millenia are required to build up one single inch of top soil.

Similar profligate wastage is to be found in Illinois and other states where coal strip mines are operated. Soil is scraped from the surface of thousands of acres every year to

extract coal by relatively inexpensive methods. But little effort is made to rehabilitate the ground. In California great dredges dig through the soil into the gravel in their hungry search for gold, leaving mile-long ridges of gravel incapable of supporting any significant plant life for centuries to come. And the gold? It is paid for at a high figure by the government which then proceeds to bury and guard it in another section of the country. Thousands of square miles of trees are cut from mountain slopes. Yet only a few of the far-sighted lumber companies plan their cutting so that future timber crops can be assured in another 30 to 50 years.

The story concerning oil is depressingly similar. And as for the soluble potassium compounds which are essential to plant growth, these are found in quantity only in the United States, France, Germany and Russia. Potassium and phosphorus are indispensable to plant and animal life. Yet far greater quantities of these irreplaceable resources are exploded in war than are used in decades of peaceful pursuits. And there is this further difference: In the uses of peace these rich resources are not permanently lost, but are transferred from soil to plants to animals and back to soil again. In war these are exploded into gaseous compounds and are for the indefinite future irrecoverable.

Why do humans act this way? Is it not because of the simple but profound fact that we have lost the sense of the significance of God and His purpose in history? We have become self-concerned and indifferent to the welfare of our contemporaries (outside of our own immediate families and acquaintanceship), and have no sense of responsibility toward future generations. We Americans have become giddy with the fascinating, materialistic paganism of our day. We would loudly deny the contention that we are simply busy animals living for a few short years then entering oblivion and returning to the soil from which we have sprung. But we behave as though this were true.

The welfare of the generations is in our keeping; we are the stewards for the unborn. The Christian farmer who knows that his years are in God's hands will serve as a good trustee of the riches entrusted to him. The soil which is his heritage he will leave better than he found. And all Christians, wherever we earn our living, will realize that even our food is given us in trust. It and all our material benefits come from God's vast storehouse and to that storehouse we must make return again. Conscientiously we will use only that which we need, that we may assure to our contemporaries and to unborn millions the essentials for life.



Conservation And The Christian



By DR. MURRAY H. LEIFFER, Garrett Biblical Institute, Evanston, Ill.

THE Christian obligation for the conservation of the soil and of our natural resources rests upon at least four basic considerations which are generic in the Christian religion and essential to an adequate expression of Christian stewardship. If we are to be good stewards of the manifold treasures of God, we are by no means going afieled from the realm of religious emphasis when we give consideration to this subject which is so closely related to human welfare and happiness.

The first consideration is that which is expressed by the ancient writer in the 24th Psalm, "The earth is the Lord's and the fulness thereof . . ." The theistic philosophy of life cannot regard any essential part of the physical universe apart from its relation to the Divine. "In the beginning God created the heaven and the earth," puts upon us the eternal obligation of conserving every element and of approaching every physical relationship as the steward, the trustee of the Divine. This consideration was fully emphasized in the life of ancient Israel, the land was sacred, it belonged to Jehovah, the first fruits of all the increase were brought into His house as an offering, the Year of Jubilee saw the restoration of the land to its original owner. No man was the final owner of any portion, he was merely the tenant, the caretaker, it was Jehovah who owned it and Jehovah who gave the increase. Conservation was thus a sacred obligation in acknowledgment of the fact which the Psalm-

ist expressed.

A second consideration upon which the Christian duty of conservation of the soil and natural resources rests is the fact that here is our basic wealth, the one necessary thing upon which we are dependent for the sustenance of life, the earth brings forth its increase and the millions on earth are fed. Multitudes in many lands of the world are starving today because productive acres have been rendered fruitless by the cruel ravages of war. My life, my neighbor's life, the life of every man, woman and child throughout this great wide world is dependent upon the productivity of the soil. Humanitarianism in its most primitive expression demands that nature's resources be not wasted, and that an abundant productivity should be forthcoming in order that men might have the necessities upon which their lives depend. Whatever concerns the welfare of human beings is a Christian consideration.

"The desert shall rejoice and blossom as a rose," was the prophecy of Israel's posterity. It is Christian to make "two blades of grass to grow, where only one has grown before," because twice as much grass, properly grown and properly distributed will sustain twice as much life. The soil conservationist is interested in causing the unfruitful acres to rejoice with the abundant harvest because an abundant harvest will feed hungry mouths and strengthen emaciated bodies. We must not waste that upon which

life itself is based.

As our third consideration let us remember that there are generations yet to come. If we are Christians we must be willing to pay the price of being citizens of at least three generations. Many acres exhausted of their productivity bear testimony to the fact that some generations failed their posterity by wasting the resources of the soil and forest in their desire to get all they could from these while they themselves were alive. They took from the soil, but they put nothing back, they cut down the forests, but they planted no seedlings, they thought not of the future, they left to their children barren hillsides and worn out acres, they took new ground but did nothing to conserve the old, they fed themselves but their children had to go somewhere else to find a living. Generations yet unborn shall arise to testify to the Christian consideration of those who, as the true stewards of God, seek to build the soil and to make available to their children and their children's children greater resources than they themselves have enjoyed. God has given no greater responsibility to man than the responsibility of reproduction, but that responsibility implies not only the propagation of new human beings but at the same time the provision of resources upon which this new life subsists.

Finally, as our fourth consideration, there is the fact of the close relation existing between the soil and the people. Eroded soil makes eroded souls and eroded souls make

eroded churches. Some one has said "there will always be a Tobacco Road Morality as long as there is Tobacco Road Economy". Of course, someone will ask if a "Boulevard Morality" is not many times as bad as a "Tobacco Road Morality," which is undoubtedly true, but in general we may well declare that better living conditions make better homes, better schools, better churches and better people. All seem to hold together,

While placing importance upon the conservation of the soil, we are also placing importance upon the conservation of the soul, and while conserving our natural resources we are at the same time conserving our spiritual resources. When people moved out of their mountain cabins to share in the enriched community life made possible by the development of the natural resources of the streams, forests, hillsides and valleys, they came into a new day of citizenship which was manifest in a lessened crime rate, a larger school attendance and a better religious program. Something happened to the physical well-being of these people, but greater than that, something happened to the inner quality of their lives and that is the supreme consideration. For this all the other exists and without this all the other is not important. It is for this reason that the conservation of the soil and of our natural resources is a part of our Christian stewardship, a part of that responsibility which belongs to every one who would be a true steward of God.

WE HAVE A RESPONSIBILITY FOR THE CONSERVATION OF THE SOIL AND NATURAL RESOURCES



Galloway Photos

The value of conservation is known to these choppers of Purdue University Forestry Camp, Clark County State Forest Reserve, Henryville, Ind.

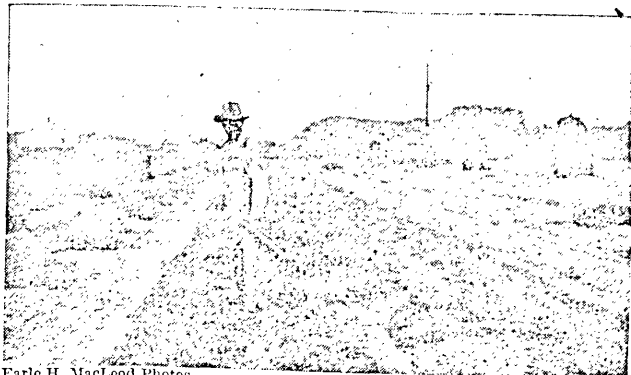
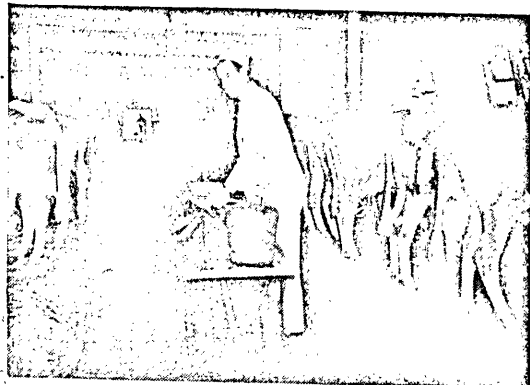


Earle H. MacLeod Photos

Oil is pumped from fields such as this one near San Pedro, Calif.

Modern, scientific methods are used in milking this herd of 150 cows of the Borden Co.

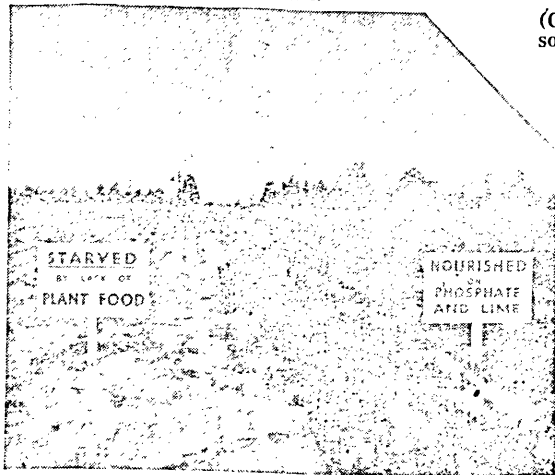
Earle H. MacLeod Photos



Earle H. MacLeod Photos

Workers stack peanuts raised on plantation in Southampton County, Va.

Improving the land is a farming responsibility. Poorly fertilized and properly enriched strips are shown.



(Above right) Norris Dam, a TVA project, utilizes waterpower to produce electricity.

(Center right) With proper care soil erosion can be prevented.

(Below right) Fishers and trappers live in homes like these on Louisiana bayous.



Metcalf Photos



CRUSADE FOR CHRIST



"We Have A Responsibility"



The present - day citizenship of America owes a debt of gratitude to those pioneer settlers who, in the early history of our country, opened the way for the settlement of the wide expanses of territory from the Atlantic to the Pacific.

We also owe a debt to those aggressive and progressive souls who have discovered and developed and, in general, made available to America the vast resources of our country. In the develop-

ment of our natural resources of soil, timber and minerals, there has been in America, as in the development of other new countries, a tendency to exploit rather than to wisely use these resources.

So long as there were great undeveloped frontiers in our nation, this serious depletion of our natural resources was not so noticeable. Now, when there are no new frontiers within our nation,

we begin to take stock and we find an alarming, prodigal misuse of many of the God-given resources of the nation.

For the sake of the people now living in America, and especially for the sake of the generations to follow, we must accept the responsibility that is ours to use and not abuse the resources at our command. Only blind selfishness will keep us from that course.

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

CHRISTIAN EDUCATION

Contributing Editors:
Ira A. Brumley
Pryor Reed Cruce

NORTH ARKANSAS CONFERENCE NOTES

By Ira A. Brumley

Six Months' Training School Report

The North Arkansas Conference has set a new record in training work for six months. There have been a total of one hundred seventeen training schools held in the Conference for the period from November 1, 1946 to May 1, 1947. This is a greater number of schools than has ever been held in the Conference in a total Conference year. There have been 2,181 course cards granted to persons in these schools and by Home Study. The total number of last Conference year was just a little above this number. Also this number is more than four hundred above the largest number of course cards received by the churches of any Conference of our Jurisdiction during 1946, except the North Arkansas Conference.

We have a splendid training program already planned for the weeks ahead: camps and assemblies, pastors' school, local church training schools. Many of our people will take part in the Mt. Sequoyah program.

We are listing by districts the churches in which course cards have been granted, giving the number per church:

Batesville District: Batesville, Central Ave., 17; Batesville, First Church, 27; Swifton, 3; Evening Shade, 11; Ash Flat, 3; Yellville, 9; Newport, First Church, 42; Bethesda, 5; Moorefield, 11; Melbourne, 13; Weldon, 2; Tupelo, 7; Oil Trough, 2; Cave City Ct., 2; Grange, 2; Tuckerman, 18; total, 174.

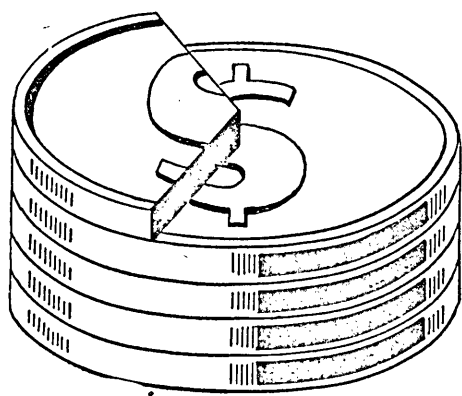
Conway District: Conway, 17; No. Little Rock, First Church, 33; Gardner Memorial, 30; Washington Ave., 30; Levy, 3; Salem, 2; Ola, 9; Greenbrier, 8; Pottsville, 11; Plumerville, 1; Gravelly, 2; Piggah, 2; total, 211.

Fayetteville District: Rogers, 30; Wiggins Memorial, 34; Springdale, 36; Centerton, 12; Elm Springs, 13; Huntsville, 14; Presley's Chapel, 15; Winslow, 6; Eureka Springs, 15; Gravette, 10; Gentry, 7; Alpena, 7; Green Forest, 10; Sulphur Springs, 14; Lincoln, 18; Siloam Springs, 18; Prairie Grove, 18; Bentonville, 13; Pea Ridge, 2; Fayetteville, Central Church, 16; total 308.

Ft. Smith District: Goddard Memorial, 61; First Church, Ft. Smith, 25; Second Church, Ft. Smith, 10; Midland Heights, Ft. Smith, 15; Mt. Pleasant, 11; Parks, 10; Square Rock, 13; Bird's View, 14; Waldron, 20; Booneville, 7; Charleston, 8; Massard, 7; Greenwood, 12; Hackett, 4; Ozark, 11; Altus, 1; Paris, 19; Lavaca, 9; Mansfield, 8; First Church, Van Buren, 10; City Heights, Van Buren, 7; East Van Buren, 2; total 312.

Helena District: West Memphis, 31; Marion, 12; Bisco, 12; Parkin, 9; Wynne, 8; Earle, 4; Wheatley, 10; Goodwin, 2; Palestine, 4; Marianna, 10; Cotton Plant, 14; Crawfordsville, 9; Black Fish Lake, 16; Salem, 5; Vannsdale, 2; Helena, 22; total, 170.

Jonesboro District: Blytheville, First Church, 35; Lake St., 13; Yarbrough, 10; Promise Land, 16; Gosnell,



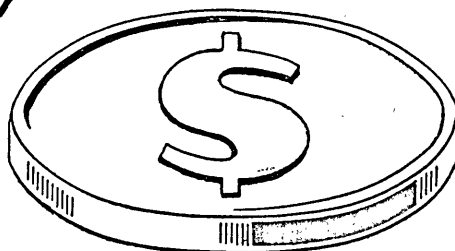
Maintenance

\$4.38

1944

Benevolence

\$1.00



Does this ratio represent
Methodism's stewardship
for world redemption?



GENERAL BOARD OF LAY ACTIVITIES
740 Rush Street, Chicago 11, Illinois
CRUSADE FOR CHRIST

3; Truman, 16; Mt. Carmel, 11; Huntington Ave., 24; Jonesboro, First Church, 38; Fisher St., 9; Keiser, 13; Lake City, 15; Monette, 24; St. John, 24; Manila, 39; Blytheville Ct., 12; Riverside, 3; Centerville, 5; Black Oak, 3; Leachville, 5; Pleasant Grove, 2; Bono, 7; Brookland, 14; Weiner, 4; Nettleton, 11; Bay, 5; Pleasant Hill, 4; Osceola, 31; Marked Tree, 27; Joiner, 9; Terrell, 11; Pleasant Grove, 2; Luxora, 2; Harrisburg, 15.

Paragould District: Corning, 25; Hardy, 8; Smithville, 3; Imboden, 15; Gravel Hill, 4; Piggott, 11; Rector, First Church, 8; Rector, Fourth St., 1; Union Grove, 4; Ebenezer, 3; Griffin Memorial, 24; Walnut Ridge, 3; Marmaduke, 2; Paragould, First Church, 53; Maynard, 13; Pocahontas, 18; Pruitt's Chapel, 4; Wood's Chapel, 2; St. Francis, 2; Stanford, 2; Five Oaks, 2; Biggers, 2; Beech Grove, 2; total, 209.

Searcy District: Augusta, 46; Rosebud, 1; Scotland, 13; Marshall, 12; Kensett, 13; Cabot, 14; McCrory, 13; Bald Knob, 9; McRae, 12; Judsonia, 12; Jacksonville, 9; Clinton, 36; Leslie, 15; Quitman, 14; Pangburn, 10; Damascus, 14; Harrison, 32; Heber Springs, Central, 5; First Church, Heber Springs, 27; total 337.

The Jonesboro District has taken the lead. The Fayetteville and Searcy have set new records for the first six months of the Confer-

ence year. The Jonesboro has almost equalled any former Conference year's total for a full year.

There are few schools already held, but the reports not having reached our office were not included in this report.

What will be the report of your church, charge, or district at the end of the Conference year?

This fine record has been made by the fine service of our great staff of certified instructors. Much of this program has been carried out in one unit small schools. The district superintendents and pastors have given great leadership. A number of the schools have been taught by district superintendents.

Vacation Church Schools

The first three Vacation Church School reports have reached us for this year, as follows: Bethesda, Antioch, Quitman. Just as soon as you have had your school please send us a report. Should you need report blanks please write us for them.

Last week there were listed a large number of churches planning for Vacation Church Schools. The following churches are to be added to the list:

Batesville District: Batesville, First Church.

Conway District: Washington Ave., Atkins, Lamar, Madden

LITTLE ROCK CONFERENCE NOTES

By Roy E. Fawcett

Little Rock Sub-District Officers
At a recent meeting, the young people elected the following officers for the Little Rock Sub-district:

President, Gerald Ponder; Vice-President, Mary Frances Brown; Secretary, LeRoy Rockley; Treasurer, Frank Mackey; Publicity Directors, George Riddle and Nancy Bylander. Chairmen of Commissions: World Friendship, Thelma Powell; Worship and Evangelism, Nancy Sanders; Community Service, Mary Rose Story; Recreation, Edith Wheeler

Hot Springs Training School

The churches of Hot Springs have recently joined in a three-unit training school, stressing the basic courses on teaching throughout the three age-groups. The children's unit was taught by Mrs. W. F. Bates, the youth workers' course by Rev. Sam Hendrick, Executive Secretary of the Kansas Conference, and the unit for adults by Miss Margaret Marshall.

Mrs. Harvey Couch, director at First Church, where the sessions were held, served efficiently as the dean.

New Leaflets For Readers Service

Readers Service, the tract service of the Department of Christian Education of Adults is offering for distribution a new series of leaflets. The series is by Dr. Roy L. Smith, editor of the Christian Advocate, and is as follows: "I Believe," "I Believe in Man," "I Believe in the Bible," "I Believe in God," "I Believe in Life," "I Believe in the Church," "I Believe in Jesus Christ," and "I Believe in Immortality."

The leaflets are printed in ten-point type, leaded, and on good paper stock. The titles show above the holder compartments. Inexpensive holders are available. The six-compartment holders cost \$2.50; the twelve compartment holder, \$2.50.

The fact that during eighteen
(Continued on Page 16)

Chapel, Salem, Mayflower.

Fayetteville District: Sulphur Springs, Centerton, Green Forest, Elkins, Delaney, Alpena, Lincoln, Elm Springs, Harmon, Falling Springs, Farmington, Goshen, Prairie Grove, Cincinnati, Winslow, Springtown, Rogers, Siloam Springs, Viney Grove, Rhea, Liberty, Illinois Chapel, Zimminam.

Fort Smith District: Charleston. Paragould District: Griffin Memorial.

Should your church be planning a school, but not yet listed in either of these reports please let us know your plans.

The following are the places to be visited by the Caravan Team this summer: Holly Grove, Blytheville, First Church; McCrory, North Little Rock, First Church; Morrilton; Booneville; and Springdale. This takes the team across the Conference. All churches within reach of one of these centers are invited to take part in the program.

Mrs. D. G. Hindman of Wheatly will be the Counselor for the Team.

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

MRS. SUE M. WAYLAND, Editor

PRESCOTT DISTRICT MEETING

The Prescott District Meeting of the W. S. C. S. was held in Nashville, April 29th, beginning at 10 o'clock. The opening devotional was given by the host pastor, Reverend R. A. Teeter.

The business for the morning began with a report of the Executive Committee. This Committee recommended that a four year plan of service for District Officers be set up and that all officers except the Treasurer could serve as many as four years, but that they were elected at the time for a two year period. The second recommendation was that the conference elect delegates to the School of Missions to be held at Hendrix and to Mt. Sequoyah. The third recommendation was that the Secretary of Children's work in the local church be made a member of the program committee. The fourth recommendation — that two members from each society be sent to the Children's Workers School at Hendrix.

In the absence of Mrs. J. M. Johnson, District President, Mrs. B. W. Edwards of Hope presided. The roll of Societies was called with a goodly number being present. The ministers of the District who were present were introduced. Other guests at the meeting included our Conference President, Mrs. E. D. Galloway, Mrs. E. D. Jernigan, Mrs. F. B. Jernigan and Mrs. Roy Hill all of Little Rock. Mrs. Edwards appointed Mrs. R. L. Broach and Mrs. Charlie Scott as the Courtesy Committee.

The reports from the Secretaries of the different lines of work were gratifying. It was noted that there was an increase in membership in most societies and many were observing the Penny-a-Day Plan. Mrs. Clyde Williams reported for the Youth Work. Mrs. W. C. Gaines, reporting for Missionary Education and Service, told the conference that during the first quarter of last year there were eight societies reporting a study with 126 members and for the same quarter this year there were 16 societies reporting 304 members.

Miss Ary Shough, Prescott Rural Worker, spoke following the reports and gave to us a colorful picture of her work. One interesting note that she mentioned was that people are hungry for the church to come to them.

At 12 noon the local W. S. C. S. served a delectable luncheon plate in the basement of the church. During the fellowship period Mrs. H. W. Timberlake reviewed her work as Secretary of Organization and Promotion.

At 1:45 we were called to order by the organ prelude in the sanctuary. Mrs. Leroy Moore, District Secretary of Spiritual Life gave the afternoon devotional using as her subject "Stewardship".

Mrs. E. D. Galloway was our inspirational speaker for the afternoon. Her subject for our thought was "Women". Mrs. Galloway challenged us with some thought provoking facts by saying that women were innately keen to a sense of righteousness. She brought out the

ONE WORLD

By Winifred J. Harley

Missionary to Ganta, Liberia

*There is one sun—the same sun—
That shines on palm and pine.
There's one sun, the same sun,
That lights your land and mine.*

*There is one moon—the same moon—
Gleams over heat or snow,
And the same stars above us both
As seasons come and go.*

*There's one rain—the same rain—
That waters north and south,
That swells the tropic rivers
And ends the northern drought.*

*There is one heart—the same heart—
That knows its joy and grief;
And if the skin be black or white,
Like passions burn beneath.*

*There's one need—the same need—
For life, for truth, for love,
For light and laughter, peace and hope,
And faith in That Above.*

*There is one God—the same God—
Puts each in his own land,
To live his day, to strive, to play
To sometimes lend a hand.*

*There's one Christ—the same Christ—
His birth we sing today,
One sun, one world, one heart, one need!
Let us be One, we pray!*

fact that the pattern of life that prevailed before the war was gone forever, and quoting Dr. Duvall she said that only one pattern remained—that being, the companionship pattern. Women are being compelled to be better home makers and home lovers now as never before. Mrs. Galloway closed her remarks by saying that the reason for living was to help the other women of the world.

The following officers were elected for the new year: President, Mrs. Herbert M. Stephens, Blevins; Vice President, Mrs. Charlie Scott, Prescott; Recording Secretary, Mrs. C. Ray Hozendorf, Prescott; Treasurer, Mrs. A. Dudley Gordon, Prescott; Organization and Promotion, Mrs. B. W. Edwards, Hope; Missionary Education and Service, Mrs. W. C. Gaines, Nashville; Christian Social Relations, Mrs. J. E. Cooper, Hope; Children's Work, Mrs. John Rushing, Dierks; Student Work, Mrs. J. M. Johnson, Emmett; Supply Work, Mrs. Herman Reyenga, Emmet; Literature and Publications, Mrs. C. C. Tombs, Gurdon; Spiritual Life, Mrs. Leroy Moore, Gurdon; Status of Women, Mrs. Robert Core, Blevins; Missionary Personnel, Mrs. Ida F. Weir, Delight.

The Courtesy Committee read its report thanking the Nashville W. S. C. S. for their hospitality, courtesy and the delicious meal served at noon.

The meeting closed with the beautiful pledge and dedication service led by Mrs. A. Dudley Gordon, assisted by Mrs. James McMahan as the torch bearer. Mrs. Galloway closed the service with a forceful prayer.—Mrs. C. Ray Hozendorf, Reporter.

WEEK OF PRAYER PROJECT FOR 1947

The Week of Prayer offering of the Methodist Women's Societies of Christian Service for 1947 will go toward the training of Christian workers. Four schools are designated to share in the funds raised by that offering. They are: Hwa Nan College, Foochow, China; the Methodist Institute, Ribeirao Preto, Brazil; the National College for Christian Workers in Kansas City; and Scarritt College for Christian Workers in Nashville, Tennessee.

Five graduates of Hwa Nan College in Foochow, China, are now studying at Scarritt; and Scarritt graduates are teaching in the Institute at Ribeirao Preto in Brazil, so that there is a very close relationship between Scarritt and the two colleges abroad that are specializing in the training of national leaders.

In order to provide for the increasing numbers of young people who are planning to come to the college in Nashville it was decided to apply the Scarritt College share of the Week of Prayer offering fund toward the cost of a new dormitory. Plans for this dormitory have been drawn, additional funds are in prospect, and we believe that in the spring of 1948 we will be in a position to begin construction on that building. Your gifts will help provide accommodations for future workers in training at Scarritt.

Some people have a veneer that comes off easily with a little alcohol.—Judge.

GEORGIA WOMEN DEMAND JUSTICE FOR ALL

Pledging intensified opposition to mob violence, deploring the injection of the race issue into politics, condemning the white primary, and asking equal justice for all, irrespective of race, the Woman's Society of Christian Service of the North Georgia Conference at its recent annual meeting adopted the following resolutions:

"We urge and will continue to expect full justice to be given in all our courts to all citizens, regardless of station in life, creed, or color, and we urge all Methodist women to life their voices both in support of good government and law enforcement and in protest against any acts of unfairness or brutality on the part of any officer of the law and against injustice wherever found.

"We resolve to intensify our program against the crime of lynching by: (a) Wide distribution of the leaflet, 'What One Woman Can Do Against Lynching.' (b) Securing pledges of church people and public officials to oppose lynching.

"We also earnestly deplore the injection of a race as an issue in any political campaign, because doing so provides a smokescreen to hide real issues; foments fear and distrust on the part of both races; breeds hatred, injustice and lynchings and encourages hate organizations; destroys good government; undermines world peace by causing other nations to doubt our sincerity. We are aware that while Georgia law calls for separate facilities for the races in education, transportation, etc., it specifically calls for separate but equal accommodations. In all decency and fairness we resolve to work to that end.

"We affirm our unalterable opposition to a 'white primary' because it is in direct violation of the constitution of the United States and United Nations, of the Discipline of the Methodist Church, of the Social Creed of the Churches, and the principles of the Christian religion. We favor in its place educational requirements fairly and equally administered for all voters."

Commenting on this statement, a Negro columnist writes in the Norfolk Journal and Guide: "These women know what Christianity means and what Americanism is. When more of us have their understanding—and their courage—we shall get on rapidly with the important business of building America in the true traditions of the founding fathers."

HASTY REMARRIAGES FORBIDDEN IN MASSACHUSETTS

BOSTON — (RNS) — Quick remarriage of guilty persons in divorce actions will not be allowed in Massachusetts. The House of Representatives killed a bill which would have cut the waiting period before remarriage below 24 months.

The word worship is a shortened form of the old word "worthship" which means showing God the worth he holds in your life.—Parents Magazine.

CURRENT NEWS IN ARKANSAS METHODISM

YOUNG PEOPLE'S ASSEMBLY, JUNE 1-6

The North Arkansas Conference Young People's Assembly will be held at Hendrix College June 2 to 6. Special training will be offered for Fellowship Team members and youth planning to conduct Youth Activities Weeks in their local churches.

The special speaker for the morning worship service will be Rev. Ralph Hillis of Heber Springs.

James S. Upton will be dean of the Assembly while Rev. Ralph Hillis will be dean of men and Miss Mamie Adams and Miss Thelma Pickens will be co-head counselors of women. Other counselors will include Miss Martha Love, Miss Sue Osment, Rev. John Bayliss, and Rev. William F. Cooley.

Five classes will be offered under outstanding leaders. They will be as follows: Youth and Worship, Rev. John Bayliss; Recreation, Mrs. John Bayliss; World Friendship, Miss Mamie Adams; The Methodist Youth Fellowship, Miss Virginia Henry; and The Life of Jesus, Rev. William F. Cooley.

In the afternoon special workshop groups will meet for special training and study in the four commissions. The leaders will be: Worship, Rev. John Bayliss; Recreation, Miss Martha Love; World Friendship, Miss Mamie Adams; and Community Service, Rev. James S. Upton. During this time Miss Virginia Henry of the National Youth Office in Nashville, Tennessee, will lead a group for Adult Counselors.

Special evening services will be held each evening. Tuesday evening, June 3, 1947, the evening service will be the Conference World Service Speech Contest. Each District is to have a District contest before that time and the winners of the District contests are to go to the Conference contest. If the winner of the District contest is not to be in the Assembly he should make arrangements to be here for Tuesday night at 7:30.

Advanced registration will be required because of the limited amount of space. Registration cards may be had by writing Rev. Ira A. Brumley, Hendrix College, Conway, Arkansas.—Pryor R. Cruce, Jr.

MEETING OF METHODIST YOUTH FELLOWSHIP

The Methodist Youth Fellowship of Buffalo Island held their monthly sub-district meeting at Macey on Monday night, April 14. There were 130 present with the following places represented: Macey, Black Oak, Monette, Leachville, Manila, Caraway, Delfore and St. John. The Macey group opened the meeting with a devotional program consisting of the following:

Song, "Living for Jesus", prayer, scripture, and a short play. The president then took charge and conducted a business session.

A collection of \$13.65 was taken. The meeting was adjourned for a social hour during which games were played and delicious refreshments were served.

The next sub-district meeting will be at Lakeview on May 12.—Reporter,

METHODIST HOSPITAL HAS NEW BOOKKEEPER

John B. Becton assumed his duties as bookkeeper on May 1, replacing Mrs. Sallie B. Bennett who has worked in that capacity for the past year and a half.

Mr. Becton is a young business man in Hot Springs. He finished the Hot Springs High School in 1928 and attended Southwestern University at Memphis. Since 1930 he has worked in several businesses and during the war was employed at the Aluminum plant. The last year and a half he has been business manager of the Medical Arts Building. He is a member of the Junior Chamber of Commerce, a member and official of the First Presbyterian Church where he teaches a Mens Bible Class, and also secretary of the Men-of-the-Churches organization. He is an addition to the hospital staff.

April will show a slight decrease in the number of people who were hospitalized; yet the hospital had its largest month in the number of operations performed, 69. One day there were FIVE operations on the schedule. One hundred and forty-two were admitted and they spent a total of 1,476 days in the hospital. The average daily census was 59.1 for a 93 per cent total occupancy. Seventeen babies were born during the month. One little fellow weighed three pounds. The Incubator given by the Lila Ashby S. S. Class came in handy because not only did it need the incubator, but also it had to receive oxygen.

Among our patients the following cities in Arkansas were represented: Hot Springs, Norman, Malvern, Waldron, Little Rock, Gravelly, Danville, Caddo Gap, Bigfork, Enleton, Mt. Ida, Bonnerdale, Wilmot, Mt. Valley, Royal, Mena, Jessieville, Hazen, Morning Star, Glenwood, Arkadelphia.

Other states represented were: Mississippi, Oklahoma, Tennessee, Illinois, New York, California, West Virginia, Texas, Virginia, Florida, New Jersey, Wisconsin, Iowa, Kentucky, Michigan, Washington.

Since our last report our superintendent has preached at Smackover, April 27th; Stephens, May 4th. He has been invited to preach at the First Baptist Church in Hot Springs at both morning and evening hours, May 18th. He also attended the Texarkana District preachers meeting on the 22nd and the Camden on the 24th.

The telephone strike has not hindered our work very much. The calls we have felt necessary to make have been handled quickly and efficiently by those in charge of the exchange.—Reporter.

VACATION CHURCH SCHOOL

We have finished our Vacation Church School. We began April 21 and closed May 2. We had a fine group of boys and girls. On Sunday we issued twenty-four certificates.

The children's work was on display in the classrooms. Parents and friends were invited to look at and examine their books, posters and drawings. Sunday morning the children had a short program in

PULPIT BIBLE PRESENTED TO CENTERTON CHURCH

The Centerton Church received a very lovely Pulpit Bible given in memory of Mrs. Eliza McCumber Walker, a member of our church for many years. The Bible was presented in the Sunday morning service by a grandson, Harold Dean Brown. A dedicatory service followed.

Those who presented the Bible are: Clara and Ted Dowling, Jessie and Ernest Esmay, Hart Spears of Draper, South Dakota, Madge and George Powell, Amie and Charles Walker, Oliver and Joe Wenzel, Ethel and Orle Alverson, Elvin and Laura Homewood of Wessington, South Dakota. These were cousins of Mrs. Eliza McCumber Walker. Her three children, Mrs. Gladys Cloe and Mrs. Frances Brown of Bentonville, Ark., and son, George A. McCumber, were included in the memorial. The church appreciates this very beautiful Bible and we are happy that these loved ones placed a living memorial, "The Word," in our church.—Cathryn Ferrell.

SUB-DISTRICT MYF IS ORGANIZED

A sub-district of the Methodist Youth Fellowship was organized Sunday afternoon at First Methodist Church, Batesville, by Rev. Alfred Knox of Tuckerman who is the District Director of Youth Work in the Batesville District.

The following officers were elected to serve six months: Miss Carol Barnett, President; Jasper McSpadden, Vice-President; Miss Maxine Hood, Treasurer; Miss Sara Lou Mack, Secretary; and Miss Clara McGill, Counsellor.

The following churches were represented: Moorefield, Bethesda, Central Avenue, and First Church. The monthly meetings will be held on the second Tuesday night, beginning with the Moorefield Church, June 10.—Reporter.

SAM B. WIGGINS SUB-DISTRICT MEETING

The Sam B. Wiggins Sub-District meeting was held at Green Forrest April 28, at the Methodist Church. The worship program was presented by the Green Forest M. Y. F. and the young peoples choir furnished the music.

Following the worship program, an enjoyable fellowship hour was enjoyed. Games were played and refreshments were served. A total of 83 young people were present with the following churches represented: Berryville, Huntsville, Presleys Chapel, Alpena Pass, Eureka Springs, and Green Forest.—Jackie Presley, Reporter.

which they sang, quoted scripture and presented a short play.

We wish to thank Mrs. Jack Laman, teacher of the Junior Class, Mrs. Vann Hooker, teacher of the Primaries, Mrs. J. L. McClanahan and Miss Maureen McSpadden, teachers of the Kindergarten Class.—Vann Hooker, pastor, Bethesda Methodist Church.

News About Hendrix College

New Officers Elected

Winston Faulkner of Dardanelle has been elected president of the Hendrix College student association for the 1947-48 school year. He will succeed Thomas L. Mills of Conway in the office.

Mr. Faulkner, son of Rev. and Mrs. E. W. Faulkner of Dardanelle, was elected following one of the most vigorous political campaigns on the campus in recent years. His opponent was William McMahon of Conway.

Allan Mitchell, Jr., of Sheridan was elected vice president of the association without opposition. Cleo Yarbrough of Conway and Tom Hervey of Pine Bluff will be participants in a run-off election to choose a president of next year's senior class. The runner-up will be senior class senator.

Other officers elected include James Hurley, Jr., of Warren, junior class president; Norman E. Goodwin of Salem, Junior senator; Robert Compton of Prescott, sophomore president, and Robert Bransford of Lonoke, sophomore senator. Freshman officers will be elected next fall.

N. L. R. Group Presents Chapel Program

The North Little Rock High School Choir, directed by C. E. McMeans, presented a program of musical numbers at the weekly chapel period May 6. The program included numbers by the choir and the boys' quartet.

Members of the quartet were Boyce Gregg, Bernard Jones, Roy Moore and James Gardner. Accompanist for the choir was Miss Polly Holstead.

The 40-voice choir and the director were luncheon guests at Hendrix.—Kenneth Parker.

MEETING OF CONWAY-PERRY COUNTY SUB-DISTRICT

The Conway-Perry County Sub-District Methodist Youth Fellowship met at the Lanty Church Monday, May 5, at 7:30 p.m. with a total attendance of 188. The following churches were represented: Ada Valley, Cleveland, Cypress Valley, Gordons Chapel, Lanty, Overcup, Solgohachia, Springfield, Plumerville, Oppelo, Morrilton, Perry and Perryville.

George W. Martin was in charge of the program based on the theme "Making More Homes Interesting."

Marylou White, president, presided over the business session. Barbara Pettingill, secretary-treasurer, read the minutes and gave the treasurer's report. It was voted to change the time of the Sub-District Meetings to 8:00 o'clock during the summer months.

The next meeting will be held at Oppelo.

Rev. John Gieck had charge of the recreation out-of-doors after which refreshments were served.—Nita Sue Davis, Reporter.

SCARRITT TO OFFER MAJOR IN CHURCH MUSIC AND CHURCH DRAMA

The Department of Fine Arts of Scarritt College will offer a major in Church music and Church drama beginning with the academic year, 1947-38. The Bachelor of Arts and Master of Arts degrees will be granted under three plans: (1) Major in Church music, (2) Major in Church drama, (3) A group major combining music and drama. The purpose of this new program is to prepare ministers of music, directors of Church drama, and other types of professional religious workers who need knowledge and techniques in the utilization and development of the fine arts in the work of the Church.

Under the Joint University cooperative plan the music and drama departments of Vanderbilt University and George Peabody College for Teachers make available a wide selection of music and drama courses both theoretical and applied.

Mrs. Joe Brown Love, who has been a pioneer in the movement for the recognition of the value of drama in religious work, is the instructor of Speech and Drama in the Department. Since 1938 Mrs. Love has been advisor to the national Society of Wesley Players. She is editor of Footlight, a magazine of religious drama. Mrs. Love holds a B. A. from Texas Woman's College and has studied in the Graduate School of Southern Methodist University and Louisiana State University.

Mr. James Richard Thomasson, organist and Instructor in Music, holds a B. A. from Newberry College and an M. M. from the American Conservatory of Music in Chicago. Mr. Thomasson has had much experience as an organist and is at present organist at West End Methodist Church, Nashville. He is also Instructor in Organ at Peabody College.

Mr. Allan G. Burt, chairman of the Department of Fine Arts and Professor of Music, received his B. A. from Occidental College and later his M. A. from the Eastman School of Music, University of Rochester. He has studied in the Graduate School of the University of California. Before accepting his present position at Scarritt, Mr. Burt was Professor of Music at Compton College in California.

Additional information may be secured by writing Allan G. Burt, Chairman, Departments of Fine Arts, Scarritt College, Nashville 4, Tennessee.

TOPEKA CHURCH TO MEMORIALIZE SHELDON

TOPEKA, Kan. — (RNS) — Members of Central Congregational church here plan to memorialize their late pastor emeritus, Dr. Charles M. Sheldon, with an annual presentation of his well known book "In His Steps", in drama form.

They began the observance on his birthday anniversary, February 26, when a trained cast and professional director gave the play in the church sanctuary.

The drama version was written by Doctor Sheldon himself, in collaboration with Frank Hardy Lane, and was first presented on December 19 and 20, 1910, in Central church.

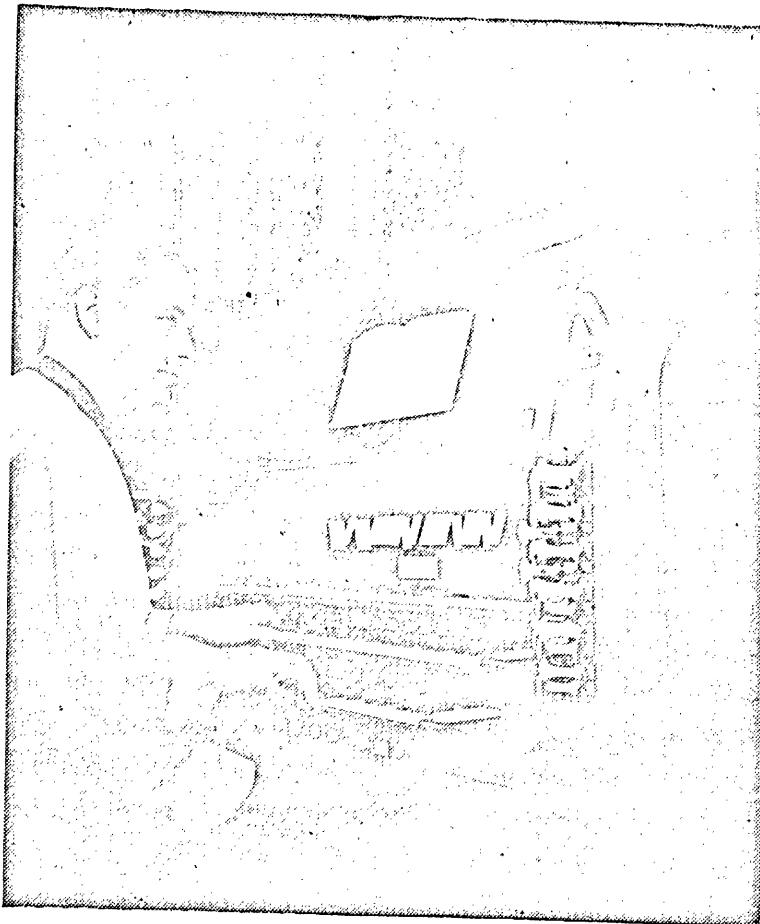
Sheldon, famed author, editor and pastor, died just a year ago. He became pastor of Central church in 1888 and supervised construction of the building.

Choral Evensong Will Open Convention of Organists

By MRS. CURTIS STOUT, Director of Publicity, Arkansas Chapter,
American Guild of Organists

THE Arkansas Chapter of the American Guild of Organists, J. Glenn Metcalf, dean, will open its convention on Sunday, May 18, the first Sunday after Ascension Day, at the First Methodist Church, Little Rock, at 5:00 p. m., when the combined choirs of the church will sing a Choral Evensong under the direction of John H. Summers, organist and choirmaster.

Mr. Summers is completing his tenth year of service in the church



Mr. Summers at the First Church Organ

and through these ten years he has developed a Choir School which will culminate the year's work in this Evensong service.

The choral program of First Church includes four choirs. The Gallery Choir is composed of 40 boys and girls from 8 to 12 years of age. The Mendelssohn Choir is made up of 16 girls of Junior High age. They sing compositions in two and three-part harmony. In the Chapel Choir there are 16 girls of Senior High age who are singing compositions in four-part harmony for women's voices.

In the Choir School the best music in church repertoire is taught and the correct attitude and demeanor is stressed. Rehearsals are held as regularly as school classes from September through May.

As a result of the extensive training ten were promoted to the Chancel or Senior Choir this year where they have taken their places as valuable singers.

The Chancel Choir has a membership of forty voices with a waiting list. The following is the program for the Choral Evensong:

Prelude—"Lord Jesus Walking on The Sea" from Bible Poems... Weinberger
Processional Hymn 170 "Diademata" David McK. Williams
Credo Dr. Aubrey G. Walton
The Pastoral Prayer S. S. Wesley
The Choral Prayer—"Lead me, Lord" arr. by Wilson
Canon—"Dona Nobis Pacem" Palestrina
Motet—"Adoramus Te" Beethoven
Anthem—"Hallelujah from 'The Mount of Olives'" Karg-Elert
Offertory—"Harmonies Du Soir" The Doxology
The Presentation Clarence Dickinson
Anthem—"List To The Lark" Mendelssohn
Anthem—"I Waited For The Lord from 'The Hymn of Praise'" Gounod
Anthem—"Unfold Ye Portals from 'The Redemption'" "Coronation"
Hymn 164 Dr. Aubrey G. Walton
The Pastoral Benediction "The Stainer Amen
The Choral Response Bach
Postlude—"Fugue in G Minor" Bach

The Chancel Choir; The Chapel Choir; The Mendelssohn Choir;
The Gallery Choir
Soloists: Mrs. Purifoy Gill, Mrs. Elliotte A. Stoddard, Charles Kirby and
James R. Shelton.
Organists: Miss Frances Eller, Organist and Choir Director, Hunter Memorial Methodist Church.
Mrs. Curtis Stout, Assistant Organist, First Methodist Church
Robert Craven, Organist, Asbury Methodist Church
John H. Summers, Organist and Choirmaster, First Methodist
Trumpeters: Miss Frances Douglass, Kermit Deitz, Edward Grady

TWENTY-FIRST INTERNATIONAL SUNDAY SCHOOL CONVENTION

Representing 40 Protestant denominations in the United States and Canada, 10,000 delegates are expected to attend the 21st International Sunday School Convention in Des Moines, Iowa, July 23-27. Sponsored by the International Council of Religious Education, the Des Moines meeting will be the first of its kind to be held since 1938.

The program, which is built around the theme "Live Christ—Teach Christ," will consist of worship services, Bible lectures, forums, addresses, music, films, dinners and afternoon denominational rallies. Dr. Paul W. Quillian, pastor of First Methodist Church, Houston, Texas, will carry the theme to a climax when he delivers the closing evening address on "Live Christ in Personal Commitment."

Dr. Roy L. Smith, editor of The Christian Advocate, will address the convention on Wednesday evening, laying the foundation for the four-day query into "how Sunday School workers can make the Christian gospel work." Other national leaders who will address the convention include: the Hon. Tom Clark, attorney general of the United States; former governor Harold E. Stassen of Minnesota; Mrs. Harper Sibley, Rochester, New York, president of the United Council of Church Women; and Dr. Mordecai Johnson, Washington, D. C., president of Howard University.

Three afternoon programs have been assigned to The Methodist Church. The programs are scheduled for July 24, 25 and 26 at the KRNT Radio Theatre, Des Moines. Outstanding Methodist leaders who will deliver addresses are: Dr. Roy L. Smith; Bishop Charles W. Bra-shares, of the Des Moines area; Bishop Ralph Magee, director of the Crusade for Christ; Dr. Ralph E. Diffendorfer, executive secretary, Division of Foreign Missions, Board of Missions and Church Extension; Louis B. Nichols of the Federal Bureau of Investigation; Dr. Lowell B. Hazzard, of the faculty of Illinois Wesleyan University; and Dr. J. Q. Schisler, executive secretary, Division of the Local Church, General Board of Education.

Led by Charles C. Turner, Jr., of the Local Church Division staff, group singing of some of the great hymns of the church will be featured. The theme hymn chosen for the three programs is "Rise Up, O Men of God."

Delegate quotas have been set for the Methodist Church's 110 annual conferences, and registration cards may be secured from the executive secretaries of conference boards of education.

Methodist workers expected to attend the convention include church school superintendents and division superintendents, directors of Christian education, and other general officers of the church school.

BILL WOULD EXEMPT BIBLE CAMPS FROM TAXES

MADISON, Wis.—(RNS)—Before the Wisconsin legislature is a bill proposing to exempt any Bible camp conducted by a religious or non-profit corporation from real estate property taxation. The bill was introduced by Sen. Charles Madsen of Polk County.

PRE-EASTER SERVICES UNDER AUSPICES OF S. M. U. PERKINS SCHOOL OF THEOLOGY

Bishop Charles C. Selecman led the student body and faculty in a week of addresses in preparation for the services which began on Palm Sunday and continued through Easter 1947. The Friday chapel session was given over to celebration of the Lord's Supper with the Bishop in charge, assisted by members of the faculty. The Bishop used the early history of the Church as found in the Book of Acts as the basis for the challenging addresses which aided much in making the following week a good observance of Holy Week.

The Committee in charge of the program held a good many meetings to work out definite plans so that every church would have the sort of observance best fitted to its needs and to the wishes on the Minister in Charge. A questionnaire was sent to every person on the faculty and in the student body, making clear the purpose of the week and seeking one hundred per cent co-operation. These signed papers were then studied and helpers assigned to the various charges. The student faculty-committee was composed of the following:

(1) Faculty: Professors Martin, Seneker, and Carlyon.

(2) Students: James Lee Riley, Paul Wallace, Richard Stone, and Keith Kellow.

No classes were held in the School of Theology during the week, but it was considered a week within the regular quarter, every man responsible for regular work as if in attendance at class sessions. (It was in no sense a holiday.)

While it is impossible to estimate the total results of the work done, either with the churches or with the men themselves, some of the tangible achievements can be seen in the following statistics:

Number of churches in which services were held, 88.

Number of sermons preached, 600.

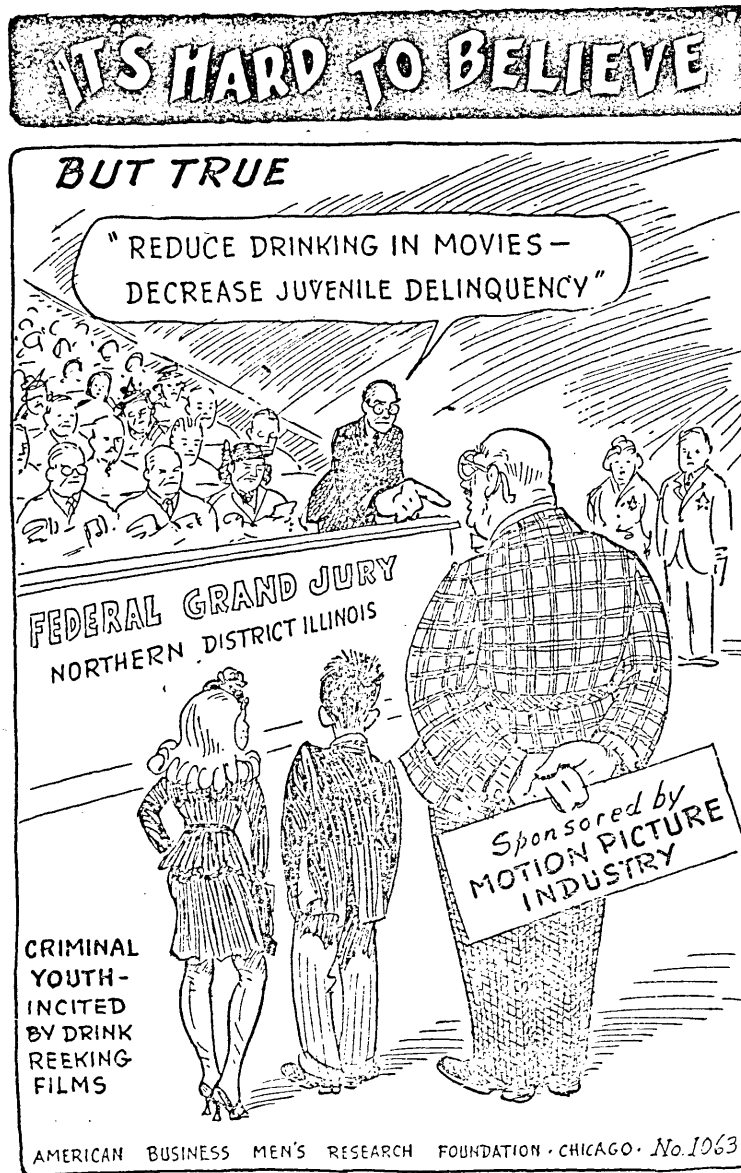
Number of visits in homes, 3,203.

Number of classes held, 134.

Number of babies baptized, 82.

Number of members received, 359. (Transfers, 172; Profession, 187).

Requests from a number of communities call for a repetition next year. Both students and faculty are almost unanimous in the judgment that the week was well spent. Dean Hawk and every member of the student cooperated heartily with the student body in carrying on the work and shared in the spiritual



DEATH OF MRS. GEORGE M. HILL

Mrs. Ella P. Hill, wife of the late Rev. George Monroe Hill, passed away on April 5, 1947, at the home of her granddaughter, Mrs. James F. Sloan at Black Rock. She was 86 years, 11 months, and 1 day old.

Mrs. Hill is survived by one daughter, Mrs. Nina Mountjoy Flitton of Los Angeles, California, and five grandchildren, Mrs. Jas. F. Sloan of Black Rock; Ivan Hill Mountjoy of Los Angeles, Cal.; Mrs. Virginia Mountjoy Andreassen of Denver, Colo.; George Winston Mountjoy, U. S. N., and Mrs. Eu-

genia Mountjoy Carey of Kansas City, Mo., and seven great grandchildren.

Funeral services were held Monday afternoon, April 7, at the Methodist Church at Black Rock by her pastor, Rev. Leroy Henry, assisted by Rev. Ben Evan Gillespie, pastor of the Black Rock Presbyterian Church.

She was laid to rest in Oak Forest Cemetery at Black Rock.

Alcoholism is the cause of 40 per cent of all admission to the Psychopathic Department of Gallinger Hospital, Washington, D. C., and is responsible for one-fifth of the insanity cases in the District of Columbia, according to Dr. Joseph N. Gilbert, Chief Psychiatrist of Gallinger. He said, "Our alcoholic ward is always over-crowded."—The Clip-sheet.

The calendar for 1948 sets this week aside for a like enterprise next year. — J. T. Carlyon, Chairman, Publicity Committee.

The saloon never puts its finished product in the show-window.—The Clip-sheet.

CHURCH ASKED TO STEM DIVORCE RISE

WASHINGTON, D. C.—(RNS)—Unless the Church makes a determined effort to stem the rise in the nation's divorce rate, there is grave fear for the future of the American home, Dr. Warren D. Bowman, chairman of the Washington Federation of Churches' Committee on Marriage and the Home, warned here.

In a statement marking the inner-faith observance of National Family Week, May 4-11, Dr. Bowman said: "The American home is disintegrating and we must put forth every effort to preserve it."

Dr. Bowman, who is pastor of the Washington City Church of the Brethren and a former moderator of his denomination's General Conference, blamed "hasty marriages made during the war and other unstabilizing factors engendered by the war" as largely responsible for the rapid rise in the number of divorces in the United States.

In 1945, Dr. Bowman pointed out, more than 502,000 marriages ended up in the divorce courts of the nation, an average of one out of every three. "This all-time record represents a gain of more than twenty-five per cent over 1944, the next highest year, and is nearly twice as high as nine years ago."

He urged that churches, high schools and colleges provide courses for youth on "the ideals of love and marriage," and also advocated premarital conferences between couples and the minister who will perform the marriage to discuss adjustments necessary for a successful married life.

HOW BILLY WENT TO THE ANT

(Continued from Page 6)

three ants soon reached the opening on the top and disappeared from Billy's sight, carrying their burden with them. He jumped to his feet. Suddenly he thought of a verse from the Bible that he had learned in Sunday School, "Go to the ant, thou sluggard; consider her ways, and be wise."

"I'm not going to sit and dread that wood business any longer!" he declared manfully. "I can fill up that box in no time if I go right at it, and I will, too! I'd be ashamed to let that little speck of an ant do better with his work than I."—Selected.

The saloon never puts its finished product in the show-window.—The Clip-sheet.

NORTH ARKANSAS CONFERENCE TREASURER'S REPORT

(Continued from Page 7)

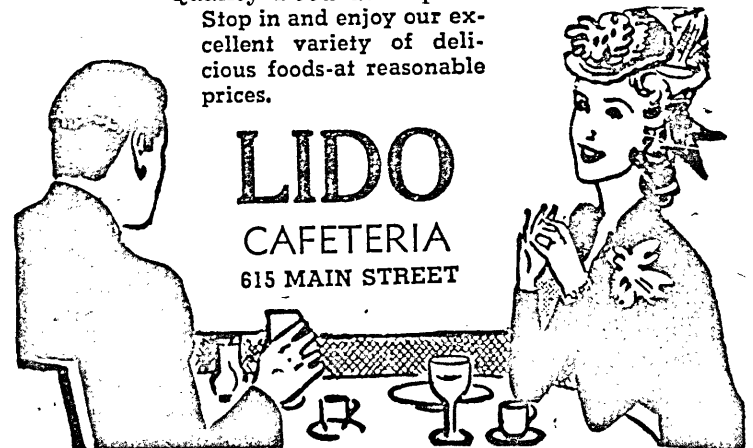
	4th Sun. Offer.	Conf. Ben.	Bish. Fun	Conf. Cmnts.	D. S. Sal.	Gen. Ad. Fund	Juris. Admin.	Sust. Fund
Hunter				60.00	33.00			
Jacksonville		35.00	10.00	54.50	63.00	3.00	5.00	
Judsonia		40.00		20.00	20.00			10.00
Kensett		100.00	15.00	70.00	64.75			
Leslie				21.00	41.00			
Marshall		100.00	13.00	95.00	89.00	2.00	2.00	
McCrory		125.00	9.40	72.00	66.01			
McRae		25.00	11.00	68.00	45.00	1.00	5.00	
Newton County	3.75							
Pangburn		25.00	11.00	64.00	63.00			
Quitman		110.00	6.00	35.50	46.50			
Rose Bud				70.00	19.00			
Searcy 1st Ch.		1250.00	70.00	480.00	440.00	18.00	25.00	80.00
Valley Springs-Bellefonte	10.00	11.00	2.00	22.00	16.25			
Van Buren No. 1		68.00	5.00	38.00	33.00			
Van Buren No. 2		35.00	3.75	27.00	24.75			
Totals	82.92	2298.83	226.19	1489.00	1823.73	46.70	70.20	176.75
GOLDEN CROSS: Kensett, \$10.00								10.00
METHODIST YOUTH: Harrison, \$6.00; McCrory, \$8.00; Searcy First Church, \$20.00								34.00
RACE RELATIONS: Heber Springs First Church, \$3.00; Heber Springs Central, \$15.00; Judsonia, \$45.00; McCrory, \$25.00; Searcy First Church, \$1.50								238.00
GRAND DISTRICT TOTAL RECEIVED								6496.32

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Short Stories Of Practical Stewardship

By WILLIAM L. STIDGER

Beggars Sitting On Bags Of Gold

Today I want to tell you an old Chinese legend. A Chinese beggar was up in the mountains and saw some children playing with bright, sparkling stones. When they had finished playing with them that beggar gathered up a gunny-sack full of them thinking to take them to his own children so that they, too, could play with them.

On the way to his faroff home he grew hungry and weary and lay down by the roadside to sleep, pillowing his head on his gunny-sack of stones for it was all he had for a pillow. As he slept, the stones rolled out on the ground. A merchantman from a near-by village came along, saw the sleeping man lying there, picked up several of the bright stones that had rolled from the neck of his sack and said to him: "Do you know what these stones are, my sleeping friend?"

"Just some stones that children were playing with up in the mountains. I brought some of them home for my own children to play with."

"My friend, those are not mere stones; they are golden nuggets. You are just a beggar sitting on a bag of gold: Indeed most of us Chinese are beggars sitting on bags of gold and we don't even know it."

"Beggars sitting on bags of gold." That is what we Americans used to

be before the war revealed to us the richness of our land and life as compared to the other nations of the world. We had and still have an abundance of food as compared with the rest of the world, and we are beginning to learn that sharing our abundance is the greatest joy on



this earth.

A few years ago we were "Beggars Sitting on Bags of Gold" for we did not realize the immense resources of generosity that we had buried deep down within us like hidden springs of spiritual power. It is as if we had struck a pick into the soil of our souls until we had tapped hidden springs of beautiful, sweet flowing water, which gushes forth

into a stream to refresh the rest of the world. We have literally followed the admonition of our Saviour to "Go ye unto all the world and preach My Gospel," of giving, sharing and serving. It is as though we had "at long last" caught the spirit of our founder, John Wesley, who said "The world is my parish." We never realized how much material wealth we actually owned, how much higher a standard of living we had; what infinite capacities for giving we had. We were actually a nation of "Beggars sitting on bags of gold."

That same spirit of giving, serving and sharing has expressed itself in The Methodist Church through the Crusade for Christ in oversubscribing our \$25,000,000 asking by nearly two million dollars. We did not know that we were so rich, so generous or that we could have so much hilarious fun in sharing and giving as we have discovered. We did not know that we had such deep springs of spiritual resources hidden and awaiting the pick of a penetrating need. Now we are all set; ready to go; ready to flow. We have discovered both our material and our spiritual wealth. We are no longer beggars sitting on bags of gold for we know that we have immense material and intellectual and spiritual resources.

ward their opportunities for life and work in the church."

Miss McCulloch pointed out that the time is ripe for such a study. "The war years have brought new significance to the contribution of women, and have stirred women to question the conventional thinking which has limited their responsible place in society."

However, she added, women are not interested in merely their "right" to participate in religious leadership, but they are concerned to find in the church "the same kind of consideration of their distinctive contribution" as they now find in organizations and agencies

outside the church.

The returns on this world-wide poll are now being checked and results will be announced some time this year. It is expected that among other things, the American Section of the study will reveal some interesting changes from the previous study made by the Research Department of the Federal Council of Churches in 1940.

An indication of the direction these changes may take can be found in some of the conclusions of the 1940 study: "The comments quoted from the women who replied to the questionnaire make it evident that there is in every denomi-

CHURCH SCHOOL CRUSADE VISITATION CAMPAIGN IN SEPTEMBER

Opening feature of the final year of the Crusade for Christ will be a Church-wide Church School Home Visitation Campaign for the purpose of increasing church school enrollment and attendance. Decision to open the final phase of the Crusade with such a campaign was reached in the Crusade Conference on Church School Membership held in Chicago last January.

September 14 to October 12, 1947, is the time set for carrying on this simultaneous, nation-wide home visitation, when efforts will be made to insure one or more visits by workers to every home in the Methodist constituency. The period of May 7 to September 14 will be devoted to promotion and preparation.

Crusade workers hope the visits will accomplish two things: (1) To secure as many persons as possible for membership in and regular attendance at church school; and (2) to encourage Christian emphasis and observances at the home, through literature especially prepared for that purpose.

The Division of the Local Church of the General Board of Education is preparing special materials to be used, by local church schools for the campaign. These will comprise a leaflet of general suggestions, including those for the training of visitors; literature to be left in homes to encourage church school attendance; and literature to aid in making homes more Christian.

An ounce of enterprise is worth a pound of privilege.—Frederick R. Marvin, Wesleyan Christian Advocate.

Honorable industry always travels the same road with enjoyment and duty, and progress is altogether impossible without it.—Samuel Smiles.

workers in their local churches, who are genuinely disturbed over the nation a group of women, active present situation." An furthermore, "The statistical data show that there is frequently much cause for their concern. It is evident that in most denominations there is but little opportunity for 'the women's viewpoint' to be expressed officially."

INCREASE IN INTEREST IN WOMEN'S WORK

NEW YORK—There has been a marked increase in interest during the last seven years in the status and the work of women in the churches, judging from early returns on a questionnaire sent out by the women's national organizations of 22 denominations.

A total of 20,000 questionnaires has been mailed. The response is remarkable. Several denominations have returned more than half of the total number distributed, according to Miss Rhoda E. McCulloch, chairman of the Advisory Committee of women representing the national interdenominational women's organizations and the Federal Council of Churches, which is directing the study.

This poll is part of a world-wide study of the role of women in the life of the church being carried out by the World Council of Churches. The Department of Research and Education of the Federal Council of Churches is taking responsibility for the technical work on the American project. Mrs. Samuel McCrea Cavert is directing, in a volunteer capacity, the world-wide study which will be completed in 1948.

In an introductory statement explaining the purpose of the project the Study Department of the World Council says: "Such an inquiry should give some indication as to whether or not the abilities of church women are now being strategically deployed in strengthening the Church and the Christian community, and should also give attention to the prevailing psychological temper of church women to-

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LITTLE ROCK, ARKANSAS

The Sunday School Lesson

By DR. O. E. GODDARD



THE STRUGGLE FOR SOCIAL JUSTICE

LESSON FOR MAY 18, 1947

SCRIPTURE TEXT: *The Book of Amos.*

GOLDEN TEXT: *Seek ye good, and not evil, that ye may live.—Amos 5:14.*

Some of the prophets wrote the earliest literature of the Old Testament. Amos, Micah, Hosea, Isaiah, were written before Genesis, Exodus, Leviticus, Numbers, Deuteronomy. These historic books—The Pentateuch—give an account of things that happened before the prophets wrote, but the historians were telling of events that happened a long time after the events occurred.

Genesis was not written while those early events were transpiring, no more than were our histories of the war of the states written during that conflict. These prophetic books are largely excerpts from sermons preached by those prophets to their contemporaries.

Who Were the Prophets?

1. They were not primarily foretellers of future events. In the main they were preaching to those people about their sins. In warning them about their sins, they necessarily told them what would be the result of their sins if they did not repent. This brought forth their declarations of things that would come to pass. The prophets did not soft pedal deliverances concerning God's wrath because of their sins, but boldly foretold the impending doom. But this was not the main substance of their preaching. They could not do less than tell the people of their sins. If you will think of Amos as "Brother Amos" you can think of him as your own minister today.

2. They were not chosen, ordained, sent out by the Church. They were laymen called of God to speak to the people. God called them to tell forth his message. They had no credentials except an impelling compulsion to speak as God moved upon them to speak. They were usually unpopular with the church leaders and with many of the people. Neither the officials nor the laymen of the church like to be told of their sins.

It is no wonder that in today's scripture lesson we learn that Amaziah ordered Amos to go back to Judah—the tribe to which he belonged, and the territory in which he lived. Reformers, rebukers, and protesters against the evils of the day are never given ovations. They are usually persona non grata.

3. Chosen from different strata, Amos and Micah were peasants, working men. Isaiah was an aristocrat. He lived in Jerusalem, and was in close touch with kings and leaders. He lived as a man of wealth and distinction. God called Isaiah to preach repentance to the leaders and kings. He declared that if they did not repent, national disaster would come upon them.

They did not heed this man of culture and refinement any more readily than they did the rugged rustics of the sheepfold and the sycamore trees. The human heart

filled with wickedness and saturated with unrighteousness is stubborn against repentance.

The Preacher Of Today

The preacher of today is both prophet and priest. As a priest he celebrates the sacraments of the Lord's Supper and Baptism, and as a prophet he interceded for his people and declared God's messages, gotten from the Holy Bible and from personal inspirations which come from long waitings in God's presence. A beautiful ritual conducted by the priest-prophet and the message from God for the prophet-priest illustrate the functions of the preacher of today. A slovenly conducted ritual and a message not from the Bible or from God, illustrate the false prophet of our day. I have seen some ministers of today who would not denounce wickedness in high places.

The Old Testament Literature Begins With a Plea for the Poor

The rich were rebuked for exploiting the poor. The high were scolded for treading upon the low. The dishonest were assured that their sins would find them out. The bribers were warned that their bribes would react upon them. The perjurers were reminded that lying is not a paying business. The fraudulent were told that for all their wickedness they would suffer. Shortmeasuring the poor and using false scales would have their just reward.

Amos Was a Power For Righteousness

He was a champion for fair dealing. He denounced hypocrisy and deceit. He plead that every one be given a square deal and a fair chance. He wanted God to be recognized and his ordinances to be honored. He plead that everybody do right and that no one do wrong. He wanted God honored and his children duly respected. He wanted the hungry fed, the naked clothed, the homeless housed.

The people under Jeroboam II were prosperous. But Amos told them that fine altars and beautiful ritual could not be substituted for righteous living. God was not satisfied with their worship while they were steeped in sin. Amos had a deep sense of God's holiness. His style is remarkably lucid and epigrammatic. How did a crude herdsman acquire such nicety of expression and force of presenting the messages of God?

Restoration Promised

Amos denounced the sins of Israel with all sincerity. He cried aloud and spared not. The book closed with an optimistic note. On condition of repentance God would yet do things for Israel.

"In that day will I raise up the tabernacle of David that is fallen, and close up the breaches thereof;

and I will raise up his ruins, and I will build it as in the days of old; That they may possess the remnant of Edom, and of all the heathen, which are called by my name, saith the Lord that doeth this. Behold, the days come, saith the Lord, that the plowman shall overtake the reaper, and the treader of grapes him that soweth seed; and the mountains shall drop sweet wine, and all the hills shall melt. And I will bring again the captivity of my people of Israel, and they shall plant vineyards, and drink the wine thereof; they shall also make gardens, and eat the fruit of them. And I will plant them upon their land, and they shall no more be pulled up out of their land which I have given them, saith the Lord thy God." Amos 9:11-15.

Questions

Are you brave enough to do your duty?

Can you endure unpopularity for Christ's sake?

Do you admire a fearless or a fearful preacher?

Who will rebuke sin in high places today?

Can you look into your mirror and see an honest person?

LITTLE ROCK CONFERENCE NOTES

(Continued from Page 10)

months 1,500,000 leaflets were ordered from the Readers Service proves that the traveling public will take leaflets out of holders placed in bus and railroad stations. Methodists should not be content until they have placed and maintained a holder in every bus and railroad station in the United States. If this were done, over ten million people a year would be challenged to accept Christian teaching.

Holders should also be placed in the entrance to local churches so that those of the 8,000,000 Methodists that go to church and church school might be reached with another emphasis upon the Christian way of life. Then, too, the leaflets should be mailed or taken by visitors to those who do not go to church.

Young adult groups and adult classes should be urged to buy and maintain holders in bus and railroad stations and challenged to accept this opportunity to serve. The Board of Education, or the Official Board should be asked to buy a holder and maintain it in the vestibule of the church. Write to the Department of Christian Education of Adults, 810 Broadway, Nashville, Tennessee, for further information concerning leaflets and holders.—The Division of the Local Church.

Gains In The Age-Group Divisions

With a gain of 168,822 the Children's Division led the other two age-groups in Methodist Church School enrollment during the first two years of the Crusade for Christ, according to figures released by the Division of the Local Church, General Board of Education.

For the same period the Adult Division had a gain of 144,303. This number includes a gain of 12,388 in the Home Department. Adults enrolled in Methodist church schools at the end of 1946 totaled 1,781,643.

The Youth Division reported a gain of 35,750, with an enrollment of 1,105,830.

A gain of 10,842 was reported for

officers and teachers, with a 1946 enrollment of 462,250.

And lest we forget, the total number of persons enrolled in Methodist church schools at the end of 1946 was 5,149,813.—The Division of the Local Church.

Dr. Harold Case at the Cleveland Conference

The opening session of the Methodist Youth Conference next winter will be held on Tuesday evening, Dec. 30, at 7:30 p. m., in the Public Auditorium at Cleveland, Ohio. This session will be a great worship service with the keynote message by Dr. Harold C. Case, distinguished young minister of the First Methodist Church of Pasadena, California.

Dr. Case has long been active in the youth work of the Methodist Church and has always made outstanding contributions to the church's youth conference. He is a graduate of Baker University, Baldwin, Kansas, and of Boston University School of Theology. He has been a delegate to General and Jurisdictional Conference of the church and to the World Conference on Adult Education in Cambridge, England. He will participate this summer in the World Conference of Christian Youth at Oslo, Norway.

Local churches are urged to select their delegates without delay and register them on the prescribed registration form which will reach every minister soon and which will be available through the Office of the Conference Board of Education. Applications for registration must be signed by the minister of the local church and be approved first in the district and then by the Conference registrar before they are sent to the Nashville office. Prospective delegates are urged to note and follow carefully the registration instructions given on the registration form.—The Division of the Local Church.

HOME FOR PROTESTANT BABIES OPENED

VIENNA (By Wireless) (RNS)—The Swiss Protestant Relief Service has opened a home at Hadersdorf near here for Protestant babies. It will accommodate 50 children.

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