

# Arkansas Methodist

Serving One Hundred and Sixty Thousand Methodists in Arkansas

"The World is My Parish" — John Wesley

"Go into all the world" — Mark 16:15

VOL. LXVI

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AS, JUNE 12, 1947

NO. 24

## Methodism Must Strengthen The Home Base

ONE of the wonderful things about a Pastors' School is that it offers opportunity for pastors to relax from the constant, continuous responsibilities of the pastorate and strengthen their own spiritual and intellectual lives.

Just as a pastor needs to give thought and time to the strengthening of his own spiritual life in order to be of larger service to his people, just so our local churches need to have opportunity, occasionally, to give thought and time to the strengthening of the local church in order that it may render larger service in the total program of the church.

In many instances, at present, our ministry is a "told" ministry instead of a called ministry. Often our ministers must spend so much of their time doing things they are "told" to do that they do not have much time or latitude in which to do some of the things they feel called to do. The basic strength of The Methodist Church lies in the powers of leadership and personal initiative of the pastor—the "key man" in the program of the local church. In a meeting in Chicago last year, the writer heard Bishop J. Ralph Magee, while discussing the complexity of programs coming to the local pastor from various sources, say that "this often results in the pastor becoming a 'bottleneck' instead of being the 'key man.' Methodism will be much poorer if to any degree the personal initiative of the local pastor is sacrificed or even weakened on the altar of too many planned programs.

If Methodism is to be strong across the world it MUST be strong at home. We all realize that it would be suicidal for The Methodist Church to decide to "strengthen the home base" simply that we may be strong at home. That would be selfish and sinful. Nevertheless, it would be evidence of Christian statesmanship just now if our Methodism would plan to give to its pastors more time, on their own initiative, to strengthen the main body of our church at home. In this way we will be better able to fulfill our world obligations today and also it will make it possible for the strong arm of our church to reach our even further and with greater strength in the years before us.

## Church Fires

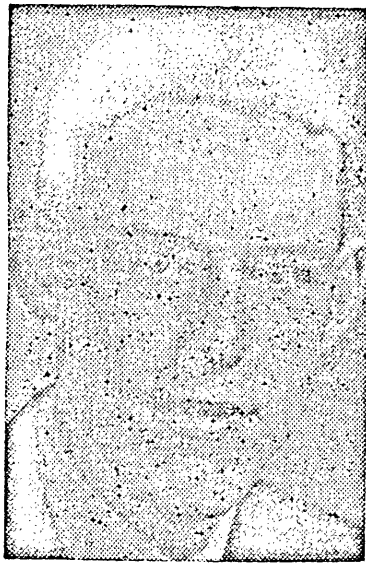
TWO Methodists Churches in Greater Little Rock have had disastrous fires within a year. Last August Gardner Memorial Methodist Church in North Little Rock was destroyed by fire. Thursday of the past week Scott Street Methodist Church in Little Rock burned with heavy loss.

There are few, if any, fire-proof Methodist church buildings in Arkansas. It is our judgment that there are fire hazards of larger or smaller degree in every church of the state, regardless of denomination. In the face of these fire hazards, the safest course to pursue is to have some reputable insurance company make an estimate of the value of the building and insure it for the maximum amount the insurance company recommends. Even then, with the building situation as it is, and as it may be for some time, a serious fire will cause about all of the trouble one congregation will be able to carry. Since it is a public building, a church, for the time it is in use, has an unusual number of fire hazards which only insurance can meet.

## Ministers Of Arkansas In "Privileged" Class

FOR twenty-five years, at the Pastors' School at Conway, the Methodist ministers of Arkansas have been hearing some of the outstanding church leaders of America.

It is an inspiration to read a book that is the product of a great mind. It is a much higher privilege to know and hear in person the individual who wrote the book. It is one thing to hear about great leaders off yonder who have had unusual success in their field of service; it is something else to stand in the presence of such persons and feel the impress and imprint of a dynamic personality.



DR. WILLIAM CANNON

It is in this manner that the Pastors' School has brought to the rank and file of Methodist ministers in Arkansas a high privilege that many of them would not have had otherwise, and most of them could not have had without it. The Board of Managers of the Pastors' School have recognized that no section of our nation has a corner on either brains or personality. Hence platform speakers have been brought to this school from all sections of the nation, north, south, east and west.

This year our speaker comes from the deep south. Dr. William Cannon of the School of Theology, of Emory University, Atlanta, Georgia, is the platform speaker for the first week of the school. Under his leadership we go back to basic matters in Methodism as we study "The Theology of Wesley." It is our feeling that, in his work this week, he will make a distinctive and lasting contribution to the Methodist ministry of Arkansas.

Our good fortune is to continue into next week when we are to have the opportunity to hear Bishop Paul E. Martin, Dr. W. A. Smart and others. Our speakers, supplementing the high character of work being done in the class rooms by our instructors, will make this a memorable Pastors' School.

## Do Methodist Preachers Have This Fault?

MOST of us who preach are conscious, at times, that our sermons are not gripping the minds of our hearers. We wonder if what we are saying is just plain uninteresting, or inappropriate or lacking in clarity.

Some one has said that one trouble with much of today's preaching is that "Preachers spend too much time answering questions that nobody is asking." That is only another way of saying that some of our sermons have little or no relation to the problems of the people to whom we are preaching; that they are simply discussions of subjects, interesting enough to the preacher, but so "out of this world" that the people in the pews are left wondering what it is all about.

When the lawyer discusses legal matters with the average man, he must lay aside many legalistic terms and usages and talk to his client in a language that the common man can understand or he had about as well not have talked at all. When the doctor talks to his patient or to friends of the patient he must drop many medical terms and talk the language of the layman if his words are to be understood. Either the doctor or the lawyer could present unrelated, hypothetical cases until the client or patient is lost in a haze. Either one could but it would be a waste of time if either one did. Preachers must be as practical and sensible as lawyers and doctors.

Every preacher who knows his people also knows that they come into his services with their hearts filled with questions about religion that they would like to have answered. These questions have to do with life as it is lived today in the world as it is today. With the atmosphere about us vibrant with the questions in the hearts of our people regarding the religious problems of life, it is worse than a waste of time to spend the hour "answering questions that nobody is asking."

## Methodism In Earnest

IT is our feeling that the newly organized Methodist Church in Sylvan Hills, North Little Rock, had its "Baptism of fire," or was it water, at the Sunday evening service June 1st.

Rev. Neil Storey, our pastor at Washington Avenue, who led in the organization of the church, had planned a week of special services for the new congregation, running from Sunday May 25th through Sunday, June 1st. Rev. Ewing T. Wayland, Associate Editor, was to preach at the closing service Sunday evening, June 1st.

Residents of this section will remember that a torrential rain with an electrical storm broke early in the evening and carried far beyond the preaching hour. The radio was giving on-the-spot announcements of the terrible cyclone that had swept through the Pine Bluff area with a large number of fatalities and a larger number of injured.

The Sylvan Hills Methodist Church, just organized, had only a tent pitched on a sloping hillside as a place of worship. Arriving at the editor's home a short time before the hour for the evening service, in a blinding rainstorm, the associate editor made two phone calls to the Sylvan Hills community to inquire about the

(Continued on Page 4)

# The Art Of Living

By AUBREY G. WALTON

(The following baccalaureate sermon was delivered to the 1947 graduating class of Hendrix College, at the First Methodist Church, Conway, June 1, 1947, by Dr. Aubrey G. Walton, pastor of First Methodist Church, Little Rock.)

Text: John 10:10. "I am come that they might have life, and that they might have it more abundantly."

SOMEONE made the statement a few years ago that what life does to you depends upon what life finds in you. This is certainly true. Life may present to you a tragic crisis, or it may open before you a glorious opportunity, but how you meet the crisis or what you do with the opportunity is dependent upon the elements of character within you, and the manner in which you have learned to use these personal forces.

Men often attempt to look at life as a whole, a complete process. But it cannot be so examined until a man's life is finished, and who can tell when all the influences of that life are stilled. No, life is not a closed chapter. It must be considered as a continuous process in which growth is taking place or disintegration is at work. Life found you today at this point right here. Tomorrow it may find you one step advanced or retreated. What life does to you tomorrow depends upon what you are able to do with the materials which life gives to you tomorrow. If you can and will use them properly, life will find you on the next day still further advanced. Life is a continuous process, going on day after day, and what it does to you depends upon what you have learned about the art of living.

Our subject, then, is the art of living, and the very words suggest to our minds three infinitely important problems; the art of living with one's self; the art of living with other people; and the art of living with God.

A man's greatest handicap in life is himself. The most difficult person to live with is yourself. The hardest fought battles in life are those of a man with himself. The greatest victories ever won are those which a man gains over his own self.

We are wonderfully and fearfully made. No machine was ever constructed by the genius of science so complex and complete as a human being. You are yourself the most complicated piece of creation in all God's universe. You are the most potentially powerful organization ever placed upon this planet.

This self of yours with all its possibilities for good or evil is placed here in a universe of law. There are barriers of objective reality against which you may break yourself to pieces but which you can never break. There are laws in the physical, mental, social and spiritual realms which must be kept or, for the breaking of which one must pay the penalty, and for the violation of which society suffers as a whole.

How dangerous then for the individual and for society if this glorious powerful self be turned loose in a world without control. On the other hand how wonderful it is to behold this self go forward under splendid control along highways of usefulness, up avenues of development, along paths of achievement, up mountain roads of difficulty—sometimes stopping for repairs, oft times making but slow headway—but always going forward in the right direction, a continuous progressive and forward movement, the supreme accomplishment in the art of living with one's self.

And who can control this human machine of yours except yourself? Parents may set examples, teachers may instruct, friends may assist, others may advise but, in the last analysis you, yourself, will either control or fail to control your being. Yours is a God-given possession of free will and free choice. The art of living with one's self depends in the first instance upon the element of self-control.

Self-control is the process of adjusting one's self to the universe in which we live. There must be control of self in deciding between alternative choices. There must be self-control in the execution of decisions reached.

Self-control takes us into the field of the physical. We must learn how to live with these physical bodies of ours. There are physical desires and appetites which, if properly controlled and directed, become mighty instruments for good in living a life, but if uncontrolled and misdirected will destroy our bodies and ruin our lives. Self-control of the physical is supremely important.

Self-control takes us into the realm of the mental. Who will dare to fix limits for the mental achievements of these graduates? God himself has not done that. These brains are ours to use and, the more we use them, the greater the possibilities become. If we refuse to cultivate and to develop our mental capacities they waste away until we are very inferior mental beings. But if we discipline and control our minds they become blessings to us beyond the powers of expression.



(Left to right) Dr. Alton B. Raney, Congressman Wilbur Mills, Dr. Aubrey G. Walton, Dr. Matt L. Ellis

Self-control of our beings socially determines how we react to the contacts of life. We either become happy and pleasant in these associations, or we are of all men most miserable.

In the highest realm of all, the spiritual, self-control is of vital importance. There are spiritual laws in the universe just as real as are the physical, mental and social laws. One must learn to know them, to appreciate them, to love them, and to keep them if he is to live with himself at his highest and best. This is accomplished only by acts of self-control over his total being.

Hence, self-control takes on significance as it becomes a process by which the individual adjusts his total being in conformity with a great spiritual ideal or vision which is capable of commanding his total being—physically, mentally, socially and spiritually—to the end that the individual may achieve for himself the highest good possible for him in this world.

Your problem, then, and mine in living a life, is not a matter of a lack of vision, for great visions and high ideals come to every normal being, in some degree, at least.

Our problem is that of properly appreciating and interpreting the vision and of working it out in actual life. There are possibilities of greatness in every individual and these are set in motion by the inspiration of idealism, an idealism which burns up in its white flame all lesser ambitions and unworthy desires, and which subordinates all such to the realization of a great vision.

Our difficulty arises when we attempt to take the vision down from the mountain top and harness it on the sodden and soiling machinery of life. To bring it down to earth, and yet to be true to it; to refuse to compromise it and yet to adapt it to present situations; to determine the next inching step to take and be satisfied to take it while we are yet so far from the realization of the ideal. Ah! there is a price to pay if we are able to do it—and that is the price of self-control of all of our being to the consummation of a great spiritual ideal.

When we have learned to so control and to direct all of our faculties and energies in this manner we will have achieved a unified person-

ality and will have learned, in fact, the art of living with one's self.

But we do not live by ourselves in a universe with other people and living includes that privilege and responsibility of learning to live with other people.

People are the most important creations in the universe. Personality is a sacred thing in the world. Man is a creature with spiritual potentialities made in the image of God. He alone progresses through the centuries upward toward an appreciation of and communion with God. The ox still crunches the hay from his mouth and looks out upon the same dumb expression in his eye that night in the stable at Bethlehem. Sparrows still flit about and bathe in the mud-puddles of our streets in the streets of ancient Greece or Rome. Man reaches up and lays hold of the bit by bit moulds and shapes himself nearer to God's ideal.

The world of nature is beautiful, the handiwork of God, but only in the personality of God find its fullest expression your day and mine.

All other things derive their value in relation to human personality. The plant worlds are valuable only as they meet the needs of men. The beauties of the night are without meaning except as they are able to see and to appreciate. The birds enjoy the sunset. The beast of the field does not admire the wild flowers. Little children have value only as they mirror the esthetic natures of men. Man is God's creation and all things else are of no use or useless in proportion to their service to personality.

Personality is the element in the universe which God is most interested. His plans for himself have been made to human personality. When he wanted to reveal himself to the world it was by no accident that he chose the revelation of himself in the person of a human being, Jesus of Nazareth.

Jesus taught us that God is most interested about human personalities. He produced his institutions, traditions, governments, laws, which were of value only as they developed and a nobler type of human personality.

He said that when one person fails, it is from spiritual failure to success a matter of a hair's breadth; that it was not the Father's will that any man should be lost; that our characters are revealed, and that the way in which we treat personality is the way in which we treat ourselves, and that it would be unprofitable for us to have the whole world if we failed in building up our personality within ourselves.

These infinitely worthwhile personalities which were created by God in his image have been and are tied up together in a complex interdependence by the personality and the development of civilization, so it is that all personalities are dependent upon other personalities for their fullest expression and most complete self-expression.

We are dependent upon other personalities for the food we eat, for the clothes we wear, for the work we do, for the information we receive, for the absorbing. No man liveth to himself, no man dieth to himself. We are the beneficiaries of a great heritage from the past; we are the values in our own age; and we are the values upon the personalities of the future, the complete realization of our dreams and visions.

No man can selfishly withdraw from the contacts and responsibilities of life, regard other peoples. Despite the nationalism exhibited recently by the nations of the world, the fact is that internationally no nation can survive from dependence upon the personalities of other nations.

I find myself not only dependent upon others for the material products of life, but the division of labor, but I find myself

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# THE DEVOTIONAL PAGE

REV. H. O. BOLIN, Editor

## PROTESTANT EVANGELISM

By the Rev. George L. Tappan  
Ross Memorial Church  
Binghamton, N. Y.

The task of Protestant evangelism lies in three great fields.

The field of evangelizing those men and women who stand in positions where important national policies are formed, such as political leaders, heads of schools and colleges, executives in industry, and all who have to do with the choosing of life-determining principles. These people must be won to the spiritual conception of the world according to the Protestant interpretation and the inexorability of God's Law as found in that interpretation.

The field of education of the great multitude of the people in the Protestant churches who must be taught to give the reasons for their faith in a positive and constructive manner. They must show how life is shaped and directed by spiritual forces. They must be shown why Protestantism affords the best means yet discovered for giving the spirit of God as revealed in Jesus Christ the fullest opportunity for shaping and directing the lives of men, because it confronts men with the Word of God directly in the full confidence that God created the mind and heart of man to respond to the Truth revealed in His Word.

The field of reaching the great multitude consisting of those who know nothing of Jesus Christ, who are indifferent to Him, and who are even opposed to Him. All of these must be asked to consider His teachings according as His teachings affect their lives in the areas we have outlined above.

Protestant Christianity has tremendous resources at its command—trained men and women, institutions of learning and churches, freedom to preach and to teach people from the cradle to the grave, the good will of governments in many nations—all of these, and more, provide a means of shaping, and/or reshaping the ruling ideas in the minds of men.

Protestant Christians must lay hold upon the faith of men with a grip of conviction that is stronger than the forces of destruction now so furiously assailing the world.—In The Pastor's Journal.

## THEOLOGICAL SCHOOL GETS RARE BIBLE

MANCHESTER, N. H.—(RNS)—A rare Biblical collection containing more than 550 volumes, among them a 450-year old Latin Bible, an original edition of the Bishop's Bible dated 1568 and a Matthews Bible published in 1548, will be received at Boston University School of Theology as the gift of Mrs. Clyde Kimball of Nashua, N. H.

Known as the Chaplain Clyde Edward Kimball Biblical collection in memory of her husband who was fatally injured in the Battle of the Bulge, the collection will also honor Chaplains George L. Fox of Cambridge, Vt., and Raymond L. Hall of East Barrington, N. H., graduates of the school who also gave their lives in the war.

## LOVE

By Carl Bader

Loving is sharing,  
All our life through,  
All that we have and are,  
Purpose and do.

Loving in caring  
"World without end,"  
Deeper and deeper,  
Whatever life send.

Loving is daring  
Heights to aspire  
To bring the one beloved  
Celestial fire.

Loving is bearing  
Burdens and blame,  
Faithful to Love, though all  
Bigots defame.

## GOOD ADVICE

Not many weeks after his baptism Jesus made is way back to Galilee. By the time he had gathered to himself a few disciples. We are told that he, his mother and his disciples were invited to a wedding. Weddings in those days were rather complicated affairs. The guests tarried for some time and were entertained by the groom. On this particular occasion the wine ran out. This was a very embarrassing situation for the groom. The mother of Jesus went quietly to him and informed him that the wine had given out. He replied to her in a manner that would lead us to think he would do nothing about it. But in spite of this she went to the servants and said, "Whatsoever he saith unto you, do it." They did what Jesus said and all went well. The best advice we can follow today is to do what Jesus said. In the scope of this article we can't notice all that Jesus said, but may we notice a few of his outstanding statements. We are told that on one occasion a lawyer came to him and asked him what was the greatest commandment in the law. Jesus replied, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbor as thyself. On these two commandments hang all the law and the prophets." Jesus insisted that man's full duty was summarized in these two commandments. He said the Bible of that day hung on these commandments. Since then the New Testament has been written and it also hangs upon them. Man's relationship only looks out in two directions—toward God and toward fellowmen. If a person really and truly loves God supremely and his neighbor as himself, he will not stop there he will render whatever service he can to God and others. If Christian people everywhere would do what Jesus said here in these commandments the religious outlook of the world would be changed in less than ten years. The coming of the Kingdom of God would be hastened, and the possibility of another world war would be lessened.

Again, Jesus said, "Love your enemies, bless them that curse you,

do good to them that hate you, and pray for them that deceitfully use you, and persecute you." He practiced this principle himself. He loved his enemies and even prayed for those who were killing him, "Father, forgive them for they know not what they do." Some tell us that Christianity has failed. That it can't prevent wars among nations and friction among lesser groups. The real truth about the matter is Christianity has not failed; it has never been fully tried. Professed Christians of today do not live according to the teaching of Jesus. People do not love their enemies. We live according to the Old Testament. We love our neighbors and hate our enemies. By loving his enemies Christ often made them his friends. He never had a greater enemy than Saul of Tarsus, but he loved him anyway and through this love transformed him into the best friend he ever had. Saul the persecutor became Paul the great Apostle. Many times we could change enemies into friends if we dared to love them in spite of their attitude toward us.

Jesus also insisted that his followers practice the nonresistance of evil. "Whosoever shall smite thee on thy right cheek," he said, "turn to him the other also. And whosoever shall compel thee to go a mile, go with him twain." It is this turning of the other cheek and going the second mile that is so sorely needed in Christianity today. We have never gotten beyond the resistance of evil. We try to keep even with those who injure us. Our motto is that of the Old Testament, "An eye for an eye and a tooth for a tooth." The best thinkers of the world are saying today that the only solution to our problems is the faithful practice of love to our enemies and the nonresistance of evil. Some day people are going to become daring enough to practice these great principles and when they do wars will cease and the love of God will cover the earth as the waters cover the sea. But it will take more real courage to practice these teachings of Jesus than it would to fight ten thousand wars. Thus far we haven't been brave enough to do it, and wars have been very much with us.

Another great saying from Christ

## CONVERSATION WITH GOD

George Santayana, who taught so long and brilliantly at Harvard, was born in Spain. He became a master of exquisite English as his books reveal. But he confessed that he never quite became at home in the English tongue. He said, "The roots of the language do not quite reach my center. I never drank in in childhood the homely cadences and ditties, which in pure spontaneous poetry set the essential key." We know that a language never does quite reach the center of our beings unless we learn it early and speak it in our homes. The principle is the same in religion. Religious faith does not reach the center of our souls when it is superimposed on us from outside our homes. Foxholes may cause men to pray but prayers born under fire do not have the naturalness of prayers born under love. The latter have the spontaneity of conversation. And that is what true prayer should be. It is a conversation of a child of God with his Heavenly Father. And such praying is learned at home.—Zion's Herald.

## LORD, MAKE ME FREE

Lord, make me free from fear of the future, from anxiety of the morrow, from bitterness toward anyone, from cowardice in face of danger, from failure before opportunity, from laziness in the face of work!—War Cry.

Failure is the path of least persistence.—Sales Maker.

—"Whosoever will save his life shall lose it: but whosoever will lose his life for my sake, the same shall save it." This is another doctrine that people have not had courage to practice. They refuse to fully trust Jesus and turn their lives over to him. They try to save themselves and wind up by losing themselves. Any life that is lived for self is worse than wasted. We have a good example of the working of this principle in the lives of two men in the Bible. The rich young ruler came running to Christ. He was in dead earnest. He had a burning question on his lips—"What must I do to inherit eternal life?" Jesus told him what to do. Jesus longed to save his life that day. He insisted that he invest his life where it would bring the greatest returns. But the young man sought to save his own life. He kept that which was his. Jesus wanted him to live for others but he went away to live for himself. His name will never be known, but he will be remembered down through the years as the man who tried to save his life and lost it. Another case is that of Paul. He gave his life for the sake of Christ and for his cause and he saved it. His name hangs high, and always will, in the hall of fame of the saints. He paid the last full measure of devotion; he gave his all for Christ. He gave his life, first in service and finally in death for the glory of God. He was willing to put his all in the hands of Christ. He said, "I am persuaded that he is able to keep that which I have entrusted to him against that day." May God help us do what Jesus says.—H. O. B.



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## A WEEKLY MESSAGE

By FORNEY HUTCHINSON

### SOME SERMONS I REMEMBER

(No. 1)

As a boy of eleven years of age, I attended an old-fashioned Methodist camp-meeting known as Pump Springs. It was Sunday night and I sat with a first cousin, about my age, under a sputtering candle light, surrounded by earnest, familiar faces, and listened to the first sermon I ever really heard. Of course, I had been present frequently when ministers of the gospel spoke to the other people of their congregations, but that night Reverend T. A. Hearne, who was then, or became later a missionary to China, preached to me. It was as if I were the only person in his congregation.

I do not remember his subject, nor his text, but I can never forget the man and his message. He was calling sinners to repentance; he was pointing out Christ as the only hope of a sinful world. It was a sermon on sin and salvation. He was deadly in earnest. There were tears in his eyes and a choke in his throat as he made his appeal. Something about it got me. I was convicted of my sins and felt the need of the Saviour. Presently he made the call to the altar; the congregation was quiet and prayerful. A good woman, the wife of a neighbor, came across the shed, laid her hand on my shoulder, and with tears in her eyes, said, "Forney, won't you come?" I told her I would, and asked my cousin to go with me, but he declined. I know now what a mistake he made.

That night I made my first definite move toward the Christian life. I professed faith in Christ and joined the church. Brother Hearne went back to China, did a great work, retired as a missionary, came home for a few years of rest, and several years ago went to his reward. I am indebted to him for the first sermon to which I really listened, and which I shall always remember. God used it to convict me of sin.

In these days of my retirement I earnestly pray for my brethren in the active service that they may have the joy of seeing the fruits of their ministry. What we do must be done quickly.

Roger Babson, statistician, estimates that four-fifths of the nation's profit of 50 billion dollars comes to church people each year. Giving the Lord His tenth would amount to 4 billion dollars.—Christian Life & Times.

## NEWS AND NOTES ABOUT FACTS AND FOLKS

REV. BRYAN STEPHENS, our pastor at Gurdon, delivered the commencement address of the graduating class of Gurdon High School on May 28.

REV. JOHN M. McCORMICK, First Methodist Church, Magnolia, was the evangelist in a series of special services held in the Methodist Church of Waldo, May 25th, through June 1st. Two services were held daily.

At a meeting of the official board of the Joiner Methodist Church on the evening of May 4 an agreement was made to raise the salary of Rev. H. M. Sanford, the pastor, from \$2100, to \$2700, effective June 1.

A LOVELY Cross and Candlestick set has been presented to the Intermediate Department by Mr. and Mrs. Lee Hummelstein in memory of Mrs. Hummelstein's father, Rev. S. B. Wiggins.—Bulletin, Jonesboro, 1st Church.

AN unusual honor was bestowed upon Rev. J. W. Watson, the pastor at West Helena, when he was asked for the third consecutive year to deliver the Baccalaureate sermon to the graduating class of the West Helena High School.

REV. LINLEY VOWELL, pastor of the Keiser-Victoria charge, Jonesboro District, has been released of his work to assume duties of the Ector Charge, North Texas Conference. Brother Vowell will attend school at Southern Methodist University.

WORD just came that Rev. C. L. Franks of Chickasha, Okla., passed away May 20th. He was buried at Tyrone, Okla. Bro. Franks was formerly a member of the North Arkansas Conference. He was the father of Rev. Raymond L. Franks, our pastor of Van Buren.

THE faculty of Hendrix College honored Dr. C. M. Reves at a banquet in the Bachelor Hotel at Conway Saturday evening, May 31, in appreciation of his leadership in the recent \$1,000,000 campaign for Hendrix College. Dr. Reves made more than one hundred speeches in behalf of the campaign.

MISS MARTHA STEWART has assumed her duties as Youth Director in First Methodist Church for the summer. Miss Stewart is the daughter of Rev. Allen D. Stewart, pastor of the First Methodist Church, Blytheville, and will be a senior in Hendrix College this coming year.—Bulletin, Jonesboro First Church.

REV. ROLAND E. DARROW, pastor of the First Methodist Church of Monticello, delivered the Baccalaureate sermon to the Senior Class of the A. & M. College of Monticello, June 1st. The service was held at the First Methodist Church.

GARDNER Memorial Methodist Church, which suffered the loss of its church building by fire last August has recently completed a new parsonage building, built largely of material salvaged from the building that burned. The evening services are now being conducted in the new parsonage.

DR. H. C. TUCKER, veteran missionary of the Methodist Church to Brazil, is now on a visit with Mrs. Tucker at the home of their daughter in Media, Pa. He flew from Rio de Janeiro in 24 hours flying time—a contrast to the 29 days required for his first voyage between New York and Rio in 1886. Dr. Tucker may be addressed in care of L. A. Estes, R. F. D. 3, Media, Pa.

BISHOP PAUL E. MARTIN has announced the transfer of Dr. W. B. Slack, pastor at 1st Methodist Church, Hot Springs, to the North Texas Conference. Dr. Slack was appointed to Floral Heights Methodist Church in Wichita Falls. Dr. Frances A. Budden, for the past six years District Superintendent of the Dallas District, North Texas Conference, and formerly a member of the Little Rock Conference, has been transferred to the Little Rock Conference

and appointed to 1st Methodist Church, Hot Springs.

A SECOND distribution of assets of the Annie Merner Pfeiffer estate to the residuary legatees gives to the Board of Missions and Church Extension of the Methodist Church approximately an additional \$580,000, it is announced by Dr. Albert E. Beebe, treasurer.

This means \$290,000 to the Woman's Division of Christian Service to be divided equally between the Home and Foreign Departments; \$145,000 to the Division of Foreign Missions; and \$145,000 to the Division of Home Missions.

THE pastor at Carthage, Rev. Robert Beasley, writes: "For the past year the Methodist at Carthage have been without a church house. The Building Committee has engaged the services of C. L. Harlin of Hot Springs to erect the new sanctuary, the actual building to start August 1st, so we will be in the new house ere frost. Mr. Harlin is a steward and church school superintendent of the Fountain Lake Church near Hot Springs. He is a contractor by trade and was builder for the church at Fountain Lake."

DR. W. HENRY GOODLOE, pastor of the First Methodist Church of Jonesboro, will be the principal speaker at the Youth Banquet to be given at the First Methodist Church, Little Rock, Monday evening, June 16. The banquet will honor the Senior High graduates and the returning college students of the church. Miss Gene Glasgow, president of the Young People's Department, will be toastmistress. Dr. Aubrey G. Walton, pastor of the church, will give the invocation, and the Rev. Charles W. Richards, associate pastor, will give the welcome address. This banquet is given each year by the Church School and the Woman's Society of Christian Service.

### SCOTT STREET METHODIST CHURCH BURNS

Thursday of last week fire of an undetermined origin practically destroyed the Scott Street Methodist Church in Little Rock, and badly damaged the old parsonage property which was being used to help house the Sunday School.

The loss, partly covered by insurance, will be heavy. A new pipe organ, only recently installed, is included in the losses.

### METHODISM IN EARNEST (Continued from Page 1)

possibility of having a service. The answer in both cases indicated that a service was expected, either under the tent or in a nearby home.

Both the associate editor and the editor drove out for the service. Imagine our surprise on reaching the tent to find all of the lights burning and quite a crowd assembled under the tent waiting for the time of service, despite the cloudburst that was still in progress. Really they were not just waiting. They were in the process of organizing a Methodist Youth Fellowship with quite a number of young people becoming charter members.

Not only were there more present there under the tent than attended some of our large down-town churches that night, but there was a four piece orchestra that helped lead the song service and gave a special number that was almost drowned out by the noise of the rain.

We discovered there a new use for high-heeled shoes. We saw women sitting through the service with their feet rocked back on their high heels while the heels were partially lost to sight in the water that was running under the tent. Despite it all, the associate editor preached an interesting and inspiring sermon and everyone present felt that the service was genuinely worth-while.

The Sylvan Hills Methodist Church is Methodism in earnest. We predict a real future for a congregation that would weather such a storm in a tent without any thought of dismissing until the service had ended.

By SAM NADER

If America can afford to train twelve mil-  
 lion soldiers in the time of war, and can afford  
 to train hundreds of thousands of her officers in  
 the time of peace, if the country can afford  
 to put half a million of her young men  
 through the army in the months  
 of the world's starving millions, if my country  
 thinks nothing of the cost of making bombs  
 and shells, and of sending them on their way



# THE CHILDREN'S PAGE

ANNIE WINBURNE, Editor



## IN STORYLAND

### JUST ROAMING

By Flora Belle Boger

"Gong home?" Bud fell in step behind Ted.

"Oh, I don't know," Ted shrugged, and ambled along whistling between his teeth.

"Going to the basketball game tonight?" Bud asked curiously, watching Ted chin himself on the limbs of the elm trees along School Street.

"Maybe," Ted dropped easily down to the street again. "If something else doesn't come up."

"You're a yes and no man!" Bud jeered. "Don't you ever make up your mind definitely? Don't you ever want to do one thing very much—and try to do it?"

Ted thrust his hands deep in his jacket pockets. He walked along silently, his forehead wrinkled in thought. Finally he grinned. "I'd sort of like to be a druggist—or pharmacist, some day. But most things I just take as they come. It's easier that way."

"Well, aren't you making any plans for the future then?" Bud persisted. "Just wondering in to a basketball game, or falling in with someone's plans for the evening isn't going to lead anywhere."

"I'm in no hurry," Ted grinned again, and began to whistle. "When I get home someone will have part of my evening planned out for me. Then somebody usually stops by, and I go along with them."

"Say," Bud stopped and leaned up against the white paling fence, "Did you ever hear of a car without a steering wheel?"

Ted laughed. "Of course not," he scoffed. "There would have to be some way to guide the wheels or the car would wreck the first time it was on the road."

"So will you!" Bud said tartly, and started to walk along.

"So will I what?" Ted was puzzled.

"Look," Bud said patiently, "there are millions of people in this world, aren't there?"

Ted shook his head without saying anything.

"Well, every one of those people is steering in some direction," Bud went on. "They're all going somewhere. Some are traveling fast; some are plodding along—but they're all along the road somewhere."

"Yes," Ted was thinking.

"Now what's going to happen to the fellow who just drifts around through the crowd—just roams along without any direction or purpose?" Bud paused, and Ted's mouth grew serious.

"He's going to be pushed this way and that! He's going to get lost in the crowd, and either end up in a wreck—or get turned around until he's going backwards!"

"Right!"

"Well," Ted walked along a little more briskly, "I never thought of it like that before."

"Neither did I," Bud confessed. "I've been dreaming around like a lot of people since I was five, bragging about being a fine lawyer like my Uncle Ben. And one day he explained to me just when he had be-



### THE SAND PILE

*The sand pile in the back yard  
Is just the nicest place.  
Betty, with spade and bucket,  
Fills in an empty space*

*With castles, bridges, tunnels,  
Towers high appear,  
Mountains, hills and valleys  
Are all discovered here.*

*A sand pile is a magic place  
Where girls and boys can do  
Some of the things they've dreamed of  
And make these dreams come true.*

—A. E. W.

### BEST HOME OF ALL

By Vivien Howell Winn

*I think that my home  
Is the best home in town,  
So cozy and white  
With the roof painted brown,*

*With a porch where I play  
Wild West with the boys;  
My mom never scolds  
When we whoop and make noise,*

*When we sometimes forget  
And slam-bang the back door,  
When we leave bats and balls  
In a heap on the floor.*

*Not the looks of my home  
Makes it seem the best one,  
But because it's a place  
Where we all have such fun.*  
—The Christian Advocate.

Lady at the Back Door: "I gave you a nice piece of pie just the other day. I really didn't expect to see you again."

Beggar: "I didn't eat the pie."

New Office Boy: "I have added these figures up eight times, sir."

Employer: "That's very good and thorough."

"And here are the eight results."

gun to work toward his career. He had been doing little things ever since he first thought of where he was going.

"And if I'm going to study pharmacology," Ted grinned, "I'd better wake up and get busy."—Cumberland Presbyterian.

### JUST FOR FUN

"Have you ever had any experience with children?" an applicant for a position of child's nurse was asked.

"Yes, ma-am, I used to be a child myself."

An automobile driven by an attractive young lady, struck a pedestrian and knocked him down. She jumped from the car and said to the man:

"I'm sorry it happened. You ought to be more careful when walking. I'm an experienced driver. I've been driving for three years." The old gentleman looked at her and said, "I'm not a novice myself. I've been walking for fifty-five years."

"Now look here, Johnson, this man is doing twice the work you do."

"That's what I've been telling him, sir, but he won't stop."

The midday whistle had blown when Murphy shouted, "Has any one seen me vest?"

"Sure, Murphy," said Pat. "Ye've got it on."

"Right, and I have," replied Murphy gazing solemnly at his bosom, "and it's a good thing ye seen it or I'd have gone home without it."

Customer (in drug store): I want a pink tablet.

Druggist: What's your trouble?

Customer: I want to write a letter.

## IN THE WORLD OF BOYS AND GIRLS

### TEDDY AND THE CALF

By Emma Gray Wallace

Teddy loved animals. He was still fond of the little fur bunny that he found in his stocking on his first birthday, and now that he was four years old, he delighted in pets.

He was quite surprised and much pleased one day when his father came home with a little Jersey calf in the back of his car.

Teddy was much excited.

"What will we call it, daddy?"

Teddy asked eagerly.

"Well, let me see," said his father, "how about Susie?"

"Susie, Susie," called Teddy, and when the calf turned and looked at him he exclaimed eagerly, "She knows her name already, daddy. We'll have to call her Susie."

"All right," said his father. "Now I am going to ask you to help take care of the calf, for this will help mother and me, and when she grows up you will enjoy the milk better if you have done your part."

"The calf has learned to drink, and she will have to have fresh water in this trough every day."

"O, that'll be fun," Teddy exclaimed, clapping his hands. "I won't forget, daddy."

But, alas, and alack—that's just what Teddy did! He gave Susie a nice cool drink of water at noon one day. The next day his mother reminded him of it, but he kept putting it off—and then he forgot all about it. It was a very hot day, and when Teddy's father came home at night, Susie was bawling dismally in the corner by the little gate.

Mr. Totten went out and came back looking grave.

"Did you give Susie her drink of water at noon?" he asked.

Teddy dropped his head.

"I'll go and get her some water now," he said pouting.

"It isn't necessary, my son," said his father, "for I have filled her trough."

"But I'm hungry," wailed Teddy. "I want my supper, too."

"Yes," replied Mr. Totten, "and Susie wanted a drink. You pretend to like Susie, and yet you were unkind to her to let her suffer. Now, my son, you must have a dose of the same medicine."

Teddy was led out to the shed where Susie scampered when it rained, and he sat on the box doing a lot of thinking while his father and mother ate their supper.

Susie came into the shed and looked at him.

"I'm sorry, Susie," he apologized. "I didn't think you felt bad like this. I won't forget your water again."

"I'm glad to hear you say that," said his father's voice, as he stepped under the shed. "If you are sure that you will remember to be kind to dumb creatures under your care, you may come in and get your supper now. Your mother is waiting."

"I'll try hard to remember," said Teddy soberly.

And so well did he succeed that Susie never had to go thirsty again and bawl loudly for a drink.—In-



## The Art Of Living

(Continued from Page 2)

ent upon others in the esthetic, the intellectual, the moral and the spiritual realms of life. My library shelves are filled with books, the product of the thought and life of others. The strains of glorious music which stir the highest emotions within my being are the result of the inspiration of others. As I seek for God, the ultimate reality, I find him in the smile of a loved one, in the voice of a friend, in the face of a patient sufferer, in the prattle of a childish voice, in the expression of a passing stranger. I am dependent upon others for that which is finest and best in life. I am not sufficient for myself in the satisfaction of my needs.

Neither do I find within myself that which is sufficient for my fullest self-expression. The highest and best are never my own until I have given expression to them out of myself to others. What we do in this world has meaning as it affects other people. Of what value are hospitals and doctors, schools and teachers, banks and bankers, stores and merchants, churches and preachers, save as they affect the lives and welfare of others.

All this involves a tremendous responsibility. If human personality is as sacred as we have indicated, if the possibilities are as great as Jesus stated, if we are so dependent upon one another, then a great responsibility rests upon you and me in regard to our relations with other people. Who am I to pass judgment upon my fellow creature made in the image of God? He may be only a brand in the burning, but he is one for whom the Saviour died and for whom all heights of noble character are possible. He may be one whom I can crush as I would an insect beneath my heel, but there are within him divine potentialities, and the words of Jesus are ringing in my ears, "Inasmuch as ye have done it unto one of the least of these my brethren ye have done it unto me."

How this responsibility should awe and humble us! Responsibility for the development of our own personality. To see to it that it is so controlled and developed and used that it may minister to people all around us. To see to it that we do not offend and cause to stumble, but rather that we stimulate and refresh and bless mankind because of our unselfish, virile, radiant Christlike personality.

The art of living with other people is not a process of envying but of appreciating, not of exploiting but of sharing, not of defeating but of aiding, not of condemning but of redeeming immortal souls. Life ever was, still is, and ever will be, a cooperative endeavor between the sons of men. Those who selfishly and willfully shut their eyes to this truth and go in another direction have missed the way of life. We are responsible under Almighty God to cultivate a sincere, courteous, unselfish, and cooperative spirit. We are our brother's keeper. This is the art of living with other people.

The art of living includes something more than living with ourselves and living with other people. It includes also the art of living with God. Our lives and the lives of other people take on meaning only as they are related to God.

God is the most salient fact in his universe. It is impossible to live without taking into consideration the fact of God. How we react to this fact is another matter, but take it into consideration we must.

If we would unify our personality and if we would make a genuinely worthwhile social contribution, a consideration of the art of living with God is inescapable, and the art of living with God means a recognition of the fact of God in our own personal experience.

The evidences of the fact of God are all around us for our observation. In the natural world the heavens declare the glory of God and the firmament showeth his handiwork. The moon and the stars, the earth and the sea speak to us concerning the Creator who made them.

The records of history bear witness to the fact of God in all ages of the life of man. No careful scholar of history can turn from those records and deny to religion the place of the greatest single factor in influencing mankind.

But our observation of God need not be con-

fined to the natural world and history. As already indicated we find the evidence of God in the people of our own day. In every one's mind there stands out the memory of a contact with some great soul whose daily life was a demonstration of the power and the presence of the Spirit of God.

Dr. Henry Sloan Coffin tells of making a trip to Japan and visiting in the little village that nestles at the foot of Fuji Mountain. He desired to climb the mountain and to see it in all its beauty, but it was the rainy season in Japan, the clouds hung low and the rain fell almost continuously. It was impossible to see the mountain top even from a distance. There were advertisements on all sides telling about the mountain, places to eat, guides, etc., but there was no use attempting to see it because of weather conditions, and so Dr. Coffin left that section of Japan without having seen Mount Fuji. He stated, however, that on another occasion he was returning to that section of the country and was sitting on a train by a window looking out upon a body of water. He was thinking of things far removed from Fuji Mountain when suddenly as the train rounded a curve and he looked out upon the bosom of the lake, he saw mirrored there upon the still water the snowcapped summit of Fuji Mountain, and looking up from the reflection in the water he beheld the mountain top in all its glory. Even so, there have been times when we have not been able to find God; there were those who told us about him but it was the rainy season in our lives and through the mists we could not behold his face. Suddenly one day in some unexpected place, we looked upon a human life and saw mirrored there in the midst of some great experience the very face of God himself, and from that reflection we looked up into the eyes of God.

But the observation is not enough. We must reach out and lay hold on God for ourselves. Our own personal Christian experience is the source of final authority and the secret of glorious living.

Our father's faith must have been a wonderful faith. History tells us that it was. Our fathers revealed God to us in their lives, but this faith means little to us until it becomes our faith. For there is a difference you see between observation and experience. You may have gone out into the laboratory of human experience and there discovered truth. Out of that experience so real and vital to you, you have come back to me saying "This thing is true—I know it. Won't you accept it?" And I, because I believe you to be a truthful person and have confidence in you, accept your explanation, but it does not mean to me one-tenth, nay, one-hundredth of what it means to you because while you have experienced it, I have received it at second hand. I shall never live with God as he intended until I enter into a real and personal experience with Him who is God and Father of us all.

The art of Living with God consists in the recognition of the fact of God, a personal fellowship with God, and a devoted allegiance to his cause and kingdom. Thus do we build a unified personality, come into right relationship with our fellowmen, and into harmony with God and his eternal purposes for us and for his universe. This is the art of living with God.

What is it that keeps one from appreciating and applying the art of living to one's life? What is it that makes a divided self? What is it that makes an unsocial, selfish, unsympathetic man? What is it that separates a man from God? We call it sin. What do we mean by sin? The very essence of sin is disobedience to God, the refusal to love and trust and follow him. The ancient Greeks had a word for sin, "to miss the mark." Does that help us in our understanding? That which man permits to prevent him from achieving the art of living causes him to miss the mark.

It is sin to refuse to control our lives. It is sin to fail to see the privileges and to accept the responsibilities of life with our fellowmen. It is sin to attempt to live either independently of or in opposition to God.

But the art of living is the art of conquering sin and becoming victorious over the base and low things of life. There is a remedy for sin. It is to be found in the matchless life and spirit of Jesus Christ, the supreme example of the mastery of the art of living.

For this purpose Jesus lived and died, to show us the way of life and to make it possible for us. "I am come that they might have life and have it more abundantly."

I am not unmindful of the many obstacles that stand in our way in this world today. But no matter what comes there will be a right way, a true way, a noble way to live, and the discovery of that way and the willingness to walk therein will lead us to the possession of the art of living or to the abundant life. The Master stands to show us the way and to walk with us to our ultimate destruction.

Some years ago I heard a story about Paul Morphey, one-time international chess champion. Paul Morphey lived in New Orleans and was recognized as the greatest chess player in the world in his generation. The story begins with a picture that an artist had painted, portraying a chess game between a young man and the devil. There was a board where every space could be observed, with the chessmen in their places. The game had proceeded to the place where with one more move it was apparent that the devil would checkmate the youth. The young man sat on his side of the board, the picture of utter dejection and despair, while the devil was beaming with Satanic glee. The picture hung in an art gallery somewhere in the east, and by and by attracted the attention of some of the best chess players in the country. They began to come and look at the picture, wondering what the artist had in mind. Was he posing for chess players, they asked, a problem in chess? Was it possible that some move could be made by the young man that would enable him to escape from the checkmate by the devil? However, they could not see a possibility, and yet they sensed that there might be one, because it was no ordinary arrangement that the chessmen occupied upon the board. So one day they said, "Let's bring Paul Morphey to look at this picture." Why they did not take the picture to Paul Morphey I do not know, but that is the story. And Paul Morphey, the master of the chess board, came to stand before the painting and seek an escape for the youth. Some of the greatest chess players of all time were in that group that morning standing before the picture, and Paul Morphey's fingers began to move as if he was actually moving men upon the board, and then he would shake his head; that was not the answer. Everyone was tense and still, and how long Morphey stood there I do not know, but suddenly the blood began to mount in his neck, his cheeks flushed, his body became vibrant, he raised his hand and shouted "Make that move, young man, make that move!"

It is not necessary to point a moral. No matter what the difficulty may be, no matter how the obstacles may stand in the way, when the Master of Life comes to gaze upon the chess-board of your life, there is always for you a move by which you can be victorious over the enemies of life. Make that move, young woman, young man! Make that move!

### PLANS FOR ACTION

(Continued from Page 5)

and battleships to dominate every sky and every sea, then she can afford the cost of sending the beauty of the Four Freedoms to all the peoples in the world. If my country can afford to sacrifice the finest of her young sons on every land, on every sea, in every sky, then she can make some sacrifice to spread brotherhood "from sea to shining sea." Over the world's battlefields the Crusading Christ waits and watches—waits to lead us away from Catastrophe Street to Service Boulevard and world cooperation!

This address was given before a group of Methodist ministers in the Lake Charles District of the Louisiana Annual Conference, at Lafayette, Louisiana, April 21, 1947.

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

# CHRISTIAN EDUCATION

Contributing Editors:  
Ira A. Brumley  
Pryor Reed Cruce

## CHURCH-WIDE CHURCH SCHOOL VISITING PROGRAM

1. This is to be a campaign to enlist every Methodist Church in visiting in the homes of the people of its constituency by church school teachers and other church school workers for the purpose of interesting the parents and enlisting new pupils for the school.
  2. Proposed date: Sept. 14 to Oct. 12 in connection with Christian Education Week, with provision for such elasticity as may be needed.
  3. Under direction of pastor, church school superintendent, and other members of the church board of education, plus the membership chairmen and the chairman of the Crusade Council.
  4. Visitors—church school teachers and any and all persons who can represent the church school.
  5. To reach (1) members of the church school, particularly inactive members, (2) members of the church who are not members of the church school, (3) all other members of the constituency, particularly the unchurched.
  6. To bring a friendly, Christian fellowship to individuals and families, to encourage participation in church school and more Christian living, to leave simple religious material in homes.
- A leaflet is planned giving directions for the training of visitors.  
—The Division of the Local Church.

## ESTABLISHING NEW CHURCH SCHOOLS

The establishment of new church schools in communities where the Methodist Church ought to work is one of the recognized ways of making Christian teaching available to people who need it—in other words, of increasing church school enrollment and attendance. To take wise action in this regard calls for initiative on the part of local churches and cooperation with other persons and groups. It is, therefore, planned that:

1. There should be a church school at every Methodist preaching place and wherever else needed. New schools should be organized in neglected territories, utilizing as meeting places homes or unused school buildings in case no church building is available.
2. Responsibility for the establishment of new schools should be placed on the executive secretaries, district superintendents and preachers in charge, but the zeal of local groups and individuals to extend the Kingdom by establishing new church schools should be fully utilized and encouraged.
3. Local churches should be encouraged to sponsor new schools and to enlist lay workers in providing leadership in territory where new schools should be begun. The homes of our members can often be used as meeting places.
4. Annual Conferences should give consideration to this need and provide a working relationship between the cabinet, the conference board of education, the conference board of evangelism, and the conference board of missions and church extension, for studying the needs in this regard and providing a plan for meeting them.—The Division of the Local Church.

## The Book of Books

Trust in yourself, and you are doomed to disappointment.  
Trust in your friends and they will die and leave you.  
Trust in reputation, and some slanderous tongue may blast it.  
Trust in money, and you may have it taken from you.  
Trust in God and you are never to be confounded in time or in eternity.  
The following suggestions are helpful when reading the Bible:  
Read quietly and slowly, not as you race through your daily newspaper. "Not snap shots but time exposures" should be the rule.  
Read alertly, not mechanically. Visualize the scenes and taste the words.—War Cry.

## ANNOUNCEMENT

A wire from Miss Olive Smith, of the General Board staff in Nashville, stated that if the planes continue to fly according to schedule that she would arrive in Arkansas in time to participate in the closing session of the Children's Workers Conference in Conway, June 27-29. Miss Smith had been invited to attend the Conference several months ago but due to a full schedule which would take her into other sections of the country, had felt that it would be impossible for her to make the Arkansas conference. Miss Smith formerly lived in Little Rock, and is known and loved by children's workers all over the state. We will be delighted to welcome her back to Arkansas for this brief visit, and feel sure that Miss Smith's discussion of "Trends in Children's Work" on Sunday morning, June 29th, will be one of the high points of the Children's Workers Conference.

## M. Y. F. ORGANIZED IN PRESCOTT

Miss Ary Shough, rural church worker for Prescott District, met with the young people at Trinity Church May 22 at 7 o'clock p. m., to help organize a Methodist Youth Fellowship. The following officers were elected: President, Wanda Sloan; vice-president, Joe Cox; secretary-treasurer, Donald Patterson Jr.; chairmen: Devotional and Evangelism, Martha Rowe; World Friendship, Louise Bagwell; Community Service, Jackie Harrington; Recreation, Preston Baumgardner.

Miss Shough met three times with the young people.

Officers were presented at the class of the sharing service of the Vacation School. Rev. R. C. Walsh prayed a prayer of consecration, and one verse of "Living for Jesus" was sung by the congregation.

The M. Y. F. will meet each Sunday evening at 7 o'clock.

"No man nor body of men has a right to promote a cause which is necessarily antagonistic to the interests of the commonwealth."—Blackstone, the great law commentator.

"It behooves every man who values liberty of conscience for himself, to resist invasions of it in the case of others."—Thomas Jefferson in a letter to Dr. Benjamin Rush, 1803.

## TRAINING WORK IN STAR CITY AREA

Miss Harriet Wilson, one of the Volunteer Extension Workers in the Little Rock Conference, has been teaching the Series 1 training course on The Vacation Church School in the Star City area. She not only teaches the standard training class but helps the workers in each place to get their Vacation School started off in a fine way. Miss Wilson has been very successful in this phase of work as the following enthusiastic report from the pastor, Rev. A. C. Rogers, will indicate:

"The vacation school in Star City has had its third day's session. We are perfectly delighted with the progress of the school. We have 42 children and 14 workers in the school. Then, we have two ladies to serve refreshments, making 16 workers. The ladies serving refreshments are changed each day. Miss Wilson has taught the following classes (Series 1 The Vacation Church School):

Glendale with 18 enrolled and 12 receiving credit.

Mountain Home with 39 enrolled and 20 receiving credit.

Star City with 10 enrolled and 10 receiving credit.

In the three schools there were 67 enrolled and 42 credits.

We are now in a school at Crigler, last night being the first night with an enrollment of 12. I have been out there today and am assured of new ones tonight. I have never seen a finer interest in training work in all my ministry.

Very truly,  
Rev. A. C. Rogers."

## WHITE RIVER SUB-DISTRICT MEETS

The White River Sub-District held their monthly meeting at Mountain Home May 26th.

The worship program was a picture of beautiful scenery and songs. It was entitled, "This Is My Father's World." The reading was done by Mr. Joe Bill Hackler of Mountain Home.

Following the program, the group went to the basement of the church for their refreshments and recreation.

After refreshments, Rev. Alfred Knox discussed some important business with the group about the work of the Sub-District for the following year.—Ann Hawkins.

## VACATION CHURCH SCHOOL AT TRINITY

The Vacation Church School of the Trinity Methodist Church began May 18 and ended May 25, with Miss Ary Shough, rural church worker for Prescott District, in charge of the work. There were 39 children enrolled, 26 with a perfect attendance for the 8 days.

The Beginner group studied "The World About Us," making nature pictures, and planting seed in egg shells.

The Primary group, in their study of "We Go To Church," made a frieze of families going to church and a painted cardboard church complete with pulpit, pews, piano and minister. They also began an offering for the Methodist Orphanage at Little Rock, bringing their money and putting it in a jar. And they began a collection of cards to be sent to children overseas.

The Junior group studied "People of Bible Days," and in their work made clay lamps and dishes such as were used in Bible days. They also painted a screen which was made for their room.

The Intermediate boys and girls went "Exploring the Bible" and found that many exciting things are told there.

Each day during the practice period when new songs were learned, Miss Shough would project pictures of the songs on a screen. This made learning new songs very interesting.

The school closed in a sharing service, held during the church school hours, when things learned were shared with parents and friends. Those present were asked to share in the offering for the Orphanage, and the amount given was \$15.01.

The teachers and assistants were Mrs. J. T. White Jr., Mrs. R. N. McElhannon, Mrs. Carl Baumgardner, Mrs. C. C. Burton, Mrs. Donald Patterson, Mrs. Russell Burton and Donald Patterson Jr.—Mrs. Carl Baumgardner.

## ARKANSAS VALLEY SUB-DISTRICT MEETING

The sub-district meeting of the Arkansas Valley Methodist Youth Fellowship was held at Grenade's Chapel Tuesday night, May 13. Eighty-four were present from churches including those at Grenade's Chapel, Clarksville, Hartman, Spadra, Altus, and Ozark.

Worship was guided by the group from Spadra.

Juanita Acord, the newly elected president from Clarksville, presided over the business session. Other new officers elected at a previous meeting are: vice-president, Estelle Morris, Hartman; secretary, Gene Hatfield, Altus; treasurer, Betty Johnson, Ozark; and publicity chairman, Roiselle Green, Grenade's Chapel.

The recreation period consisted of stunts from all churches represented.

The next meeting will be June 4 at Hartman.—Roiselle Green, Publicity Chairman.

Fanaticism consists of redoubling your efforts when you have forgotten your aim.—Fifth Wheel.



# WOMAN'S SOCIETY OF CHRISTIAN SERVICE

MRS. SUE M. WAYLAND, Editor

## A MESSAGE FROM PEARL McCAIN

Miss McCain is teacher in the Bible Teachers' Training School for Women, Nanking, China.

Dear Friends of the North Ark. WSCS,

Greetings to you, one and all. I remember with pleasure being with you at Harrison last spring and the joy of fellowship with you there. And I often think of societies and individuals throughout the Conference. I couldn't forget you if I would—for there are reminders of you all around me—and I wouldn't forget you if I could, for your friendship means much to me.

During the almost eight months that I have been back in Nanking there have been so many changes and so much has happened that it seems as if I have been here much longer. This task of rehabilitation is a long, drawn-out process, but it is one which gives concrete evidence of something accomplished. At times when the progress seems slowest I look back to things as they were when I arrived last summer and think back to what I have been told they were like before that, and I realize that quite a bit of progress has been made. People here have been cooperative and friends have sent gifts and supported us with interest and prayers. Churches supporting the school have been as generous as their funds would allow, so we are going forward. This property was, as you know, occupied during the war. When it was returned to the Board of Managers the campus and buildings were in dire need of repairs. Major repairs to prevent further deterioration have been made. Some of the most needed equipment has been replaced. We are in a continuous process of repair and replacement. All buildings are now in use, but it will be quite some time before our property and equipment are as good as they were before the war, and longer still before they are adequate for the program of service which we envision for this school in the Christian movement of the new era. We are deeply grateful, however, for everything that was saved from the ruins of war, for all that has been done in the way of rehabilitation, and for the wonderful way in which present needs have been met and for the hope which we have for the future.

I have written first of material rehabilitation not because that is most important, but because it is the most obvious and because it is the framework within which we live and work, and a certain amount of property and equipment is necessary for the carrying on of the work which we are to do. So, while we have given more time to this phase of the work than we would have chosen, we have remembered that any work is "sacred" if rendered in a Christian spirit for the service of God and man, and have been thankful for a part in this large and challenging task.

Not all of our time and energy, however, have been spent in this area. Much has been devoted to the present program of the school and local church and much to planning

for the future. At present the Bible Teachers' Training School for Nanking Theological Seminary in short-term courses for ministers and women church workers. The program is planned for the physical, mental, and spiritual refreshment of those who are able to leave their places of work for a short period. Each semester is divided into three six-week periods and the program is arranged so that people may come for any six-week period or stay for all. A few are able to stay for all; some are here for a semester and some for only six weeks. Practically all who came in the fall were underweight, some as much as thirty-five pounds. The ones who are here now seem to be in better physical condition, but all are in need of rest. It is a joy to see them build up physically as they also get renewal of mind and spirit and acquire new skills for the work to which they will return. The exchange of experience among these mature Christian workers and the studies which we are making together of changes in the situation and of the problems and opportunities facing Christian workers and ways to meet them are both challenging and inspiring.

While working at the task of rehabilitation and carrying on these short-term courses for Christian workers, we are working on plans for the enlarged program for the training of new Christian workers which is to begin in the fall, and trying to get ready for that. The course is going to be broadened and lengthened so that young women can get better preparation for the work of the Church and we believe that both knowledge and spirit will be deepened in the process. Do continue to pray for us and for the school, that we may always be sensitive to our Father's will and that the school may grow and develop according to His will.

Another phase of the work which I am enjoying very much is in the local church, especially in the young people's department. In my English Bible class there are some fine young men and women—more men than women. Some are students in a school of social studies and in a school for training police officers. Some are young business men. Quite

a few are officers in the army—a captain, a Lt. Colonel, several majors. Though at least some of them joined the class because they wanted to improve their English, all seem very much interested in religion. One came to talk to me one afternoon not long ago about the Christian religion, and to ask for some books which would help him understand it better. He said that he joined the class because it was in English but that now he is more interested in learning more about Christianity than in learning more English. He says he is now a Christian in his heart but feels that he does not know enough to join the Church. One day after we had had a discussion of worship one of the young men told me that he really did come to worship on Sunday and not just to get some English. It really is a fine group. Recently they asked if we couldn't go to the church early on Sunday mornings to sing a while before class. Our program now is: singing from 9:00 till 9:30; worship service from 9:30 till 10:00; and Bible study from 10:00 till 10:30. Then most of the group go to the regular church service. Opportunities for teaching Bible classes in English are unlimited. I wish I had time to do more of it.

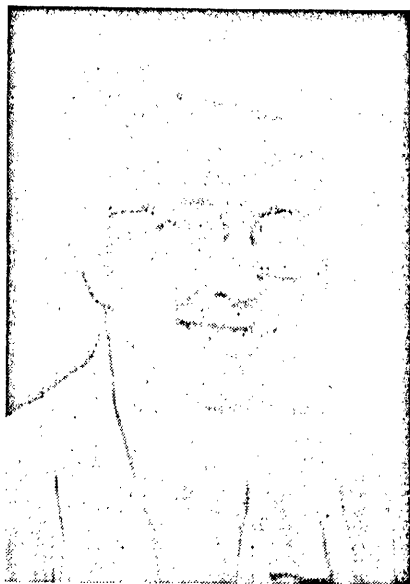
This week we have some distinguished visitors in the city and are busy with conferences and discussions concerning plans for further developing the rural church and for Christianizing home and family life. As individuals and as a school we are interested in these fields. In fact, one of the main areas of emphasis in this school is that of home and family life. Mr. John H. Reiser is here representing the Agriculture Missions, Inc., the Agricultural Missions Cooperating Committee, and the Homes Department of the Foreign Missions Conference of North America. He has just arrived from the States. He used to be a professor in Nanking University. Dr. Irma Highbaugh and Miss Liu Yu-chen, both secretaries of the National Christian Council, carrying responsibility for Homes Work, are also here. We have the privilege of having them in our home. Irma has been a friend of mine for some time. Miss Liu and I have become acquainted recently.

Both are people of wide experience. Women is cooperating with the and fine training and are lovely Christian women. We are finding their visit both pleasant and profitable. Other guests we have had in our home lately whom you may know and of whom you have heard are: Dr. and Mrs. Henry Sloane Coffin of Union Theological Seminary; Miss Margaret Shannon of the Presbyterian Mission Board; Dr. Ruland, also of that Board; Dr. Lloyd, president of Maryville College, Tenn.; Dr. Darby Fulton of the Southern Presbyterian Mission Board; Dr. Elliott, pastor of a Presbyterian Church in Dallas; Mr. Ehrensperger, editor of *MOTIVE*; Dr. Wu I-fang, one of China's representatives at the United Nations meeting in San Francisco; Bishop Y. C. Chen; Bishop Ralph A. Ward; Bishop and Mrs. Garth, who were in China such a short time before they lost their lives in an airplane crash, along with many others. In the short time they were here they won the esteem and affection of both Chinese and westerners, and many have mourned their death. Several friends and acquaintances of ours have perished in recent airplane accidents. Our sympathy goes out to the families of all these people. We have been concerned about the large number of accidents throughout the world, and having personal friends involved makes us more keenly aware of all of them. We have also been saddened by the death of Mrs. Ralph Ward. She had been back only a few weeks and was so happy to be back and was so warmly welcomed by her friends. I had not seen her since I left New York, but was expecting her in Nanking about the time of her death. Her going was quite a shock. She has been ill only a few days.

I have had it in my heart to write to you as a group and to various societies and individuals, but duties near at hand allow me little time for writing. Please accept this as a very personal letter to each of you and heartfelt thanks for all you have done for me, things which you gave me before I came back and things which you have sent. I am sorry that I have not been able to write to each of you before this. In a few cases it is impossible to thank donors of packages because return addresses were lost in transit or became so dim that we cannot tell what they were. We do thank each of you, though. It is cheering and encouraging to know that so many of you think of us at times and are interested in the work here. The gift of money which the conference sent was used to buy much needed beds and a few books for our depleted library and to help one of our students who needed help. You may be sure that this gift of yours was gratefully received and that the things which it bought are rendering real service.

Best wishes for each of you as individuals and as members of a great fellowship in Christian service!

The high divorce rate indicates that the modern girl hasn't made up her mind whether to have a man for a hubby or a hobby.—Fifth Wheel.



# CURRENT NEWS IN ARKANSAS METHODISM

## PARAGOULD DISTRICT CONFERENCE

The Paragould District Conference convened in the Methodist Church at Pocahontas, May 13th, with the Rev. Hubert E. Pierce, as host pastor, and the Rev. Richard E. Connell, presided. The Rev. Hubert E. Pierce was elected secretary, the Rev. Lloyd M. Conyers, of Walnut Ridge, elected assistant secretary, the Rev. Elmo Thomasson, of Rector, was elected statistical secretary, and the Rev. J. W. Moore of Hoxie was elected press representative of the conference.

The Rev. Elmo Thomasson, of Fourth Street Church, Rector, led the opening devotional service at nine o'clock, and the Rev. Richard E. Connell, led the devotional service at one forty-five o'clock, and the Rev. Thomas C. Huff, of Newton County, delivered the conference sermon, and his subject was "Methodism's Responsibility in the Rural Church", Offertory Solo: "O, Divine Redeemer" was rendered by Miss Bettie Joe Blankenship.

The speakers for the day included: Mrs. Richard E. Connell, of Paragould, who spoke on the work of the Woman's Society of Christian Service; the Rev. Ira A. Brumley, of Conway, who spoke on the work of the Board of Christian Education; the Rev. J. Albert Gatlin, of Jonesboro, who spoke of "Stewardship"; the Rev. Garland Taylor, of Morrilton, who spoke on "Evangelism"; the Rev. Glenn F. Sanford, of Conway, who spoke on "Missions and Church Extension"; Dr. H. H. Pennington, of Paragould, who spoke on "Lay Activities"; Dr. Warren, of Conway, an instructor in Hendrix College; the Rev. Miss Fern Cook, of Hardy, spoke on "The Spiritual State of the Church"; and others.

Dr. A. G. Henderson, of Imboden, who graced the conference with his presence, is approximately ninety-six years old, and no doubt the oldest member of the Church in the Paragould district.

The Conference accepted an invitation from First Church, Rector, to meet with them in 1948. The Rev. J. J. Decker is the pastor.

At twelve-thirty, a splendid dinner was served in the basement of the church by the good women of Pocahontas Methodist Church. All they will have to do, is to let us know when they are going to serve another dinner like this one, and we will be coming back to Pocahontas.

A summary of the Pastors' reports gives the following: 225 members have joined the church; more than \$450 have been paid on church benevolences; \$2446 paid on retired ministers' funds; more than \$22,018 paid to pastors; \$2223, paid to the district superintendent; \$454 paid to the Bishop's fund; \$190 to the Fourth Sunday Missionary Day; the Woman's Society of Christian Service has raised \$4246, and more than \$32,000 has been paid and subscribed to the Arkansas Methodist Campaign for Christian Education through Hendrix College at Conway, Arkansas.

The day's activities are dispatched with the greatest harmony under the leadership of the Rev. Richard E. Connell, district superintendent. There was a sense of a day's work well done when the Conference came to a close. The ministers and



## TO THE METHODIST YOUNG PEOPLE IN ARKANSAS

One of my most pleasant experiences in the Geneva Area has been association with our Methodist young people. We have loyal Methodists in all of the countries in the Geneva Area.

These young people are interested in the work of the Methodist Youth Fellowship in America. They would like to correspond with young Methodists in America. For example while attending the Swiss Methodist Youth Rally at Luzern on May 15 two hundred Swiss Methodist young people asked me to give them names and addresses for the purpose of corresponding with Methodist youth in other countries.

I feel that correspondence between Methodist young people in different parts of the world will be of great value. It will cause our Methodist youth to understand better the unity of world Methodism and will be a factor toward securing world peace and brotherhood. I will be happy to furnish names and addresses to any American Methodist young people desiring to correspond with Methodist young people in Switzerland, Belgium, Czechoslovakia, Poland, Austria, Hungary, Italy, Yugoslavia and North Africa.

Letters asking for names and addresses of Geneva Area Methodist young people should be addressed to me at 17 Route de Malagnou, Geneva, Switzerland.

Fraternally yours,  
Paul N. Garber.

## WE HAVE LOST A FRIEND

In the passing of George H. Burden, the Methodist Children's Home has lost not only one of its trustees, but a friend and wise counselor. He was elected to membership on the Board of Trustees in November, 1943. His advice and suggestions always received close attention from other board members. He was reserved, but friendly. He did not speak often, but when he did his words carried conviction.

It is a great loss to the Home, now that we are about to begin a large construction program, to be deprived of his intimate knowledge of every detail of the building industry. It is my misfortune not to have known him intimately through the years of his residence in Little Rock, but since he became a trustee of the Home, I have known him better and had learned to fully trust his judgment in matters connected with our work. We will miss him. —Methodist Children's Home, J. S. M. Cannon, Superintendent.

church workers left the conference with a feeling and knowing that this was one of the best conferences ever held in the district, and determined by the grace of God to make the next district conference the greatest yet. —J. W. Moore, Sec.

## REVIVAL AT MT. IDA

Yesterday we closed a revival here, which was one of the most successful we have had in my seven years here.

Dr. Burke Culpepper of Memphis did the preaching. His messages had their usual vigor and appeal and drew congregations that filled the house. Yesterday we received 19 new members, 13 of them by baptism. Seven additional members are to be received in June.

As one result of this revival, a great impetus has been given to our plans for the erection of a new church. Present plans call for a building to cost about \$35,000.00. Our building committee expects to start building before the first of July.

Our two-week Vacation Bible School closed Friday night with a great "Commencement" program by our little ones. Total enrollment was 49, with average attendance of 36. Our W. S. C. S. and Youth Fellowships are vigorous, healthy, and growing. All assessments, offerings and pledges for this Conference year have been paid in full. We took three times our quota of the Arkansas Methodist; The Upper Room goes to every home in our church. All we need is a "preacher". —W. S. Gault, Pastor for last seven years.

## JONESBORO DISTRICT CONFERENCE

The Jonesboro District Conference met at Manila on May 15 with the Rev. Martin A. Bierbaum as host pastor.

Under the wise and able leadership of our district superintendent, Rev. J. Albert Gatlin, ample time was given to every cause to be presented to the Conference. All chairmen of committees made their reports and discussion and planning of the recommendations was made.

The morning worship service was led by Rev. Allen D. Stewart, pastor at Blytheville and the eleven o'clock service was conducted by Rev. Henry Goodloe, pastor of the First Methodist Church of Jonesboro.

A sumptuous meal was served at noon by the ladies of the Manila church in the dining room of the church.

Speakers of the day included Dr. Matt Ellis, president of Hendrix College, Rev. Ira A. Brumley, Executive Secretary of Board of Education, Rev. Glenn Sanford, Executive Secretary of the Town and Country Commission, Rev. Garland C. Taylor of the Conference Board of Evangelism, and Miss Mildred Osment, District Secretary of the W. S. C. S.

Rev. Winfred Diggs and Elvis Wright were recommended to the Annual Conference for admission on trial. Two young men, Paul Dean Davis and Calvin Smith were recommended for license to preach.

At 3:30 Dr. E. T. Wayland, editor of the Arkansas Methodist, brought the closing message to the conference.

The conference unanimously accepted the invitation of Wilson for the place of the 1948 meeting.

A general summary of the pastors' reports showed the following: 239 received by vows.

230 received by certificate.

In the apportionment to Hendrix College of \$70,110 there was \$49,986 sent in. \$20,476 was in pledges. —E. G. Kaetzell, Secretary.

## FELLOWSHIP MEETING

The Tuesday night fellowship of the Bethesda Methodist Church enjoyed a potluck supper at the Church on May 6. About fifty people attended. The tables were set in the Sunday School rooms and they were groaning from the weight of the good food. Supper was served buffet style. Special guests were Rev. C. L. McCloud, Rev. Mr. Hayes, Dr. Crockett and Dr. Rockwood of Arkansas College Faculty. Dr. Crockett was the speaker of the evening. Everyone had a very enjoyable time.

Rev. Vann Hooker is our pastor. —Reporter.

A baker was in court charged with selling chapsecake which had no cheese in it. "But your Honor," he pleaded, "marble cake is sold with no marble in it, and angel cake with no angel in it." The case was dismissed. —Progressive Grocer.

The nation's never will buy the hatchet as long as they are interested primarily in getting away from Cincinnati Inquirer.

### CAMDEN DISTRICT CONFERENCE

The district superintendent, Rev. Arthur Terry, called to order the eighty-first session of the Camden District Conference on May 16, at beautiful Parker's Chapel Methodist Church near El Dorado, at 9:30 a. m. for a day of inspiration and counsel on the work of the district. More than 125 ministers, lay delegates and visitors enjoyed the thrilling reports of the accomplishments of the first six months' work of this conference year under the able leadership of our district superintendent, Rev. Arthur Terry.

Careful consideration was given to all phases of the church work with the following giving special emphasis to the work committed to their hands.

Rev. T. D. Spruce reported that there were now 1566 subscriptions to the *Arkansas Methodist* within the district as well as increased use of Christian Literature of our church. Rev. W. R. Burks outlined the program of Youth for the summer, giving information concerning our Assemblies: Senior Assembly at Conway June 30-July 4, and Intermediate Assembly, July 21-25. Special emphasis was given Vacation Schools by Mrs. O. W. Barbaree, District Director of Children's Work. Rev. Roy E. Fawcett, Conference Executive Secretary of the Board of Education, announced that we were making progress on the program of Church School Enrollment throughout the Conference. The Camden District reported an enrollment in the Church Schools of the district as of May 10, 7340. Dr. Matt Ellis, president of Hendrix College, brought greetings from the college and told about the great program now being carried on and something of the plans for the future made possible by the success of the recent Million Dollar Campaign in the interest of the college. The Camden District reported cash paid of \$66,718 and \$9,354 in pledges, thus making a total of \$76,072 in this campaign. Dr. Connor Morehead brought in a most favorable report of our hospital work. On Mother's Day, Golden Cross Sunday was observed in the Camden District with an offering of \$6,116.00 for this fund to be used in the Arkansas Methodist Hospital and Bath House at Hot Springs. Mr. J. S. M. Cannon reported on the Arkansas Methodist Children's Home at Little Rock, expressing thanks to the entire district for the generous Christmas offering of \$4,099.00. Rev. John McCormack spoke in the interest of evangelism and reported that 168 had been received on profession of faith and 220 by certificate making a total of 388 members received into the churches of the district for the first half of the conference year. There have been 112 infants baptized so far this year.

It was pointed out in the discussion of the district Program of Missions that the laymen are taking a very active part in opening up abandoned churches, filling vacant pulpits, and in general giving great support to the total program of the church. A new church, "Timothy" has been organized near Camden and they have just about completed a house of worship; a new church is in the process of organization at Maul, also near Camden. These projects are both under the leadership of the First Methodist Church of Camden. The Methodist Church at Fordyce is assisting in the reor-

### MOUNT MAGAZINE SUB-DISTRICT M. Y. F. MEETS

The Mount Magazine Sub-district M. Y. F. met June 2 at the Charleston Methodist Church.

The worship service began by a choir processional singing "Take Time To Be Holy". The theme of the worship service was "Friendship" on which two inspiring talks were given by J. W. Peterson and Lynn Carruth. Jackie Floyd gave a poem and this was followed by a solo by J. W. Peterson.

At the business hour presided over by the president, Bobby Dunn was selected to represent the Sub-district at the Pre-Camp Staff meeting to be held June 23 at Fayetteville.

Following the business session there was a period of recreation and refreshments were served.

All the Fellowships were represented with Charleston winning the Yearbook with 32 members present. Booneville had 20, Paris 20, and Lavaca 14, making a total of 86 members present.

The next meeting will be held at the Booneville Methodist Church.—Reporter.

ganization of a church at Camp Springs. Under the leadership of the pastor, Rev. John M. McCormack, and the Board of Stewards of Magnolia First Methodist Church, four abandoned churches near Magnolia are being reopened and Sunday Schools organized. Strong Methodist Church being without a pastor, Mr. Ralph Mann and the Men's Bible Class of Vantrease Methodist Church are providing morning worship services every Sunday until they are able to secure a pastor.

Nearly all of the charges of the district have paid the pastor and district superintendent salaries for the first six months of the year. Also there has been paid \$697.00 for Bishop's Fund; \$3253.00 for Retired Ministers; \$9,419.00 for World Service; \$352.00 General and Jurisdictional Conference Expense Fund; Church School Day \$546.00; and District Work \$244.00. The W. S. C. S. of the District reported \$4,901.00 for Conference Work, \$2,325.00 spent for local work, 327 subscribers to the *Methodist Woman* and 256 subscribers to the *World Outlook*.

At the conclusion of the morning session Rev. M. E. Scott, pastor of the Fairview Methodist Church, Camden, Arkansas, brought a soul-stirring sermon on the general theme "Christian Responsibility."

The ladies of the Parker's Chapel Methodist Church, assisted by the ladies from Fredonia Methodist Church, served a bountiful dinner to delegates and visitors of the conference.

When the conference adjourned in the afternoon to meet next year at Bearden Methodist Church, everyone felt that we had had a great day of inspiration and fellowship with Rev. O. C. Birdwell and his people at Parker's Chapel. All left with a determination to work together under the leadership of our district superintendent, Rev. Arthur Terry, for the rest of the conference year to make an even greater record of our Stewardship for God and His Church.—Chas. H. Giessen, Secretary.

If people speak ill of you, live so that nobody will believe them.—Plato.

### SEVENTY-SEVENTH SESSION MONTICELLO DISTRICT CONFERENCE

The Monticello District met in the new Paul E. Martin Chapel near Warren for its seventy-seventh session. Harold Scott was host pastor and his people served a bountiful spread lunch at noon.

The Rev. T. T. McNeal, district superintendent, presided. The devotional was led by the Rev. Robert L. Long of Hamburg. Robert O. Beck was elected Secretary. Reports were given and adopted: District Trustees by Mr. Guy Stephenson of Monticello, Abandoned Property by Rev. Clem Baker, Board of Education by Rev. Rufus Sorrells, Stewardship by Rev. Robert L. Long, Evangelism by Rev. J. C. Van Horn, Missions and Church Extension by Rev. Roland Darrow, and Lay Activities by Mr. J. E. Stewart of Warren.

The Conference Sermon was preached by Rev. Ralph Clayton of Lake Village.

In the afternoon session individual reports were given by the pastors. It was revealed that 154 persons had united with the Church by profession of faith and 169 by letter, making a total of 323 additions. The total amount raised for all purposes was \$116,593 during the first half of the conference year.

Announcement was made by the Rev. Clem Baker of the modern all-purpose camp being constructed about one mile from Snyder on the site of the old Keener Camp Ground, long abandoned by the church. Surplus buildings were bought at the Rowyer Camp and used in the construction. Pastors are giving labor, the churches have contributed to the fund, and some church property was sold to make this camp possible. It will be worth at least \$25,000 when it is completed. The camp will be dedicated to the youth of the Monticello district and the first assembly will be held on July 14. This is the first camp built and owned by Methodists in Arkansas. Southeast Arkansas will have for years to come a rallying ground that will inspire the Methodists of this generation as the old Keener camp meetings did our fathers for 40 years beginning in 1871. Much of the credit for this camp goes to the work of our district superintendent, who has directed and planned it in every detail, and has been responsible for the finances.

The conference recommended Robert Riffin and O. W. Hoover for admission on trial at the next ses-

### JOINT INTERMEDIATE M. Y. F. MEETING

On Sunday evening, May 25, the Intermediate M. Y. F. of First Methodist Church, Texarkana, Arkansas, had as their guests about twenty-five members of the Hope Intermediate M. Y. F. organization.

After registration and pinning special M. Y. F. badges on each local and guest member, games were directed for thirty minutes by Miss Doris Phipps, Vice President of the City Wide M. Y. F. and also City Wide Recreational Committee Chairman.

While the group rested, after the games, before being served the afternoon meal, Miss Aneta Copeland of the Hope delegation and Miss Nannette Williams delighted the group with vocal selections. Both girls were accompanied by Mrs. J. E. Cooper.

Refreshments were served by adult members of the M. Y. F. after which members of the local M. Y. F. consisting of Shirley Allison, Nyla Allison, Richard Smith, Kenneth Ochsenbein, Julia Kitchens and Betty Baldwin, gave a play entitled "Not In This Mountain". This was a story of the Navajo Methodist Mission School at Farmington, New Mexico, one of the projects of the Methodist Youth Fund.

The local Intermediate Group reported a total of \$58.40 paid this year on the Methodist Youth Fund.

Mr. and Mrs. E. W. Copeland and Mrs. J. E. Cooper, wife of the Hope Methodist pastor, accompanied the young people from Hope.—Mrs. L. R. Nash, Supt. of Youth Division, Reporter.

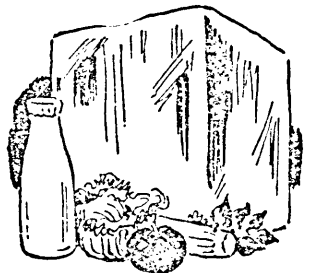
Scientists tell us that the splendid colors of autumn leaves are really present in them all summer long. Leaves wear a green mask which covers these beautiful colors until the cool of autumn breaks the chlorophyll down into colorless components and the colors have a chance to show themselves. Often a time of testing grief, or the solving of a major problem develops character and reveals the finer qualities within us which otherwise would have remained masked.—The

sion of the annual conference.

Guests for the day were: the Rev. Arthur Terry, Roy Savage, Rev. and Mrs. R. B. Moore, Rev. and Mrs. Roy Fawcett, Rev. and Mrs. Dan Robinson and children, and Dr. Matt Ellis of Hendrix College—Robert O. Beck, Secretary.

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### METHODIST HOSPITAL AND BATH HOUSE NEWS

During the month of May we had patients from the following towns in Arkansas: Hot Springs, Caddo Gap, Wicker, Morning Star, Cedar Glades, Malvern, Okolona, Fordyce, Royal, Booneville, Lonsdale, Opal, New Edinburg, Clarksville, Arkadelphia, Gravette, Mt. Ida, Dierks, Alpine, Prattsville, Gurdon, Percy, Glenwood, Benton, Fulton, Mena.

There were eighteen other states represented as follows: Virginia, Mississippi, Louisiana, Tennessee, West Virginia, New York, Illinois, Michigan, Kansas, Pennsylvania, North Carolina, Nebraska, Indiana, Missouri, Alabama, Florida, Georgia and South Dakota.

Our Hospital report for May continues to show some improvement. We admitted 148 patients who spent a total of 1,527 patient days in the hospital. Our total occupancy for the month was 92.94 per cent. We performed 80 operations (an all time high for our hospital), there were 14 babies born during the month. Our bath house administered 913 hot baths and 143 massages. These are cold facts but if you could see the patients leave with thanks and praise for the "Methodist Hospital" it would do your heart good.

We have had two wonderful experiences this month: A friend called by the office and asked for the privilege of buying "paint" to redecorate one of our old rooms. When the paint was on we asked him to look it over. He said: "Have the floor done in the asphalt blocks and send me the bill." Not only did he stop there but also bought paint for one other room, two chart rooms and the office of our Superintendent of Nurses. The other experience was the interest manifested by several doctors on our staff in equipping an orthopedic room where all kinds of bone surgery, cast work, etc., can be done. We have hopes that by the end of this year some interested friend, or friends, can make possible such an operating room. It will be the best of its kind in this section of our state when it is completed. Even now we feel the need of additional beds for our hospital.

During the month the superintendent has preached at the following places: Stephens, May 4; Stuttgart, May 11 (both Churches); Hot Springs, First Baptist Church, May 18 (both services). He also spoke for the hospital at the Prescott, Arkadelphia, and Pine Bluff District Conferences. Although invited to the Texarkana and Camden Districts he was unable to attend. He also attended the State Hospital Association in Little Rock. — Reporter.

### DR. HARLEY AIDS LIBERIA HEALTH STUDY

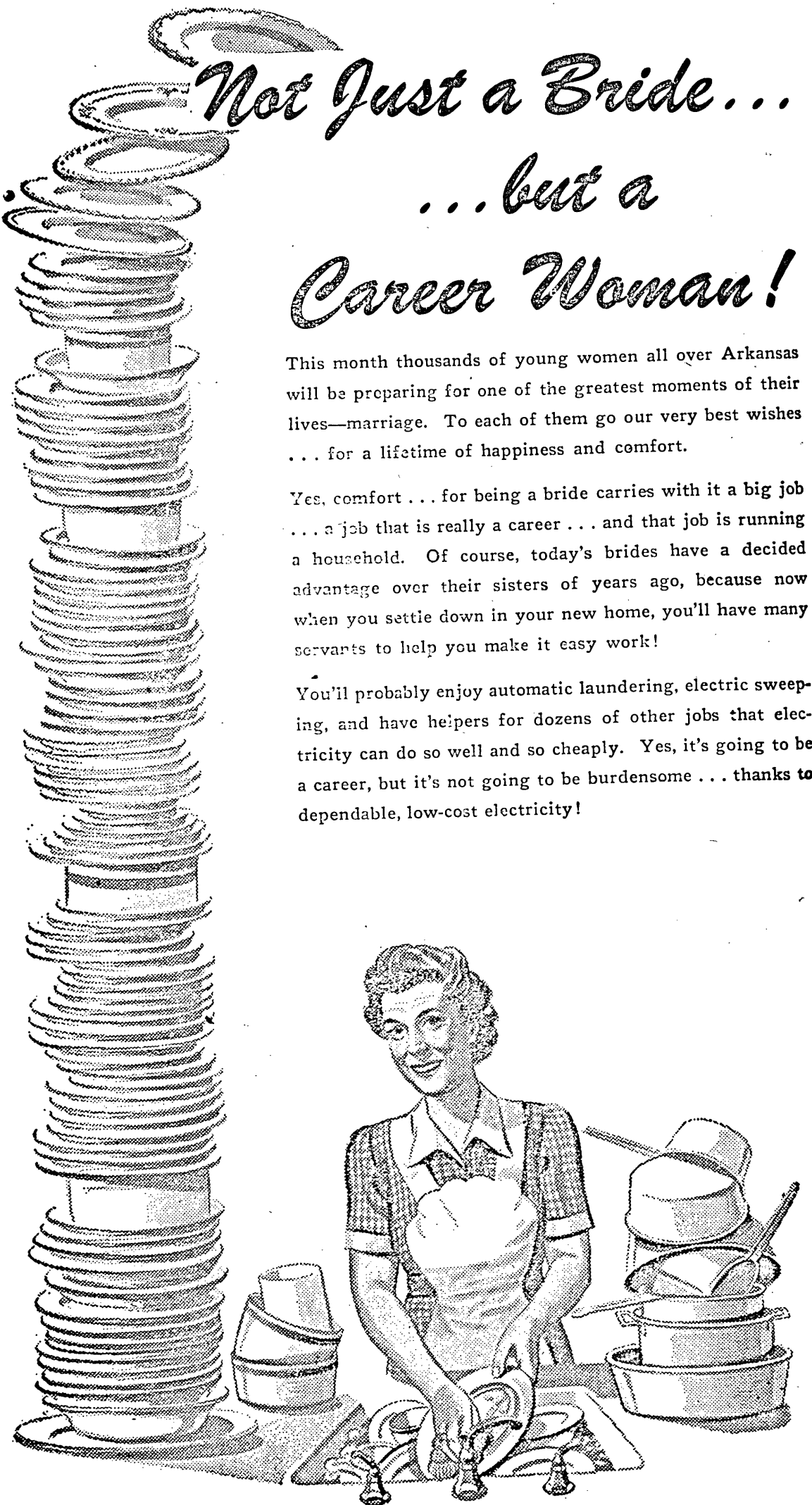
Dr. George W. Harley, of Ashville, N. C., missionary of the Methodist Church at Ganta, Liberia, the most inland mission station in that republic, has been appointed consultant to the United States Public Health Mission in Liberia. This Mission is studying medical and public health conditions in the country, and cooperating with the Liberian Government, the United States Army, and with private missionary and medical agencies in planning to wipe out tropical and other diseases.

## Not Just a Bride... ...but a Career Woman!

This month thousands of young women all over Arkansas will be preparing for one of the greatest moments of their lives—marriage. To each of them go our very best wishes ... for a lifetime of happiness and comfort.

Yes, comfort ... for being a bride carries with it a big job ... a job that is really a career ... and that job is running a household. Of course, today's brides have a decided advantage over their sisters of years ago, because now when you settle down in your new home, you'll have many servants to help you make it easy work!

You'll probably enjoy automatic laundering, electric sweeping, and have helpers for dozens of other jobs that electricity can do so well and so cheaply. Yes, it's going to be a career, but it's not going to be burdensome ... thanks to dependable, low-cost electricity!



## ARKANSAS POWER & LIGHT COMPANY

HELPING BUILD ARKANSAS

## The Sunday School Lesson

By DR. O. E. GODDARD

### JUDAH'S LAST DAYS

LESSON FOR JUNE 15, 1947

SCRIPTURE TEXT: II Kings 24:31, 24:7, Jeremiah 36.

GOLDEN TEXT: Thou shalt love Jehovah thy God with all thy heart.—Deuteronomy 6:5.

None of God's prophets, major or minor, were more interesting than Jeremiah. It was his lot to be God's messenger during the declining and approaching end of Judah. It seemed that Judah was headed toward destruction such as a hundred years before, had befallen Israel. Jeremiah was God's spokesman during the reign of five kings, covering a period of more than forty years.

#### Jeremiah The Misunderstood

By his contemporaries, he was despised, rejected, and denounced as a public enemy, thrown into prison and other wise punished. Even in our day, if any man dares to forecast that national and international sins will bring disaster incredulous listeners will put on a sardonic smile or an ugly grin, and say, "O, you Jeremiah!" All the pessimists, complainers, grouchers, prophets of doom, are erroneously called "Jeremiah". The prophet Jeremiah deserves no such opprobrium.

#### Jeremiah Called of God

God called Jeremiah to speak for him. In some instances God gave Jeremiah the very words he should speak. He had a definite realization that he was God's mouthpiece. This made him fearless, faithful, and persistent. A man with a call like Jeremiah and his own conscious integrity, can proclaim God's truth bravely in the face of a frowning world or a threatening populace.

Professor George Crane claims that he is called of God as a teacher of adult education, through the newspapers. His lessons (He teaches on all the perplexing problems of life) are published in one hundred, fifty newspapers and read by forty million people daily. He is probably rendering the largest service of any man in the Methodist world. (With apologies to the highest ecclesiastics.)

What a world we would have if every newspaper man, every leader, every teacher, every doctor, every farmer, every business man, every skilled laborer, every unskilled laborer—if all men and women felt that they were called directly of God to the work they are doing! Such would be a real Christian world.

#### Why A Celebate?

Why did Jeremiah never marry? God told him not to marry. God knew that the messages Jeremiah had to deliver would provoke such opposition from State and Church that Jeremiah could not be a good husband or father. His wife and children could not, perhaps, have endured such suffering as his ministry would entail. God does not require all his prophets to live a celibate life. I believe the prophet-priest in all normal situations should have a wife and children. The Methodist parsonages have produc-

ed some of the greatest men in all the walks of life.

#### A Pleader for Righteous Living

Jeremiah placed little stress upon forms, rituals, and sanctuary adornments. He knew that men could have the form of godliness without the power. He wanted men to live God-guided, heaven-controlled that lead to honest dealing, truthful speaking, charity-dispensing lives. "Thus saith the Lord of hosts, the God of Israel, Amend your ways and your doings, and I will cause you to dwell in this place. Trust ye not in lying words saying, the temple of the Lord, the temple of the Lord, the temple of the Lord are these. For if ye thoroughly amend your ways and your doings; if ye thoroughly execute judgments between a man and his neighbour; if ye oppress not the stranger, the fatherless, and the widow, and shed not innocent blood in this place, neither walk after other gods to your hurt: Then will I cause you to dwell in this place, in the land that I gave to your fathers, forever and ever." (Jeremiah 7:3-7). Truly the kingdom of God is not meat or drink, but love, joy, and peace.

#### A Literary Genius

In Jeremiah's parables and his narrations he wrote beautiful, ornate prose. He was a master in the art of prose writing but when his heart was deeply stirred he rose to sublimely poetic heights. "Oh that my head were water and mine eyes a fountain of tears, that I might weep day and night for the slain of the daughter of my people." (Jeremiah 9:1).

#### Jeremiah Plead In Vain

Never did man under divine compulsion plead more earnestly, co-gently, persistently than did Jeremiah. In spite of all this, the people went on in their sins, idolatry, adultery, cheating, lying, and ignoring God and his prophet. Finally the Babylonians came like a besom of destruction. They sacked the Holy city, razed the Temple, and carried off thousands of people to their own land. For centuries the Jews had regarded the city and the Temple as inviolate. When they saw the city and the Temple in ruins—just a vast pile of rubble, they filled the air with groans and lamentations. The wages of sin is death.

#### Stop, Look, Listen

We see this trio of words at dangerous crossings of the railroad all over this country. Some may not know the origin of the sign. Here it is: The Pennsylvania railroad had a dangerous crossing at a certain place, where person after person had been killed or hurt by their trains. In each damage suit against the railroad the courts decided in favor of the plaintiff. This was costing the railroad a large sum of

## The Fall Of The Southern Kingdom

LESSON FOR JUNE 22, 1947

SCRIPTURE TEXT: II Kings 24-25. Jeremiah 37:39-40.

GOLDEN TEXT: Righteousness exalteth a nation; but sin is a reproach to any people.—Proverbs 14:34.

This is the end of David's dynasty. David the Just, the warrior, the King, was the progenitor of all the kings, good and bad, for his day until Jedekiah, blinded and prisoner, died. How this great man, David, a man after God's own heart, could have reared such apostate sons is passingly strange.

#### The Stupidity of the Hebrew Kings

The undivided Hebrew kingdom had good kings and some bad ones. In every case the reign of good kings brought prosperity, and the reign of bad kings brought adversity. When the kingdom was divided into the Northern and Southern kingdoms, Israel and Judah, the kings of Israel went from bad to worse until finally it fell, prematurely and the ten tribes became "the ten lost tribes". This was a most obvious demonstration that the kings that did evil in the sight of God, brought disaster to the tribes. Yet the fall of Israel did not serve as a lesson to Judah. The kings persisted in doing evil in the sight of God and as night follows day, their sins brought the inevitable consequences.

#### The Wisdom Of A Courageous Prophet, Jeremiah

Through the reign of more than a half dozen kings, Jeremiah was the mouth piece for God. He never soft pedaled any of God's messages, in order to avoid unpopularity. Others who were supposed to be prophets were not fearless in their messages. Jeremiah could have avoided being ridiculed as a pessimist, hated as an intruder, cast into prison, thrown into a dungeon where he stood in the mire and filth and in which he would have died had not a eunuch, under offi-

cial orders, rescued him. Jeremiah had more wisdom than all the kings and princes of his day. He who dwells in the secret places of the Most High with a pure heart, sees things, situations, and conditions, that the man with ulterior motives can not see, nor understand. "Blessed are the pure in heart for they shall see God." And in seeing God they see and understand, and can interpret current events. Oh, the invaluable worth to any generation, is one of God's spokesmen!

#### The Stupidity of Present-Day World Leaders

The Hebrew leaders had no monopoly of stupidity. We, who have passed middle life, have seen the world plunged into two terrific wars. Both of these wars would have been averted had political leaders listened to God's prophets. Power politics, deceitful diplomacy, secret alliances, unholy maneuvers brought disasters, untold and innumerable to millions of people. In cold death, lie millions of men who were in no sense responsible for these wars. A half dozen prophets of God would be worth more to future generations now than a hundred politicians if only the world would listen to them. If the United Nations fails or has only limited success, it will be because God is not consulted and depended upon for guidance in the remaking of our distraught world. Our heavenly Father no doubt looks down upon the United Nations desiring to lead them in the way they should go. Why do they not invoke his divine guidance?

#### Curse of Idolatry

Prior to the Babylonian captivity  
(Continued on Page 16)

money annually. The superintendent of the railroad offered \$10,000.00 reward to any one who could make a sign that the courts would regard as sufficient to absolve the company in case of death or disability from accident caused by this train. A certain lawyer worked days, weeks, and months, trying to evolve a legible sign that would be accepted by the Superintendent. Countless numbers of signs were written only to be discarded. Finally the lawyer wrote, "Stop, Look, Listen", which was accepted. So at the dangerous crossings the sign was placed on either side of the track. In the course of time a man was killed at a crossing. The case went to the courts and the railroad was exonerated. The lawyer was paid the agreed amount for the sign and the railroad saved many thousands of dollars which, but for the sign, they would have been forced to pay. The courts decided that the warning from the sign and the whistle from the engine as the crossings were approached were sufficient to safeguard life of any passing person.

#### A Good Sign For Persons, Corporations and Nations

Young man, or young woman, before you take the next drink of intoxicants, stop and think where

it is leading; Look what it has done for thousands of others; Listen to that inner monitor that we call conscience and never take even one more drink!

Corporations, consider whether or not your mine, factory, or store are as safe as they should be. Listen to what the public is saying about industrialists that work men and women in dangerous situations. Listen to that voice which cries aloud, "Am I my brother's (employee's) keeper?"

My Country, stop and think what sin did for Israel and Judah. Will our national sins bring national disaster upon us now as they did to those ancient kingdoms? Look at the number of our soldiers to whose mouths our Government put the bottle. Do we know that political dishonesty is as ruinous to a nation as commercial dishonesty is ruinous to an individual person? Listen to the voice that says political lying, stealing, and cheating, are as ruinous to the nation as to persons.

My country, again, stop, look, listen; Are we treating other nations as we would have them treat us were our places reversed?

Is not the voice of our God crying aloud for international unity? Will we stop, look, listen to the voice of God and join the world brotherhood? May our hope for this great event come to pass, speedily.

## Significance Of Current World Events

By J. H. REYNOLDS

When I was a country boy I attended a church about three hundred yards from home. My lessons in the Sunday School told of the universality of the Christian religion. The pastor would follow with a sermon bearing the same message.

What does the country boy today get from his church and Sunday School? Or does he make trips to distant points in his father's car? Is he more familiar with the county seat or State Capital than the boy of fifty or seventy-five years ago was with the people of a village a short distance away?

Or is the rural boy of today better off and wiser when his teacher tells him of Washington and shows him pictures of the nation's capital; or if she tells him of the World Capital in New York City and of its site bought recently by John D. Rockefeller for \$8,500,000? How much more is the country boy getting in real enlightenment and in strength of character than his father or grandfather some fifty or seventy-five years ago?

Does the boy of today through stories and pictures of Chinese,

Egyptians and Indians have a deepened understanding of the brotherhood of man and the fatherhood of God than the boy of 75 years ago? Does his better enlightenment and knowledge bring him also greater reverence for the invisible God? Or is there something lacking in his school and church and travels to bring to him a reverent soul and spiritual insight? Is he coming into a larger sense of the brotherhood of man and of the creator of mankind? What can we introduce into our schools, churches and books that will make us better citizens of the world? Will we bring to American boys and girls a consciousness that they are world citizens with the boys and girls of the fifty other members of the United Nations, that the capitol of this larger world is New York City and that when they visit it they see the world capital, the place where the rules or laws for the world are made and executed, that the members of this world organization are in a world confederacy, which like the American states in their conferences evolve into the United States of America, the most powerful nation in the world?

### THE FALL OF THE KINGDOM

(Continued from Page 15)

The ever-recurring sin of the Hebrews was idolatry. Time would fail me to tell how often they lapsed into worshipping false gods. I can imagine very easily God's becoming so impatient with them that he permitted the Chaldeans to capture them and carry them to the world's greatest center of idolatry. In Babylon they saw the idol worship in all its glory and in all its shame. They saw the cheapness of human life and the rottenness of human character where the one God is not worshipped. They never had seen such infamy and diabolism before. They were horrified at the thought of their children's growing up under such demonic influence. How they longed for the good old days in Jerusalem! How nostalgic they were in written in the great dramatic Psalm 137: "By the rivers of Babylon, there we sat down, yea, we wept, when we remembered Zion. We hanged our harps upon the willows in the midst thereof. For there they that carried us away captive required of us a song; and they that wasted us required of us mirth, saying, Sing us one of the songs of Zion. How shall we sing the Lord's song in a strange land? If I forget thee, O Jerusalem, let my right hand forget her cunning. If I do not remember thee, let my tongue cleave to the roof of my mouth; If I prefer not Jerusalem above my chief joy. Remember, O Lord, the children of Edom in the day of Jerusalem. who said, Raise it, raise it, even to the foundation thereof. O daughter of Babylon, who are to be destroyed: happy shall he be, that rewardeth thee as thou hast served us. Happy shall he be, that taketh and dasheth thy little ones against the stones." This Psalm shows not only homesickness but heartsickness, and a desire for revenge upon their captors.

But never again did they lapse into idolatry. After their return from captivity they were guilty of many sins—covetousness, carnality, crimes, and cowardice—but never again of the sin of idolatry. They got such a horror of idolatry as we

have of hydrophobia. They were purged of idolatry. Never more did they want to practice it for themselves, or their children or their children's children! Theirs was a bitter dose, but it proved effective.

What is God going to do for us to cure us of political rascality, of inordinate love of money, of our dishonesty, of our lawlessness, of our race hatreds, and our selfishness? Can we not learn from our own disobedience of his laws, as world, a nation, as a state, and as an individual member of our commonwealth the lesson of repentance and rededication to God before it is everlasting too late? Age upon age is heralding the clarion call to us that "Righteousness exalteth a nation; but sin is a reproach to any people."

### THE CONWAY PERRY COUNTY SUB-DISTRICT MEETS

The Perry County Sub-District Methodist Youth Fellowship met at Oppelo Church Monday, June 2, at 8:00 with a total attendance of 162. The following churches were represented: Overcup, Solgohachie, Springfield, Lanty, Ada Valley, Mallettown, Forden Chapel, Cypress Valley, Hillcreek, Perry, Perryville, Plummerville and Morilton.

Mickey Francis was in charge of the program based on the theme "Foundations". The business meeting was presided over by the Vice President, Lena Muriel Moore. The next meeting will be with Perryville.

Recreation was enjoyed out of doors followed by refreshments.—Nita Sue Davis.

During the Sunday sermon, a baby began to cry at the top of its voice, and its mother carried it toward the door. "Stop!" said the minister. "Your baby is not disturbing me." The mother turned toward the pulpit and addressed the preacher: "Oh, he isn't, isn't he? Well, you're disturbing him." —Westerner.

### ALFRED WASSON UNION MEETS

The Alfred Wasson Union of Washington and Benton counties met Monday evening, May 26, in the Wiggins Memorial Church in Fayetteville.

The meeting began with the worship service presented by the members of the local MYF. This was followed by the business meeting led by President Marjorie Hammond of the Wiggins Memorial Church. An election was held to fill the office of treasurer, and Thelma Andrew of Bentonville was elected to the post. The problem of handling the large crowd of young people that attend these meetings was brought up, and a lively discussion ensued. Some of the suggested solutions were that the Union divide into a Washington county unit and a Benton county unit; or that the counties meet separately each month and have a joint meeting perhaps once a quarter.

Another suggestion was to divide the group according to age, just as the Intermediate and Youth Fellowships are divided in the home churches, with a group from 15 to 23, and one from 12 to 15. The two groups, it was suggested, might meet at the same town in order to facilitate transportation, but conduct separate programs suitable to the age levels. It was decided to have each MYF group discuss this matter during the month, and take a vote on it at the June meeting of the

### U. OF A. GRADUATES SPRINGDALE

The following young people are members of the Springdale Methodist Church were a degrees at the seventy-third commencement exercise of the University of Arkansas Monday June 9, 1947: Mrs. Helen Shary McKinsey, B. S.; Harvey Rankin, B. S., Civil Engineering; Don Hawley Shay, Business Administration; R. Walter Toler, Jr., B. S., Electrical Engineering; and Miss Jean B. L.

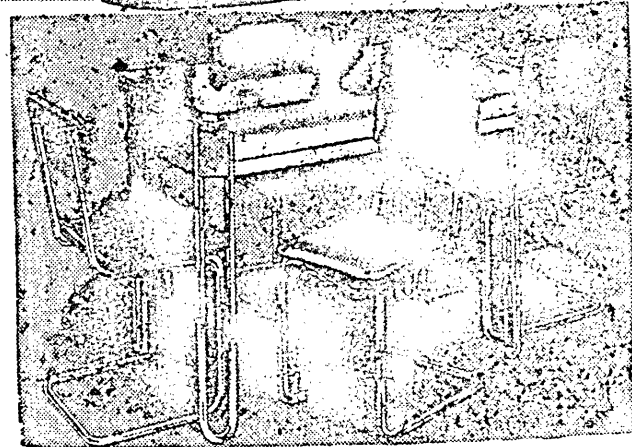
Miss Jean Wood was the member of the senior law class of the U. of A. this year. The young of this group are completing work stopped by the call of C. E. Rankin.

Alfred Wasson Union to be Viney Grove Church on June 8:00 p. m.

After the business meeting four Commissions met for study and discussion period was followed by recreation and refreshments served by the Fayetteville young people.

The attendance banner for month of May was won by the Springs group who had 47 meeting. There was a grand of 197 young people and couples at the meeting.—Marianne F. Reporter.

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