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Arkansas Methodist

Serving One Hundred and Sixty Thousand and Methodists in Arkansas

"The World is My Parish" — John Wesley • "ye into all the world" — Mark 16:15

VOL. LXVI

LITTLE ROCK, ARKANSAS, JUNE 19, 1947

NO. 25

Statistics For Year Of Evangelism Misunderstood

RECENTLY a report was published of the net gain in membership of the various denominations of the United States in the year 1946. There has been quite a lot of comment in some papers on the fact that The Methodist Church has been reporting more than a million additions to the church in the Year of Evangelism, yet had a net gain in membership of only 346,379 in 1946.

There are two facts that people, commenting on the situation, should know. They should know first, that the "Year of Evangelism" began in September 1945, and ran through the entire calendar year of 1946. This means that a large number of the members received in the Year of Evangelism were reported at the Annual Conference in 1945, hence do not show up in our report for 1946. A large number of members received in 1946.

It should be remembered, also, that The Methodist Church did not set as a goal for the Year of Evangelism a NET GAIN of a million members in the year. Our goal in the Year of Evangelism was 600,000 additions on profession of faith and 400,000 additions by transfer of certificate. If we had received the 600,000 on profession of faith and had not lost a member in the year our NET GAIN would have been only 200,000.

In the Year of Evangelism, which really lasted ten months, The Methodist Church, in the United States, did receive 1,621,216 members. Only 549,255 of that number were reported on profession of faith and part of that number joined in the closing months of 1945. When the usual annual losses by death and other causes are subtracted, it is not surprising the NET GAIN for 1946 was only 346,379. The 1946 net gain is not directly counted in the net gain for 1945. The fact that so many were added to the church by transfer of certificate possibly makes up for losses from being greater and thereby makes the total net gain.

Our leaders did likely make a mistake in giving too much publicity to the fact that we received more than a million members into the church in the Year of Evangelism, without, at the same time giving some emphasis to the fact that this was not a net gain of a million members.

Send Us Your Bulletin

SEVERAL of our churches mail a copy of their Church Bulletin to the office of The Arkansas Methodist. This courtesy enables The Arkansas Methodist to be more familiar with happenings in the local church. It makes it possible for our office to give publicity to activities in these churches that are of general interest to our readers.

The Arkansas Methodist would like for each church or charge in the state that has a Bulletin to send a copy to our office as often as it is printed. Many things happen in local churches that are written up in the local Bulletin that are of interest to the public generally. We have no way of knowing about many of these things unless someone writes in about them, which often does not happen.

There are few investments any church can make that pay larger dividends locally than the small amount of money required to print a good Church Bulletin.

Facts Are Revealed--Methods Are Unexplained

UNDER the caption, "Facts Are Revealed, Methods Are Unexplained," we plan to run a series of articles in this column in the weeks ahead.

Again and again, in the Bible, we have a revelation of some great fact. God, through the written Word, has revealed these facts; he has, however, given little time to explaining methods. Practically all of the differences and divisions that have arisen in the Christian church over the interpretation of revealed facts have been the result of our insistence on reading into some of them methods which we think are necessary to the fact. The "methods" we insist upon are usually born of our own limited powers of understanding and generally are not at all essential to the fact revealed.

For an example of our insistence on methods, we have but to look at

In the beginning God created the heaven and the earth. Gen. 1:1.

the revelation of the FACT OF CREATION. The Bible says, "In the beginning God created the heaven and the earth. How did He do it? The astounding, mind-staggering story of creation is filled with such awe-inspiring statements as, "Let there BE light," "Let there BE a firmament," "Let there BE..." What is involved in that "BE" the human mind does not and cannot begin to understand.

As we face the fact of our existing world and the measureless universe about us, we know, saint and sinner alike, that behind it all is an intelligent Power so great and so real that we are forced to believe in It, regardless of how little we understand It. Our Bible calls that Power, God. It reveals God as creating by saying, "Let there BE," without attempting to explain how he made it "be."

Scientists as well as theologians know that behind the fact of creation there is an infinite, intelligent Power. Christians call that power, God. Our fuss over creation is an argument over methods. How did God create? The fact remains, after these millenniums have passed, that we really know as little now about HOW God created as did Methuselah, after his long life.

Instead of standing before the revealed fact of creation with humble reverence, realizing that the methods God used are beyond our powers to understand we, like a six-year-old trying to understand and explain the creation and use of the atomic bomb, argue about HOW God did it. God revealed the fact of creation but His methods are unexplained.

Poor Bookkeeping Was Not The Answer

FOR some years our church, with most other denominations, was disturbed over the reported loss in Church School enrollment. Year after year the enrollment continued to decrease.

We made desperate efforts to explain this loss without really confessing that we were losing ground, temporarily. The stock explanation, commonly overworked, was that our apparent losses were due to poor bookkeeping and careless reporting to our Annual Conferences.

Such explanations failed to take into account the fact that both the lay workers in our churches and our ministers are supposed to be better trained today and our organizations functioning more perfectly than at any former time.

Such explanations failed also to take into account the fact that our Church School enrollment today covers a much larger field than the Sunday School enrollment of twenty years ago. Today young people who enroll in the evening services of the Young Peoples Division are counted in the total enrollment of the Church School even though they do not attend the Sunday School session. Also any who enroll in Vacation Bible Schools who are not members of the Sunday School, are also counted in the total of Church School enrollment. Formerly only those enrolled in Sunday School were counted in the total enrollment.

Bookkeeping was not the answer to the enrollment problem. If so, the odds were all in favor of a larger enrollment today than in former years. Fortunately, in the special emphasis of the Crusade for Christ our leaders have faced fairly the problem that we were losing people out of our Church School faster than we were adding them. Through increased emphasis on the matter of Church School enrollment and attendance the tide has turned and we are well on the road to the recovery of our losses and should show a net gain over our former peak enrollment before the Crusade emphasis is over.

"I Am Debtor"

IN the words of the Apostle Paul, every minister who has had the privilege of attending the Pastors' School this year can truly say, "I am debtor." The Pastors' School brings so many opportunities and privileges to our ministry that it has become a "must" in our annual program.

We are debtors to the instructors who came to us from other fields of labor and gave themselves so untiringly to directing the class sessions in the various courses of study. We are indebted to the platform speakers who have brought and are bringing messages both informational and inspirational.

The attendance this year has not been as large as in some former years but the spirit of the school has been unusually good and the character of work being done is as good as the best.

Every Pastors' School gives added evidence of its value to the Methodist Church in Arkansas, and helps us to realize, to some degree, how much poorer we would have been but for these annual meetings of our ministers. Our ministers will return to their work refreshed in body, mind and soul as a result of these days of study, inspiration and fellowship. We are all debtors to everyone who has helped to make this Pastors' School the time of refreshing it has been.



Messages From Polish Methodism



By BISHOP PAUL NEFF GARBER

I WISH all discouraged American Methodists could visit Poland. They would return home enthused because they would have been in contact with a Methodism reminiscent of the days of John Wesley and Francis Asbury. Our Polish Methodists are demonstrating that the old designation of Methodism as being "Christianity in Earnest" can be a reality in 1946 in a country that has suffered more than did any other nation during the recent war. I present the following example from heroic Polish Methodism of 1946.

Crusade For Christ

The statistics on the Evangelistic Phase of the Crusade for Christ in Polish Methodism are: as follows:

Number received on Confession of Faith	9,615
Number received by letter	28
New Churches or congregations organized	23
New Mission Points opened	26

Our evangelistic program has alarmed the Roman Catholic Church. A typical example occurred at Ochocice, a town near Katowice. Our pastor at Katowice, Brother Jan Kalinowski, decided to hold an evangelistic meeting in this fanatical Roman Catholic center. As many as seven hundred people attended some of the services and thirty-five people joined the Methodist Church on Confession of Faith. The local priests became so alarmed that they brought Bishop Adamski to Ochocice to stop this movement toward Protestantism. In one address the bishop was so bitter in his denunciation of Methodism that as a result three men withdrew from the Roman Catholic Church. They declared that they could not remain in a church where a bishop told so many falsehoods about the Methodists.

In Poland Methodist growth can be gauged by the intensity of attack from the Roman Catholics. When Methodism is quiescent we are ignored but when active we are severely attacked. This has been a year of severe attack upon Methodism in Poland.

English Language School

In October, 1939 the German Gestapo closed the Methodist English Language School in Warsaw. On October 28, 1946 we reopened the School in our partially repaired Mokotowska Building. Miss Ruth Lawrence is director of the School with a faculty of nine persons.

During the first six days one thousand students enrolled and the registration had to be stopped. There is now a waiting list of six hundred. Our enrollment can be doubled as soon as additional class room space is available and more faculty members can be secured.

This School renders a great service to the Polish people. It is attended by government officials, university students, physicians, lawyers and others desiring to learn the English language. In many parts of Europe I find Polish people who express to me their gratitude for the opportunity to learn the English language in our Methodist English Language School.

Pastors' School

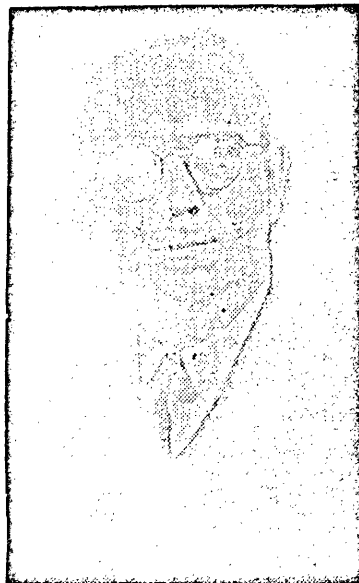
The Polish Methodist Pastors' School was held in Warsaw, October 10-24, 1946. Pastor

William Thomas of our Belgian Methodism was the visiting lecturer. He was assisted by Professor Edward Webda of the Lutheran Church, and by Superintendent Konstanty Najder, Dr. Edmund Chambers, Miss Sallie Lewis Browne and Pastor Gustaw Burchard. One hundred and nineteen pastors and lay workers were enrolled in our first Pastors' School since the war began.

Literature

The printing of *Pielgryzm Polski*, the Polish Christian Advocate, was banned by the German Gestapo. It has now been revived and today has a circulation of 12,000. The recent growth of Polish Methodism can be understood better when it is known that the circulation of *Pielgryzm Polski* before the war was only 1,000.

In addition a second periodical, *Droga*, (The Way) has been started. It has a circulation of



BISHOP PAUL N. GARBER

6,000.

Many of the leading Protestant authors in Poland are regular contributors to our Methodist periodicals.

Most of our Polish Methodist Hymnals were destroyed during the war. Under the leadership of Superintendent Najder a new Hymnal containing 300 hymns has been printed and already 10,000 copies have been ordered.

Theological Students

I am encouraged by the number of young men and women in Polish Methodism who are volunteering for Christian service.

The larger denominations in Poland send their theological students to the Theological Department of the University of Warsaw. There are now twenty-five students enrolled in this theological seminary. Of these twenty-five students twenty are Methodists. I think that is indicative of the progress of Polish Methodism.

Lay Activities

At the Annual Conference in July, 1946, the Board of Lay Activities was revived and Brother Jan Nowak of Katowice was elected Conference Lay Leader. Brother Nowak did not take his position as an honor but as a sacred obligation. With the aid of other laymen Brother Nowak

has already reorganized the Board of Lay Activities in each local Methodist congregation and has personally visited most of the congregations.

Woman's Work

Under the leadership of Miss Sallie Lewis Browne, our missionary in charge of woman's work in Polish Methodism, the local societies of the Annual Conference Deaconess Board under the leadership of Miss Browne has also been organized.

Relief Activities

Through a gift the Polish Methodists have secured at Stara Yblanca a farm of thirty acres and a house containing sixty rooms. This property is located near a beautiful lake. It will now be used for the rehabilitation of Polish children. Groups of underprivileged children will spend from three to four months at Stara Yblanca.

A donation of \$25,000 from the Crusade for Christ Committee will make possible the reopening of our Methodist Orphanage at Klarisew in January, 1947. Hundreds of war orphans will be helped by the Polish Methodists at Klarisew.

Through the generous gifts of Dr. Roy L. Smith, editor of *Christian Advocate*, a home for aged Polish people will be furnished at Dombowno. Another gift of Dr. Smith has provided clothing for one hundred needy aged Polish women.

The Polish Methodists are also indebted to Mr. Joseph P. Rutland of Orlando, Florida, whose liberal gifts have brought special relief assistance to young people, children and pastors in Poland.

During the winter months about thirty Methodist congregations will provide soup kitchens for needy children.

The Methodist Committee for Overseas Relief has been very kind to our Polish Methodists. All of us are indebted to Bishop Herbert Welch for his leadership in the Methodist relief program in Poland.

Youth Activities

In August, 1946, a Methodist Youth Fellowship camp was held at Piwozna with an attendance of one hundred and forty Polish youth. Plans are now being made for a large Methodist Youth camp for 1947.

The Polish Methodist Youth deeply appreciate the gift by the Methodist Youth Fellowship in America for the opening of a Methodist Youth Center in Warsaw.

It is hoped that several Methodist Youth Caravans can come from America to Poland during the summer of 1947.

The Future

The record made by the Polish Methodists during 1946 justifies the statement which I made after my first visit to Poland in February, 1946. It is as follows: "History shows that there are strategic moments in Christian evangelization. I consider that such an hour has come in Poland. We have loyal clerical and lay workers and we have been given complete religious freedom. A warm evangelical message as presented by the Methodists is being welcomed by the needy people of Poland. Our pastors and laymen however do need assistance from their American brethren. My hope is that this aid 'will not be too little or too late'."

WHY HE JOINED THE METHODIST CHURCH

The minister of a Methodist church was very much impressed when a member of one of the small sects applied for church membership. He was aware that his church did not have much in common with some of the special emphasis of this particular church from which the man came. He, therefore, made closer inquiries about why he wanted to join the Methodist Church.

This was the man's studied reply: "I want to belong to a church that makes provision for my children to have the best opportunities possible for their development. My church does not have any colleges or hospitals or any kind of institutions that minister to the needs of my people. The Methodist Church has much to offer to a man with a growing family."

This occurred several years ago and now in retrospect the pastor to whom this man came finds that

The Methodist Church did not disappoint him but served his family well. There were several children in the family and three of them have attended a Methodist college. They were helped by the institution through scholarship grants and through loans from the Methodist Student Loan Fund. They are now substantial citizens and active members of The Methodist Church.

As to the head of the house who came seeking membership in The Methodist Church, it should be said

that he was something more than a "rice Christian." He gave to the church far more than the church gave to him. His adjustment to the life of The Methodist Church was made rather easily and completely. His faithfulness and loyalty in time became proverbial.

Ambition is the steam that drives men forward on the road to success. Only the engine under full steam can make the grade.—Saies Maker.

THE DEVOTIONAL PAGE

REV. H. O. BOLIN, Editor

NEW LIFE REDISCOVERS THE MEANING OF CHRISTIANITY

"Are you a church member?" the taker of religious census asks. "Oh, yes," the man admits glibly and with a sigh of relief.

The girl makes a check-mark on a card.

"What church?"

"First Methodist."

"Are you a Christian?"

"No, I said Methodist."

"I got that all right. I'm not speaking of denominations. What I asked was whether you were a Christian?"

"That's an unusual question to ask of a church member."

"Perhaps. But you see I'm new at this job and I ask the questions out of order. That was supposed to be the first, I see. But I have to write Yes or No on that line."

"Well, then, I guess you can write, 'Yes'. I try to be a Christian. I belong to the church and live by the Golden Rule as far as I know how."

"Perhaps this question ought to be stated, 'Do you know Jesus Christ?'" The girl was alert with a sudden inspiration. She watched the man's confidence fall.

"I think that's an entirely different question. The Bible says that no man hath seen God at any time—"

"But the Son that is in the bosom of the Father, he hath declared him," the girl interrupted with a shaft of truth. "I asked if you knew Jesus Christ. I mean personally?"

"Then I must admit that I don't. You'll have a tough time with our church rolls if you start out putting the question like that. I believe in God and accept that Christ was divine. I thought that was sufficient. When you asked if I were a Christian, my first thought was about my standard of living. This way it seems to be a matter of personal relationships."

The census taker had a lot to think about when she went back to the church office with her cards that afternoon.

You might be interested to try her experiment. In personal visitation or casual witnessing try asking, "Are you a Christian?" and then ask, "Do you know Jesus Christ?" Compare your responses. You may discover that the word Christianity has become synonymous with a code of moral conduct in the mass mind. Christianity was never given to be merely a code of morals to live by. It has always been a contagion of direct contact with Jesus Christ as a Person to live with. It means to be indwelt by the Golden Ruler.

Every day I am more impressed with a difference between getting people "saved" and winning them to Christ. Salvation must not only mean that there is a change in man's standing before God; it must mean a walking in God through intimate acquaintance with him in the Son. The New Life is not a fire escape but an elevator. It lifts a man and his total environment into a new correspondence with God and his universe. He comes out of an oxygen-tent existence into the cosmic air.

THE COMMON OFFERING

*It is not the deed we do—
Tho' the deed be ever so fair—
But the love that the dear Lord looketh for
Hidden with holy care
In the heart of the deed so fair.*

*The love is the precious thing,
The treasure our treasure must hold
Or ever our Lord will take the gift,
Or tell the worth of the gold
By the love that cannot be told.*

*Behold us—the rich and the poor—
Dear Lord, in thy service draw near;
One consecrateth a precious coin,
One droppeth only a tear:
Look, Master, the love is here!*

—Harriet McEwen Kimball

In Poems With Power To Strengthen the Soul

THE INNER CIRCLE OF CHRIST'S FRIENDS

All Christians are not at the same level in the matter of religion. Some are closer to the Lord than others, and all are closer at some times than they are at other times. The ideal is to live so close to the Lord that one can always be conscious of his presence, but the chances are, no one fully attains to the ideal.

Even while he was here in visible form some were closer to the Lord than others. We read of at least three different occasions when the Lord chose an inner group to be with him. When he raised Jairus' daughter from the dead we are told that he took with him Peter and James and John. The same was true on the Mount of Transfiguration, and again in the Garden of Gethsemane. These are all great crisis times and Jesus wanted only his closest friends with him.

We are told that he is no respecter of persons. How can we harmonize this with the fact that he chose these three men to be with him on these occasions? The answer is not far to seek. The Lord shows no partiality. But even he cannot put a person in a place for which the person has not made preparation. There is a spiritual law of gravity which draws people to the place for which they have fitted themselves just as unerring as the natural law of gravity which draws material bodies. Even heaven is a prepared place for a prepared people. Christ has gone to get the place ready for us, but if we land there securely, we must get ourselves ready for the place.

There is a sense in which Peter and James and John put themselves where they were. They were closer to the Lord than the others. They had paid the price and had won the victory. Judas could have been in that circle had he paid the price to have done so.

The church has two great tasks to perform, that of winning the lost

When we hear the word "Christian" bandied about as an adjective for a sin-saturated nation, we hear in our hearts a deep cry of the Crucified One begging us to salvage Christianity itself for Christ.—Mary Welch in The New Life Magazine.

to Christ and that of increasing the number in the inner circle of his friends. Every church has a few who belong to this inner group. It could not exist without them. It is the duty of this group in each local church to win the lost of the community and to bring others to this closer relationship with Christ. One of these tasks is just as important as the other.

Sometimes we leave the impression that a person has completed his efforts when he accepts Christ and joins the Church, but such is not the case. He will either move on toward a higher life or go back. Many people in the church today are in a backslidden condition for the simple reason that they suffered from arrested spiritual development. They are like the little boy who had the habit of rolling off the bed each night. His mother was greatly disturbed about it and was trying to solve the problem. She asked the little fellow why he thought he fell off of the bed almost every night. He replied, "I don't know mother unless I go to sleep too close to the place where I get in." That is the trouble with too many church members today. They go to sleep too close to the place where they get in. They are wells without water; branches without fruit. Their lives are empty and meaningless. They did not come into the Kingdom of God with the idea of giving; they had their minds on getting. They were not thinking of serving others; they were trying to help themselves. Religion to them is not pooling their efforts along with Christ and others in helping to build a better world, but rather keeping out of hell and getting home to heaven when life here is over. They have a selfish attitude toward the whole matter that will have to be eliminated if they ever join the inner circle. Christ rather than self will have to be put at the center of life, and they will have to realize that to be Christ-centered means to be others-centered.

All will agree that this closer relationship with Christ is one of the greatest needs of the modern church. What can be said to encourage us to seek such a relationship? Shall we speak of service? The greatest religious service can

LIFE'S THRILLING VIRTUE

Persistence is the most thrilling virtue in the world. We do not cheer the beginner as much as we cheer the "persister". Almost anybody can begin something. The people who stand out and thrill the world are those who, having made a beginning, and in spite of adversities, keep going. The Bible is a dramatic record of people who persisted, people who were oppressed, people who were laughed at and imprisoned, and yet who did not quit. Those who read the Bible "people" their minds with heroes, heroes who were "troubled on every side, yet not distressed; perplexed, but not in despair; persecuted, but not forsaken; cast down, but not destroyed," and by them those who read will be led into that faith which makes men strong.—Virgil A. Kraft in The Christian Advocate.

Labor is rest from the sorrows that greet us; from all the petty vexations that meet us; from the sin-promptings that assail us; from the world-sirens that lure us to ill.—F. S. Osgood.

Reading is to the mind what exercise is to the body.—Addison.

only be rendered when one is in close contact with Christ. In speaking to his disciples he once said, "Without me you can do nothing." That is just as true today as it was then. The fine thing about the matter is he is always available. The poet Tennyson said, "He is closer to us than breathing and nearer than hands and feet." In fact he is so near to us that to speak of him as close is somewhat of a fallacy for he really lives within us. Paul, probably more than any other, stands first in the matter of service rendered. He drew his power and inspiration from a consciousness of the presence of Christ. He said, "I can do all things through Christ who strengthens me."

Shall we speak of satisfaction? All of us desire this great quality, but aside from conscious contact with Christ is can never be had. The poet sang, "I am satisfied, I am satisfied with Jesus." These words have been set to music and sung throughout the country. They state a great truth. The word "satisfaction" can never properly be hooked up with any other term. You never heard people sing, I am satisfied with money, or pleasure, or social standing, or political advancement. In fact there is nothing in the world but Christ that satisfies, and he can only satisfy as people live close enough to him to be conscious of his presence. This again is where the idea of the "inner circle" comes in.

Shall we speak of the hope of an eternal, blessed existence? It is only those who are faithful unto death that receive a crown of life, and hear the commendation from the lips of the Master, "Well done, good and faithful servant."

May God help each of us to seriously raise the question, "Do I belong to the inner circle?", and if not, let us pay the price of such a standing with Christ.—H. O. B.

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E. T. WAYLAND Editor and Business Manager
EWING T. WAYLAND, Assoc. Editor and Asst. Bus. Mgr.
ANNIE WINBURNE Assistant to Editor

CONTRIBUTING EDITORS { H. O. Bolin Mrs. Sue M. Wayland
O. E. Goddard Forney Hutchinson

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COMMISSIONERS

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A WEEKLY MESSAGE

By FORNEY HUTCHINSON

SOME SERMONS I REMEMBER

(No. 2)

In the fall of 1895, when I went to Hendrix College, Reverend F. S. H. Johnston (known to his brethren as "Fish") was pastor of the Conway Methodist Church. He was a thoroughly good man and a plain, earnest, gospel preacher. He took his work to heart and was profoundly interested in the large body of students who attended his services. One of his sons, Reverend Warren Johnston, is now pastor of our First Church in Fort Worth, Texas. He is a worthy son of a great father.

One Sunday, Brother Johnston preached on "The Sin of David." By way of introduction, he told the story of David's shameful relation to Uriah's wife, and his conniving to see that Uriah fell at the battle front; and then of his repentance and pardon. Finally, he told of the sins of various kinds that broke out in David's home in the years that followed. The royal household became a hot bed of iniquity.

He wound up with this impressive, and for me, never-to-be-forgotten summary: "A man who sins may have his sins forgiven, but the results of those sins will go on forever." In other words, when one seeks and finds forgiveness, it does not recall or destroy the evil influences of a sinful life. They may live on in some disease of his body, or in some evil effect on his fellow-men; especially his own children.

On that foundation, he made his appeal to us as young men, and others who were present, to abstain from evil living and keep ourselves unspotted from the world. Upon me, and I think upon the entire audience, his message made a profound and lasting impression. When he had finished, he called on Reverend George W. Hill to pray, and that prayer served as a fitting climax for the occasion. It was a memorable service in my life and experience.

Brother Johnston has been gone now for many years, but his sermon on "David's Sin" is as vivid in my mind today as it was when he preached it in the old Conway Methodist Church some fifty years ago.

Young or old, we cannot afford to live in sin, not only because of what it will do for us, but because of its effect upon others.

The way to keep your religion is to keep it busy.—Ex.

NEWS AND NOTES ABOUT FACTS AND FOLKS

WORK began last week on the new building for Gardner Memorial Methodist Church in North Little Rock. The Rose City Builders have the contract for the building. We rejoice with the congregation at Gardner that the work has begun on the church.

NEW officers for the Young People's Assembly of the North Arkansas Conference are as follows: President, Miss Sue Osment of Jonesboro; Vice President, Allen Hillard of Russellville; Secretary, Miss Bonnie Lue Lee of McCrory; Treasurer, Sam Auslam of Huntsville.

DR. E. S. WHALEY, Carlisle physician and brother of Dr. W. P. Whaley of Conway, died of a heart attack in his office at Carlisle on June 13. He was a member of the Methodist Church and was president of the Lonoke County Medical Society in 1945. Dr. Whaley is survived by his wife, three daughters, three brothers and three sisters. Funeral services were held at the Methodist Church in Carlisle on Sunday at 2:30 p. m.

BISHOP EDWIN F. LEE, of the Methodist Church in the Philippines, delivered the baccalaureate sermon at the recent commencement of the University of the Philippines in Manila. This is the large government university which prior to the war had a total of 8,000 students.

BISHOP MARTIN announces the following appointments in the North Arkansas Conference: Rev. Harris Holifield returning from Asbury Seminary to Kaiser-Victoria; Rev. W. O. Scroggin, Jr., returning from S. M. U. to Plainview; Rev. Randolph Kerr, also a Hendrix student, to Sylvan Hills Methodist Church; Rev. Aubrey O. Hays, a student in Arkansas College, to the Viola Circuit; Rev. Linley E. Vowell was released from his work at Kaiser-Victoria so that he may attend S. M. U., and Rev. W. W. Warrington moved from the Viola to the Pangburn Circuit.

DIRECTORS of religious education from hundreds of churches of all denominations in the United States and Canada, will confer on local church problems in their field, at Lake Forest College, Illinois, August 15 to 22, under the auspices of the International Council of Religious Education. Dr. Frank Grebe, of Buffalo, N. Y., will be dean of the "worship and conference"; and other instructors will include: Dr. Wesner Fallaw, of Newton Center, Mass.; Dr. Harry C. Monroe, of Chicago; Dr. Clarence Seidenspinner of Racine, Wis.; Miss Dorothy B. Fritz, of Philadelphia; and Miss Louise C. Drew of Hawaii.

THE Methodist Youth Fellowship in the District and Sub-district an attractive manual for district and subdistrict officers and leaders in the youth division, is now available. A product of the eleven staff members of the Youth Department of the General Board of Education, the manual may be used by officers and commission chairmen; at institutes, camps or assemblies; as a guide in planning for various youth meetings; as a help in correspondence courses; and as an aid in developing new district or subdistricts. The manual may be secured from the Methodist Publishing House that serves your territory. The price is fifteen cents.

BISHOP PAUL E. MARTIN, our resident Bishop, on invitation by Bishop Charles C. Seleman, our former Bishop, preached twice daily at the recent session of the North Texas Conference which met in Dallas, June 4-8. Bishop Martin was a member of the North Texas Conference from the beginning of his ministry until he was elected Bishop at the Jurisdictional Conference which met in Tulsa, Okla., in 1944. (Arkansas is glad to share Bishop Martin with our Texas friends. However, if there is any idea playing around in the minds of Texans that these Conference sermons were Baptist style "Trial Sermons" preached just ahead of the Jurisdictional Conference they had better forget it.—Editor.)

THE REV. CARL H. CONLEY, Methodist missionary to Nadiad, India, tells of his recent visit to Aiyad, an outlying village, where there is a Christian school caring for a number of boys from the Hindu "thieving caste" called Dharalas. They belong to what the government labels the "criminal tribes," and stealing is considered their particular business. Often they are employed to commit crimes. "The boys are doing well in school, and the teacher says they are learning to be honest," Mr. Conley reports. "Several young men who had formerly been in the school were required by the police to answer roll call at sunset every evening, along with all the men of the caste; but after I talked with the superintendent of police about the training in our schools, these boys were excused from the roll call."

WHEN the General Conference of the Methodist Church meets in Boston, Mass., in April, 1948, one of the major issues before it will be the setting in motion the machinery for the uniting of the Protestant church of America, and perhaps eventually those of the whole world. This is the belief of Bishop G. Bromley Oxnam, of New York, who has been speaking to groups of ministers and laymen in favor of such union. "The need for unity is urgent," he says. "Our disunity is a denial of our Lord. It is disobedience to his command, disregard of his prayer. We can no longer call upon God to bless us in wasting wealth and talent in useless duplication, not to say downright competition. I believe that the union of the larger Protestant churches could be consummated within a decade. I believe our laity and our clergy desire it."

ANNOUNCEMENT OF WEDDING

On Sunday afternoon, June 29 at 5:30 o'clock, in a public ceremony at the First Methodist Church in Lepanto, Miss Deloris Bridenthal will be married to Thomas Henry Prestridge of Canton, Texas. Bishop Paul E. Martin will perform the ceremony. The bride will be given in marriage by her father, Rev. Irl Bridenthal.

Miss Bridenthal is the daughter of Rev. and Mrs. Irl Bridenthal now serving our church in Lepanto. She was graduated from Arkansas Polytechnic College, Russellville and North Texas State College, Denton, Texas, with the Bachelor and Master of Music degrees. For the past two years she and her sister, who play as a duo piano team, have taught piano in the school at Van, Texas.

Mr. Prestridge received his Bachelor of Science degree from East Texas State Teachers College, Commerce, Texas, and was graduated from the School of Law of the Southern Methodist University. He served almost three years as a lieutenant in the U. S. Marine Corps. He is now district attorney of Van Zandt County, Texas. After July 10th the couple will be at home in Canton, Texas.

MIMEOGRAPH WANTED

THE REV. E. CLAYTON CALHOUN, of Douglas, Georgia, who is carrying on an evangelistic ministry in Shanghai, China, is anxious to secure a gift of a new or useable second-hand mimeograph machine so that he may be able to print leaflets, etc., for inquirers and new converts to the Christian faith.

"There is so little printed matter available for much that we want to do," he says, "and even that little is terribly expensive. We have a group of Chinese capable of original work, but to do it by hand is prohibitive in expenditure of time. There are no funds available for such equipment, and missionary salaries are not sufficient to provide it."

If you have or would be willing to secure such equipment to help Mr. Calhoun multiply the gospel message and impact in China, please communicate with Dr. F. T. Cartwright, Board of Missions, 150 Fifth Avenue, New York 11, N. Y.

An Informed Church

By BISHOP W. W. PEELE

(This sermon was broadcast by Bishop Peele from Atlanta, Georgia, on The Methodist Hour.)

I DO NOT think it an accident that the "Dark Ages" came during the Christian Era. Aloof from life and little concerned with the affairs of men, with all their potentialities for significant advance, the Church in this tragic period charted a course whose end was for generations inevitable darkness. The Dark Ages came as the natural fruitage of a Church unrelated to the life of the world. The genius to understand, to liberate, to command and lead is one with the Spirit of Christ. This exalted privilege belongs uniquely to the Church. Other groups or another spirit may seek to lead, and may even lead for a while; but these cannot understand, they cannot liberate, they cannot command a confidence born of abiding faith and clothed with power.

I cannot think of a greater spiritual tragedy than would come today with the Church of Christ, amidst a bewildered people in an intricately bewildered world, cloistering itself apart from human interest, unconcerned with knowing and seeking to solve the world's involved complexities. The Church was founded to be the force subduing the Kingdom's opposing interests. The battles of the Church are fought and won in the world!

To begin with, an informed Church must know its world

Any view of the world, with its problems of people and society; any view of the world, filled with people groping for light, demands that if it is to come to effective rescue the Church must be informed. It must know the world in which its destiny is cast. Pious phrases, outworn theological statements, ineffective techniques, creedal shibboleths, do not command the attention nor win the devotion of bewildered men or of tottering civilizations. Such activities do not send shafts of light athwart the darkest scenes. The Church must know its world, its field of battle, its enemies' strength and resources.

It is always interesting to remember that scouting opponents play a very important part of successful gridiron strategy. The great teams are familiar with the style of play they will meet in the game.

For the Church to win in a sorely beset world, wherein human beings are struggling "to rise above their dead selves to higher things" is a conflict in which no quarter is given. To be successful, the Church must know well its field of action.

Again, an informed Church must know our cultural inheritance

"The place for the Church is out in front" (Bishop McConnell). In the Middle Ages and the Renaissance it was in the foreground with its art, its cathedrals, its literature, its saints. It was in the front with Luther, Knox, Huss, Savonarola and Calvin. It has been there with the growth of democracy in America, proclaiming the dignity of the individual, assuring men of freedom in all its forms while they sought truth in the many field of research. The Church is the fostering mother of all those values most cherished among civilized people.

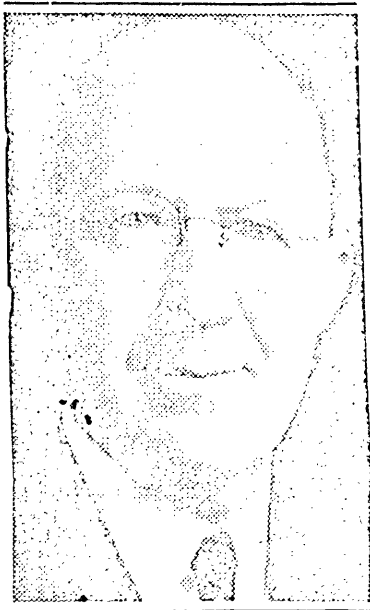
Certainly now, in the present crisis in human affairs, in a peculiar sense, her place is out front—protecting her own, reinterpreting old things, and welcoming the new. In times of upheaval, society is plastic; it can be shaped; then it becomes rigid again. The opportunity now is for the Church to work while its work can be made most effective. And above all it must know better than any other institution knows, the material in which it is working.

Yet again, an informed Church must have and know its program and mission

Sometimes it is said that the best offense is a defense. Within reasonable limits and as a temporary measure, this can in some situations

conceivably be true. The Church must have available a program of defensive action. But a Church bent on conquering the world and bringing in the Kingdom is already defeated if it fails to have an aggressive program. When Christ sent His disciples forth He said it was for "whatsoever things I command you." His policy was not one of "watchful waiting" nor of inactive expectancy. "Go," he said, "Go beyond the utmost boundaries." Bring them in. "Preach, teach, heal!" Words like these do not sound like defensive strategy. They are words of One confident of winning the world.

But in a very significant and real sense the program of the Church is the furthering of the Word of Salvation. There can be no equivocation here. Various prevailing political ideas, even with heavily armed might behind them, offer certain kinds of solidarity, but with all their vain glory do not pretend to give men spiritual redemption. Modern states with far-



BISHOP W. W. PEELE

reaching assumptions of power, claim to give men employment and implements of livelihood, but even these conceited states do not promise growth and development for the dear concerns of the human heart. In a war-menaced world, the informed Church needs to listen again for the voice of its Founder saying, "Not by might nor by power but by my Spirit, saith the Lord."

Can you look into any organized body of life and find anywhere so comprehensive a program of human betterment as that offered by the Church? It has taken its outline from the publicly announced platform of the Master who stood in the synagogue and read: "The Spirit of the Lord is upon me for he hath anointed me to preach the Gospel to the poor, to heal the broken-hearted, to preach deliverance to the captive and the recovery of sight to the blind." Hospitals have been built and operated by the Church in the name of the Great Physician. Churches have been built with their spires pointing heavenward, wherein are spoken beautiful words of life in the name of One who came not to be ministered unto but to minister. You cannot name a human institution in this or in any other age whose comprehensive program touches so closely the areas of human need as does the program of the informed Church.

The informed Church looks within, discovers its Source of power, rejoices in its mission, takes the world for its parish, sends its light afar, and to that mission must remain steadfastly true.

Finally, the informed Church must know its Lord

It must ever be in company with its Master. There is in the story of His earthly life no record of His having failed one who came to Him. If He was met alone at the well or if He was pressed against by the thronging crowd, or if He was taking a journey, all who came either

in groups or as persons seeking His favor found Him unique in understanding and in the power to bless. "Even in the breaking of bread, they recognized Him." To the early Church, Christ was the dominant personality, the empowering Spirit. Under His dominion, inner clashes and every manner of possible disunity broke down. And the compelling reason for the success of that little company, at first despairing because "He went away," is that they knew Him.

A beautiful story is given us from the long-lasting journey of Lord Nelson with his fleet. Sir Robert Stopford wrote home: "We are half-starved since we have been so long out of port, but our reward is, we are with Nelson." Nelson's men knew him as their invincible leader. This exchange of understanding and confidence made them the success together that the world knew them to have been.

It would be an unholy vanity to believe the revelation ended with the first century. Christ gave to His Church in that early day its message and its mission. But there has never been a time since then when He did not speak to His listening Church. And as He speaks His voice is both imperative and imperial. No other voice demands so much of its followers. "Seek," He keeps saying, "Seek and ye shall find." "Knock," He keeps appealing, "Knock and it shall be opened unto you." "Come and follow Me." These are not words of an opportunist capitalizing for personal aims the exigencies of the hour. They are commanding words spoken by an imperial voice whose kingdom is without frontiers.

We take Jesus' own words to ourselves and hear Him saying, "I am the Good Shepherd; the Good Shepherd giveth his life for the sheep. His sheep hear his voice and follow him, but a stranger will they not follow because they know not the voice of strangers." An informed Church in our often frustrated life needs to know well its Lord.

And so, when I think about our darkened and weary world with its lowering clouds, its hates, its fears, its bitterness, I think also of its hopes and its dreams. Contemporary circumstances cannot thwart their fulfillment. The madness of our day, without the Church, adds fury to its own fire. But an informed Church, knowing its world, its inherited culture, its mission and its Lord, can bring a realization of our dreams and God's dreams as well.

Ours is not a despairing cry. Ours is not a defeated leader. We are not afraid to know our world, to enter into its life, with a life of our own in spirit and in conquering power superior to it. We want to understand its problems, its personal disappointments, its social misdirections. Ours is not a confused and frustrated mission. We know we have the word of life. Great as are the evils of our time, we know that—

*"Desperate tides of the world's great anguish are
Forced through the channels of a single heart."*

Against however dark a background, then, the Church of the living God, alive, eager and well-knowing its God and its powers, cries in the face of every evil power. "They shall not pass," and to faces uplifted as if in prayer, sings triumphantly, "Jesus shall reign," and claim His Holy Church to be His Bride. For He is the spiritual radium of eternity.

Before closing may I give a practical example of what I have been saying. The primary emphasis of the Crusade for Christ for the year 1947 is Christian Stewardship. Information on this Christian Doctrine is essential. Pat Abernethy of the Virginia Conference, puts it this way: "Inform the people and the people will reform the world." Christian Stewardship is an acknowledgment in honor that all things belong to God and we are instructed with them to use for Him. This makes every job a divine mission. It is not so much concerned with con-

(Continued on Page 7)



THE CHILDREN'S PAGE

ANNIE WINBURNE, Editor



IN STORYLAND

WHAT HAPPENED TO LOUIEDEAN

It was Louiedean's practice hour, but Louiedean liked to put off doing things. She thought before she sat down to the piano she would like to run next door and see the new puppies.

"I'll only stay a teeny-weeny minute," she said to her mother.

"Well, hurry back, Louiedean," said her mother. "It's much nicer to practice early in the morning."

"All right, mother," answered Louiedean, as she skipped away.

After a very long time had gone by she returned to find her two brothers preparing to go out to the edge of town to pick blackberries.

"Come along with us, Louiedean," invited Ted.

"Going to have lots of fun," said George.

"Of course I'll go," answered Louiedean. "Wait a minute till I get my little basket."

But mother appeared at that moment on her way to market. "You haven't practiced," she said. "If you had come right home after seeing the new puppies your practicing would have been over, and you could have gone with the boys."

Louiedean's happy countenance clouded. "Oh, but I want to go, mother," she said. "I will practice this afternoon; really and truly I will."

"I don't approve of your always putting off things until another time," replied her mother.

"Oh, but, mother, just this once," begged Louiedean.

"Suit yourself," said her mother. "Then I'll go with the boys," she cried, hopping up and down.

"I am sorry, Louiedean," said mother, and there was really a grieved look on her face as she went down the path. "Good-by, children," she called at the gate. "Don't stay too long."

"All right, mother," they chorused.

"Run get your basket," said Ted. "And be quick," ordered George.

But Louiedean hesitated. Suddenly, to the astonishment of her brothers, she said: "I don't think I'll go. Oh, I want to, but I'm afraid I'd keep thinking how sorry mother looked about my always putting things off. I'll stay home and practice."

"Suit yourself," said George, just as mother had said; but Ted felt sorry for Louiedean and promised to take along her little basket and fill it with the choicest blackberries he could find.

So Louiedean went inside to practice her music lesson. At the end of the half-hour she rose, found her favorite book and seated herself beside the window to read. She was so interested in her story that she did not hear a sound until voices on the porch outside came to her ears.

"Oh, I am so sorry, Miss Lovell," she heard her mother say. Miss Lovell was Louiedean's music teacher. "Louiedean has gone blackberrying with her brothers, and there is no telling where they are



SUMMER DAYS

*Out of doors in summer days,
Having fun in lots of ways.*

*Jumping rope then swinging high,
Like the birds we seem to fly.*

*Summer days, when clouds appear
With rain, then sun, we're glad they're here.*

—A. E. W.

PUT ON YOUR THINKING CAP

What has a mouth and runs, yet has neither head nor feet? A river.

What has a face that it never washes and hands that are always in motion? A clock.

What is good on the inside, of little value on the outside, yet the inside would be useless without the outside? A lead pencil.

What can you feel and hear, yet never see? The wind.

What has eyes that it doesn't see with and feet that it never uses for walking? A tape measure.

What can't stand alone, yet can go farther in a day than a horse and can carry as great a load? A bicycle.

What dish never drinks, although it has a mouth? A pitcher.

What dish is like a foolish fellow?

by this time. She will be disappointed."

Louiedean wrinkled her brow. Then she jumped up and ran out to the porch. "Here I am, mother. I didn't go with the boys. I practiced."

"Louiedean," cried mother. "Oh," said Miss Lovell, "I am so glad you didn't go blackberrying, for I want you to ride out to my sister's farm with me. She has a little daughter about your age, and we'll stay for dinner, and you'll have lots of fun. There will be haystacks to slide down, and you'll ride on old Dixie, and probably go wading in the branch, and hunt eggs, and dear knows what all!"

Louiedean clapped her hands. "Oh, Miss Lovell," she cried, "I never heard anything so lovely!" And while she was swiftly tidying up and putting on a fresh dress she said: "I'm so glad I didn't put off practicing. I shall try so hard after this not to put off things."—Youth's Companion.

JUST FOR FUN

"There are ten cows in a straight line walking through a meadow. Which cow can look back and say, 'I am the second from the last in line?'"

"Why, the second from the last cow in line, of course."

"Wrong. Cows can't talk."

* * *

Asked to compose an essay on Quakers, one boy wrote: "Quakers are very meek, quiet people who never fight or answer back. My father is a Quaker, but my mother is not."

* * *

A city visitor to the country, after having collected as many things to carry back to town as he could carry, inquired of a farmer standing near the road:

"Shall I take this road back to town?"

The farmer carelessly replied:

"You might as well, for you have taken most everything else."

* * *

The gentleman stopped to talk to the wee girl who was making mud pies on the sidewalk.

"My word," he exclaimed, "you're pretty dirty, aren't you?"

"Yes," she replied, "but I'm prettier clean."—Jack-o'-Lantern.

* * *

Finding himself unable to meet his engagement in a certain town, a lecturer wired: "Give audience back their money." He received this reply: "We have given the audience back his money and he has gone home perfectly satisfied."—Tid-Bits.

An empty mug.

What has an eye and no head? A needle.

What has no head and no mouth, but a hundred teeth? A comb.—In Ex.

IN THE WORLD OF BOYS AND GIRLS

MUD AND VIOLETS

"I don't see whatever possessed you, mother, to ask me to go out in this weather to call on Aunt Phoebe Mason! It was mud, mud—all the way there," and Mildred Dudley, with a resentful little pull, drew off her rubbers by the kitchen stove.

"She was glad to see me—who wouldn't be, sick in bed, and in that crossroad, out-of-the-way place! I'd die—I know I should—if I were obliged to stay there for a week, to say nothing of being confined to my room for years! But, mother, why didn't you tell me there was so much mud?"

"Why, I didn't notice it in particular, dear, when I went there yesterday," said Mrs. Dudley, in reply to her daughter, holding the while a fork of dripping doughnuts over a kettle of boiling fat.

"It was as bad yesterday as it is today," insisted Mildred, "and worse if anything, for it rained while you were out."

"I had forgotten. But come to think of it, now you mention the fact, there was some mud on the short stretch of road up Baxter Hill," Mrs. Dudley deftly "spread" another fork of puffy doughnuts as she spoke.

"And you didn't notice it?" "The mud? No. Just as I reached the foot of the hill I saw directly ahead of me, on the ridge sheltered by the stone wall, a tiny tuft of yellow violets—the first I'd seen this season. 'Twas hard getting at them, I admit, and I lost one of my rubbers, but I didn't mind a little thing like that—the violets were so beautiful! How could I think of mud with those bright, cheery little faces in my hand!"

"I didn't see any!" said Mildred slowly.

"But there were others there, dear, for I left some. I'm afraid, Mildred," she added gently, "the reason why you didn't see them was because you were looking at the mud. And we'll find mud all through life if we look for it—and blossoms, fragrant and beautiful, if we look for them! For my part, dear, I want to find the violets.—Classmate.

for walking? A tape measure.

He—The bank has returned your check.

She—Isn't that wonderful! What shall we buy with it this time?

* * *

Daughter: "Father, what is your birthstone?"

Father of Twelve: "My dear, I'm not sure, but I think it is a grindstone."

* * *

"Bobby," said the Sunday school teacher, "can you tell me two things necessary to baptism?"

"Yes'm," said Bobby, "water and a baby."

* * *

Teacher: "Tell me, George, why does the cuckoo lay its eggs in the nest of other birds?"

George: "Probably it's because of the housing shortage."



Progress In Church School Enrollment



GENERAL BOARD OF EDUCATION

Under the inspiration of the Crusade for Christ almost every episcopal area in the Church is now showing vigorous and healthy gains in church school enrollment. For this we give thanks and press on toward the crusade goals the individual churches have set.

At the beginning of the Crusade for Christ a message went out to the church schools of Methodism challenging them to increase church school enrollment to 7,000,000 by December 31, 1948. At that time (1944) the enrollment was 4,779,346. Each local church was asked to set its own Crusade goals in the light of the challenge.

Is the challenge figure too high? Or is it less than we should do?

The accompanying chart sheds light on this question. Note the three lines of symbol figures. The first shows the situation a generation ago. The second shows the challenge. The third shows our responsibility. Here is the explanation:

In 1923, a good year in church school enrollment of about a generation ago, there were 6,534,797 persons enrolled in the church schools of the three branches of Methodism which later united to form The Methodist Church. For that same year the census bureau reports a population of 111,949,945 for the nation. It thus works out that in 1923 one out of every 17 persons in the nation was enrolled in a Methodist church school.

Now when the leaders in the Crusade for Christ were considering a proper figure as an enrollment challenge to place before the church schools of Methodism, the potential strength of our great church was naturally considered. But the total challenge figure (7,000,000) was set only slightly above the 1923 figure. Actually the challenge figure is proportionately smaller than where we were in 1923, when population change is considered. The census bureau estimates that by December 31, 1948 there will be 143,893,000 persons in the nation. That means that even with our 7,000,000 we will have only one out of every 21 persons in the nation, whereas a generation ago we had one out of every 17. The Crusade has not challenged us to as great an achievement as was ours in 1923.

There is another factor that is of interest in this same connection. It is this: What is our responsibility? It is hard to estimate what the responsibility of a single denomination in America is. One possible way would be to find out the relative strength of that denomination. Figures released through the Federal Council of Churches in America indicate that 11% of the church people (Protestants, Catholics and Jews) are Methodists. On the theory that the combined churches of

METHODIST CHURCH SCHOOL ENROLLMENT

IN 1923 - 1 OUT OF 17



In 1923 one out of every 17 persons in the nation was enrolled in a Methodist church school.

CHALLENGE - 1 OUT OF 21



After 1923 we lost ground. The Crusade for Christ now challenges us to reach an enrollment of 7,000,000 in the church school by Dec. 31, 1948 which, for the probable population at that time, will be one out of every 21 persons in the nation.

RESPONSIBILITY - 1 OUT OF 9



Methodists have 11% of the church people of the nation. If our responsibility is measured by our strength, we are responsible for enrolling in our church schools one out of every 9 persons.



America are responsible for all the people of America, the Methodists then would be responsible for 11% of that total. This is, roughly, one person out of every 9 in the nation.

There is no way to gauge the power of Christ's people where they are aroused in a holy cause. As the Crusade for Christ began, the military and political leaders of the nation, as well as the churchmen, were saying "America must learn the way of Christ if we are to survive these critical days." The need for wide-spread teaching about Christ and His Way has been very clear. These have been the days when it was right to attempt great things for God.

It was pointed out that if a Sunday school class of eight members were to gain and keep one new member each year during the four years of the Crusade, and this average were maintained everywhere, we would exceed the challenge. And that did not seem too much for aroused Christians to do when so much depended upon Christ's way being followed in the world.

For the first two years of the Crusade we have been busy stopping the downward trend that has governed for so many years and making plans for advance. The downward trend has been stopped and we have gained a third of a

million toward our challenge figure. Now the test is ahead. Two full years remain before December 31, 1948.

Interesting information has come to light in the compilation of data relating to local church schools for 1946, made by the Department of General Church Work, General Board of Education. In a cursory review of the compilation the following items were noted.

There are 2398 preaching places in the Methodist Church that have no church schools.

The Central Jurisdiction reported the largest gain for the year in the number of new church schools—588, with a total gain of 566 for the first two years of the Crusade. The Southeastern Jurisdiction had the next largest, a gain of 130 for the year.

Money raised by church schools for all purposes amounted to \$11,709,649, an increase over last year of \$1,721,705.

Largest gain in officers and teachers was made by the South Central Jurisdiction. The gain for the year was 3362.

The Southeastern Jurisdiction led in the number of pupils joining the church on profession of faith—56,710, with a total of 207,191 reported for the whole church.

North Central reported the larg-

est Rally Day offering—\$73,038, a gain of \$6061.

At the top of the list in the number of Methodist pupils in week-day schools of religion is the Northeastern Jurisdiction with a total of 51,661.

All jurisdictions had gains in the number of Vacation Church School pupils, the largest, 33,108, having been reported by the Southeastern Jurisdiction. Next in order were South Central with 25,377 and North Central with 21,851.

Total enrollment of church school pupils reported for the entire church was 5,149,813.

The General Board of Education of The Methodist Church, which is directing the Church School Enrollment and Attendance phase of The Crusade For Christ, has challenged all of Methodism to "attempt great things for God."

Statistics reveal that Church Schools of America have reached only one in every five persons, leaving four-fifths of the people without adequate religious training. In 1923, 6% of the United States population was enrolled in Methodist Church Schools. In 1946, only 4% of the population was enrolled in Methodist Church Schools. Since the beginning of the Crusade for Christ in 1944, the trend of declining Church School enrollment and attendance figures has been reversed. Enrollment gains of 458,896 were reported at the close of a 16-month period ending December 31, 1946.

In preparation for the Church School emphasis of the Crusade, which will begin September 1 and continue through December 31, 1948, the Board of Education urges local Church Schools to make their plans and set their goals on the total membership they will try to have enrolled by the end of 1948.

The Crusade for Christ challenge is for 7,000,000 enrolled in Methodist Church Schools by December 31, 1948. As a basis for beginning and guidance throughout the effort, the Board of Education has prepared a goal sheet which lists Church School enrollment figures shown in the Journal in 1946, the challenge figure desired by the end of 1948 and the percentage of increase this attainment will make. The goal sheet is divided into Jurisdictions, Areas, Conferences and Districts, with figures listed on a District level.

The Crusade Year of the Church School Enrollment and Attendance challenges Methodists to bring into the Church School every man, woman and child who can be reached. A wall chart to record progress has been prepared by the Board of Education. On it are to be entered total enrollment figures at the time of starting, and at three-month intervals thereafter, through December, 1948.

AN INFORMED CHURCH

(Continued from Page 5)

tribution as it is with commitment. One who is after subscriptions is intent on the contribution, but one who is after stewardship is intent on the commitment. When one makes a contribution one gives of what one has, but when one makes a commitment what one has one gives. The one is judged by size, the other by spirit. To use stewardship to get funds we need, rather than to get the religion we need, is to make the word of God of non-effect through our

position. The steward must express. He administers because he embodies. It is impossible for a person in whom Christ dwells to do anything other than to use what he has for the advancement of the Kingdom of Christ. If you have Him, you have it.

The adoption of a sound scriptural principle of stewardship is an imperative need of the Church today. And the foundation of stewardship must be corrected thinking about God. Our whole life must be a partnership with God, a partnership whose important concern is the making of a new and better world. It is

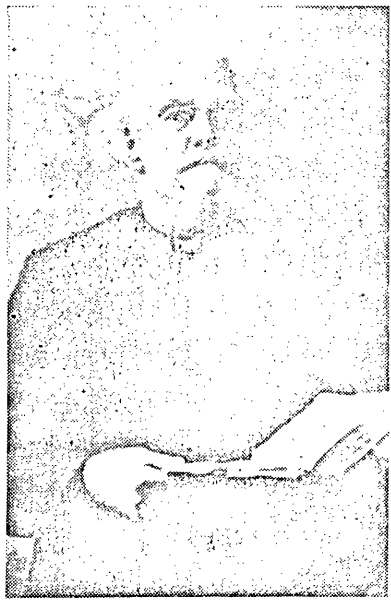
splendid to hear of a man who definitely sets himself to make money for God; but there is a still higher ideal, and that is so to work and conduct industry that it shall express the righteousness of God and the brotherhood of man. The whole of life is a stewardship. This love becomes alive; information becomes incorporated in action; material has a spiritual value; property assists in our praying; wealth utters God; personality is given priority over property—all because we are God's. A Christian steward says with Paul, "I live, yet not I, but Christ liveth in me."

Cato Methodist Church Celebrates 75th Anniversary

Article by COMMITTEE, CATO METHODIST CHURCH

The annual homecoming of the Cato Methodist Church will be held the fifth Sunday in June, this being the 75th anniversary of the church.

All former pastors, members, and friends are cordially invited to wor-



REV. R. L. KIRKMAN
First Pastor of Community Church

ship and fellowship with us at this time. There will be an all day service with dinner on the ground. Rev. Billy Dennis, the pastor, will

The afternoon service will be in charge of Rev. R. A. Bevis, a former pastor, with an old-fashioned testimony meeting and a general remembrance service.

Cato Methodist Church was organized in 1872 under the name of Frenchman's Mountain, and it kept this name up to 1907 when, under the pastorate of Rev. R. H. Grissett, the name was changed to Cato Methodist Church.

The first church was built of logs in the winter of 1872-73. The first log (a sill) was dragged to the location by C. R. McPherson, who was driving a team of oxen. A man by the name of Burton took the contract to build that house of worship. Split logs served as benches and the whole structure was little more than a log hut. This building remained until 1880 when a better structure was built.

The church took its name from a Frenchman who lived on top of the mountain immediately back of the church. Soon a small village was founded nearby, and the first settler was S. A. Stewart. He gave the name Cato to the town. His picture is seen in the picture of the two story church building which was the second structure built by its members.

The church has always been an inspiration to the little village of Cato. It nestles at the foot of a beautiful mountain among the large

Ruben Beasley, John J. Jagers, Crawford R. McPherson, Wm. D. Springer, Wiley Skinner, Ira T. Beasley, James A. Brown (local deacon), J. Enis White, Wm. P. Beasley, Elizabeth L. McPherson, Margaret White, Martha J. Jagers, Fanny T. Brown, Sara J. Springer, Amanda L. Skinner, Malissa M. Skinner, Elizabeth A. Castling, Mahala C. Harrell, Rebecca J. Smith, Ellen Beasley, Elijah A. Farris, Harriet L. Farris, Anna E. Upton.

of S. A. Stewart. Of these superintendents Fulton Farris has the longest record, with 25 years of service in that office.

Cato Church is very proud of its young men who entered the ministry. They are: W. B. Hays (deceased), A. F. Skinner (deceased), N. E. Skinner (deceased), R. B. Crosby, J. K. Farris (deceased), and our young Bro. Virgil Hanks, who is now in Perkins School of Theology, Dallas, Texas. He has already



Building Erected in 1880, Cato

The Annual Conference of 1872 assigned Rev. R. L. Kirkman, a local minister, as pastor of Bartlette mission in the Little Rock District of the Little Rock Conference. The Rev. A. R. Winfield was the Presiding Elder. This mission was composed of these churches: Warners Chapel, Belchers Chapel, Pine Grove, Palestine, New Prospect, New Church, Mt. Zion, Pleasant Grove, and Frenchman's Mountain (Cato). In 1874 Mt. Carmel and Argenta were added and in 1875 Bethel and Concord were added. The charge was then named Mineral Circuit. It is now on the Bethel-Cato Circuit in the Conway District of the North Arkansas Conference.

In 1880 the second building was erected with its second story containing a Masonic Lodge. This building stood until February, 1945, when the present structure was built. The Masonic Order donated their portion of the building to the church and moved their membership elsewhere. This was a very generous gift and greatly appreciated.

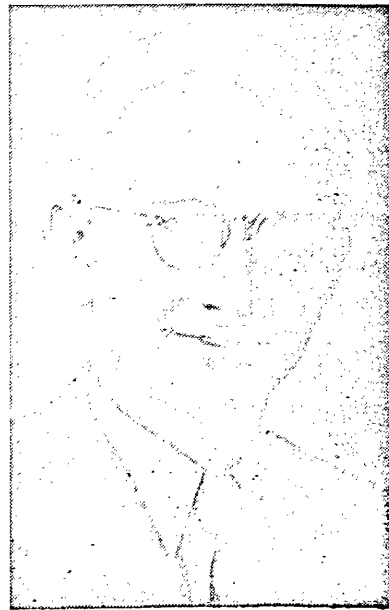
Through the generosity of former members, descendants of former members, and the public at large, the present church building was erected without debt. This was done during the pastorate of Rev. Wm. Womack.

The Sunday School was organized in 1873 with Wiley Skinner Superintendent. The second superintendent was A. F. Skinner and later superintendents were: Peyton Castling, Preston Beasley, Fulton Farris, Ed Skinner, H. A. Nash, Virgil Hanks, Wilson Clark, Mrs. Joe Hogan, and our present superintendent, Ralph Harrell, the grandson

served several places as pastor.

The first church was principally made up of the large Beasley generation as pioneers of this township, coming from the Carolinas by boats and covered wagons. They were reared in the Methodist Church and most of their descendants are Methodists.

The ministers who served the Cato church did a great piece of



REV. BILLY V. DENNIS, Pastor

work in the seventy-five years of its existence. The pastors number fifty-four in all. They are: R. L. Kirkman 1873, James A. Anderson 1874, Alonzo Monk 1875, Geo. M. Hill 1876, B. L. Rayner 1877, Benonia Harris 1878, R. L. Kirkman

(Continued on Page 9)



Present Methodist Church, Cato, Built in 1945

have charge of the morning service with Rev. Robert Beasley doing the preaching. We graciously receive Bro. Beasley as being a descendant of one of the Cato pioneers, Ruben Beasley, a charter member of the church. Also Bro. Beasley is a great-grandson of the first pastor of the Community church, Rev. R. L. Kirkman.

oak trees. A large cemetery joins the church grounds, and here lies most of the early settlers awaiting the resurrection when all shall rise to meet the Lord. The first person buried in the cemetery was a Mrs. Watts Capei in Feb. 1773.

The charter members, whose names appear on the church record book of 1873, are: Noel Beasley,

CATO METHODIST CHURCH CELEBRATES 75TH ANNIVERSARY

(Continued from Page 8)

1879, W. A. Lindsey 1880, Isaac N. Pace 1881, James A. Anderson 1882-83, E. C. Castleberry 1884-87, W. E. Rutledge 1886, Hardy M. Cryer 1887, Moes C. Morris 1888, R. S. Kirkman 1889-90, I. B. Manley 1891, Luther C. Craig 1892, W. W. Anderson 1893, J. B. McDonald 1894, Wm. A. Pendergrass 1895-96, W. D. Reeves and J. F. Armstrong 1897, Robert G. Britton 1898, George Wilkerson 1899-1900, I. E. Thomas 1901, W. T. Locke 1902, David Conyers 1903, James 'Talkington 1904, W. D. Ellis 1905, James G. Parker 1906, R. H. Grissett 1907-08, J. H. Gibson 1909-12, J. D. Johnson 1913-16, J. W. Mitchener 1917-18, R. A. Bevis 1919-20, W. A. Patty 1920-21, George W. Hooton 1922-23, R. P. Bates 1923-24, Lester B. Davis 1925, J. H. Hoggard 1926-27, J. D. Johnson 1928-29, W. E. Nelson 1930, James Upton 1931, J. H. Harger 1932, A. E. Goode 1933-34, W. E. Nelson 1935, Elmo Thompson 1936-38, Arthur W. Hedges 1939, Thomas C. Huff 1939, Bailey E.

The Program For The Day

10:30 Old Fashioned Hymn Service

11:00 Morning Worship—Pastor in Charge

Call to Worship
Hymn "Holy, Holy, Holy", No. 6
Invocation, by Pastor
Hymn, "All Hail the Power of Jesus' Name," No. 14
Hymn, "Sweet Hour of Prayer," No. 12
Morning Prayer—by Fulton Farris
Announcements
Offering
Hymn, "He Leadeth Me," No. 32
Sermon, By Rev. Robert Beasley
Hymn, "Onward Christian Soldiers," No. 85
Benediction, by Ralph Harrell

12:00 Dinner on the ground

2:30 Afternoon Service, Sunday School Superintendent in charge

Hymn Singing
Sermon, Rev. R. A. Bevis
Old Fashioned Testimony Meeting and a general reminiscence service.

Robertson 1940, Clyde E. Crozier 1941-44, Wm. M. Womack 1944-46, and the present pastor, Billy V. Dennis.

We can boast of having many of the Hendrix College students preach their first sermons in Cato Church. Also many of them have become our pastors. Our present pastor, young Bro. Billy Dennis, is in Hendrix now studying for the ministry.

The present congregation is few in number since Camp Robinson took over almost the entire community. People had to move away but we are thankful that there is a remnant left to worship together in the church.

Give us, O give us the man who sings at his work! Be his occupation what it may, he is equal to any of those who follow the same pursuit in silent sullenness. He will do more in the same time—he will do it better—he will persevere longer. One is scarcely sensible to fatigue while he marches to music. The very stars are said to make harmony as they revolve in their sphere.—Carlyle.

A TWELVE-POINT PROGRAM FOR INCREASING CHURCH ENROLLMENT AND ATTENDANCE

1. Enlist the support of the entire Church. Lead the whole congregation into deep spiritual conviction concerning the place of the church school and the urgency of Christ's way being learned by the community.

2. Improve the teaching program. Provide the church school with an adequate program, based on the Bible and Methodist literature.

3. Improve the leadership. Have a definite plan for discovering, enlisting, and training teachers and officers, including especially adult leaders for youth. Urge every officer and teacher to take at least one credit training course each year.

4. Appoint membership chairmen. Center responsibility in a chairman and membership workers to search for prospects, record and follow up prospects, plan with age-group leaders, and make reports on progress to the congregation, the church board of education and the local Crusade council or official board.

5. Enroll all babies. Enroll every baby; visit in the babies' homes; report all unbaptized babies to pastor; enroll all parents in family and child guidance courses; plan for Sunday morning nurseries.

6. Encourage youth to lead. Stimulate youth's leadership and participation in the Methodists Youth Fellowship; organize an active youth council.

7. Have one or more young adult groups. Provide a Sunday School class or other group for returned service men and women, young married couples, and other young adults.

8. Improve the Home Department. Appoint a superintendent of the Adult Home Department, visit and enroll prospects, take the church school to shut-ins.

9. Follow up absent pupils. Give attention and attendance class by class, Sunday by Sunday. Reach all absent pupils before middle of week by visit, phone call, or mail.

10. Visit. Get ready for and participate in the church-wide church school simultaneous visiting program to encourage Christian homes

159 PER CENT INCREASED INCOME, 64 PER CENT INCREASED GIVING

WASHINGTON, D. C.—A stewardship challenge was contained in the report of the Department of Commerce early this year. It indicates that the individual incomes in November of last year were at an all-time high—at an annual rate of more than 174 billion dollars. This is more than two and one-half times the average annual income of the years between 1935 and 1939.

Assuming that Methodists are average people and that they have been receiving their proportionate share of this increased income, it would be reasonable to assume that giving for Church purposes had increased by two and one-half times or, perhaps, even more.

Yes, there has been an increase. The last year for which full reports are available show an increase in Methodist giving for all purposes of 64 per cent over 1939-40. This year included 20 million dollars in Crusade for Christ receipts, an unusual item, but nevertheless, an evidence of Methodist generosity. Sixty-four per cent advance in giving looks big until we realize that there has been a 159 per cent increase in what Methodists have received.—Crusade for Christ News Bulletin.

and stimulate church school attendance. Continue regular visiting.

11. Have other sessions and groups. Increase the number of persons enrolled in vacation church schools, parents' groups, afternoon meetings of children and evening meetings of youth and adults. Count all these persons as members of the church school. Establish out-post classes in the community, cooperate in week-day religious education program. Maintain helpful relations with the home.

12. Hold workers' meetings. Pastor and superintendent meet monthly with local church board of education and workers to set goals, make plans, note progress, give recognition to departments and classes, stress church attendance, best use of space and equipment, cultivation of church members for the church school.—The Division of the Local Church.

CONFERENCE ON CHURCH MUSIC

A Conference on Church Music under the auspices of the Crusade for Christ at Depauw University, Greencastle, Ind., in Goblin Memorial Church, was attended by a representative group of church organists, choir directors, music students, and ministers. The total registration on the first day was 95.

The Conference was timed to be in session on the day of the presentation of the DePauw-Greencastle Choral Union and guest soloists of Bach's "The Passion According to St. Matthew", which not only provided inspirational worship opportunity but served as a convincing demonstration of the value of church music.—Campus News.

SCHOOL FOR DELINQUENT PARENTS

"Ninety days in jail—or to school and learn how to be a decent parent," is a sentence imposed on parents brought into his court, by Judge George T. Martin at Dearborn, Mich., for neglect of their children. This "School for Delinquent Parents," opened in his courtroom a year and a half ago, is for those who, with war-time pay envelopes, toured the beer taverns and dance halls while their children went uncared for; the drunks, the brawlers, whose victims are their own children.

The first half hour of the school is given to talks on home and family living, family health, child health, psychology, child guidance, and problems of youth—by experts in these fields; the second, to discussion and immediate questions. No parent who has completed the

course has ever been brought back into court on similar charges.—Columbus Citizen.

Books are the treasured wealth of the world, a fit inheritance of generations and nations.—Thoreau.

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PRESCOTT VACATION CHURCH SCHOOL

Mrs. W. R. Hambright, superintendent of the Children's Division, reports that they have just completed a very successful school in Prescott. The Presbyterian and Methodist churches cooperated in the school. There were 87 children enrolled and 29 workers. Mrs. Hambright stated that one of the highlights of the school was the closing sharing session with the parents and friends. The children contributed \$8.00 as a memorial gift to Miriam McRae, to the Infantile Paralysis Fund, and \$3.77 for Overseas Relief. The following persons worked in the school:

Beginner—Mrs. Horace McKenzie, Mrs. J. W. Teeter, Mrs. Nancy Worthington, Mary Agnes Avery, Mrs. J. I. McCartney, Nancy Cummings, Myrna Sue Daniel, Bernice Daniel.

Primary—Mrs. Floyd Hubbard, Miss Carol Scott, Mrs. Robert Yarbrough, Mrs. Jack Harrell, Ida Roe Hamilton, Rita McCaskill, Ethel Bemis, Carolyn Warren, Bobby Box, Jerre Snodgrass.

Junior—Mrs. Hortenell Greeson, Mrs. Estelle Eaton, Mrs. Gene Hale, Dotty Yancey, Katherine Atkinson, Nona Eagle, Virginia Ann Wynn, Frances Hasley, Pat Hasley.

Rev. C. Ray Hozendorf, Pastor.
Mrs. W. R. Hambright, Director.
—Reporter.

DYESS HAS VACATION BIBLE SCHOOL

The Dyess Methodist Church began their Vacation Bible School May 15, and continued one week. Mrs. Ray D. Johnston was general director of the school, assisted by Rev. A. C. Stark, pastor. The nursery and kindergarten work was based on the text, "The World About Us," with hand work, songs, and stories. The workers with this group were, Mrs. Frank Dean Jr. and Mrs. Paul Golden.

The primary work included a program of study, worship, play, and hand work. Mrs. W. G. Young and Mrs. Delbert Miller led this group.

The junior group included studies from the Bible, worship, recreation and hand work. Mrs. Earl Wilson and Mrs. Ray D. Johnston were leaders of this group.

Mrs. Stark had charge of the morning story period.

Bro. Stark and Mrs. Johnston directed the music which included the study of hymns for children and some of the great hymns of the church.

The school closed Friday with a picnic dinner. The children gave a very interesting program at the Sunday School hour the following Sunday. There were thirty-five enrolled with almost a perfect attendance. All teachers were present at each session. Considering all things, it was one of the best schools we have worked in for some time.—A. C. Stark, Pastor.

Dr. Robert W. Goodloe is to be in a five day training school at Clarksville, June 22-26.

LITTLE ROCK CONFERENCE CHURCH SCHOOL DAY OFFERING, TO JUNE 12, 1947

Arkadelphia District		
Arkadelphia	\$100.00	
Benton	60.00	
Carthage	10.00	
Dalark Ct.	5.00	
Holly Springs Ct.	12.00	
Hot Springs Churches:		
Grand Avenue	25.00	
Oaklawn	25.00	
Pullman Heights	15.00	
Keith Memorial, Malvern	10.00	
Princeton Ct.	21.00	
Sparkman-Sardis	11.00	
TOTAL	294.00	
Camden District		
Camden, First Church	85.00	
Fairview	20.00	
El Dorado Churches:		
Centennial	10.00	
First Church	80.00	
Vantrease	22.00	
Bethel	1.50	
Wesley	1.50	
Emerson Ct.	7.00	
Fordyce	35.00	
Hampton Ct.	10.00	
Harmony Grove	15.00	
Huttig	15.00	
Junction City	13.00	
Kingsland	10.00	
Louann	12.55	
Magnolia, First	60.00	
Jackson Street	15.00	
Marysville Ct.	15.00	
Norphet Ct.	18.00	
Parkers Chapel-Freedonia	18.00	
Smackover	45.00	
Stephens Ct.	20.00	
Thornton Ct.	15.00	
Village-Dumas	14.00	
Waldo	22.00	
Willisville	4.00	
TOTAL	583.55	
Little Rock District		
Bauxite-Sardis	40.00	
Bryant Ct.	8.00	
England	35.00	
Hazen	41.00	
Little Rock Churches:		
First Church	165.00	
Forest Park	12.50	
Capitol View	30.00	
Henderson	19.65	
Highland	35.00	
Oak Forest	7.00	
Pulaski Heights	75.00	
28th Street	15.00	
Winfield	135.00	
Lonoke	25.00	
TOTAL	642.15	
Monticello District		
Arkansas City-Kelso	5.00	
Drew Ct.		
Dumas	1.00	
Eudora	30.00	
Fountain Hill Ct.	10.00	
Hermitage	10.00	
Lake Village	20.00	
McGehee	30.00	
Tillar-Winchester	10.00	
Warren	45.00	
Watson	10.00	
Wilmot	15.00	
Banks-Good Hope	2.00	
TOTAL	198.00	
Pine Bluff District		
Almyra	10.00	
Alzheimer-Wabbaseka	10.00	
DeWitt	50.00	
Good Faith	6.00	
Gillett	15.00	
Grady-Gould	16.00	
Humphrey-Sunshine	15.00	
Pine Bluff Churches:		
Carr Memorial	20.00	
First	100.00	
Lakeside	65.00	
Rison	20.00	
Roe Ct.	12.00	
Sherrill-Tucker	20.00	
Stuttgart, First Church	40.00	
Lincoln County Ct.	11.00	
TOTAL	410.00	
Prescott District		
Amity Ct.	11.00	
Bingen Ct.	2.00	
Delight Ct.	15.00	
Dierks	15.00	
Forester-Oden	16.00	
Gordon	35.00	
Okolona Ct.	12.00	
Prescott	35.00	
TOTAL	141.00	
Texarkana District		
Ashdown	30.00	
Buckner	7.00	
Columbia Ct.	9.00	
DeQueen	40.00	
Doddridge Ct.	10.00	
Foreman	20.00	
Fouke Ct.	3.00	
Hatfield Ct.	15.00	
Horatio	15.00	
Lewisville-Bradley	30.00	
Richmond Ct.	8.00	
Sardis-Shiloh	3.00	
Stamps	30.00	
Taylor Ct.	10.00	
Texarkana Churches:		
First	100.00	
College Hill	20.00	
Wilton	10.00	
TOTAL	360.00	

ROY E. FAWCETT

CHURCH SCHOOL SUPER-INTENDENTS' CONFERENCE

A number of church school superintendents are making their plans to attend the Church School Superintendents' Conference, July 11 and 12. A good program is being planned. Bishop Paul E. Martin and Mr. Charles Turner are to be with us. We all know Bishop Martin and the great leadership he will give this meeting. Mr. Turner is with the General Board of Education. He will come prepared to give much help.—I. A. Brumley.

VACATION CHURCH SCHOOL AT COTTER

The Vacation Church School held at the Cotter Methodist Church, closed last week. The enrollment was 54 and 28 perfect attendance certificates were awarded. Mrs. W. W. Adams, superintendent of the Children Division, was in charge of the school.

Mrs. W. H. Graham taught the junior girls; Mrs. W. F. Kendall and Mrs. Adams, junior boys; Mrs. Vida McElroy, Nita Ortman and Dorothy Clover, primary; Mrs. W. A. Thompson, Joyce Evans and Mrs. Blythe, beginners. Mrs. Thompson and Mrs. Kendall were in charge of the music. Mrs. Rex Dilbeck, assisted by Mrs. Frank Clover, instructed the junior girls in stencil work. W. F. Kendall assisted the junior boys in building bird houses. Five bundles, "Toys in a Towel," were sent to children over seas. Also one box of clothing.

Samples of all work done were placed on exhibit for parents and friends. The members of the school enjoyed a picnic on the closing day.—Mrs. W. W. Adams.

STEWARDSHIP SCHOOLS

The North Arkansas Conference took seriously the matter of having schools on stewardship. Thus far there have been one hundred and two schools in which the course on stewardship has been offered. These schools have enrolled a total of 2,479 persons, not counting persons who came in for a single session. These schools have granted a total of 1,599 course cards.

These schools have prepared persons to assist with other programs of stewardship in the church schools, in Woman's Society of Christian Service, and other group meetings.—I. A. Brumley.

Many a man lays down his life in trying to lay up money. If money be not kept in the place of servant, it may become a tyrannous master.—Selected.

The program begins at 4 p. m. June 27 and closes with the noon meal on June 29.

It is hoped that many local churches will realize the importance of sending one or more of its Workers with Children to this conference at the expense of the local church. You ask these persons to give their service. Should you not give them opportunities to have better training for their work?—I. A. Brumley.

VACATION CHURCH SCHOOLS

The reports reaching our office indicate fine work being carried on in our vacation church schools this year. Reports are coming in daily. We have already received the following reports: Marked Tree; Cotter, Russellville, Tyronza, Conway, Forrest City, West Memphis, Waldron, Wiggins Memorial, Fayetteville, Waltreack, Danville, Leslie, Marianna, Central Ave., Batesville, Marion, Brookland, Camp Ground, Hardy, Quitman, Antioch, Bethesda, Macey, Shirley, Scotland-Pleasant Grove, Evening Shade, and Clinton.

Please send us a report just as soon as you can after the close of your school. Should you need report blanks please write us for them. You should make four copies of the report. Send one to your district director of children's work, one to your district superintendent, one to us, and keep the other for your own records.

The information we have indicates that many places which have not had a vacation church school, or have not had one for some time will have schools this year. One county is planning for ten schools. One district has plans for at least thirty or more schools.—I. A. Brumley.

Habits are at first cobwebs, then cables.—Spanish proverb.

CHILDREN'S WORKERS' CONFERENCE

The program for the Children's Workers' Conference will be in many of your hands by the time you read these statements. We have been able to secure leadership for a good program. If you do not have a copy of the program please write us for a copy.

Dr. Robert W. Goodloe of Southern Methodist University is to be the inspirational speaker.

Mrs. Roy Scales of Louisiana is to be the leader for our Kindergarten (Beginner) Workshop.

Mrs. W. B. Ferguson of Nashville, Tenn., is to lead the Primary Workshop.

Mrs. W. F. Bates will be the Nursery Workshop leader.

Mrs. Ira A. Brumley will lead the Junior Workshop.

Miss Olive Smith is to arrive in time for a discussion on Trends in Children's Work.

This program should prove helpful to all churches represented in the meetings.

Persons desiring space in the conference, if you want room and meals on the Hendrix Campus, should make request to Roy Fawcett (Little Rock Conference) or Ira A. Brumley (North Arkansas Conference). The cost of room and meals will be \$4.00. Each must furnish own linens.

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

MRS. SUE M. WAYLAND, Editor

SCHOOL OF MISSIONS

In the issue of June 5th, we announced date, price and who may attend. If you missed this information, contact your own District President. In a very short time, the full program and all information will appear.

We are happy to announce that Mrs. G. W. Domeron will teach the course "World Evangelism" and Mrs. Russell Henderson will teach "We the People of the Limited Nations". Rev. Fred Roebuck will have the noon hour devotions and Dr. Matt L. Ellis will speak on "The Limited Nations".

Mrs. H. H. Bumpers will be registration chairman in place of Mrs. James Upton. Her committee will be from the local W. S. C. S. Please send all registrations to Mrs. H. H. Bumpers, Conway, Arkansas.

BE SURE to contact your District President, Secretary of Promotion, or Secretary of Missionary Education if you are interested in attending the school. Your District President will O. K. all reservations before they are made with Mrs. Bumpers.

Watch for more information.—Mrs. Elmer H. Hook, Mrs. T. S. Lovett.

LAKESIDE W. S. C. S. BLYTHEVILLE

The Women's Society of Christian Service of the Lakeside Church entertained four mothers of the 1947 graduating class, the mothers, a "best friend", young people of the church, and Rev. H. H. Blevins, Tuesday evening with a supper at the church. Large baskets of peonies and roses were placed throughout the room where the guests were entertained.

A lovely menu was served from a beautiful lace draped table with bowls of yellow roses and yellow tapers. Roses also decorated the small tables where the special guests were served.

The Seniors' places were marked with miniature diplomas tied with maroon ribbon and small maroon graduation caps were favors. Mrs. J. W. Maloney presented the honorees with bouquets of red peonies from her garden. Mrs. Everson Morris, Secretary of student work, made the introductions and a short talk urging them to continue their education. Miss Katryn Roberson responded. On behalf of the W. S. C. S. Mrs. H. H. Blevins gave the invocation.

The four seniors are: George Ann Stillwell, J. C. Cole, Kathryn Robinson, and Jack Green. Group singing followed the supper.—Reporter.

A STEWARDSHIP PROPHECY

"If the laymen—and the ministers of this country—will say these words, 'Here am I, Lord—I'm at your disposal—my life, my money, my time and my influence are at your disposal'—then a new era will begin—we will have to be anxious about nothing. God will take care of the rest. Money will flow for work at home and abroad, a new life will awaken the churches and evangelism will again become the pulse beat in the body of the church."—Dr. E. Stanley Jones.

"DEAR LORD AND FATHER OF MANKIND"

John Greenleaf Whittier

Dear Lord and Father of Mankind,
Forgive our foolish ways;
Re-clothe us in our rightful mind;
In purer lives, Thy service find,
In deeper reverence, praise.

In simple trust like theirs who heard,
Beside the Syrian sea,
The gracious calling of the Lord,
Let us, like them, without a word,
Rise up and follow Thee.

Drop Thy still dews of quietness,
Till all our strivings cease;
Take from our souls the strain and stress,
And let our ordered lives confess
The beauty of Thy peace.

Breathe through the heats of our desire
Thy coolness and Thy balm;
Let sense be dumb, let flesh retire,
Speak through the earthquake, wind and fire,
O still small voice of calm.

LITTLE ROCK DISTRICT GUILD

May 28th at Scott Street Methodist Church in Little Rock a District Guild was organized. The following were elected as Program Committee: Miss Virginia Guffey (Scott Street Guild), Chairman; Miss Sue Medlock (Winfield Guild); Miss Hanna Kelly (First Methodist Church Guild); Mrs. Lois Buxton (Pulaski Heights Guild N. 1); Miss Faye Rollins (Henderson Guild).

One member from each Guild in the Little Rock District is to be appointed as members of the District Organization; also 3 members from the Woman's Society of Christian Service.

Miss Ollie Hall (Highland Guild) is Recording Secretary.

A most interesting program was presented at the opening meeting: Devotional, Hazel James (Scott St. Guild); Business meeting, presided over by Maude Hammock, District Secretary; Spiritual Life Workshop Period, Mrs. George K. Cox, Conference Secretary, Stuttgart; Dinner, served to 115 Guild members from the following churches: Asbury, Capitol View, Carlisle, First Methodist, Henderson, Highland, Hunter, Pulaski Heights, Scott St., and Winfield; Evening Session: Principal Speaker Mrs. E. J. Rauschkolb, President of Federation of Church Women.

This is an auspicious beginning of a very fine organization. The next meeting will be in October at the Pulaski Heights Methodist Church.—Mrs. Geo. K. Cox.

We seem to want mass production, but we must remember that men are individual not to be satisfactorily dealt with in masses, and the making of men is more important than the production of things.—Ralph W. Sockman.

You cannot run away from a weakness. You must sometimes fight it out or perish; and if that be so, why not now, and where you stand?—Robert Louis Stevenson.

WESLEYAN SERVICE GUILD HOLDS DISTRICT MEETING IN SEARCY

The Searcy District of the Wesleyan Service Guild of the Methodist church met in Searcy June 1, with Miss Mary Ferguson of Clinton, Searcy District Deaconess, as the principal speaker. Representatives were present from Harrison, Clinton, Beebe, McCrory, Augusta, and Searcy, 45 being present.

The meeting opened with a 1:00 o'clock luncheon at the Rendezvous. The program was continued at the church, with Mrs. E. V. Hart, District Secretary, presiding. For the first time since the Wesleyan Service Guild was organized in this district there was a 100 per cent representation.

Mrs. O. L. Cole of Beebe, gave the invocation after which Mrs. Effie Rogers of Newport, Conference Secretary, spoke on the work of the Guild. Mrs. A. P. Strother, Jr., gave the devotional. After being introduced, each guild president told of the work of her individual guild. Mrs. Jessie Johnson of McCrory, sang a beautiful solo, Miss Amanda Dye leading the other songs, with Miss Malva Lou Falk as organist. Miss Frances Eoff of Harrison, pronounced the benediction.

Miss Ferguson's talk on "Dreams and Service" was most inspirational.—Reporter.

"EACH ONE TEACH ONE"

The Government of Brazil has gone "all out" in its plans to make a literate people. Millions of dollars have been spent and thousands of teachers have been employed in co-operating with the educators of the Protestant churches of Brazil in promoting the so-called Laubach method of teaching people to read.

There is a seemingly endless chain of persons whose slogan is "Each one teach one". Other South American countries are also interested in this method and have large plans for promoting general literacy.—World Outlook.



Miss Maria E. Jones was born on a farm near Polo, Ill., in 1843, and died in Polo in 1916. Deprived of higher education in her youth, she helped educate others as her situation enabled her. When she died she left her Polo residence and a rich 55-acre farm to the Board of Missions of the Methodist Church for the erection of a classroom and dormitory building at Nanchang Academy, Methodist boys' school in Kiangsi Province, China. "Jones Hall" still stands in the post-war scene in Nanchang, and each day serves several hundred of China's future leaders. When the Academy's Chinese principal, Dr. Job C. K. Shaw, arrived in the United States recently, he placed a wreath upon Miss Jones' grave in Polo.

"The problems of young people today are chiefly problems of human relationships," says Mrs. Arthur F. Anderson, president of the National Board of the Young Women's Christian Associations. "Our divorce rate is the highest in history, one in every three marriages. Marital stresses and family problems have arisen through emotional disturbances and maladjustments which can be traced directly to inadequate and crowded housing. The family problems which have arisen and the maladjustment of young people have stemmed, in the majority of cases, from lack of living space." To help relieve this situation, Mrs. Anderson points out the "room registries" maintained in every major city by the Y. W. C. A. to help girls and young wives find investigated rooms. Many thousand of such cases are cared for in all cities each month, she says.

Under the leadership of Mrs. Mabel Garrett Wagner, of the International Council of Religious Education, children's workers from many churches in the United States and Canada, will meet for conference in Des Moines, Iowa, July 20 to 23. Plans for strengthening work among children in the local churches of Protestantism will be discussed. Leaders of the program will include: Miss Mildred Widber, of Boston, Mass.; Miss Ruth Reynolds, of St. Louis, Mo.; Miss Hazel A. Lewis, of St. Louis, Mo.; Miss Mary Skinner, of Nashville; Dr. Maycie Southall, of Nashville; and Dr. T. Z. Koo, of China.

One of the nicest things about telling the truth is that you don't have to remember what you said.—Construction Digest.

The way to say it simply is to simply say it.—Howard W. Newton.

Small kindnesses, small courtesies, small considerations, habitually practiced in our social intercourse, give a greater charm to the character than the display of great talent and accomplishments.—Kelty.

CURRENT NEWS IN ARKANSAS METHODISM

BUFFALO ISLAND M. Y. F.

Fifty-four members, representing the following places: Lake City, Caraway, Lakeview, Manila, and Black Oak, attended the Buffalo Island M. Y. F. meeting Monday night, June 9, at Lake City. Lake City presented a short devotional program consisting of songs and scripture. Bro. Lewis, youth director of Jonesboro District, discussed the Youth Assemblies at Conway and the National Youth Conference at Cleveland, Ohio.

In the business session the time for our meetings was set up to 8:30 p. m. An offering of \$4.08 was received.

Refreshments of sandwiches, drinks and cookies were served.

The next sub-district meeting will be at Caraway on the night of July 14.—Roselee Cunningham, Reporter.

THE DALARK M. Y. F.

The Dalark Methodist Youth Fellowship met Monday night, June 2, at the Dalark Methodist Church. The young people at Dalark had charge of the program. Rev. S. B. Bryant, pastor, spoke to the group, also.

Immediately following the program a business meeting was held. There were 40 young people present. The next meeting will be held at Bethlehem Monday night, July 7, when the young people there will have charge.

An hour of recreation concluded the meeting in which refreshments were served.—Mary Frances Fite, Reporter.

JACK MAYFIELD MEMORIAL METHODIST CHURCH

We have just closed an eight day revival. The interest was good from the beginning and the cooperation and spirit of the services were fine.

Rev. Claud O. Hall, pastor of Village-Dumas, did the preaching, and it was done in a fine way. Bro. Hall preaches a sane and practical Gospel. He is brotherly and a fine fellow to work with. Our church membership is encouraged, in fact, all attended the meeting.

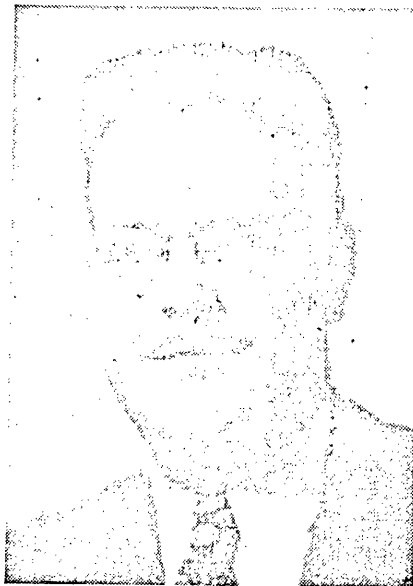
We received seven on profession of faith and baptism, and two by certificate.—S. B. Mann, pastor.

LETTER OF APPRECIATION

We wish to take this opportunity to express our appreciation for the many nice things done for us while serving the good people of Keiser-Victoria Charge, in the Jonesboro District. Also thanks to those who stood by us from Garden Point and helped to put over the program. We enjoyed working with you very much. We are going to miss you. Also thanks to our district superintendent, Rev. J. A. Gatlin, for his fine leadership. We are now living in Ector, Texas, where I will serve a three point work while attending Southern Methodist University. —Linley E. Vowell and family.

For the price of a ticket to an ephemeral entertainment, you can secure a book that will give strength and leisure to your mind all your life.—William Lyon Phelps.

DELEGATE TO VISUAL AID SEMINAR



REV. ALFRED KNOX

Rev. Alfred Knox, pastor at Tuckerman, has been invited by the General Board of Education to participate in the Visual Education Seminar to be held at the University of Southern California, Los Angeles, August 3rd to 22nd. There will be about fifty people from the entire church in this Seminar, continuing the one held last summer at Emory University. A. W. Martin, also a member of the North Arkansas Conference, will be in the group this year. The primary task of the Seminar will be to plan visual materials to parallel the church school curriculum materials. Brother Knox has been doing a real service for the Methodist Church in Arkansas, through the Arkansas Methodist, in his "Evaluation of Visual Aids."

WHITE RIVER SUB-DISTRICT MEETS

The White River Sub-District held their monthly meeting at Mountain Home, Ark., 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 next year.—Ann Hawkins, Reporter.

METHODIST STUDENT DAY PROGRAM AT RICHMOND

The children of the Richmond Methodist Church, under the leadership of Mrs. Ernest Davis and Mrs. Clifford Davis, presented an inspiring Student Day Program Sunday morning, June 8, at the church.

The Prelude was played by Gloria Gill. The Scripture was read by Charles Davis, followed by prayer by Joan Lewis. Patsy Lewis sang a solo, "Living For Jesus". Ann Carlstead gave the welcome.

A pageant entitled "Building the Church of Tomorrow" was given by Roylene Stevens as leader, assisted by Ed Stevens, Mary Janet Bailey and Charlene Gill.

Each Sunday School class presented a short part of the program. The Junior Class, under the direction of Miss Georgie Mason, presented a lovely, large hand-painted picture of Jesus to the church.

The program was concluded with Rev. G. C. Bailey pronouncing the benediction.—Reporter.

WALTREAK VACATION BIBLE SCHOOL

We have just closed our Daily Vacation Bible School at Waltreak. I would like very much for our School to be recognized in the Arkansas Methodist.

We had a total of twelve pupils and 3 workers. Good average attendance, with a lot of interest shown.

The boys built some very nice battleships, while the girls worked on a quilt, which is to be sold to raise money for our revival coming in September.

We learned a lot of new choruses and each pupil in the intermediate class made a map of Paul's journeys.

We closed our school Friday afternoon, June 6, with a very lovely and enjoyable picnic. — Mrs. Fred M. Thompson, Reporter.

SEARCY SUB-DISTRICT MEETS AT HEBER SPRINGS

The Searcy Sub-District group of the Methodist Youth Fellowship met at Heber Springs May 26, 1947. Approximately one hundred eighty-nine members were present.

The devotional was given by the local group. Participants on the program were: Tommy Olmstead, Patsy Joy Robbins, Ed Henry Irwin, Hazel Lee Summers, Elizabeth Morris, Gloria Johnston, Jullia Mullern, and Jack Wiseman presiding as president.

The next regular meeting will be at Beebe, Arkansas, June 23, 1947. A very large attendance is expected.—Reporter.

Inflation is an economic condition which enables 2 5c cigars to go up in 25c worth of smoke.—Chilton (Wis.) Times-Jnl.

VACATION BIBLE SCHOOL, OLA

A Vacation Bible School opened May 26th at the Methodist Church of Ola, Arkansas, with an enrollment of 93 children and an average attendance of 70.

The faculty was composed of eleven workers, all Methodists except one. Mrs. Ted Cook was director of music.

Intermediate Department: Mrs. I. T. Keller, instructor, taught "O, Come Let Us Worship". She was assisted by Carolyn George and Brice Hasty.

Junior Department: Mrs. Olan Haney, instructor, taught "People Who Lived in Jesus' Day". She was assisted by Mrs. Byron McSpadden and Mrs. P. Coker.

Primary Department: Mrs. Grady Hudson, instructor, taught "Out Doors in Palestine", assisted by Mrs. Morgan Boyte and Mrs. Roscoe Potts.

The school closed with a program at 11:15 Sunday morning, June 8th. Many parents attended. At the noon hour lunch was served in the church basement.

Rev. Byron McSpadden expressed his appreciation to the faculty, children and parents, for their fine cooperation throughout the school.—Mrs. Morgan Boyte, Reporter.

ARKANSAS PASTORS' SCHOOL

The Arkansas Pastors' School is the largest this year it has been in some time, about two hundred being enrolled besides a number of persons who come for a day or so because of meeting of some board or for other special reasons. The pressure of program has kept some of the ministers away who usually attend.

The program is proving to be most helpful. The class work is of a high type. The platform program has been challenging.

Two special courses were placed in the school, under the leadership of Dr. J. V. Thompson, of Drew University, to help persons in their preparation for the fourth year of the Crusade for Christ. The interest being taken in these courses indicates the desire our men have to be ready to do a good job in this fourth year of the Crusade.

The program will continue until noon on Friday, June 20.—I. A. Brumley.

We ought to bless our churches. We ought to think of them as the instrumentalities by which miracles are wrought—these miracles of regeneration. The example of consecrated men is better than all the books and precepts that the world contains, except, perhaps, this Book that I am touching, which seems something more than a book. It seems to contain something more than words and printed pages, because everything in it is so concrete, the men it speaks of are so real, and the truths it utters are so compelling. Read in this air they are familiar; but they are not redeeming words unless they vibrate beyond the walls of the churches and walk the streets and are seen in the households, and are translated into the public life of the community.—President Woodrow Wilson.

MR. EHRENSPERGER RETURNS FROM ORIENT

Harold A. Ehrensperger, Editorial Secretary, Department of Student Work of the Board of Education of The Methodist Church and editor of MOTIVE, has returned to the United States after an absence of nine and one-half months visiting Egypt, Palestine, India and China convinced that the biggest problem facing the Orient is the predicament of youth. Mr. Ehrensperger says that the war, economic changes and the changing political situation have completely disrupted normal living and detached most young people from their moorings in the Orient as well as in the United States. He points out that the people of India are torn among so many minor and conflicting loyalties that concerted action is impossible in almost every sphere of life.

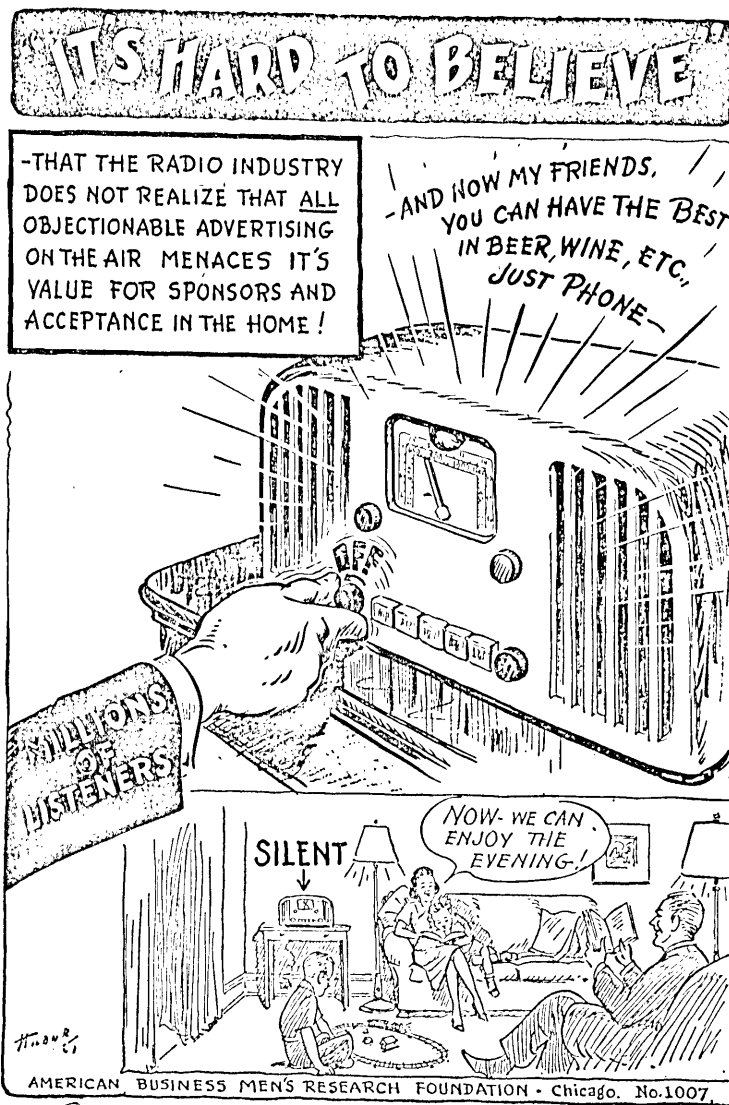
He believes that the only hope for a peaceful world and a better society lies in making the small Christian remnant around the world conscious of its destiny so that it can become the saving force in a pagan world. He says that true Christianity is an integrating loyalty which can give the perspective as well as the drive to lead the kind of life that will uplift the lot of all mankind.

Mr. Ehrensperger traveled more than 6,000 miles in India alone. He produced a play at the Annual Conference at Jubbulpore with Leonard Theological College students and another which was broadcast over All-India radio with a cast of Isabella Thoburn College students. He also directed an outdoor Christmas pageant at Isabella Thoburn College. Visiting many colleges including Lucknow Christian College, Madras Christian College, Forman Christian College, Wilson College, Union College, Allways, and Lucknow University; he lectured on drama, worship, and various aspects of student life. He lived with students in hostels and obtained many interesting insights into Indian character.

During his stay in India, Mr. Ehrensperger had conferences with over 50 leaders. He had two interviews with Gandhi and came away with great respect for his intellectual alertness, sincerity, simplicity of life and the manner in which he puts his ideals and beliefs into practice. He talked with Ambedkar, leader of the untouchables; officials of the Tatta Industries; National Christian Council officers; Student Christian Movement directors; agricultural leaders of India at Allahabad Agricultural Institute; numerous college presidents, church officials, ministers of the newly-formed interim government, etc.

Mr. Ehrensperger visited nearly all sections of India. He saw both urban and rural life, making several visits to aboriginal villages. Unsettled conditions in the Northwestern frontier provinces kept him out of a few areas. He witnessed the September riots at Bombay and the destruction at Calcutta and came away with the conviction that the removal of British troops will be followed almost immediately by the outbreak of civil war.

In China Mr. Ehrensperger spoke at Nanking Theological College and Ginling College. He conferred on problems of journalism with members of the staff of the National Christian Council and the Christian Student Movement. His last speech in China was made to a group of United States sailors during vesper services held at the Y. M. C. A. in Shanghai. Before leaving China, he



LIQUOR ON RADIO CONDEMNED

When a stirring appeal from the Government is made for Red Cross aid, or on behalf of new enlistments in the WAACS, the WAVES, or SPARS,—or when, just as a beautiful musical program reaches its climax, or a wholesome Christian service concludes with a moving prayer for individual consecration and national unity,—could anything be more crude or devastating to decency, good taste, and the goodwill of patriotic listeners in millions of homes, than the sudden intrusion of a blatant "Got your 'Blank' Beer? If not, get it", or "Use Chapel Chimes wines with your next roast," asks the American Business Men's Research Foundation in "It's Hard to Believe" series of illustrated news releases.

"More and more, increasing thousands, if not millions of listeners, are taking the quickest means at hand to protect their home life against the greedy invasion of the brewers and wine makers.—THEY TURN OFF THEIR RADIO.—American Business Men's Research Foundation.

made a report to the General Committee of The Methodist Church of China.

There is only one way to coast: downhill.—Canadian Business.

If you want to be miserable, think much about yourself, about what you like, what you want, what respect people ought to pay to you, and what people think of you—Kingsley.

DR. SPANN SUCCEEDS DR. WILLIAM K. ANDERSON

Dr. J. Richard Spann, district superintendent of the San Antonio District, was elected Educational Director of the Commission on Ministerial Training of The Methodist Church at a meeting of the Commission in Chicago, Friday, May 9th. He will succeed the late Dr. William K. Anderson who died in February.

Dr. Spann was reared in Texas, is a graduate of Randolph-Macon College, Ashland, Virginia, and holds a theological degree from Drew University, Madison, New Jersey.

He has been widely known for his interest in education and has rendered service on the faculties of two institutions, the former Coronal Institute, San Marcus, Texas, and the School of Theology (now Perkins School of Theology) of Southern Methodist University, Dallas, Texas. In this latter relationship he headed the Department of the City Church.

Since Unification he has been a member of the Church's Commission on Ministerial Training and for a longer period his services both as teacher and platform speaker have been in great demand in Pastors' Schools, Institutes and Assemblies.

Pastorates held by Dr. Spann include First Church, Cape Girardeau, Mo.; St. Pauls Church, Abilene, Texas; First Church, Big Spring, Texas; First Church, Baton Rouge, La., where he was also Director of the Wesley Foundation at Louisiana State University; and Laurel Heights Church, San Antonio, Tex. In 1946 he was appointed to the superintendency of the San Antonio District from which post he comes to the directorship of the Commission's program.

In his new office he will hold a dual relationship. While serving as executive officer for the Commission on Ministerial Training, a separate World Service Agency, he will also very appropriately, and by Disciplinary provision, be a member of the Staff of the Division of Educational Institutions of the Board of Education.

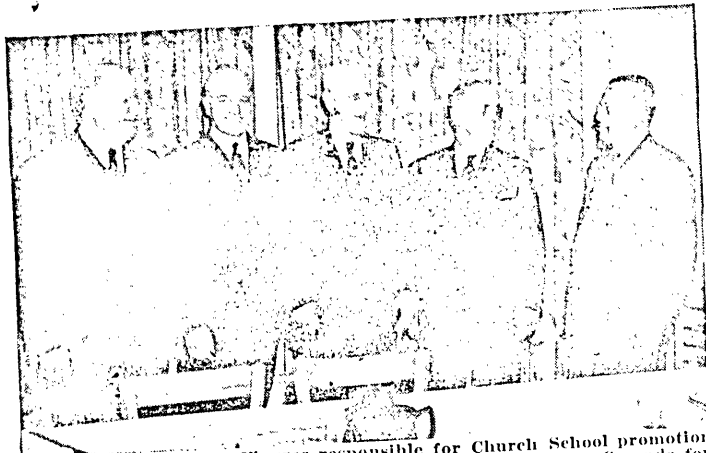
He assumed his new duties early in June.

Times of general calamity and confusion have ever been productive of the greatest minds. The purest ore is produced from the hottest furnace, and the brightest thunderbolt is elicited from the darkest storms.—Colton.

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PLANNING CONFERENCE FOR 1948 CHURCH SCHOOL EMPHASIS MEETS IN CHICAGO

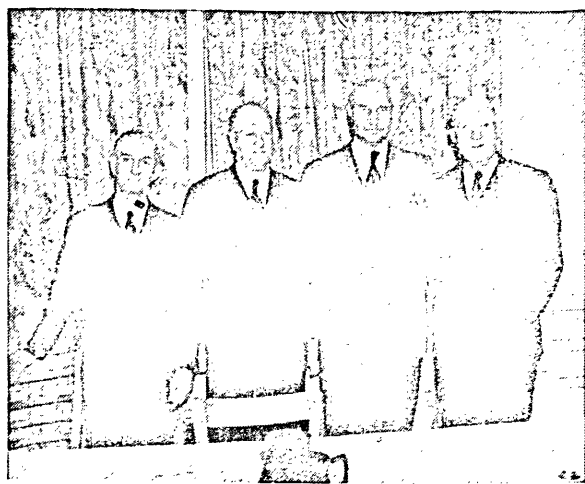


(Above, left to right): Figures responsible for Church School promotion in the Crusade for Christ, Bishop J. Ralph Magee, Director, Crusade for Christ; Dr. Walter Townner; Dr. John Q. Schisler; Dr. Lud H. Estes, Superintendent, Dyersburg District, Memphis Conference; Dr. J. Manning Potts, Associate Director, Crusade for Christ.

(Below) The Planning Conference in session.



(Above) At the Stevens Hotel, Chicago, Dr. John Q. Schisler, Executive Secretary, Division of the Local Church, Board of Education of The Methodist Church, speaks to the Planning Conference.



Bishops present: (Left to right) Paul B. Kern, Nashville, Area; J. Ralph Magee, Chicago Area; Robert N. Brooks, New Orleans Area; W. W. Peele, Richmond Area. (Bishop W. C. Martin present but not in picture.)



Staff of the Local Church Division, Board of Education. (Left to right, seated): Miss Florence Teague, Administrative Assistant, Board of Education; Dr. John Q. Schisler, Executive Secretary; Miss Mary Skinner, Director, Department of Christian Education of Children. (Standing, left to right): Dr. Walter Townner, Director, Department of Church School Work; Rev. Howard Tower, Director, Department Audio-Visual Education; Dr. M. L. Rippey, Sr., Department Adult Work; Rev. Hoover Rupert, Director, Youth Department, Division of the Local Church; Rev. Charles C. Turner, Jr., Department General Church School Work.

All photos by Earle H. MacLeod

THE CHURCH SCHOOL IN THE CRUSADE FOR CHRIST

Church School Enrollment And Attendance

ONE of the most promising and far-reaching features of the Crusade for Christ is found in the emphasis that has been and will be placed on the matter of Church School enrollment and attendance. If this emphasis is as successful as it appears now that it will be, the permanent value of this work to The Methodist Church will likely exceed any other feature of the Crusade for Christ.

Church School enrollment and attendance has been emphasized from the beginning of the work of the Crusade. As planned, it was to be a four-year program. However, the time now, until the meeting of the General Conference in 1948, is to be given to an "all out" campaign for this important part of our church program.

Methodism has found its most fertile field for religious training, Christian edu-

cation and successful evangelism in the Church School. We should not only cultivate this field intensively but we should try to increase the "acreage". Some of the best minds of our church have been devoted to planning this feature of the Crusade. Conferences of national scope have been held in which the work has been outlined. Our leaders recognize that our field of service is in no sense limited to the Church School but they, with us, feel that our largest opportunity is there.

REVIEW OF JUNE OF THE HILLS

By. Dr. Leonidas B. Hays

JUNE OF THE HILLS, by David English Camak. Published privately. Address: June of The Hills, Hendersonville, N. C., \$2.00 postpaid.

(EDITOR'S NOTE: Dr. Hays is pastor of First Methodist Church, Hendersonville, and writes out of intimate knowledge of the locale of the book.)

The Camaks are real people! In South Carolina they are "quality" and in North Carolina they are "tops." And in both places they can write. The samples I have seen make me a bit envious—they can say it so much better than I can. It must be their blending of Irish sentiment and wit with English scholarship and American common sense that accounts for it.

All this background and genius is evidenced by Dr. David English Camak in his Julaluska prize novel, *JUNE OF THE HILLS*, the best written and most authentic fiction that has come from the locale of lower Appalachia, where live the purest Anglo-Saxons now left on the earth.

Among these mighty mountains the drama of life is played on a stage of unsurpassed scenery by characters of innate nobility and universal appeal. Dr. Camak has done, not only the reading public but the mountaineers themselves, a great service. A college graduate, born and reared in the very hills this story describes, said he read the novel six times "because it is fair to us hill people." A judge out West who was "fetched up in them thar hills," ordered five copies for the same reason.

Recently an aged Youkon "sour-dough" told me, with the gleam of adventure in his eyes, about the men who "mucked" for gold and got it. The author of *JUNE OF THE HILLS* knew there was gold of another sort in "them thar" Carolina hills, and he worked for it and got it—moral, spiritual, human gold as pure as any "dust" that ever poured from a prospector's poke. It made me richer to read it. I have never spent a more rewarding day turning the pages of any book. The Irish in me laughed (and cried a bit), the English approved, the American applauded. I ordered five copies for my friends.

Having spent twelve years in Western North Carolina and Virginia with my eyes open, I am telling you that this is a fair and impartial story, well written, with clear insight and tremendous appeal. It moves without heaviness, page after page, chapter after chapter (they are short and well captioned) from Big Bear Cove with its "moonshiners" and cabins filled with babies, to New York where the great executive chews cigars, clips dividends, and makes plans for his half spoiled son to take over and continue the selfish parade. When the rich, disgusted lad lands at Lake Junaluska and meets June Adair things happen. Here is a quadrangle (not triangle) love story as pure and exhilarating as the waters that flow from the great hills.

I challenge any reader to find one off-color or sordid scene in *JUNE OF THE HILLS*. This book should be godfathered by the churches of our country. It should be in all homes where there are

HOLLYWOOD YOUTH RALLY

The Hollywood Methodist Church was the host Monday night, May 5, to the other youths of the following Methodist Churches: Dalark, Manchester, Bethlehem, Hot Springs, Mt. Zion and people of the surrounding communities. The total present was 143 for which we are grateful.

The following program was given: Welcome, Carl D. Meador; Introduction, Mrs. Joan Hardaway; Prayer, Rev. David Hankins, Jr.; Piano solo, "April Showers", Carolyn Bell; Scripture, Clara Jean Callaway; Flute solo, Floyd Humphries; Poem, Mrs. Edna Maye Kelley; solo, "Garden of Prayer", Rev. David Hankins, Jr.; Talk, "World Peace and Prayer", Annie Grace Hardaway; Duet, Clara Jean Callaway and Mrs. Edna Maye Callaway; Poem, "Answered Prayer", Charles Meyers; Song, "Sweet Hour of Prayer", by group.

After the program which was enjoyed by everyone we gathered on the lawn and played games under the direction of Carl D. Meador and Rev. David Hankins, Jr. Refreshments were served under the supervision of Mrs. Fred Myers.

We hope to have another meeting soon. We want to thank everyone who was present for this meeting. Meetings like this provide a way of showing the world what youth can do in fellowship with others.—Winnie Grace Hardaway, Reporter.

WISCONSIN LEGISLATURE KILLS BINGO MEASURE

MADISON, Wis.—(RNS)—By an overwhelming vote, the Wisconsin assembly decided it does not want to encourage bingo games, now prohibited by the state constitution as lotteries.

The lower house decided 71 to 18 to kill the Harper resolution which would have put the legislature on record as declaring that bingo games sponsored by religious, benevolent, and patriotic groups "violate no moral law" and that they should be tolerated, therefore, by state and local law enforcement officers.

The measure had been criticized by Attorney General John E. Martin, and vigorously opposed by church groups.

young people. It has been approved by them. They like it. The high school pupils of a city of 70,000 population in a secret book-week ballot voted it the best book in their library.

If you like a love story that's true and clean; if you like purple majesty amid the mountains; if you thrill to the electric shock of bass on your line; if you admire the struggle of an honest soul for a vital faith; if you think the running of a good horse on hard ground is music; and especially if you like the gleam of the cross over Junaluska, you will like this book. It is good to the last word and here are the last words, "The Christmas snowstorm was wrapping Big Bear Cove in a silent mantle of white—With difficulty the cross on the hill sent its rays through the storm. It seemed to waver. But the vacillation was in the storm and not in the cross. Some day its light would pierce the storms of passion and prejudice and drive the clouds of ignorance and poverty away and flood the hills with the glory of its meaning."

BISHOP BOOTH SEES GROWTH IN AFRICA

"The next few years may well determine the impact that Africa will have on the rest of the world," writes Bishop Newell S. Booth from Elizabethville, Belgian Congo, Africa. "I am convinced that we still have a chance to make that influence Christian. But time is running out, and running fast."

"There are also rapid movements toward our goals. Some of the governments have new conceptions of their responsibilities and the means needed to realize them. The Congo government is opening wide new channels of cooperation with Protestant missions in educational and medical work. Industrial changes are bringing new problems and larger opportunities. The African people are moving forward to ac-

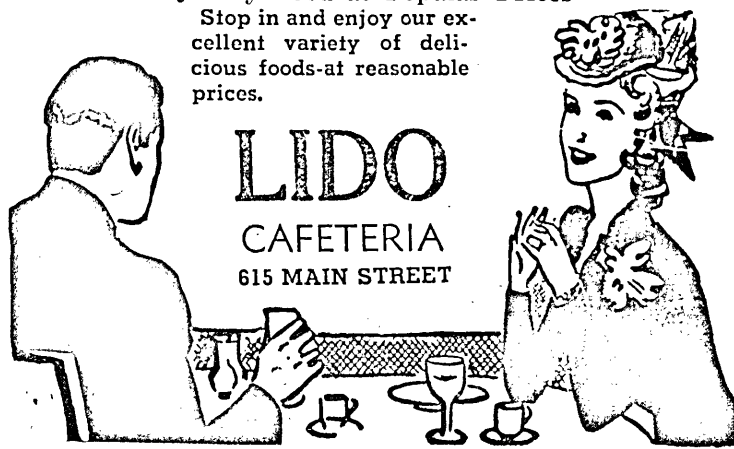
cept and sometimes to demand new responsibilities. There is a great call for advanced training. The influence of the commissions of the United Nations is going to be felt more and more. The church is becoming established here.

"The African peoples are brothers in Christ. They need our assistance very much. There is a growing opportunity for cooperative work with other denominations. Some time ago we put down the absolute essentials as to staff. The list called for 271 missionaries to meet the needs and care for furloughs. Conditions since then in three fields have changed so that we ought to make it 300 now. We have 105 on the field, 44 on furlough, 19 local people helping temporarily and 18 of you under appointment. That leaves 85 of the 271 still to be appointed!"

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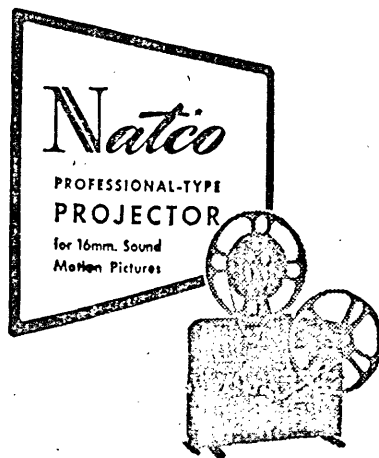
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The Sunday School Lesson

By DR. O. E. GODDARD



ENDURING CONTRIBUTIONS OF THE NATION

LESSON FOR JUNE 29, 1947

SCRIPTURE TEXT: II Chronicles 5-6; Psalms 119:9-16; 105:112; Isaiah 2:1-5; Micah 6.

I suppose all ancient nations made some contributions to their contemporaries and successors. Some of these contributions were lost. Others are found only in the carvings on stone and monuments. And still others have come down to us in literature, architecture, and sculpture. Once more we say that we are the heritors of all the ancient nations.

Greece

Greece in her glory was a land of poets, philosophers, orators, rhetoricians, sculptors, and statesmen. Greece, at her zenith, gave to the world one of the mightiest intellectual impulses ever experienced in the history of the world.

Rome

Rome, proud mistress of the world, ruled, from her seven hills, the known world. She was a master in conquest and colonization. She was also expert in assimilation. She was perhaps more efficient in such matters than has been any other nation. She was the mother of our civil law. The English got their conception of law from Rome, and we, in turn, got ours, largely, from England. Hence the basic principles of our laws had their origin on the Tiber.

Babylon

Babylon made a great contribution through the Code of Hammurabi. He was a great king who reigned in Babylon more than 2,000 years before Christ. He issued decrees and commandments amazingly similar to the Mosaic Code. The Hammurabi Code, after many years of oblivion, was discovered at the beginning of this century. The Code displays ethical standards that would be creditable to any nation today. Confucius, the sage of China, who lived 500 years before Christ, wrote books on ethics that sometimes parallel those of Jesus. His golden rule was negative. "Do not to others as you would not have them do unto you." A fair knowledge of ancient nations' civilizations would puncture the bubble of conceit among moderns.

The Hebrews

But among all the contributions made by other nations the Hebrews have the pre-eminence. Theirs were contributions for all subsequent generations far surpassing all other nations. All nations are debtors to the Hebrews. They have been maltreated by many wicked nations. I truly believe that all the nations that have mistreated the Jews will suffer retribution. Those who lay murderous hands upon these people, offend the God of nations. God, himself, has often chastized the Jews for their backslidings, idolatry, and rebellions, but He brings to judgment those who dispoil his chosen people. Woe to them in our day who have persecuted these people so wickedly.

Some Contributions The Hebrews Have Made

1. Gave us the conception of one God. All other contemporaries and predecessors were polytheists. They worshipped idols, heavenly bodies, bulls, snakes, in fact, everything in heaven above and upon the earth beneath. God chose the Hebrews to bring to the world the doctrine of monotheism—that there is one God, the maker and upholder of all things. This God is wise, omnipotent, omniscient, omnipresent, self-existent, immutable, infinite and eternal. No other race ever brought to the world a thought one millionth part of what this basic, colossal fact of the universe—not a polyverse or a multiverse. This one God is the central fact of the universe. All else is subordinate to Him. How grateful all nations should be to the Hebrews for bringing to the world this conception of God.

2. The Hebrews gave us the Ten Commandments. These are now the moral code of the world. The first four tell us of God and our duties to Him, and the other six tell us of our duty in human relationships. They are incomparable. The Commandments are so inherently right that humanity everywhere recognizes their worth and bows in obedience to them. The Commandments cannot be amended, modified, or abrogated. They are here as our moral guide, and we got them from the Hebrews.

3. The Pentateuch. The first five historic books of the Bible are the basis of all authentic history. All the grotesque, fantastic, incredible theories of man's creation fade into fable and myth in the light of this holy revelation. Roman theory was puerile, that of the Greeks was childish, but the one given us of God through the Hebrews commends itself to our common sense and satisfies the longings of the human heart. Thank God and the Hebrews for the Pentateuch.

4. The Psalms. No other such collection of sacred songs and religious poetry can be found in the world's literature. So far as I know every Psalm was written by a Hebrew. Of course David did not write every one of the Psalms, but some other Hebrew did. We might forget David, the king, the warrior, the financier, but never David the Psalm writer. Not the Greeks, the Romans, the Babylonians, nor the Assyrians, wrote the Psalms. They were all written by a Hebrew.

5. The Book of Proverbs. A proverb is a pithy saying embodying concentrated wisdom. Every nation has its own proverbs. When Bishop Hoyt Dobbs was in Brazil he collected many Brazilian proverbs. In China, in my young life, I was delighted to learn the adroit, meaty proverbs of the Chinese. All modern European nations have proverbs. Americans have theirs also. But none of these are comparable to the lucid, incisive, thought-provoking

soul-feeding proverbs of the Hebrews. Every time you hear or quote one of them, be grateful to the nation that produced them.

6. The Prophets. Many years past, Dr. G. B. Winton wrote a book entitled, "Pleaders for Righteousness". All the prophets from Amos to Daniel were preachers. If all of the prophetic books of the Old Testament were placed in a separate volume, it could be appropriately called, "Sermons by Hebrew Preachers". They came to grips with sins of their day. In my early studies of the prophets I was looking too much for the foretellings instead of taking cognizance of their forthtellings. These sermons will strengthen and heighten the courage of any preacher who will read them prayerfully.

7. The New Testament. With the exception of Luke who wrote the Gospel of Luke and the Acts of the Apostles, all the New Testament books were written by Hebrews. Certainly we ought to be grateful to Matthew, Mark, and John, for their gospels, and to Peter, James, and John, for their helpful epistles. The Pauline letters are truly incomparable. These books constitute the greatest treasures in literature. Paul's great mind, and greater soul are at their best. Paul was not aware that he was producing the most powerful religious books in history. He thought he was writing to help the Corinthians, Ephesians, and those of other Churches in their local difficulties and also to streng-

then Timothy and Titus in their works. But under God he was writing for all peoples in all ages, at all places. Paul was a Jew of the Jews. Thank God that the Hebrew race gave us the biggest and greatest man in all history.

Jesus Was A Jew

All the blood that coursed his veins, except that which came down from Ruth, was Jewish blood. Surely the race which God chose to be the progenitor of Jesus should be treated decently, and honored and revered by all Christian nations. Do pray, get all the prejudice, animosity, and hatred for the Jews, out of your hearts, and love them as your brothers.

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

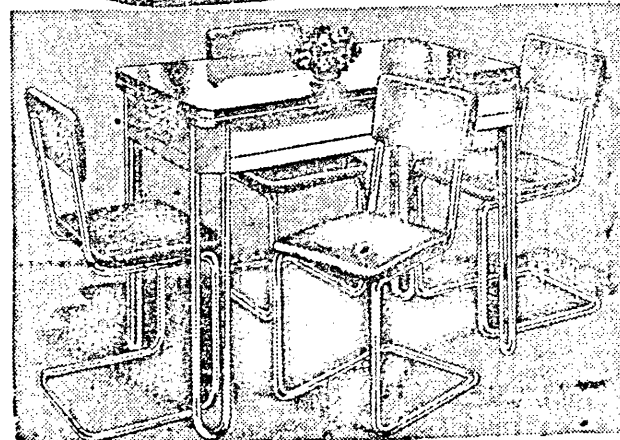
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