

Essentials In Mass Evangelism

WE are at the beginning of the period when many of our revival meetings will be held in small towns and in rural areas. It is important that each of these revivals be an all-out effort to strengthen the saints and convert sinners. When we are forced to say at the end of a meeting that "visible results were not large" we are only indirectly confessing that the meeting did not succeed in its primary purpose.

Having helped in about a hundred revival meetings, and having attended many others, out of personal experience and observation, we want to mention some things that we believe are necessary to the success of a revival meeting.

A revival meeting must be led by a preacher who is passionately in earnest while preaching and who knows what to do when the sermon is finished. We would say, however, that the preacher who is in dead earnest about reaching the unsaved will not be too badly limited by methods. He will find a way. In our judgment it is necessary also for one preacher to accept the responsibility for the leadership of the meeting. It may be the pastor; it may be a minister who has been invited in for the meeting. We do not believe that there can successfully be a divided leadership. Some one person must carry the weight of the leadership of the meeting.

Where at all possible, there should be a song leader who can get the congregation to sing, as well as to direct the choir in a manner that will contribute to the spirit of the revival.

We should realize, also, that it takes time to conduct a successful revival. One of our evangelists advertised some time ago a series of "one-day revivals." The influence of such a revival will last about as long as it takes to hold it. A revival meeting must run long enough to awaken the church to its immediate responsibility. Until the church is revived, we are not likely to reach the unsaved. The meeting must run long enough, also, for the truth of the gospel to break through the indifference and neglect of sinners. It is difficult to do that in either a one day or one week revival.

The minister who leads the meetings must have the help of the church in personal work if the larger results are to be attained. Today it is all but impossible to have the larger results coming simply from an appeal from the pulpit. There is a very definite place for personal work in mass evangelism.

Russia Wants Neither War Nor Peace

THERE are very few unprejudiced people in the United States who believe that Russia wants war with our nation; certainly not at the present time. It seems also to be evident now, after almost two years of discussions in disappointing conferences of various kinds, that Russia does not want peace.

The present chaotic situation in Europe and in parts of the far east is made to order for the purposes of the leadership of Russia. Communism is extravagantly lavish with its promises to discontented people. There is no way for Europe to regain its balance and return to a position where it can be self-supporting until peace treaties have been signed. There is neither the incentive or opportunity to do so.

Facts Are Revealed--Methods Are Unexplained

LAST week, in this column we discussed the fact that God revealed Himself as the Creator of all things, but did not explain the methods used in creation.

In this article we want to discuss briefly the matter of the inspiration of the scriptures. If we believe that the Bible, written by men, is a revelation from God, we must also accept the fact that these men, in some way, were inspired by the Lord as they wrote. The Bible reveals THE FACT OF THE INSPIRATION OF THE SCRIPTURES BUT IT DOES NOT EXPLAIN THE METHODS USED TO INSPIRE ITS WRITERS.

Many theories are advanced to explain just how God revealed His truth to the writers of the scriptures. The literalist believes that the revelation came to the writer word by word; he believes that the writer was simply an

All scripture is given by inspiration of God.

—II Timothy 3:16.

instrument in the hands of the Holy Spirit who wrote only as the Holy Spirit dictated a word at a time. Others declare that the revelation from God was only a factual revelation which the writer expressed in his own words. There are some who tell us that God inspired men to the extent that they discovered great truths and in turn revealed those truths to the world in their writings. Here the writer is a discoverer and revealer of truth rather than a passive instrument in God's hands.

Because the personality and individuality of the writer is often so much in evidence in his writings, some declare that the Holy Spirit accommodated himself to the personality of the individual in the revelation, hence the human and divine is strangely blended. There are some who say that the Bible is inspired just as great poetry and great oratory are inspired.

There are two interesting observations that can be made concerning these various theories of scriptural inspiration. First, each group is positive that it has the truth about the methods of inspiration. Second, the Bible is strangely silent regarding any general method of inspiration.

The Bible is an inspired Book. Any one is conscious of that fact who reads it sympathetically. It reveals God and truth as only an inspired writer could do. This all Bible lovers believe. Our irritating differences develop when different groups insist on a particular form of inspiration, despite the silence of the Record as to methods of inspiration.

A Mountain Labored and Brought Forth a Mouse

WHEN we think of the tax bill over which Congress labored for months only to have it vetoed by the President, we are reminded of a passage from an ancient fable which reads: "A mountain was in labour, sending forth dreadful groans, and there was in the region the highest expectation. After all it brought forth a mouse."

There is little question but that political motives activated both Congress and the President in this legislative debacle. Nevertheless, it is a very disturbing fact, in times like these, to know that it is possible for both the legislative and executive branches of our government to spend months in the consideration of a serious national problem and, at the end of it all, find that we are exactly where we were before the study began. In this instance the labour of the mountain did not even produce a healthy mouse. If anything, it produced merely a "ratty" political advantage and it is not altogether clear just now to whom that questionable rodent belongs.

Politics is a great game but it gets rather tiresome and disgusting to the grandstand, that must pay the bills, when, instead of an interesting, helpful game, it sees only a jockeying for position for a contest to be had at a later date.

There is not another institution in America that could survive the waste of so much of its potential energies as our government often has by the actions of its leaders. It remains to be seen how long our democratic government can survive amid present world conditions if "government of the people, by the people, for the people" is to be converted into a struggle for political advantages regardless of the urgency of national problems that are kicked around like footballs.

We live in a world fraught with indescribable dangers. It is doubtful that America can survive in such a world unless its leaders are able to put the welfare of our nation above party politics.

Making Ourselves Understood

THE little short sentences or paragraphs found at the bottom of pages or at the end of articles are generally what the publisher calls "fillers."

In these short sentences there are often gems of thought. Recently we ran as a "filler" the short sentence, "The way to say it simply is to simply say it." The real object of conversation or of a public address is to convey thought from one person to another. In conversation we usually simply say what we have in our minds and our hearer readily understands us.

In general we would do well to carry the process of speaking directly and simply into our delivery of a sermon. There, too, we can "say it simply" by simply saying it. Unfortunately, in the pulpit, our tone of voice and our manner of expression often undergo such a change that we are not our natural selves. Under such conditions it is quite easy for us to use words that disguise our thoughts rather than reveal them.

There would be two advantages to direct speech in our sermons. Without question such a style of delivery would make for clarity. It is quite likely also that it would make for brevity, both of which are highly desirable.



Wipe Out Religious Illiteracy



By MIRON A. MORRILL, Dean, Hamlin University

"JOHN Jones, his mark."

Papers from pioneer America frequently bear the signatures of illiterates—men who could not read and write. Though they were dependent upon the help of friends to sign their names, these men subdued a continent. (Illiteracy is still with us in the United States. Government checks bear a provision for establishing a man's "mark" through the signatures of two witnesses.)

But there are millions of Americans who can hardly make even a mark before God. Their contact with the Christian religion does not exist. They do not belong to any church; they have never been in any school of the Church.

To these, who constitute at least one-half of the population of America, The Methodist Church this year directs the fourth and in some ways climatic phase of its four-year Crusade for Christ. Through its church schools, The Methodist Church is opening a campaign against illiteracy about the foundations of the Christian faith.

Only one in every five Americans is enrolled in any one or all of the schools sponsored by American churches, according to the Division of the Local Church of the General Board of Education of The Methodist Church. Four-fifths of Americans, thus, receive no religious teaching.

Methodists are approximately 11 per cent of the church members of America. If we had our share of the population in Methodist church schools we should have one in nine. In 1923 we had one in 17. If by December 31, 1948, we realize goals suggested by the Crusade for Christ we will then have 7,000,000 persons in Methodist church schools; but this impressive total enrollment will be only one in 21 Americans. Thus, even when we are successful in our Crusade effort, we shall have lost ground as compared with 1923.

"There are two sorts or degrees of faith," states an old writing that has nourished the spiritual life of generations of Christians. (1) "... The first is that by which the mind gives its assent to the truth of a thing on the testimony of another; the second is of a more exalted nature, being of Divine origin, and is a gift of the Holy Spirit. — By the first we believe in the existence of God, and in the truths which He has revealed to us in the Holy Scriptures. It is an essential principle in the beginning of the spiritual path; for 'he that cometh to God, must believe that he is, and that He is a rewarder of them that diligently seek Him'."

These old seers had it right. Faith is by no means only a collection of information, of knowledge, but, if religious faith is Christian, it has to be shaped within the traditions of the Christian religion. Paul stated the problem: "How shall they call on Him in whom they have not believed? and how shall they believe in Him whom they have not heard? and how shall they hear without a preacher?" (2) — or a teacher?

(1) *A Guide to True Peace*, uncopyrighted publication, Harper & Brothers, N. Y., in association with Pendle Hill.

(2) Romans 10:14.

Obviously that one-half of America which does not belong to any Church seldom or never hears the great thought-forms in which the Christian religion is proclaimed. Even worse, that four-fifths of America which is not enrolled in any school of the Church has no chance to make a systematic study of the Christian religion.

Our first responsibility, then, is to get our share of Americans into our church schools. We have to "want" to do this—to have a deep desire to win our friends and neigh-

of our better systems of released-time Christian education in a mid-western city. Most of these children already are in the Sunday Church School. Their knowledge of the fundamental literature and history is only a hazy sketch. (In fairness, of course, it must be said that children's knowledge of most great ideas is still a hazy sketch.)

At the college level the status of Americans' knowledge about the thought-forms of the Christian religion is not much better. Some time ago I gave an informal test to

day Church Schools all of their lives. Many of them held offices in the local church and in one or another of the Protestant organizations for youth.

The conquest over illiteracy in religion is, thus, not only a matter of getting the people into the church schools, but of improving the actual processes of teaching in those schools.

The second sort of faith as defined in the ancient manual is, "... of a more exalted nature, being of Divine origin, and is a gift of the Holy Spirit." Here is a familiar Protestant doctrine. Faith is the gift to us of God's Holy Spirit. What is the relationship to this priceless gift of knowledge, of information imparted by the teaching process?

A priest of ancient times stated the matter clearly when he said, "By our teaching we pile the fuel on the altar: God lights the fire." Each of these two aspects of Christian faith is essential. Without a knowledge of the sacred history of Jesus Christ against his Jewish background, without information about and understanding of the great terms Christians have used down through the centuries, Americans may have religious faith but it will take forms other than Christian. But knowledge, information, in and of themselves do not lead into the presence of God. There must be a Godward turning of the human will: above all, there must be the answering word from God.

But Christian education can do a great deal to prepare the human mind and heart for the reception of this word from God. We cannot light the fire on the altar, but we can attend carefully to the quality and the condition of the fuel. To do this, implies a thorough knowledge of our pupils, of the inward conflicts besetting even the normal human personality. Why do young human beings act as they do?

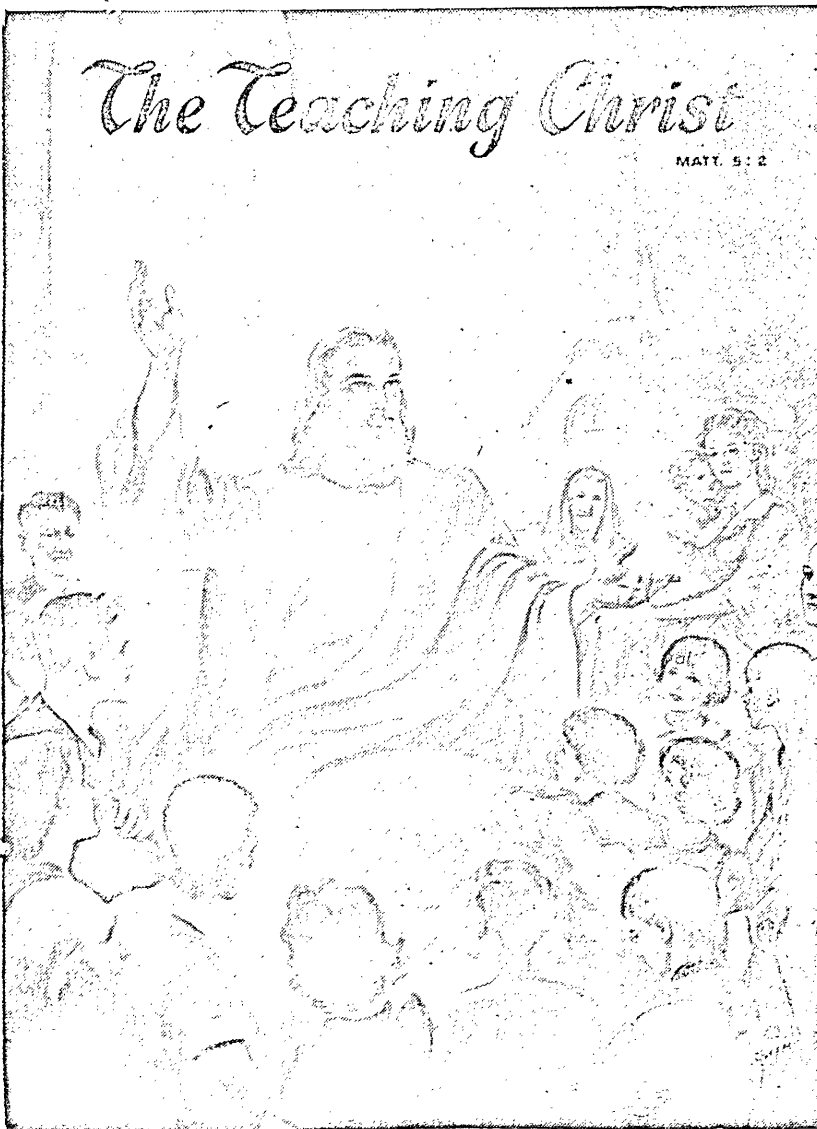
Consider these actual cases recently brought to my attention (the identities are carefully disguised):

WILBERT — Wilbert, about 10, is in the fourth grade. In the church school, alone, he deals nicely with his teacher. He is bright, understanding, and helpful. Just as soon as other children come into the room, Wilbert turns into a "show-off". He swaggers when he walks, puts his coat on backward to attract attention, and while the class is in sessions utters under his breath a running stream of comment intended only for the other children who sit near him.

NORMAN — About 10 and in the fourth grade, tries to keep up with Wilbert. The other day the teacher asked, "Has any of us ever seen God?" The children, of course, agreed that none of us has seen God. "Let's get the FBI after him!" was Norman's suggestion.

ALBERT — Albert is in the fourth grade. Seven mornings in the week he gets up a 4 o'clock to help his brother deliver the morning papers. Except on church school days he goes to bed again from 7:30 to 8:30, then hurries to school. At first he fit poorly into the church school group, but he has been doing better lately. He has been appointed one of the school policemen and

(Continued on Page 13)



bors to Christian thought and conviction. Accepting our share of the national goals suggested by our Board of Education is an obvious first step. A second is to go to the people on behalf of the school of Christ as, a year ago during the evangelistic emphasis of the Crusade for Christ, we went on behalf of Christ Himself. The help of the laymen, of the Society of Christian Service in the local churches will be invaluable.

But illiteracy in the Christian religion pursues us into the Church. We cannot assume, that once those now strangers to the church school are enrolled, we have defeated illiteracy. Within the church school there must be better teaching.

"When was Jesus born? Answer: The tenth century B. C.

"The story of Jesus' life is found in—. Answer: Genesis.

"Jesus was a Jew, an Egyptian, or a Roman? Answer: A Roman."

These and many like them are answers regularly received from children in the sixth grade of one

a large group of college freshmen and sophomores. Their ages ranged from 18 to 22. The test did not inquire into knowledge of the classical Christian terms, such as "conversion", "repentance", and "sanctification", but into the student's understanding of words that have come more recently into our religious vocabulary. Here are some of the results:

Stewardship — "Fellowship", "co-operation", "relation to church law", "duty of serving", "leadership", "serving a period in charge of a Master's belonging."

Sacrament (not a recent word, of course) — "Ritual", "the religious rites of the Church", "religious practices such as baptism, Lord's Supper, etc.", "holy office of the Church ritual", "holy writing in the Bible", "the taking of a promise of having true faith in God", "processes and functions of society done by the Church".

A parallel inquiry showed that most of the young people who wrote these answers had been in the Sun-

THE DEVOTIONAL PAGE

REV. H. O. BOLIN, Editor

I BELIEVE IN TRUSTEE-SHIP

By Charles J. Lotz

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

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

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

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

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

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

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

FOUR JUVENILE DELINQUENCY CAUSES

"Four reasons for the growth of juvenile delinquency," says Cowdill, "are

"(1) The alarming increase in the divorce rate. During 1946, there was one divorce for every three marriages.

"(2) The fashions in morals that are being set by Hollywood. Hero worship in youngsters is being perverted, and movie heroes and heroines on whom youngsters pattern their morals are viewed against a glamorous background in semi-nudity and with their second or third spouse.

"(3) The tremendous increase in the number of pornographic magazines.

"(4) The fact that commuting fathers have little time for their children, except on week-ends, and a tendency for too great a proportion of the job of rearing the children to be thrust on the mother." During the war, mere children earned adult wages and learned adult sins."

When will the churches realize that they have one of the greatest challenges that ever faced any era? We ought immediately to begin nation-wide campaigns to get millions of boys and girls who do not now attend into the Sunday schools.

To take care of them, there ought to be special training classes for men and women in teaching the Bible, salvation, and the ethics of Christian life. Unless the churches will become aggressive and seek to cure the religious illiteracy of the

LIFE AND DEATH

*So he died for his faith. That is fine—
More than most of us do.
But, say, can you add to that line
That he lived for it too?*

*In his death he bore witness at last
As a martyr to truth.
Did his life do the same in the past
From the days of his youth?*

*It is easy to die. Men have died
For a wish or a whim—
From bravado or passion or pride.
Was it harder for him?*

*But to live—every day to live out
All the truth that he dreamt,
While his friends met his conduct with doubt
And the world with contempt.*

*Was it thus that he plodded ahead,
Never turning aside?
Then we'll talk of the life that he lived
Never mind how he died.*

—Ernest Crosby

In Poems With Power To Strengthen the Soul

CASTING AWAY LIFE'S VALUES

Jesus said, "Give not that which is holy to the dogs." He was speaking primarily of setting forth spiritual truths before people who did not appreciate them or who were positively opposed to them. Suppose we give the thought a little different turn. After all the meaning will be about the same. Let us note the different values of life that many people cast away as though they were worthless.

First, take time. Time is a wonderful value. Life itself is partially made up of it. If a person lives seventy years—and most people do not—still his time is very limited. Take out of such a life twenty years for helpless childhood and infirm old age and you only have fifty productive years left. If a person should work fifty years, seven days a week and eight hours a day—a thing that but very few people do—he would only have one hundred and forty-six thousand hours in which to do his life's work. Think how short an hour is. How quickly these hours will pass along. Surely whatever we do we will have to do quickly. Jesus was right when he said, "I must work the works of him who sent me while it is day for the night cometh when no man can work." Before we realize it we will come to the end of the row, and so far as this life is concerned, we will have to stack our tools for eternity.

Several years ago a teacher had a great appreciation of the value of time. He wanted to get this thought to his pupils, so he hung on the wall of a school room a placard bearing these words, "LOST SOMEWHERE BETWEEN SUN-RISE AND SUNSET SIXTY GOLD-EN MINUTES EACH SET WITH SIXTY DIAMOND SECONDS. NO REWARD IS OFFERED; THEY ARE GONE FOREVER." A person does his life's work in the day of

rising generation, they will have great guilt before God and history. —Editorial in The Watchman-Examiner, New York City.

life or it forever goes undone. When we think of this seriously we get a new conception of the value of time. Then, as we look about on the attitudes of ourselves and others we realize that time is greatly wasted. It is one of the great values of life that is thrown to the dogs, and sometimes even worse, for many use time to accomplish things that are a detriment to life and all that is worth while.

We are familiar with the old saying, "Time and tide wait for no man." The years roll on. The passing of each year is a milestone along the way of life to remind us that time marches on. At the close of each day we need to make a little survey of our accomplishments raising something like the following questions: "What have I accomplished that is really worth while today? Have I spoken some word of courage to some fearful soul? Have I comforted the sorrowing and the bereaved? Have I aided the weak? Have I helped and served the needy? Have I lived for self today or others? Have I by word of lip or deed of life so lived during the day that I have pointed some erring one to the Lamb of God who taketh away the sins of the world?" If at least a portion of these questions cannot be answered in the affirmative, then another day has been wasted.

Another value which is often cast to the dogs is that of talent. Jesus taught that talents are God-given, and they are given to be used. He told the story of a householder who was about to go on a journey into a far country. He called his servants and divided his holdings with them. To one he gave one talent, to another two and to another five. They were told to use these talents until he returned to have a settlement with them. You recall the story. The person who received five talents used them and according to the law of increase through use, doubled them. So did the person who received the two talents. But the person who received the one talent hid it in the earth. When the

ONE LEADS TO OTHERS

A man is said to have had the choice of committing the least of the three offenses: murder, robbery or drunkenness. He chose to become drunk, and while drunk committed the other two.—Temperance Advocate.

Master returned to reckon with his servants he highly commended the two who had been faithful in the use of their talents. But when he came to the one who had hid his talent he harshly rebuked him and commanded that the one talent he had been taken from him and that he be cast into outer darkness where there would be weeping and gnashing of teeth.

There are two great thoughts in this parable. We are not responsible for the talents we have—they are God-given. We are only responsible for the use we make of them. God will hold us strictly to account for this. If an individual has but one talent and uses it well he will receive the same commendation as does the person who has five or ten. God does not expect as much out of a one talent person as he does a ten.

Another great thought is, if we use what talents we have they will grow. We all know by experience that this is true. We have all seen people who had aptitudes for doing certain things, who faithfully did those things and all the while became more efficient. Practice and experience are great forces in the development and increasing of talents. This fact is so obvious that it does not need emphasis. On the other hand we have all seen people who had aptitudes for doing certain things but they did not use them and through disuse they finally lost them. Surely, this is what Jesus meant when he spoke of taking talents away from people who didn't use them. It is one of the unerring laws of life concerning talents—use them and they grow; neglect them and they are lost. Talents are holy things. They are gifts of God. "Give not that which is holy to the dogs."

Then, money is a sacred thing when it is really earned. Every dollar which you earn has a portion of your time and talents tied up in it. That is why people should be careful about how they use their money. When money which has been honestly earned is thrown away, the life of the earner is being wasted. This makes gambling a great sin indeed. A person who gambles away his hard-earned money is gambling away his life. He can't excuse himself on the grounds that he wins more often than he loses, for in that case he is taking that which represents the other person's life and rendering no value in return. May God help us to be careful about casting these values to the dogs: we will have to account to Him for so doing.—H. O. B.

Unless man has the wit and the grit to build his civilization on something better than material power, it is surely idle to talk of plans for a stable peace.—Francis B. Sayre.

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

CONTRIBUTING EDITORS (H. O. Bolln Mrs. Sue M. Wayland
O. E. Goddard Forney Hutchinson)

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A WEEKLY MESSAGE

By FORNEY HUTCHINSON

SOME SERMONS I REMEMBER (No. 3)

When I graduated from Vanderbilt University, Bishop Wm. McDowell, of the former M. E. Church, was the Commencement preacher.

Bishop McDowell was a splendid specimen of physical manhood and had all the marks of a great preacher. I knew him again when I was pastor of Mount Vernon Place Church, in Washington City. I believe he was at that time the most popular and influential Protestant minister in the capital of our nation. He also made a large contribution toward bringing about the unification of American Methodism.

On the occasion of my graduation he spoke on "Motives", using as his text, II Chronicles, 6:8-9:

"Forasmuch as it was in thine heart to build an house for my name, thou didst well that it was in thine heart; Notwithstanding thou shalt not build the house."

He stressed the fact of how vital the motives are to the fruitfulness and outcome of young ministers. I remember he emphasized that one's motives must not only be pure, but large. He said by way of illustration, "You can float a toy boat in a mud puddle, but to float a great ocean liner, you must have the broad bosom of the great deep."

It must have been a favorite theme of his, for I heard him, more than twenty years later, preach it on a somewhat similar occasion in Oklahoma City. I can never forget the emphasis with which he insisted that the motives of our lives must not only be pure as gold, but must be as big as the ocean. David's motive in planning to build an house unto the Lord was both holy and mighty.

Bishop McDowell is gone now, but his life attests the fact that his guiding motives were not only pure and clean, but also broad and deep.

I gladly acknowledge my indebtedness to him, both as a man and a minister.

NO PAPER NEXT WEEK

According to our custom there will be no issue of the paper the week of July 4. In order that our readers may not miss a Sunday School lesson we are running the lessons for July 6 and 13.

NEWS AND NOTES ABOUT FACTS AND FOLKS

TWO large attic fans have been installed in the Grand Avenue Church, Hot Springs. Rev. Stanley T. Baugh is pastor.

REV. O. L. DANIEL of Junction City writes that his little son, Jimmy, returned home on June 7 from Mayo Clinic where he had an eye operation.

REV. AND MRS. LEROY HENRY of Imboden announce the birth of a daughter, Patricia Lynn, on Friday, June 13, at the Dickson Memorial Hospital, Paragould. Brother Henry is our pastor at Imboden.

DR. PAUL QUILLIAN, pastor of the First Methodist Church, Houston, Texas, delivered the baccalaureate address at the 116th annual commencement exercises of LaGrange College, LaGrange, Ga.

BISHOP PAUL E. MARTIN announces the following appointments in the North Arkansas Conference: Rev. James Fleming to the Belleville-Havana Charge and Rev. Charles McDonald as associate pastor at Rogers.

REV. R. E. CONNELL, district superintendent of the Paragould District, and Mrs. Connell passed through Little Rock on June 19 on their way to San Antonio, Texas, to visit Brother Connell's mother who was injured recently in a fall.

IT is announced that Rev. Roy Bagley of Newport will do the preaching in a series of services to be held at Tuckerman. Rev. Lyman Barger of Crawfordsville and Rev. Clarence Wilcox of Swifton will be in charge of the music. Rev. Bob Baker of Chicago, Ill., will be the youth worker. Rev. Alfred Knox is pastor.

REV. D. G. HINDMAN, pastor at Wheatley, writes: "The Young Women's Circle of the W. S. C. S. is redecorating the Sunday School rooms of the Wheatley Church. The floors have been sanded and refinished, the woodwork revarnished and each room newly papered. These Sunday School rooms present a very attractive appearance. The redecoration of the auditorium is on the project list of this progressive society. Stewardship training Classes have been held at the following places: Wheatley, Biscoe, Palestine, and Salem. Attendance and interest were good and 28 credits were earned."

REV. J. A. WOMACK, pastor at Marked Tree, writes: "We have just closed a very successful two weeks' Vacation Bible School with a total enrollment of 122. The average attendance was 90 with 19 workers. The following is the enrollment by departments: Kindergarten 38, Primaries 46, Juniors 19, Intermediates 19. Our parsonage which has stood since 1911 is being moved out of Monday and a new edifice will be constructed. The pastor and wife will vacation in North Carolina while it is being moved and set up elsewhere."

REV. ELMO THOMASSON and Miss Erma Bookout were married on Sunday, June 15, at 2:30 p.m. at the district parsonage in Paragould. The ceremony was performed by Rev. R. E. Connell, district superintendent of the Paragould District. Brother Thomasson is our pastor at Fourth Street Methodist Church in Rector. Miss Bookout has been teaching in the school at Rector. They will visit St. Louis, Mo., and Louisville, Ky., on their honeymoon. On their return they will be at home in a lovely new parsonage in Rector.

AT the recent meeting of the Board of Missions and Church Extension of the Methodist Church in New York Miss Mary Mitchell of Conway was commissioned to do religious educating work in China. Commissioned at the same time as a deaconess was Miss Ruth Sutherland of Mountain View. Miss Mitchell is the daughter of Mr. and Mrs. Mason E. Mitchell of Conway. Mrs. Mitchell was at one time a Missionary in China. Miss Sutherland is the daughter of Rev. and Mrs. Grover Sutherland of Mountain View. Forty-nine young people

ENTERS MISSION WORK



Rev. and Mrs. James E. Major, Little Rock, were commissioned recently by the Board of Missions and Church Extension as foreign missionaries and assigned to Chile, South America.

Brother and Mrs. Major, who are serving their third year at Hunter Memorial, Little Rock, were reared in Little Rock. Brother Major was licensed to preach from the Winfield Memorial Church and graduated from Little Rock High School, Little Rock Junior College, Hendrix College and the School of Religion, Duke University. Mrs. Major, the former Lillie Raney, is the daughter of Mr. and Mrs. T. J. Raney, Little Rock, members of the First Methodist Church, where Mr. Raney serves as chairman of the Official Board.

Brother and Mrs. Major have two children.

were commissioned as missionaries or deaconesses at the ceremonies which were held in Christ Church, New York. The ritual of commissioning was conducted by Bishop Lewis O. Hartman of Boston, Mass., and the commissioning address was made by Bishop W. Angie Smith of Oklahoma City.

REV. EDWARD C. COLEY, pastor at Mayflower, writes: "During the last seven months the Church School has set three new attendance records. There was an attendance drive with a goal of sixty-five and we went over that goal by two with sixty-seven present, setting our third new attendance record of the year. When that goal was reached the Sunday School sponsored a supper on the church lawn which everyone enjoyed immensely. Now our goal is seventy-five and we have hopes of reaching that soon. The church also sponsored and organized a Junior youth group, a Young adult group, a Boy Scout Troop and a Girl Scout Troop during the last seven months, all of which meets regularly once a week."

DEATH OF BISHOP BAXTER

Word comes of the death of Bishop Bruce R. Baxter, presiding bishop of the Portland Area, Western Jurisdiction, since 1940. He was stricken with a heart attack while holding the session of Oregon Conference and passed away on Friday, June 20.

Bishop Baxter was formerly president of Willamette University, Salem, Oregon, in which capacity he served from 1934 until 1940 when he was elected bishop. He is survived by his wife.



Christian education could add much to the lives of families living in such conditions.

Religious illiteracy cannot be overcome when churches such as this are abandoned and people left without a house of worship.

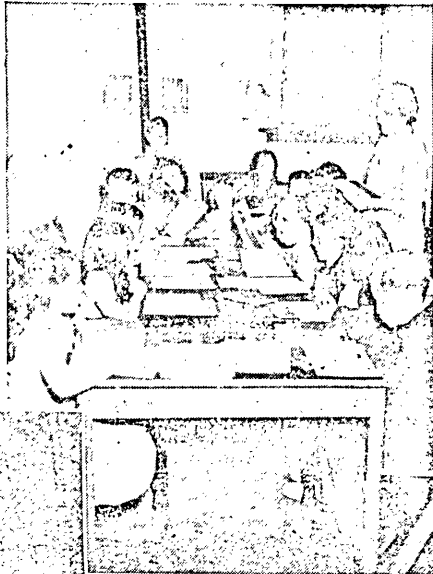
Christian Education - OVERCOMES - Religious Illiteracy

Although there are other agencies of Christian education, the church schools of Methodism rank second only to the worshipping congregation. The church-school phase of the Crusade for Christ has as its challenge a total enrollment of 7,000,000 by the end of 1948.

Religious literacy develops a sense of responsibility for soil conservation



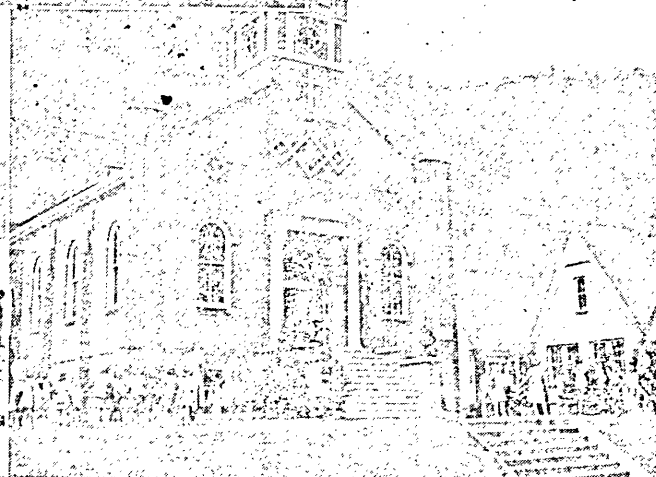
Christian teaching and guidance have restored many physically and mentally degenerated individuals to respectable living.



This class in Weekday Religious Education meets regularly in a Chicago Goodwill Center.



Fresh air and sunshine are needed for physical well-being, but Christian education is needed for spiritual enrichment.



Children enjoying the privileges of religious education.

Earle H. MacLeod photos



CRUSADE FOR CHRIST

Making Better Christians Out Of Methodists

By GERALD E. KNOFF, Associate General Secretary,
International Council of Religious Education

SEVERAL years ago at the national student assemblies, Dr. Howard Thurman, then dean of the Chapel at Howard University, created a profound impression upon that student audience by an address entitled, "Christian, Christian, Who Calls Me Christian?" In it Dean Thurman charged that student

gathering to remember that much of what passes for Christian character is not identical to New Testament Christianity. As students went home from that assembly they were not quite the same persons as they were when they came, for they had caught a vision of a new kind of life to be found in Christ, a new

kind of society remade by His blessed but disturbing presence.

I
"Christian, Christian, Who Calls Me Christian?" The question is one which Protestantism of our day may well ask. Our culture is one which makes dutiful

(Continued on Page 7)



THE CHILDREN'S PAGE

ANNIE WINBURNE, Editor



IN STORYLAND

DALE'S BIG DAY

By Gertrude D. McKelvey

Dale jumped out of bed in a hurry. Washed, combed and full dressed, she tiptoed downstairs and stood in the kitchen doorway. She giggled softly when her mother turned around and nearly dropped a dish of hot oatmeal "Why, Dale!" Mother exclaimed in surprise.

"You didn't have to call me this morning, Mother" laughed Dale. "I'm going to take care of Janey for Mrs. Bevan. Remember, she said ten o'clock Saturday morning."

"Yes, today is Saturday," answered Mother, "but it's only seven o'clock!"

Dale counted the time. "Seven to eight, eight to nine, nine to ten. Three hours to wait!" He face grew very long.

"Don't look so mournful, Dale," said Mother. "If you'll wash the breakfast dishes, I'll have time to teach you to knit that scarf for your doll."

"Oh, Mother, really?" Mother had promised days ago to teach her to knit as soon as she could find the time. So before long Dale found herself humming as she watched her mother knit.

"Now," said Mother, "it's your turn." Dale held the needles in her hands as her mother guided her. It was hard at first but soon she was doing it by herself. When she finished the first row she showed it to her mother. "It's not so nice as your row but I guess the next one will be better," said Dale.

"Yes," agreed Mother, "if you pull this row out and do it again."

"Oh, do I have to?" pouted Dale. "If you want it to look right," answered Mother.

But Dale did not want to do any ripping. She sat down in her chair with the knitting on her lap and pouted some more. Then she saw one of her favorite books and began reading. When she looked up again she found it was time to start to Mrs. Bevan's.

"Come in, Dale," said Mrs. Bevan as she opened the door. "Janey is in the play-pen in the front room."

As Mrs. Bevan left to go shopping she called to Dale, "See if you can keep the baby from throwing her blocks about."

Dale's heart beat fast with joy as she looked down at Janey's baby face. She liked taking care of the baby. Everything went along smoothly until all of a sudden the baby began throwing blocks.

"No, no, Janey!" cried Dale. "You will mark the chairs all up!" But the baby didn't understand and she laughed every time Dale tried to stop her.

"Oh, dear!" sighed Dale. "What will Mrs. Bevan think when she sees this room?" Dale felt like crying as she picked up the blocks. Still Janey continued to throw them. Perhaps, Dale decided, if she put the blocks out of sight, she could interest Janey in some other toys. But, no, Janey screamed when Dale tried to take the blocks away.

Then Dale had another idea. She



BEING HAPPY

*I like the summertime
With its lots of time for play,
I like to be outdoors
And spend a happy day.*

*I like to share my toys with friends,
It's the nicest thing to do,
And if you'll come to my house
I'll share them all with you.*

—A. E. W.

picked up the blocks and put them in a basket, which she lowered into the playpen. While Janey watched, Dale stacked the blocks one on top of the other, half singing, half chanting, "All the blocks now go up the hill—and we'll get them ready for a big spill!" With those last words Dale knocked the blocks over. Janey laughed in delight.

Now it was her turn. She did just as Dale had done. While Dale chanted the baby piled up the blocks and then with one sweep of her little arm knocked them all down—into her playpen where they belonged. Over and over again Dale and Janey played the game, Janey squealing with joy. Dale found herself feeling happy too. It was fun to find a way of doing a hard job well!

When Mrs. Bevan came home, Dale was proud that there were no marks on the furniture and that Janey's toys were all in the playpen. Janey showed her mother the new game she had learned.

Mrs. Bevan smiled thankfully. "My, that must have taken a lot of patience, Dale."

The first thing Dale saw when she reached home was her knitting. She picked it up, ripped it out and started all over again. Mother showed her how once more. After while when Dale had a little trouble and felt ready to quit she remembered Mrs. Bevan's word "patience." She tried again.

Guess what happened. In a few days Dale's doll had a pretty red scarf. And Dale felt happy every time she looked at it.—The Christian Advocate.

Her: Do you see that young man standing next to the flivver with golf pants on?

Him: I see the man but I don't see the flivver with the golf pants on.

IN THE WORLD OF BOYS AND GIRLS

THE MIRACLE OF THE BELL

Jimmy and Sue were very cross. It didn't seem fair that they had to spend the Fourth of July visiting their cousins in Philadelphia when all their friends were in the country. Little did they know what an exciting day was in store for them.

On the way to Philadelphia, Jimmy suddenly had an inspiration. "Say, Mom, since this is July Fourth, how about going to see the Liberty Bell? We could go to Cousin Carol's after."

"All right, Jimmy," said Mrs. Blair. "I think that's a fine idea."

When the Blairs arrived at Independence Hall, it was early afternoon and very hot. So when Sue first heard the magic voice, she thought maybe the heat had made her dizzy. When she saw Jimmy's face, though, she knew he had heard it, too.

Softly, so they wouldn't stop this wonderful thing, they walked up to the big glass case holding the Liberty Bell and listened attentively.

"Hello, Sue and Jimmy," the heard a cracked voice say. "I'm glad you came to see me today. I like to talk to children. I'm getting pretty old to do my job alone and children like you can help me."

"What is your job, Liberty Bell, and how can we help?" asked Jimmy courageously.

"My job is written all over me—Proclaim liberty throughout the land unto all the inhabitants thereof—that's from the Bible. After the Declaration of Independence was signed, back in 1776, I rang out the news of liberty for all America to hear. But some folks seem to think my message is just for them alone. That's where you come in. If you see children at school, for instance, being mean to other children because they have a different color skin or go to a different church, you step in and remind them what the Declaration of Independence says—'All men are created equal.' You tell them for me that liberty belongs to all Americans, no matter what countries their families came from or what churches they pray in. Sticking up for the other fellow's rights keeps liberty safe for everyone."

The magic voice stopped just as suddenly as it had begun. Jimmy and Sue walked away feeling very grown-up. After all, they'd been given a big job to do—one of the biggest jobs in all the world.—N. C. C. J.

A rather stout schoolmistress was talking about birds and their habits. "Now," she said, "at home I have a canary, and it can do something I cannot do. I wonder if any of you know just what that thing is?"

Little Eric raised his hand. "I know, teacher," he said. "Take a bath in a saucer."—Kablegram.

Professor: "Here you see the skull of a chimpanzee, a very rare specimen. There are only two in the country—one in the national museum and I have the other."

JUST FOR FUN

Tommy was playing at Jimmy Simpkin's house. When it was time to go home and it started to rain, Mrs. Brown offered to lend him Jimmy's raincoat and rubbers.

"Don't go to the trouble," said Tommy politely.

"I'm sure your mother would do as much for Jimmy," she smiled.

"My mother would do more," Tommy replied, "she'd ask Jimmy to stay for supper."

* * *

"Well, said the insurance agent to the newly-wed Angus, "now that you're married I'm sure you'll want to insure your life."

"Awa' wi' ye," said Angus. "She's no' that dangerous."

* * *

Mrs. Jones had been a bit under the weather and Mrs. Smith called on her.

"And how is the pain in the pain neck?" asked Mrs. Smith.

"Oh, he went out for a game of golf," was the answer.

* * *

"Well, Granny, how did you like your first airplane ride?"

"I liked it well enough but the pilot, I thought, was kinda reckless."

"In what way, Granny?"

"Well, twice he got out of sight of land."

* * *

"With what weapon did Samson slay the thousand Philistines, Tommy?" asked the Sunday School teacher.

"The ax of the Apostles," replied the child, after a long pause.

* * *

Stranger: "Ever cut yourself with that straight razor?"

Mountaineer: "Naw, Been shavin' 15 years and ain't cut myself neither time."

Making Better Christians Out of Methodists

(Continued from Page 5)

genuflections to Christian faith. But it is a culture often inwardly scornful of its real demands.

We take pride in the avowedly Christian professions of our civilization. The Church is a generally respected institution. Religious observances give the conventional sanctions to public occasions and legislative bodies. Ministers, while no longer the "parsons", still have social status.

Yet when ugly community evils rear their heads, too often the masks of convention are discarded. What we are and what we profess often seem not one but two.

"But," you protest, "today is no worse than other days, and perhaps a little better." Of course, ours is not the only age to be troubled about the sizeable gap between profession and conduct. But we cannot mend yesterday. Tomorrow can be influenced only in part. Today alone is manageable in our hands.

The sober truth is that Protestantism does not have the spiritual power and influence it should have in the inner lives of men and institutions because we have failed to teach our people what it means to be a Christian. Spiritual illiteracy is at the root of our trouble, an illiteracy of more than words. It is an illiteracy of attitudes, of meanings, of motives. "Christian, Christian, Who Calls Me Christian?"

II

Not only for Protestantism in general, but for Methodism in particular the question of Dean Thurman is of special urgency. We have achieved in the first year of the Crusade for Christ a financial goal which once everybody said was audacious, and many said was impossible. Twenty-seven million dollars was raised for the various world-wide interests of the Church. This was an heroic and heartening achievement with an influence which reached far beyond those who gave and those who will receive. The Crusade set the pace for the rest of American Protestantism. Presbyterians, Disciples, Congregationalists and Episcopalians have all launched efforts of their own, motivated in part by the example of our own branch of Christ's Church.

We have added in the Year of Evangelism just passed 1,060,026 new members to the Church roll, and there has been a net gain of 370,186 persons—children, youth and adults—in Church School enrollment since the Crusade began.

Now statistics may not be important, but people are. And statistics mean people. By this achievement Methodism has demonstrated that there are people unreached in this nominally Christian nation of ours. Even more important, the Crusade has demonstrated again the power of the Gospel to reach in different and rebellious hearts. For there are thousands of churches which have found the new spiritual awakening of those who have been won a challenge to the rekindling of the fires of devotion in the hearts of those who have stayed within the Father's house.

Yet, having expressed our gratification for the gains which have been given us, it is still true that the most important part of the

Crusade for Christ is still ahead. People must be taught what Christian faith is and says. If the forces of Christian education at desk, in pulpit, and in the home fail in their task of making clear the meaning of the Gospel and the Lordship of Christ, what then? All that would have been accomplished would be the separation of a large sum of money from an impressive number of people, and the addition to the rolls of the Church and Church School of more of the same kind of people we already have. Such an achievement would be something short of impressive. "Christian, Christian, Who Calls Me Christian?" is a question Methodism may ask of itself.

III

It is the task of the Christian teacher to help people come to the understanding that God is in control of His universe. Pastors these days are dismayed at the hold which fatalism has upon their people. "If your time has come, nothing can stop you from going." "I suppose that this calamity was meant to be, and there's not much use in trying to fix blame for the disaster."

Again, impressed by the seeming inevitability of natural law in the physical world, some have concluded that human personality is about as fixed and unchanging as the orbits of the planets, and that it is silly to be bothered with "ideas of uplift."

Here is a challenge for Christian education! Let us get it into our own minds first, and then teach it with a holy zeal. God has not abandoned his world to the impersonal operation of natural law. Fatalism does not hold the final answers to life's meanings as long as spontaneity and human freedom are observable facts of experience. Our world is responsive, in a measure greater than most of us dare to think, to the consecrated efforts of Christian people. God is not dead. He is alive in his world. Let the people hear that from the lips of Christian teachers. Let us tackle that kind of spiritual illiteracy.

It is the task of Christian teaching, furthermore, to lead people to a new appreciation of the place of the Bible in the Christian Church. Let it be said frankly that in many of our Protestant churches the Bible seems no longer very important. Church School quarterlies have had the unintended and unfortunate effect of supplanting the actual experience of handling and using the full Bible. In the public worship of the Church the Psalms are read from the back of the Hymnal. The public reading of the Scriptures is seldom done impressively, often slovenly, and seldom heard attentively.

The Bible has become for many nothing but a more or less interesting collection of ancient stories about an obscure Semitic people.

Fortunately there are signs pointing to a new revival of interest. The amazing popularity of the Revised Standard Version of the New Testament has brought a new upsurge of interest in Bible reading in many homes. College campuses report a new interest in Bible study groups, and a new determination to

(Continued on Page 14)

The Church... and the Countryside

By GLENN F. SANFORD

CAMP JASPER

!(This is the first of a series of small-area camps to be held in the North Arkansas Conference this summer. The outcome was most gratifying as you can see from the report made by one of the youth campers. G. F. S.)

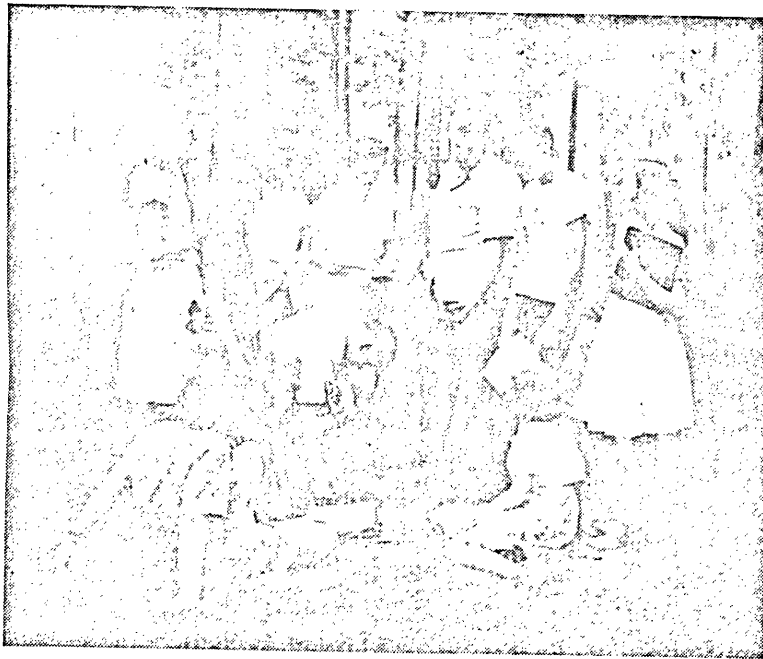
CAMP Jasper for Newton and Boone Counties was held May 26-30 at Diamond Cave Park with the Rev. Glenn F. Sanford as Dean. Fifty-five Seniors and Intermediates were enrolled.

The girls stayed in the Hudson dorm while the boys slept in tents

prepare the meals and washing dishes.

Group recreation, under the direction of Mr. Tom T. Millard of Harrison, included roller skating every day, a trip through the cave, ping pong, badminton, soft ball, horse shoe pitching, and dart throwing. One night the campers were invited to see an unusual fluorescent rock collection kept in the basement of Panther Inn.

The interest groups offered were: Arts and Crafts by Mrs. Hess; Archery by Rev. T. C. Huff; Nature Study by Mr. Millard; Sewing by



Tom Willard's Interest Group On Nature Study

furnished by the Town and Country Commission of the Conference.

Miss Gertrude Freely, a missionary in Japan and the Philippines, spoke to the group three evenings. She told of the conditions in these countries and explained what could be done about them. Miss Freely was available during the day for personal interviews.

Rev. W. F. Cooley of Harrison conducted the morning worship services. He dealt with topics of special interest to youth in a most helpful and interesting manner. During the closing service two of the campers, Charlene Spencer and Carol Hess, volunteered for full-time Christian service.

Three motion pictures illustrating the harmful effects of alcohol were shown during the evening programs.

The classes taught for Intermediates were: "How to Use the Bible" by Mrs. Helen Hess of Jasper; "What It Means to be a Christian" by Rev. T. C. Huff of Jasper; and "The Kind of World We Want" by Mrs. Mary Snyder of Jasper. "Christian Beliefs", taught by Rev. W. F. Cooley, was the course for Seniors.

Each class took its turn at a day of "K. P."; this included helping

Mrs. Fred Richesin of Omaha; Photography by Rev. G. F. Sanford; and Music by Mrs. Snyder. Rev. C. J. Wade of Valley Springs and Mrs. T. C. Huff of Jasper also served as counselors and associate instructors.

A free-will offering of \$21.25 was given by the campers for the relief of suffering in Korea. They requested that the money be disbursed by Miss Nellie Dyer, a missionary from the North Arkansas Conference.

The highlight of the camp was the communion service Thursday night. Special music for this service and the morning worship service was furnished by a girls' trio composed of Virginia Henderson, Carolyn Sager, and Annetta Vinson, all of Harrison. This service climaxed a week of study, recreation, and fellowship in what the campers agreed was the best camp ever held at Diamond Cave. — Johnnie Marie Wallace.

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

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

CHRISTIAN EDUCATION

Contributing Editors:
Ira A. Brumley
Pryor Reed Cruce

REPORT TO BOARD OF EDUCATION, LITTLE ROCK CONFERENCE

We come to the mid-year meeting of the Board with a good half year of work back of us.

Leaving to the Directors of the age-groups to report on their program, I call attention briefly to the general aspects of the program in which you as a Board may be interested.

Immediately following Annual Conference, I made the round of the District Conferences, as far as opportunity offered, presenting the work of the Board and the program for the year.

In the area of rural work, we have sought to be of service particularly to pastors in helping them to understand the program and how best to carry it on. To that end we had a series of meetings of rural pastors in five of the districts, which we feel were helpful in their results. We have also endeavored to be of service to the undergraduates in getting their courses of study under way with a view to their completion by the end of the year.

Training work has had a central place in our program during the months past. With 67 units of study, we have offered training opportunities on a credit basis to 60 churches, in which have been enrolled 1532, with credits number 1012. A number of courses have been presented on a non-credit basis which is sometimes some of the most effective training work that can be done. We are hoping that a goodly number of our leaders will be able to attend the Mt. Sequoyah Leadership School next month.

We have sought to encourage stewardship as a part of the current Crusade emphasis. In the training program to which we have just referred we have reached 36 churches with 16 formal credit courses in the field of stewardship. How many non-credit courses using the popular study were held we do not know, but reports indicated that there were quite a few.

We have cooperated with the North Arkansas Conference in the holding of the Annual State Student's Conference held at Fayetteville, and in the promotion of the Pastors' School now in session.

In recent weeks we have attended all the District Conferences, keeping the work of our Board and our program before the people.

We have begun on the final year-and-a-half program of the Crusade sending out materials to pastors and Church School superintendents encouraging the setting of enrollment goals for the closing year of the special campaign. We are busy working on plans for the most effective methods for reaching those who should be receiving the teaching and ministry of the Methodist Church.

Of course, in addition of these matters that have carried us out over the Conference, we have in between times been working in the office, taking care of correspondence, counseling with visitors, and otherwise doing the things that are needful for the effective on-going of our program. On the whole, I think we have reason to be encouraged by the results of our work from Conference to the present time.—Roy E. Fawcett, Executive

NORTH ARKANSAS CONFERENCE YOUTH ASSEMBLY



The officers of the North Arkansas Conference Methodist Youth Fellowship for 1947-48 are shown above. Reading from left to right: Margaret Day, Fort Smith, chairman of Worship Commission; Sue Osment, Jonesboro, President; Bonnie Lee, McCrory, Secretary; Ruth Seay, Blytheville, Chairman of Recreation Committee; Suzanne Williams, Chairman of Community Service Commission; Rev. James S. Upton, Conway, Conference Director of Youth Work; Rev. Sam Auslam, Huntsville, Treasurer; Rev. Ira A. Brumley, Conway, Executive Secretary of Board of Education; Allan Hilliard, Russellville, Vice-President.

George Wayne Martin, Morrilton, Chairman of the World Friendship Commission was unable to be present for the picture.

The Young People's Assembly of the North Arkansas Conference Methodist Youth Fellowship met June 2-6, at Hendrix College, Conway. The theme for the week was "We Test Our Lives By Thine" and the theme hymn was "We May Not Climb the Heavenly Steps".

Dean of the Assembly was Rev. James S. Upton, Conference Director of Youth Work. Rev. Ralph Hillis, pastor at Heber Springs, was Dean of Men, and Miss Thelma Pickens of Batesville served as Dean of Women.

Bro. Hillis was the speaker for the morning worship services, and he brought some very inspirational messages. Miss Virginia Henry came to us as a representative of the General Board of Education, and she taught the course on the Methodist Youth Fellowship. In the afternoon workshop she led a discussion for adult counselors. Miss Henry also worked with the fellowship teams.

Rev. John Bayliss of Fort Smith taught the course, "Youth and Worship" and Mrs. John Bayliss taught the "Recreation" course. Miss Mamie Adams of Blytheville led the "World Friendship" class, and Rev. William F. Cooley was the leader of the group studying the "Life of Jesus".

For the workshop period in the afternoon, Bro. Bayliss worked with those in the worship group; Bro. Upton worked with the Community Service group; Miss Adams worked with those discussing World Friendship, and Miss Martha Love of Jonesboro led the Recreation class.

The daily schedule for the Assembly included Classes, Morning Worship, Business meetings, Workshop groups and Vespers. On Tues-

day evening the Conference World Service Speech Contest was held, and Miss Wanda Russell of South Fort Smith won first place. She will represent the North Arkansas Conference in the Jurisdictional Contest. Miss Frances Kelley of North Little Rock won second place. The topic for the contest is "Methodist World Service".

On Wednesday evening, the World Friendship group was in charge of the program. The Methodist Youth Fund—what it is and where it goes, was discussed. Mr. David Lin of China, who met with the World Friendship group during the Assembly, was the inspirational speaker for the evening and his subject was "Youth Around the World". An offering, which amounted to about \$40.00 was taken for Methodist Overseas Relief.

Miss Henry and the group in the class on the Methodist Youth Fellowship led a round-table discussion on the M. Y. F. on Thursday evening. Following this program the Dedication Service, at which time the installation of new officers was held by Rev. Ira A. Brumley, Executive Secretary of the North Arkansas Conference, and a Communion Service was held. This very impressive service was held on the lawn behind the gymnasium.

About sixty young people attended the youth assembly, and it was one of the finest in several years. The assembly closed with the noon meal on Friday.

Officers are shown in picture and District Directors of Youth Work in the Conference are: Batesville, Rev. Alfred Knox, Tuckerman; Conway, Mr. O. E. Coward, North Little Rock; Fayetteville, Rev. James T. Randle, Rogers; Fort Smith, Rev.

NORTH ARKANSAS CONFERENCE NEWS

By Ira A. Brumley

Children's Workers' Conference

A state conference for workers with children of the Methodist church schools of Arkansas is to be held at Hendrix College, Conway, June 27-29. The program is to open with the displays at 4 p.m., June 27, and close with the morning service on June 29.

Dr. Robert W. Goodloe of Southern Methodist University is to give the evening address on June 27, and lead the morning worship on Saturday and Sunday.

The following Workshop Periods are to be held on Saturday: 9:30 a.m. and 3:30 p.m. The following are to be the leaders of these periods: Nursery, Mrs. W. F. Bates; Kindergarten, Mrs. Roy Scales; Primary, Mrs. W. B. Ferguson; Junior, Mrs. Ira A. Brumley.

A period on Missionary Education is to be led by Mrs. Neill Hart and Mrs. C. S. Blackburn.

There will be a period on visual aids and on games.

Miss Olive Smith of the General Board of Education is to be present on Sunday morning to lead a period on TRENDS IN CHILDREN'S WORK.

Persons desiring room on the Hendrix Campus should get in touch with the executive secretary of the Board of Education of the Annual Conference before coming as no one wants to come and find herself without a place to stay. Each person rooming on the campus must bring sheets, towels, etc.

There is to be no registration fee. Each person staying the whole time will be charged \$4.00 for room and meals.

Pryor Reed Cruce will begin a summer of working with youth groups in local churches, beginning at Sylvan Hills, June 20. He goes from there to the McRae Charge for a week of work. He will visit many churches this summer for the purpose of helping groups of youth better understand their program of work for youth of the local church.

Conway and Pope County Methodist youth are in camps at Petit Jean this week. Two camps are being held, Intermediate Camp, June 23-27; Senior Camp, June 27-July 1.

An Intermediate Assembly is being planned for Jonesboro and Paragould Districts, to be held at Conday, July 21-25. It is for persons who have reached their twelfth birthday and are not yet fifteen years old.

Christian Stewardship has three angles; upward, in relation to God; inward, in relation to self; outward, in relation to others. What we have we hold in fee simple as against others, but it is all and always in trust for God, for others. God makes man a distributing center.—Selected.

John Bayliss, Fort Smith; Jonesboro, Rev. Charles Lewis, Luxora; Helena, Rev. J. M. Barnett, Earle; Paragould, Rev. Lloyd M. Conyers, Walnut Ridge; Searcy, Rev. Thomas R. Whiddon, Cabot.

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

MRS. SUE M. WAYLAND, Editor

SOME SUGGESTIONS REGARDING RELIEF PACKAGES

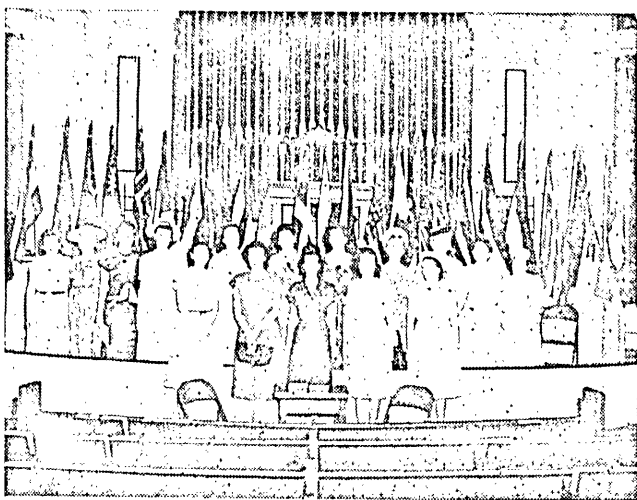
Write CWS (Church World Service, Inc., 37 East 36 Street, New York 16, N. Y.) to send you CHURCH WORLD SERVICE NEWS, which carries more publicity and cultivation material than you can imagine. The Lenten issue states that CARE stands for "Cooperative for American Remittances to Europe"—which answers the question about whether the service is world-wide or not.

The nearest CWS center for North Arkansas would be 510 S. Elm Avenue, St. Louis County 19, Missouri. Used clothing can be sent there for forwarding and distribution. (This information comes from the Lenten issues of the CWS News.)

Rev. J. B. Cobb, Methodist missionary in Japan, writes on February 25th: "Everywhere Christianity is given a remarkable hearing. But there are many difficulties! Food is scarce and prices are fantastic! The people, Christian workers included, are so absorbed in the problem of getting food, clothes, and shelter for themselves and their families that it is often hard for them to give the needed attention to spiritual things. The boxes of food which many friends in America are sending have been a great blessing. The recipients are helped a great deal by the food and clothing contained in these packages, but even more than this they appreciate the spirit of sympathy and Christian brotherhood which prompted the sending. The same is true of the canned goods which the Boards made it possible for us to purchase from the U. S. Navy surplus and to distribute to the preachers, mission schools and missionaries."

The parcel post rate to Japan is 14c a pound. Up to 11 pounds may be sent to the same address by the same person each week. In packing a box, be sure to allow for variation in scales and for weight of wrapping paper and stout cord. If the package is even an ounce overweight, it will have to be repacked—which dampens one's ardor for helping others! The list of foods that should be sent is endless—anything which is not perishable. However, it is best not to send canned vegetables and fruit, for instance, because the liquid makes them so heavy that the postage is as much as the cost of the can itself. Evaporated milk has the same weakness. Powdered milk is excellent, and can sometimes be bought through local bakeries. It is difficult to buy, though Kraft does put it up. Sources of sugar, milk, oil and proteins are the most needed. Dried fruit is deeply appreciated, especially that which will not require sweetening. Though many are coffee-hungry, it is usually better to send Hemo (in can) or a chocolate drink which has nutritive milk or sugar—both of which are practically non-existent. Crisco, Spry, etc., in cans are excellent. Gingerbread or cake mixes, "Tessie Fudge", etc., will provide sample sweets—also the packaged puddings, especially Royal and those

FLAG DISPLAY AT JUNE PROGRAM



First row—Circle leaders (left to right) Mrs. Buford Poe, Mrs. Charles Wylie, Mrs. Bill Bundy, Mrs. L. B. Tooley, Mrs. K. G. Hamilton.

Second row—Society officers, Mrs. H. O. Kyler, Mrs. J. B. Koonce, Mrs. Rob Jones, Mrs. R. L. Broack, Mrs. R. T. White, Mrs. Leon Bundy, Mrs. Harvey McCorkle, Mrs. J. E. Cooper, Mrs. Gib Lewis, Mrs. C. D. Lester, Mrs. C. V. Nunn.

Flags of thirty nations formed an impressive background for the June Program meeting of the Hope W. S. C. S.

Miss Betty Ann Benson played a medley of familiar hymns on the organ, followed by prayer by Mrs. Edwin Ward.

The program was under the supervision of the Christian Social Relations Department, with Mrs. Leon Bundy introducing each of the following: Mrs. H. O. Kyler, Mrs. Harvey McCorkle, Mrs. Charles Wylie, Mrs. C. V. Nunn, and Miss Edith Massey. These speakers gave a symposium of the outstanding talks made at the Annual Conference. Mrs. J. E. Cooper, as official delegate from Hope, gave her report.

Mrs. J. Brown Hopkins of Norman, Oklahoma, sang David Guion's "Prayer," accompanied by Miss Benson.

The brief business session which followed was in charge of the president, Mrs. R. L. Broach, and the mission study chairman, Mrs. Gib Lewis, outlined plans for the next mission study.

The Hope society is to be host to the 1948 annual conference of the W. S. C. S.

which do not call for sugar.

Be sure to mark the parcel—RELIEF PACKAGE, NOT FOR SALE. They are not supposed to be dutiable. Customs' declaration tags or slips, depending on the local supply, will have to be made out. Where the sheets or tags call for instructions in case the package cannot be delivered to the person addressed, use the name and address of some other person on this list as the alternate.

Soap and soap flakes, kleenex and toilet tissue will be greatly appreciated. Don't pack the soap with food, however, unless it is all canned food. Avoid high priced plum puddings, fruit cakes, etc., and substitute simpler sweets of which you can send a larger quantity which can be shared. Peanuts in cans, any canned meats, etc., are welcome.

Needles, thread, snaps, elastic, white and black darning cotton, pins of all sorts, etc., will be welcome. Clothing in good condition will always be welcome, including low-heeled shoes of all sorts. Karo syrup in cans is now available. Saccharin in 1/4 grain size will give sweetness, even though it has no calories for food value. Candy bars, packaged cookies, etc., provide a real treat. It is not necessary to send macaroni, spaghetti, etc., because that will be more nearly available than other things. However, "Kraft's Dinners", are useful.

COPY ADDRESSES CAREFUL-

ZONE NO. 2 MEETS

Zone No. 2 of Helena District met Wednesday morning, June 11, at 10 o'clock in Vandale with our chairman, Mrs. W. F. McCachren, presiding. There were 52 women present and all six societies in our zone had representatives there.

A very inspiring devotional was given by Mrs. Donald E. Blackman of Wynne. She read the 121st Psalm, using "I will lift up mine eyes unto the hills" as her theme. Concluding this was a special vocal solo by Mrs. James Hamilton of Wynne.

Reports from local societies were given next. We heard from Colt, Cherry Valley, Forrest City, Wynne, Widener-Round Pond, and Vandale. These were all good reports and much interest shown.

For our special music at this time we heard El Trovatore played by Miss Patsy Jones of Vandale.

We had the pleasure of having and hearing from several of our District officers. The following were present: Mrs. Frank King, Treas.; Mrs. Emory Sweet, Youth Work; Mrs. G. G. Dorris, Spiritual Life; Mrs. Webb Sweet, Sec'y.; Mrs. H. C. Williamson, Promotion; Mrs. J. L. Terry, Christian S. L.

Mrs. Dorris dismissed us with prayer for the noon hour.

We enjoyed a delicious lunch and

LY!!! Type them, if possible, on parcel post label,

ORGANIZES A NEW SOCIETY

On April the 26th a group of interested women and Rev. Ed Coley, the pastor, met at the Mayflower Methodist Church to organize a Woman's Society of Christian Service. They requested that the Conway W. S. C. S. assist them in organizing. Among those who attended from the Conway Society were, Mrs. James Upton, Mrs. George Trobough, Miss Ethel Miller, Mrs. W. A. Lanier and Mrs. Glenn Sanford.

A brief devotional was given by Mrs. Glenn Sanford followed by a prayer by Bro. Coley. Duties of the different officers were explained and discussed.

The following officers were elected: President, Mrs. Walter Teal; V. President, Mrs. Owen Evans; Sec'y. and Treas., Mrs. Ed. Hathaway; Christian Social Relations, Mrs. Annie Joslin; Youth and Children's Work, Miss Allene Joslin; Student Work, Mrs. Henry Stevens; Spiritual Life, Miss Virginia Hedrick.

Since the organization meeting the women have been quilting to raise money. They also plan to have an ice cream supper soon. Their project for the summer is to paint the interior of the church. The organizing of this group has meant much to the spiritual life of the community.—Reporter.

HAYNES HAS NEW SOCIETY

On May 10th a Woman's Society of Christian Service was organized in the Haynes Methodist Church on the Wheatley Circuit, Helena District. There were fifteen charter members. The following officers were elected: President, Mrs. Guy Long; Vice Pres. and Sec'y., Mrs. B. D. Marks, Jr.; Treasurer, Mrs. Mable Verhoeven; Literature and Publications, Miss Amanda Davis; Children's Work, Mrs. George Harrell; Student and Youth Work, Mrs. Sydney May; Spiritual Life, Mrs. L. L. Long; Supplies, Miss Doris Jones; Missionary Education, Mrs. Claude New; Christian Social Relations Committee, Miss Daisy Bullard, Miss Willie Cox and Miss Irene Jones.

The Society will meet each first and third Thursday afternoon. Genuine interest and enthusiasm is being manifested by this new Society and many plans and projects are in the making, and not the least of these is a new church building in the not too distant future.—Reporter.

the Christian fellowship was pleasant and helpful.

Our afternoon session was opened with a song and Mrs. Dorris read from Matthew 25:14-30 for the devotional. Her talk on the Talents was very ably given and she told us how we hide ours when we give the feeble excuses we sometimes use.

Miss Billy Jean Jones played a piano solo, "Romance", for us at this time.

The highlight of our program was the book review, "Laughing Into Glory", given by Mrs. Lewis Hawley of Forrest City. This was greatly enjoyed by all present.

Mrs. Spicer dismissed us with a prayer.—Mrs. William Hall, Acting Sec'y.

CURRENT NEWS IN ARKANSAS METHODISM

A GREAT VICTORY AT JUDSONIA

We have just finished a local option battle in the town of Judsonia, and we are very happy to report a four-to-one victory for the Christian side of this issue. Ours is a small town, but every victory against this foe is an important one and should be loudly proclaimed that others may take heart to launch the attack. One of the greatest obstacles in overcoming this enemy is a feeling of helplessness before it.

In our campaign we had the very valuable services of Mr. C. C. Coulter, Superintendent of the Arkansas Anti-Saloon League. The main purpose of this writing is to express our appreciation for his services and to urge everyone contemplating a local option campaign to request the services of Mr. Coulter in the very beginning. He should be asked to be in the very first meeting that is held in the interest of this cause. A campaign should never be started without his help in the preparation. Mr. Coulter knows the legal rules of the battle; he knows how to time and manage the campaign so as to make it most effective; he has the challenging facts for publicity; and he knows the strategy of the enemy. In addition to these qualities and most important, he is a genuine Christian character, wholly given to the cause to which he has dedicated his full-time services. The pastors of our state should do all they possibly can to see that no campaign is conducted without this expert help.

May I say further that it seems to me that our church and other churches would do well to give greater support to the Anti-Saloon League. Alcohol is a common enemy of Christian forces, and the fight against this enemy calls for the combined strength and efforts of every Christian force. The Anti-Saloon League can work with any local group that wages this moral battle, and every local campaign needs the help of such a force as this. It seems to me to be only the part of of practical wisdom for the different churches to strengthen this common friend and ally. I think every Christian church would do well to make the Anti-Saloon League a regular item in its budget. I would be glad for our conference to adopt such a policy.—David P. Conyers, Pastor, Methodist Church.

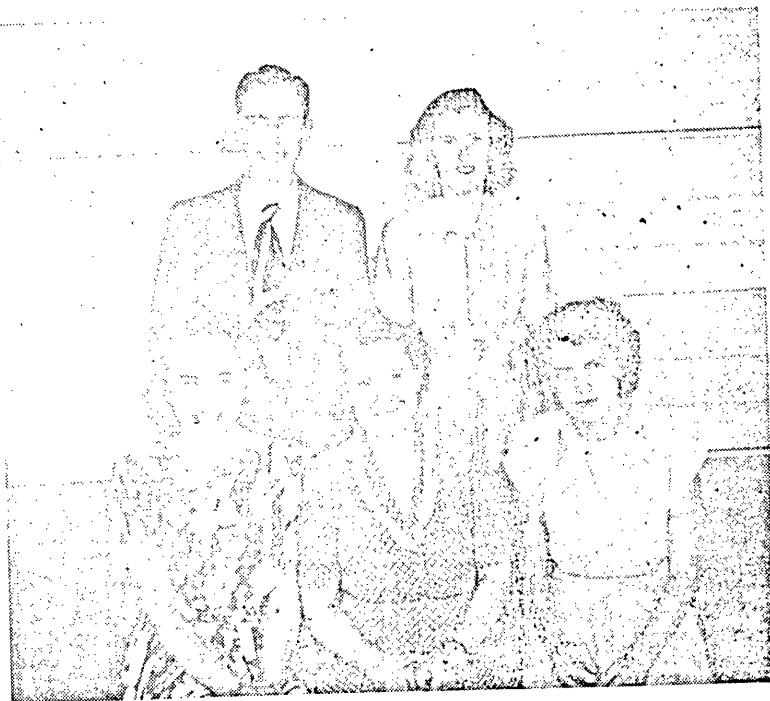
PANGBURN DAILY VACATION BIBLE SCHOOL

The Daily Vacation Bible School which has been in progress at the Pangburn Methodist Church closed Friday. Mrs. W. W. Warrington was director. There were eleven conversions. Ten of them will be additions to the Methodist Church. One will go to the Baptist.

Assisting Mrs. Warrington were Mrs. Eloise Johnston, Mrs. Ella Pontius, Mrs. Velma Henderson, Patsy Pontius, Carolyn Hall, Sidney and Sylvia Wilson.—Mrs. W. W. Warrington.

Christian Stewardship is concerned with a larger thing than money. It has to do with the entire life—all that we have and are; our time, our talents, our powers, our property, and our income.—Selected.

NORTH ARKANSAS CARAVAN TEAM



Last week a Caravan Team composed of Mrs. D. G. Hindman of Wheatly, Arkansas, as Counselor, and the following young people: Bruce Bowman, Kalamazoo, Mich.; Mildred Young, Plainview, Texas; Betty Marie Eaker, Harlingen, Texas; Louise Vinson, New Orleans, La., arrived in the Conference for seven weeks of service. The team had trained at Glen Rose, Texas.

The following is the schedule of the team: Holly Grove, June 21-28; Blytheville, June 28-July 5; McCrory, July 5-12; North Little Rock, July 12-19; Booneville, July 19-26; Morrilton, July 26-August 2; Springdale, August 2-9.

Churches near these centers should have a group of young people taking part in the program of the week.—Ira A. Brumley.

MEETING OF RICE BELT SUB-DISTRICT NO. 1

The Rice Belt Sub-district, No. 1, M. Y. F., met at the newly dedicated church at Lodges Corner on June 16 at 8:00 p. m.

A splendid worship service on the topic, "Discovering God in Art" was led by Mrs. Bennie Borchet, who was assisted by Bonnie Heien, Gloria Benker and Mrs. Hargrove.

The installation of new officers was conducted by Rev. Virgil Keeley. The following officers were installed:

Ovitta Sue Harris, Stuttgart, president; Austin Grandgeorge, Almyra, vice president; Janice Harrington, Humphrey, secretary; Bonnie Lou Heien, Lodges Corner, treasurer; Jo Claire Knoll, Stuttgart, reporter; Mrs. Bennie Borchet, Lodges Corner, counselor; R. C. Minton, First Church, Stuttgart, World Friendship chairman; Donna Faye Rich, Grand Avenue, Stuttgart, Community Service.

The new president, Ovitta Sue Harris, presided over the business meeting.

It was decided not to have a meeting during July. A committee was appointed to plan for a picnic to be held the latter part of August, the First Methodist Church being the hostess church.

Following the business meeting the group assembled in the beautiful new recreation hall, which was dedicated about a week ago, for recreation and refreshments.

The attendance count was Lodges Corner, 24; First Church, Stuttgart, 17; Grand Avenue, 13; Humphrey, 5.—Jo Claire Knoll, Reporter.

MT. ZION METHODIST YOUTH FELLOWSHIP MEETING

The Methodist Youth Fellowship meeting was held at Mt. Zion Church on Monday, June 2, at 7:30 p. m. with a total attendance of fifty.

We have the cemetery and church grounds clean and have erected a cross in front of the church. Lights were shining on the cross and the program was given outdoors with Sue Howell as leader.

The following program was given: Scripture reading, Velma Adcock; The Cross Was His Own, Betty Ruth Hardin; Christ and the Locust Tree, Carolyn Nickels; The Cross, Helen Medley; The Old Rugged Cross, Judy Gaither; Song, At the Cross, by the group; Bible Story, Carol Glidewell; Prayer, Rev. David L. Kins.

Following the program games were played and refreshments were served.

There will be an all day service at Mt. Zion on the fourth Sunday, June 22, preaching at 11 o'clock, dinner on the ground and conference in the afternoon.—Eunice Williams, Reporter.

PRESENTED WITH M. Y. F. EMBLEM

Patsy Pontius was presented with the M. Y. F. emblem as president of the M. Y. F. at Pangburn Church on behalf of the church by Mrs. W. W. Warrington at the Methodist parsonage on June 17 in the presence of Rev. W. W. Warrington and the vice president of the M. Y. F., Carolyn Hall. The presentation was at 1:30 p. m.—Patsy Pontius, president; Carolyn Hall, vice-president.

You are more likely to fail in your career from acquiring the habit of drink liquor than from any of all temptations likely to assail you.—Andrew Carnegie.

WARD'S SERVICE

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PHONE 234

FAYETTEVILLE, ARK.

METHODIST HOSPITAL AND BATH HOUSE NOTES

Miss Laura Beth Braughton assumed her duties as secretary of the Methodist Hospital Monday, June 9. She is a resident of Hot Springs and a graduate of Hot Springs High School, being a member of the class of '47. She is the daughter of Mr.



and Mrs. Robert Braughton, 708 Summer Street, Hot Springs, and a member of the Grand Avenue Methodist Church.

During her school work, Miss Braughton participated in many extra-curricular activities. She was the treasurer of her Junior Class and treasurer of Spanish Club, secretary of her home room, member of the Pan Hellenic League, Chorus and Troubadours; football maid last season, and a member of the National Honor Society.

Mrs. J. R. Dickerson has just completed furnishing and decorating a room in our hospital in memory of her husband, Rev. J. R. Dickerson, who for fifty years was a Methodist minister, with most of this time being spent in the Little Rock Conference.

We wish to extend our thanks to the following: The W. S. C. S. of Curtis for a gift of linens—pillow cases, face and bath towels, wash cloths, and sheets.

The Primary Department of the First Methodist Church of Hot Springs, in their Daily Vacation Bible School, who made and presented to the hospital a beautiful scrapbook.

The Beginner and Junior classes of the Methodist Church at Sparkman in their Daily Vacation Bible School, who sent materials they made for entertainment of the children in our hospital.

The Christian Social Relations Committee of the W. S. C. S. of the First Methodist Church, North Little Rock, for a "love gift" check for \$10.00, which will be used toward payment of our urological operating room.

The White Cross Guild met at the hospital last week for election of officers for the year. Mrs. B. W. McCrary, president; Mrs. Flossie Porter, vice president; Mrs. Harley Sexton, secretary; Miss Mary Clifton, treasurer.

The Guild also adopted for the year the project of beautifying the lobby of the hospital, and an order for venetian blinds the first step in developing this project.—R. E. Simpson, Supt.

Everlastingly the motive of a man's life proclaims his worth.—Selected.

PULLMAN HEIGHTS MAKES IMPROVEMENTS

In recent years an item appeared on the editorial page of the Arkansas Methodist under the title, "Wanted—Horn Tooters." The explanation was that the editor wanted ministers to send in news of the happenings on their charges. In that case, this article really should start with a "toot, toot, ta-de-ra-rum-pah, boom, boom!" for this is going to be more than a horn tootin'—this is going to be a concert.

Our first movement is a sort of Andante Pianissimo. We finished the year of 1946 with a most successful revival with Rev. E. D. Galloway of Little Rock doing the preaching. Then a few nights before the Annual Conference met, the Board of Stewards honored the pastor with a banquet at one of the leading hotels.

The next movement is a sort of Allegro, and the refrain is a most familiar one; you have heard most every minister sing it at some time or another—very familiar at Annual Conference. The theme is "They Increased the Salary." Quite often the pastor has to oppose some propositions and resolutions made by the board, but he was in full accord with that one. We are really learning to work together harmoniously. They have raised benevolences twice and salary only once during our pastorate, so we raised no objections to the salary raise this time.

The next is Marcia, Forte. The Sunday School really marched forward under the leadership of our general superintendent, R. W. Moore, and the fine staff of departmental superintendents and teachers. Attendance increased to the extent that we had to buy another hundred dollars worth of chairs, having previously bought one hundred Cokesbury Worship Hymnals. One Sunday this year the attendance broke all previous records, and we were told that the attendance at our morning worship service was the largest ever seen at any worship service in the history of the church. (Here the movement goes into a crescendo). The pastor received one of the largest Easter classes since he has been in the ministry, and all but three were on profession of faith. Our offering for the day was over \$500.00, the largest we have ever had.

The next strain is Mezzo-Forte. The W. S. C. S. has done a most remarkable piece of work. Their membership has increased about 35 per cent, and they have doubled their mission pledge, and made some great improvements around the parsonage which we shall mention later in this article. They have sponsored fellowship suppers, and given many hours of work at the Methodist Hospital. We have a truly great women's organization, under the leadership of Mrs. J. A. Holbrook.

We now come to a short overture, namely, the Methodist Home, Hendrix College, and the Methodist Hospital. We gave the largest offering ever to the Methodist Home, raised our quota in cash and pledges on the Hendrix campaign, having sent in more than half in cash at the time of the campaign. We have not yet reached our full quota on the hospital, but hope to do so later. Most of our claims are paid in full for the year, with all other obligations up to date.

We finish this short concert with

a trio in Grandioso-Maestoso.

(1) The Parsonage. The parsonage has been re-wired throughout, with new wall sockets and outlets. It has also been repapered throughout in Lea-fal new designs, and the floors have all been retouched, and a certain amount of repairs to the outside of the parsonage. They have really beautified the parsonage within.

(2) A new Hammond Organ. We have wanted a new organ for two or three years, but did not know how soon one would be available, but after being on the waiting list for some time, we were happily surprised last Friday, May 30th, when the Houck Music Company delivered our Hammond organ. We used it last Sunday for the first time and our people are delighted with its performance and its tone quality. Miss Carolyn Williams is our organist at present.

(3) Now, for this last strain, instead of standing with bowed heads as when the benediction is pronounced, you will feel more like standing with your coats on; we have ordered a washed air cooling system installed, which we thought would have been ready by now, but the units had to be ordered and have not yet arrived. We hope, however, that by the time you read this article our cooling system will have been installed. Our board has interpreted literally that passage of scripture which says "Comfort ye my people." When visiting in Hot Springs, we invite you to worship with us in comfort, enjoy the music — and the sermon.

Pullman Heights is truly a great charge. D. C. Baker is chairman of the Board of Stewards, Rev. Curtis Williams is pastor, and as long as he keeps his health he invites all ministers seeking an ideal charge to look for that OTHER ideal charge. Our people are lovely to us.—Curtis Williams, Pastor.

In the climb of worthy achievement, nothing can take the place of hard work.—Selected.

WIPE OUT RELIGIOUS ILLITERACY

(Continued from Page 2)

is developing into a fine boy.

Here are some American children. Admittedly they are problem children. But they are the children the homes of America send into our public schools and into the schools of the Church. By no means all of them and of those like them come from the slums. Wilbert, for example, lives in a favored neighborhood in which a group of college professors set the social and economic pace.

Before the grace of God can find entrance into the minds and hearts of these children, those minds and hearts must be prepared. They are prepared by Christian teachers. Teaching in the church school is a difficult enterprise, yet not too difficult. Any intelligent mother who tries honestly to learn how to deal with her own children can deal with the children of the Church. To ease the tension of children, to help them quiet their fears, resolve their inner conflicts, needs, knowledge and skill: it needs also love and understanding.

Improvement of the church schools, adequate programs for the education of leadership in every local church, "teaching for a verdict" so that every child is given a chance to accept the saving power of Christ—these also are goals for the fourth year of the Crusade for Christ. Realized, these objectives will prepare the way for the entrance of the grace of God into the minds and hearts of a new generation of Americans.



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FAYETTEVILLE, ARKANSAS

MAKING BETTER CHRISTIANS OUT OF METHODISTS

(Continued from Page 7)

discover its meaning for them and their academic worlds. A fashionable metropolitan church places Bibles in the pew racks, one for each Hymnal, and the visiting worshiper is impressed by the close following of the three Scripture lessons by the entire congregation.

"God hath yet more light to break out of his Holy Word" said Pastor John Robinson. Yet the light will not break until the book is read. Christian teaching must address itself to that book with a seriousness not matched in our generation. That illiteracy must be cured.

Christian teaching, thirdly, must present a conviction that Jesus Christ is able to redeem the last and the least of human being. Mrs. Marty Mann of *Alcoholics Anonymous* in a recent address before a Methodist Annual Conference said that one of the cardinal principles of their organization is "the alcoholic must be made to feel that he's worth saving."

New Testament words, no less. That is precisely the message of the Gospel. That man whom the Gospel has touched, perhaps through a faithful Christian teacher, walks straighter, and his pace is steadier than before. For he is no longer a nobody. He is a somebody. Enough of a somebody, at least, to have been the object of the redeeming grace of God. To accept this conviction and to work under it gives splendid meaning to the most ordinary session of the most ordinary class. We must cure the kind of spiritual illiteracy which would obscure the truth of that assurance.

"Christian, Christian, Who Calls Me Christian?" Judged by actual accomplishments, perhaps few of us could stand up to Dean Thurman's searching inquiry. But judged by dominant purpose, perhaps we can humbly answer, "This, Lord, is my desire." To help people make that answer, and then to help them do something about it are the tasks of Christian teaching. There is no doubt of that. For they were the tasks of the Lord Jesus Himself.

NEWS ABOUT HENDRIX COLLEGE

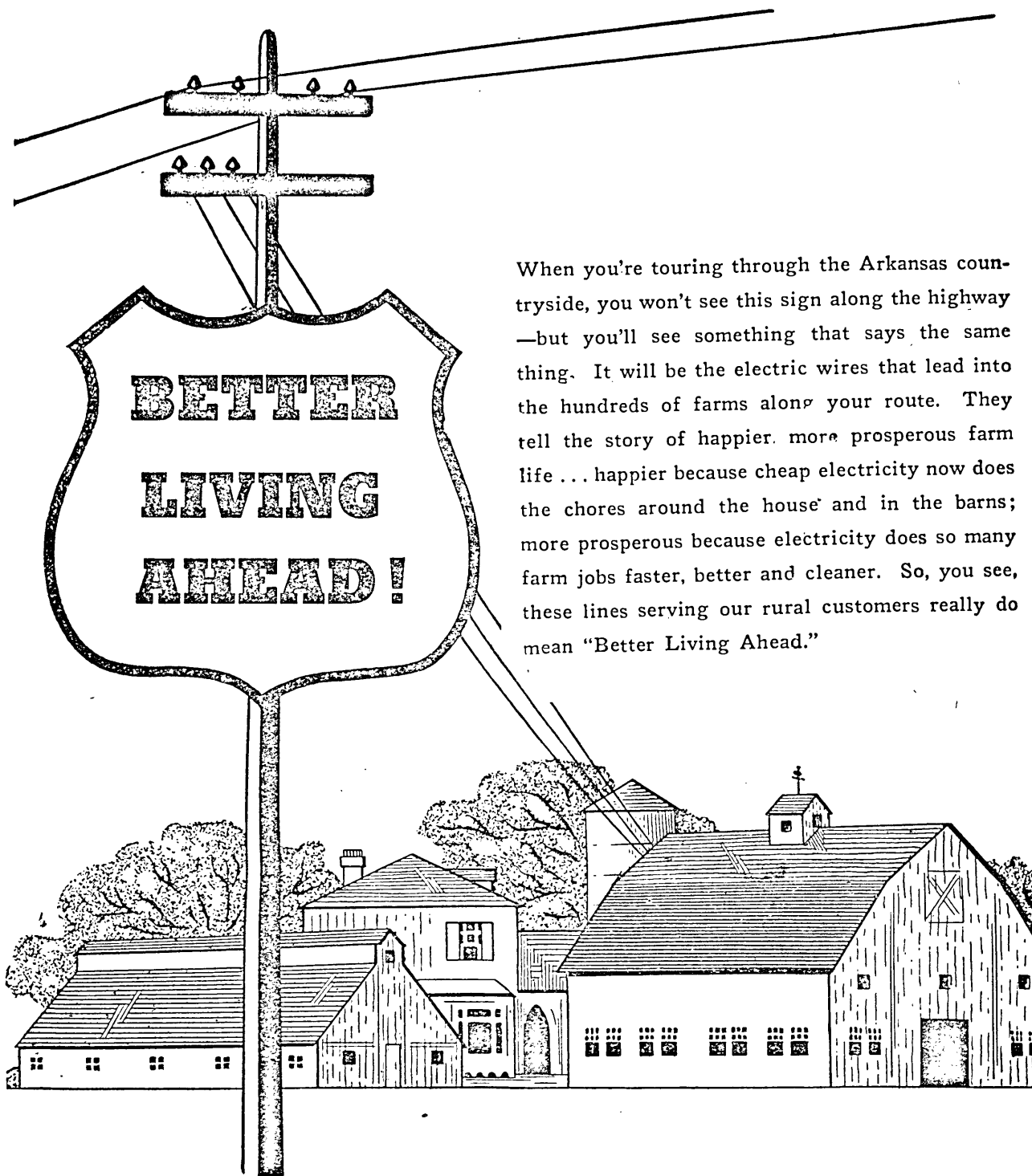
Prescott District First To Pay Full Quota In Cash

The Prescott District of the Methodist Church is the first of the state's 15 Methodist districts to pay in full in cash its quota in the \$1,000,000 campaign for Hendrix College, it was announced at the Arkansas Pastors' School observance of "Hendrix College Day". Quota of the Prescott District was \$27,000 and it announced having raised \$29,467.50 in cash and pledges when the campaign closed. Enough pledges have now been paid in cash to bring cash receipts to the \$27,000 mark.

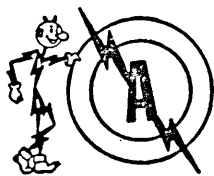
Total cash receipts within the state are now \$571,869.88, E. W. Martin, campaign treasurer, reported. The goal within the state was \$800,000 and was exceeded by nearly \$40,000. The General Education Board of New York, Rockefeller philanthropic agency, is contributing the remaining \$200,000. All remaining pledges have due dates not later than next January.

When it was announced that the

(Continued on Page 16)



When you're touring through the Arkansas countryside, you won't see this sign along the highway—but you'll see something that says the same thing. It will be the electric wires that lead into the hundreds of farms along your route. They tell the story of happier, more prosperous farm life... happier because cheap electricity now does the chores around the house and in the barns; more prosperous because electricity does so many farm jobs faster, better and cleaner. So, you see, these lines serving our rural customers really do mean "Better Living Ahead."



Aside from the thousands of miles of power lines now in operation, our company is in the midst of a program that will extend the conveniences of electric living to thousands of new customers this year. In some areas these new lines are already up, but due to shortages of materials and equipment—mainly transformers—we are not able to place these lines in operation. If you are awaiting service from such lines, rest assured that we are doing everything possible to bring electricity to you as quickly as we can. It WILL be worth waiting for!

ARKANSAS POWER & LIGHT COMPANY

HELPING BUILD ARKANSAS

The Sunday School Lesson

By DR. O. E. GODDARD



A MAN WHOSE NAME WAS JOB

LESSON FOR JULY 6, 1947

SCRIPTURE TEXT: Job 1:1-5; 27:1-7; 29:7-16; 31:14-28.

GOLDEN TEXT: *My righteousness I hold fast, and will not let it go; My heart shall not reproach me so long as I live.—Job 27:6.*

Our study texts for this quarter are the books of Job, Proverbs, and Ecclesiastes. These Books contain much of the wisdom of the East. They are not read as much as some other books of the sacred Canon. But they are very practical books. They throw a world of light upon the problems of righteous living. We are astonished to find how much wisdom the ancients had, and what masters of literature some of them were.

The Book of Job

It might be called an epic poem with Job as the hero. We are in the habit of saying that the world has three great epic poems—The Iliad, Aeneid, and Paradise Lost, produced by the Greeks, Latins, and the English. Let me dare to add one more, the Book of Job, produced by an ancient people whose nationality we do not know. If it was written by the Hebrews, as it probably was, it was written before the time of Moses. (Moses, Sinai, Jerusalem, and the Ten Commandments, are never mentioned or assumed to exist when this book was written.)

This poem contains something of the original freshness of the Iliad, something of the ornate rhetoric of Aeneid, and something of the sublimity of Paradise Lost. This hero, Job, was in no way inferior to the heroes of the other three epics.

Proverbs

This is the accumulated wisdom of the Hebrew race. All nations, ancient and modern, Assyrians, Babylonians, Greeks, Romans, Chinese, and all the modern nations have proverbs. They are concise sentences expressing epigrammatically the accumulated wisdom of their nationality, on religion, ethics, politics, business, etc., but most of the Hebrew proverbs were written about God and their duties to God, and ethics in human relationships.

Job Was A Patriarch

This whole setting is patriarchal. The life of the whole settlement centered in and around Job, the patriarch. In the development of history the patriarch evolved into a chief of the tribe and finally the chief into the governor of the city.

Job A Good, Rich Man

The record says he was "a perfect man", one who feared God and avoided evil. He was the highest conception of a perfect man for that age. Good, rich men are not very numerous. Wealth is dangerous. It often makes men and women arrogant, selfish and heartless. It does not demoralize all men. Jesus said, "How hardly shall they that have riches enter into the kingdom of God." I am glad the Bible tells us of a perfect rich man.

Job Was The High Priest

He conducted worship with and for his family. Fortunate the children who have a rich father who

conducts family worship in their home daily. Some rich men of today are so absorbed, engrossed, and obsessed with money-making that they think they cannot find time for a daily program of worship in the home. Children, whether their parents are rich or poor, educated or illiterate, are entitled to hear their father pray for them daily.

Job's Losses

First, all his livestock was taken or destroyed. The monarch of finance was left without ox, ass, or camel. Then at one fell blow all of his children were killed. After all this he was stricken with some kind of a loathsome disease. But the unkindest cut of all was that his wife and mother of his children rebelled and advised Job to curse God and die.

Was there ever a picture in literature, a chapter in history, that portrayed such a catalogue of disaster, calamities and bereavements, and afflictions as came with such merciless fury upon Job? But the record says that in all this Job sinned not nor charged God foolishly.

Near The Breaking Point

We need not be surprised that a perfect man, one who feared God and avoided evil was so overwhelmed by grief and disaster, and personal affliction that he regretted he ever had been born. This touch of human weakness helps us to believe that this is not a mere picture, unreal and impossible, but a fact about a man of flesh and blood such as are you and I, who suffered almost to the breaking point.

Job Had a Real Concern For The Disadvantaged

"If I did despise the cause of my manservant or of my maidservant when they contended with me; What shall I do when God riseth up? and when he visiteth, what shall I answer him? Did not he that made me in the womb make him? and did not one fashion us in the womb? If I have withheld the poor from their desire, or have caused the eyes of the widow to fail; or have eaten my morsel alone, and the fatherless hath not eaten thereof; (For from my youth he was brought up with me, as with a father, and I have guided her from my mother's womb;) If I have seen any perish for want of clothing, or any poor without covering; If his loins have not blessed me, and if he were not warmed with the fleece of my sheep; If I have lifted up my hand against the fatherless, when I saw my help in the gate: Then let mine arm fall from my shoulder blade, and mine arm be broken from the bone." (Job 31:13-22).

Job Was A Model Industrialist

Every servant (and he probably owned many hundreds of them) and every hireling (and he perhaps had legions of these) was treated

with brotherly consideration. The widows, the destitute, and the sick were given the kindest attention.

Capitalism or Communism, Which?

The answer to this question does not depend wholly upon what Congress does, what the United Nations does, or what Russia does. It depends more upon what the employers in capitalistic countries do than upon anything else. If the employers make it possible for employees to have a better standard of living than they have in communistic countries, then communism will never take the world. One generation after another has for centuries, worked, hoped, and groaned, for better food, better clothing, better educational facilities, and more respect for their personalities from those who employed them. These groans hitherto inarticulate, are now being heard, loud and ominous. If the laborer fares better in the communistic countries than they do in a capitalistic country, our world will become, some day, a communistic world.

Just how matters are going in Russia, no one knows. But the real conditions there cannot be forever concealed. There are rumors galore that conditions there are far from ideal. The best informed people know that communism is not working perfectly in Russia, or any other place. But there is something intriguing in the statement that there is no unemployment—"all have work, all have food, clothing, and shelter, all the time." Hence that unknown but large number of people in our country and in all capitalistic countries who long for the flesh pots of communism, give us much concern.

Will They Do It?

Will who do what? Will the capitalistic class show all the world that the laboring man can have the best chance in a capitalistic country? Will this class take a Job-like interest in the health, happiness, and life of their employees? There is nothing inherently wrong with capitalism. The fault is with the capitalists. Thank God that there are some capitalists who are demonstrating the fact that their money can be made a great blessing to humanity.

A Great Christian Industrialist

While I was the Foreign Missionary Secretary of the Board of Missions I was a guest of a man who was at the head of a system of cotton mills. All told his company employed several thousand people in widely scattered towns. My first surprise was that on Monday morning my host attended the 10 o'clock service. (Think of it, a multimillionaire at the day service in a revival meeting.) My second surprise was to see one night of that week one hundred fifty girl employees in uniform at the meeting, seemingly happy, healthy, and devoutly interested in the service. Surprise number three was, to see a gymnasium, recreation hall, and an athletic field maintained by the company for their employees. I inquired if the company provided such facilities at all their numerous plants. He said they did. I asked if he knew how much his company spent annually for such work. "O, yes," he replied, "We keep a careful record of our income and our expenditures. This year we spent seventy thousand dollars." And again my surprise was registered when I discovered that he and his wife were much concerned about sicknesses or any

other misfortunes befalling their employees.

The climax of these surprises came one evening at the dinner table when he had his chief attorney as one of the guests, he asked me when a certain missionary on furlough would be returned to China. This was during the deep depression of 1931-32 when we had to recall many missionaries from the field on account of lack of funds. So my answer was that when we could get the funds necessary he and his family would be sent back to Japan. He asked the amount needed. I told him \$1800.00. He replied that he would furnish the entire amount. Was that Job-like?

An Arkansas Employer

Horace Rogers of Huntington, Arkansas, was a friend of mine when we were young men. Horace, without capital or experience, started in the most humble way. Finally he secured a mule and wagon with which he and one helper mined the surface coal from a shallow pit and hauled it into Huntington and sold it from time to time. In a reasonable time, he expanded his mining interests to the extent that he employed hundreds of men, using modern machinery, and established a large company store. He seemed to the manner born for the coal business, and became one of the most successful coal operators in that section. His relations with his employees was most amiable; most of them called him "Horace", such was their intimate associations. At all times he manifested the deepest interest in his workmen's health, the education of their children, and their welfare in general, especially in their spiritual development. So far as I knew, there was never a strike, a lock out, or any threatened mutiny among his men.

Mr. Rogers was a Christian and applied his Christianity in his dealings with his men. He was a faithful, official member of his church, and for more than a third of a century he taught a great Bible class in the First Methodist Church of Fort Smith. The service he continued faithfully until he lost his hearing. Mrs. Rogers is now a useful member of the same church, and their children who are in full adult life are a joy and satisfaction to their mother. The record of this great man is that without faltering or failure throughout his successful life, even to his death, he was faithful to God and to man.

I have cited this case to illustrate what we need to offset communism—employers, industrialists, capitalists, who apply Christian principles in dealing with their employees. If this is done our country will never go communistic. If they fail to do this who knows where we shall end.

NEBRASKA HAS FLYING CHURCHGOERS

ATKINSON, Neb.—(RNS)—There will be lots of airplanes taking off from the airport on Sunday, June 15.

That's the day Nebraska's Flying Churchgoers hop to Omaha where they'll attend a service at the First Methodist church. Bishop William C. Martin will give the sermon.

Piloting the lead ship in the flight will be Ralton O. Jarvis, of Atkinson, president of the Flying Churchgoers.

Flying to Sunday service was the outgrowth of an idea by the Rev. W. C. Birmingham, pastor of the Atkinson Methodist Church.

✻ God In His World ✻

LESSON FOR JULY 13, 1947

SSCRIPTURE TEXT: Job 38:1-7; 16:18, 22, 28, 31-36, 41.

GOLDEN TEXT: *The hearing ear, and the seeing eye, the Lord hath made even both of them.*—Proverbs 20-12.

Let us see what the literati have said of the book of Job.

"One of the great masterpieces of the mind."—Victor Hugo.

"I call Job, apart from all theories about it, one of the grandest things ever written. There is nothing written, I think, in the Bible or out of it, of equal literary merit."—Thomas Carlyle.

"The greatest poem of ancient or modern times."—Alfred Tennyson.

"The glorious, incomparable book, highest flower of the poetic genius of the whole oriental world."—A Modern Writer.

No one can read the book with any attention without enthusiasm. Again and again we feel the charm of the exquisite phrasing of great thought. Think of the matchless lines which tell of the glory of creation's dawn:

*"When the morning stars sang together;
And all the sons of God shouted for Joy."*

And again:

*"There the wicked cease from troubling
And the weary are at rest."*
—Professor W. C. Chanter.

Last week I said the book of Job was an epic poem. In today's lesson I say the book is also a philosophic dramatic poem. It is highly dramatic. Every scene is a thrilling drama. Note the scene where Satan and God have a controversy; then, Job's being stripped of his property, his children, his health; this was indeed highly dramatic. Afflicted with so terrible a disease, his sad plight overwhelmed his three dignified visitors so that they were speechless for seven days. Also the intellectual verbal battle between his three friends and Job reaches the high plane of Shakespearean drama, and as Job so completely vanquishes them, this is drama of no mean proportion. The blustering wordy speech of Eliphaz, with his excess of words and poverty of ideas was a good little farce.

The climax seemed to be when God spoke out of the whirlwind to let Job know how little Job knew, despite the fact that he had put to silence three of the intellectual giants of the East. This was a dramatic scene in the midst of a sublime act.

God Speaks

In his first speech God told Job how little he knew of the formation of the earth and sky. (Read Job 38:1-38).

God continued his speech to Job and showed him how little Job knew about animal life. (Read Job 38:39-41).

God in his second address showed Job how little he knew about so many things. (Read Job 40:6-24 and 41:1-34).

Then God rebuked the would-be comforters because they had not spoken right to Job. (Read Job 42:7-9).

Two Great Questions In The Book Of Job

1. Why do the innocent suffer?

This question will be discussed in next Sunday's lesson. I do not guarantee a satisfactory answer.

2. Is there such a thing as disinterested benevolence among men? Or is there any unselfishness on earth? Are people good because it pays to be good?

Would people be good if it cost money or health to be good?

Is there a selfish motive behind every seemingly good deed?

The Lord and Satan surely had repeated arguments upon this subject. Satan and many of his cohorts think there are no unselfish people in the world.

God Cites Job As An Illustration

"And the Lord said unto Satan, Hast thou considered my servant Job, that there is none like him in earth, a perfect man, that feareth God, and escheweth evil? Then Satan answered the Lord and said, Did Job fear God for nought? Hast thou not made a hedge about him, and about his house, and about all that he hath on every side? Thou hast blessed the work of his hands, and his substance is increased in the land. But put forth thine hand now, and touch all that he hath, and he will curse thee to thy face." (Job 1:8-11).

God gave Satan permission to try out Job. "And the Lord said unto Satan, Behold, all that he hath is in thy power: only upon himself put not forth thine hand. So Satan went forth from the presence of the Lord." (Job 1:12).

God withdrew his protection and allowed Satan to strip Job of his possessions, and of his children. Satan was not yet convinced, "And the Lord said unto Satan, Hast thou considered my servant Job, that there is none like him in the earth, a perfect and an upright man, one that feareth God, and escheweth evil? and still he holdeth fast his integrity, although thou movedst me against him, to destroy him without cause. And Satan answered the Lord and said, Skin for skin, yea, all that a man hath he will give for his life. But put forth thine hand now, and touch his bone and his flesh, and he will curse thee to thy face. And the Lord said unto

Satan, Behold, he is in thine hand; but save his life. So Satan went forth from the presence of the Lord, and smote Job with sore boils from the sole of his foot unto his crown. And he took a pot-herd to scrape himself withal; and he sat down among the ashes." (Job 2:3-8).

Job Not Guilty

His comforters sought to prove that all Job's misfortunes stemmed from the fact that Job was a sinner. Elaborate and cogent were their arguments, but they were never able to convince Job that his sufferings were the result of his sins. He maintained his innocence, his conscious integrity, his unsullied purity, and holiness.

This book teaches and illustrates that men can be good, pure, honest, and faithful to God even if it brings adversity and death. The heroes, heroines, and martyrs, in all Christian history demonstrate unquestionably that there is such a virtue as disinterested benevolence.

Devils And Bad Men Misjudge Good People

It is a sad revelation of men's inner lives when they say there are no good men, and no pure women in the world. Bad persons nearly always underestimate people's morals and good people are likely to overestimate people's virtues. Are you skeptical about there being good people in the world? Do you think every person has his price? If so, repent, for thy heart is not right with God.

A Good Book For Lawyers

When I was much younger than I now am, and even more ignorant, in addressing a class of law students, I advised them to read Victor Hugo's *Les Miserables*. I asked them to study the monologue-debate that Jean Val Jean has with himself as to whether he should confess that he was the guilty party instead of the man who had been convicted of grand larceny and sentenced to the penitentiary. Jean Val Jean had reformed and was then a good citizen and a good church member.

To confess his crime and go to prison for the rest of his life would stop the good community and church work he was doing. He continued the soliloquy at great length. I said to those law students that this was the most balanced argument I knew in literature, and also, that as lawyers they must learn to

NEWS ABOUT HENDRIX COLLEGE

(Continued from Page 14)

Prescott District already has cash in hand exceeding its campaign goal. All pastors of the district were asked to rise and were given an ovation. Superintendent of the district, which is in the Little Rock Conference is the Rev. Van W. Harrell.

Paul E. Martin, speaking at the Hendrix Day service, urged that all districts pay their goals in full in cash by time of the annual conferences in late October. "Our campaign has run ahead of schedule from the beginning," he said. "Let us keep it that way and have our \$800,000 in hand this fall."

Dr. C. M. Reyes, pastor of the Conway First Methodist Church, who directed the campaign, also spoke at Hendrix Day, recounting the history of the campaign and expressing his great appreciation for the assistance of pastors and superintendents in reaching victory.

answer seemingly unanswerable arguments.

Today under similar circumstances, I would cite lawyers, young and old, to study, restudy, and digest the arguments between Job and his friends. Each time, when I first studied this book, I would think when Eliphaz, or Hildad, or Zophar had closed his prosecuting speech that there could be no answer to their arguments. Yet Job as the defendant, did answer successfully the nine prosecuting speeches, so that finally these prosecutors were put to silence.

Lawyers often have to answer unanswerable questions. A study of these speeches may quicken their wits.

With apologies to the lawyers for my presumption, I close this lesson. Come next Sunday to study the problem of human suffering.

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