

Arkansas Methodist

Serving One Hundred and Sixty Thousand Methodists in Arkansas

"The World is My Parish" — John Wesley

"Go ye into all the world" — Mark 16:15

VOL. LXVI

LITTLE ROCK

ARKANSAS, SEPTEMBER 25, 1947

NO. 38

Seventh Ecumenical Methodist Conference Meets

THE Seventh Ecumenical Methodist Conference will meet in Springfield, Massachusetts, beginning this week, September 24th, and continuing through October 2. This Conference was scheduled to meet in Oxford, England, in 1941. The outbreak of the war forced a postponement.

Clerical delegates to the Conference from Arkansas are: Bishop Paul E. Martin and Dr. Aubrey G. Walton of Little Rock, Dr. R. Connor Morehead of El Dorado and Dr. Paul V. Galloway of Fayetteville. Reserve delegates are Rev. Fred R. Harrison of Pine Bluff and Dr. E. T. Wayland of North Little Rock. Lay delegates are Judge O. A. Graves of Hope, Nels Barnett of Batesville and T. W. McCoy of Benton.

The membership of the Conference will include delegates from all branches of Methodism from all parts of the world. The Arkansas Methodist will endeavor to give its readers a full coverage of this meeting of Methodism.

"What Are We Waiting For?"

"WHAT are we waiting for?" is the semi-slang expression our young people use when they mean to say, "everything is ready, why not begin now?"

Last week Deputy Foreign Minister Andrei Y. Vishinsky made an inflammatory speech before the United Nations Assembly in which he charged that a "criminal" war propaganda in the United States has, in effect, reached the stage of a conspiracy to make war on Russia. After a broad-side blast at the Truman Doctrine and the Marshall Plan, he called by name nine of our national leaders whom he branded as "warmongers." If America is so anxious for war with Russia, perhaps Mr. Vishinsky could answer the question, "What are we waiting for?"

At the downfall of Germany and Japan, America had developed the most powerful fighting machine the earth had ever known. We had a navy greater than the combined navies of all other nations, and still have. We had an army of millions on the continent of Europe with the best equipment of all time. We had the greatest air force ever assembled. We had our industry so geared to war production that we were in reality the "arsenal of democracy." We were able not only to equip the great forces we put on land and sea and in the air with the world's best, but we also went far toward equipping the forces of our allies, including Russia, with incomparable weapons. At a cost of \$2,000,000,000 we had completed a factory for making atomic bombs, and were ready for quantity production which is still going on. If America wanted war with Russia "what were we waiting for?"

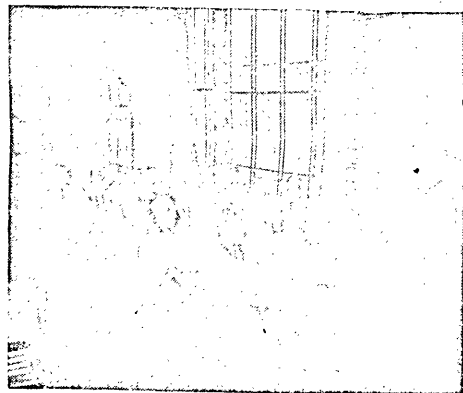
In spite of the smoke-screens habitually thrown up by Russian diplomats to hide their real intentions, the facts are that we were and are "waiting" primarily because America does NOT want war with anyone. America abhors war as a method of settling international difficulties. In spite of what her diplomats say, Russia, by her continuous provocations, has given unmistakable evidence that she also believes America does NOT want war. She seems to believe that nothing she might do would provoke us to use force to meet aggression. German leaders made that mistake twice. It is to be hoped that Russia will not repeat the fatal mistake they made.

Christian Education Week

THE period covering the last Sunday of September through the first Sunday of October inclusive is observed annually in our two Annual Conferences as "Christian Education Week."

This year the special emphasis through the Crusade for Christ on the campaign for an increased enrollment and attendance in the Church School gives to Christian Education Week an unusual importance.

There are two major reasons for the special emphasis which The Methodist Church puts on Christian Education. We know, first, that people who have never made a commitment of their lives to Christ need the religious training which Christian Education offers in order that they may intelligently



make a surrender of their lives to Christian service.

We know, also, that there is a continuous need in the lives of people who have made a Christian commitment of life for the help which Christian Education gives. It is only through such a study of the Christian way of life that we, as Christians, can grow from "babes in Christ" to the "measure of the stature of the fullness of Christ."

Our church must always be conscious that it is not enough, through Christian Education, to simply teach the undeveloped Christian the way of religious growth and development. He must be led to commit himself to such a "growth in grace" as will embody in his life the truths he has learned or he will begin to backslide. We should never be content merely to tell the unconverted how to become a Christian; we should lead them to a definite decision for Christian living else the increased light we have given them only makes their sinful ways more sinful.

The matter of Christian Education, of course, is not confined to the Church School. Every organization of the church, if it functions properly, is engaged in some form of Christian Education. In the work of the Official Board, the Woman's Society of Christian Service and in all of the services of the church the work of Christian Education is being regularly promoted.

Our Episcopal Area Ranking In Crusade For Christ

A SERIES of charts for the whole church, compiled by R. N. McEntire of Topeka, Kansas, reveals some interesting information regarding the ranking of the Arkansas-Louisiana area in the various phases of the Crusade for Christ.

Let us remember that there are thirty-three episcopal areas in American Methodism. On a chart which gives the comparative success of the thirty-three areas in the five phases of the Crusade for Christ, we find that the Arkansas-Louisiana Area ranks third among the thirty-three in total achievements in all phases of the Crusade for Christ. It is a rather significant matter to discover that among the eight top ranking episcopal areas, five of them are found in our Jurisdictional Conference, The South Central. That means that five of the six episcopal areas of our jurisdiction are among the eight top ranking episcopal areas of the entire church.

Our people will also be interested to know the rank our episcopal area has in particular phases of the Crusade for Christ among the thirty-three episcopal areas. In the financial phase of the Crusade the Arkansas-Louisiana Area ranked first in the whole church with a total subscription of 122 per cent of our apportionment. In the evangelistic campaign our area ranked fifth among the thirty-three areas in the percentage of the goals set. We ranked seventh among the thirty-three areas in the campaign for church school enrollment. We ranked eleventh in the church in the percentage of additions to the church from the Church School. Our one real weakness was revealed in a chart showing our per cent of attendance of enrollment in the Church School. Here we ranked twenty-eighth among the thirty-three or sixth from the bottom.

It should be a matter of great encouragement to Methodists of the Arkansas-Louisiana Area that in an over-all evaluation of accomplishments in the Crusade for Christ our area ranked third in American Methodism. To take such high ranking in the greatest movement Methodism, or any other church, ever projected is an accomplishment of real merit. Success in this great movement has come to our episcopal area through a cooperative leadership. Our bishop, our district superintendents, our pastors and our leading laymen and women, as "laborers together with God," have joined forces to lead our church of this area in this wonderful achievement.

Our Annual Conferences are "Just Around the Corner"

IN less than a month and a half the meetings of both of our Annual Conferences will be history. The weeks before the opening sessions of our Conferences will be busy weeks for our ministers and churches alike.

Fortunately the closing days and weeks of a Conference year do not now hold the tense, nerve-racking experiences of former days. The general financial condition of today has practically eliminated the necessity for the traditional "annual tug" to "pay out in full." In those days, the emergency measures used by the Board of Stewards in the last month of the Conference year often neutralized the good done

(Continued on Page 4)

The Witness Of The Methodist Church In The World Today

By BISHOP IVAN LEE HOLT

TEXT: "See to it that no one misses the grace of God."—Hebrews 12:15.

(The following Sermon was one of the series broadcast on the Methodist Hour from Atlanta, Ga.)

I. The Old Testament Background

THE history of the Hebrew people falls into three periods. There was a period of isolation; there was a period of world contact; there was a period of world absorption.

When the Hebrews came out of Egypt and settled in Canaan they rejoiced in the goodly land and were thankful for geographical barriers that would prevent invasion by any enemies. No other people on earth lived in such a protected land, and the Hebrews felt that God would stand as guardian at the fords of the Jordan as their protector. God was their God, they were His chosen people, and the land was God's country.

In the course of time enemies invaded the land. In this period of world contact, it was necessary to readjust not only political but religious thinking. Sometimes the religious teacher with unusual insight suggested that the Hebrews themselves would be subject to God's judgment in the Day of the Lord. The destruction of that day might involve the whole world and God would have to begin again with the remnant of His people.

As the generations passed it was evident that God did not intend to destroy the world, and it was equally apparent that the anticipated victory over their enemies would be a long time coming to the Hebrews. In such a day of absorption when Palestine became a part of a great totalitarian state there had to be another readjustment of both political and religious thinking. A great teacher of religion in Babylonian captivity saved religion for his day and for the centuries to come. This prophet of religion insisted that God was preparing people through suffering to join with him in the making of a new world. He insisted that God is behind all nature; that God is in history and can raise up a man like Cyrus to do His bidding; and that those who have suffered and have come to a new vision may return to their native land to build a new order. It would have been so easy for him to become entangled in God's judgments, but he was more interested in God's love. Down the centuries we can hear him say, "Comfort ye, comfort ye my people;" "The days of your mourning shall be ended;" "God Himself will be your everlasting light."

II. The New Testament Background

In the New Testament the Book of Revelation is a vivid portrayal of God's judgment. Very early in the Christian Movement there came a period of persecution; as a matter of fact, Christians suffered for their faith from the very earliest days. There were distressing times when it looked as though there would be no survivors. In such dark hours, the religious seer would sometimes lift his eyes to heaven and see the great host of the redeemed. There might be few Christians left on earth, but there was a "communion of saints" whose strength was available for the earthly struggle as they followed a leader on a white horse across whose thigh was written "King of Kings and Lord of Lords." In spite of the emphasis on God's judgment, the author of Revelation never lost faith in the ultimate triumph of righteousness nor did he lose sight of the New Jerusalem which would one day come down to earth. He was sure that the new order would bring in a period of happiness for mankind. In our American history we have known periods similar to those through which the Hebrews lived. We have had our period of isolation in which we were conscious of God's special care. We have had our period of world contact during the War with Spain and the first World War when German submarines came to the mouth of the St. Lawrence and there was threat of a German invasion through Mexico. We have had our period of world absorption in the second

World War when we came to know that the United States is definitely a part of a larger world and when the dropping of an atomic bomb wiped out national boundaries and separating barriers. Meditating on the words of the Prophet of the Exile, and on the visions of Revelation, I am wondering whether we have attained spiritual maturity through the suffering of the last war, as those of earlier centuries attained it. Can we still be satisfied with the political and religious concepts of a period of isolation? Do we persist in thinking that we can be in contact with the larger world without being a part of it?

We must be conscious of the fact that God has brought the nations of the earth to judgment. There was a day when God seemed to give us choice seats in His Hall of Judgment. The Japanese empire was surrendering and the



BISHOP IVAN LEE HOLT

story was coming to us by radio. We knew that mighty Babylon had fallen. Do we recall the moment when the commentator said, "It has been a cloudy morning, but now the sun has broken through?" Do we recall how one of the victors reminded us of the white crosses on islands in the Pacific and indicated that the chance for a better world came through great sacrifice? Are we conscious of the fact that through suffering His redemptive love can prepare us to join with Him in the creation of a better world? Have we learned that lesson?

III. The New Orthodoxy

These questions are most important because it is very easy for us to become entangled in God's judgments and lose sight of his mercy. When the First World War was over there came out of defeated Germany a theology which has influenced Christian thought for a whole generation. That theology spoke of crises and judgment. The nations of the world had forgotten God, and men in all lands were sinners. We were in need of repentance, and even in the victorious lands the church must fall on its knees seeking forgiveness. In that theology there was, of course, a message we need to hear. It was heard in theological class-rooms on the Continent, in the British Isles and in the seminaries of the United States. Because it made use of many old phrases and turned back to the leaders of the Reformation, there were many who welcomed it as a return to orthodoxy.

It seems to me that we are likely to hear the same teaching again. We are more vividly aware of the fact that evil holds the world in its grasp. There are demoniac forces whose power it seems wholly impossible to break. Despair is prevalent over great sections of the Christian world. One of the ablest of British churchmen said in New York recently, "In victorious England as well as in defeated Germany we are in despair. We have ceased to believe in progress." In Europe communities are being established which resembled the monasteries of the Dark Ages. Off the coast of Scotland is an island from which the first missionaries set

out to convert Scotland. On that island of Iona today is an earnest company of Protestant Christians who sense the urgency of this hour. In Sweden is a similar community, and in Holland there is still another. The leader of this community in Holland said not long ago, "We started on the way to hell two generations ago. The intellectual leaders lost faith in God. They still hold on to their ethical convictions. With faith gone there came another generation which surrendered even ethical convictions. The descent continued until we reached the Concentration Camp at Dachau. We blame German Nazis for Dachau, but it would have come at the hands of someone else because European feet were set decades ago on the path that led to hell. Let America watch the way she goes." Out of such convictions, and experiences will come even more vigorous statements about crisis and judgment and repentance. But I have a feeling that Methodism has another witness to bear in this hour.

IV. The Challenge to Methodism

It is my conviction that no church has strength enough to face this hour alone, and since I know what our Methodist Church with all of its strength is touching only a small segment of the non-Christian world, no one will think that I am concerned only with the Methodist Church when I speak in these closing moments about its witness. The Methodist Church is truly a world church, and the next Methodist World Conference will be held in Springfield, Massachusetts, September 24-October 2, 1947. It is a well-known fact that three-fourths of the Protestant Missionary Enterprise is carried by churches in Great Britain and the United States. Of this responsibility The Methodist Church carries one-sixteenth. Since probably three-fourths of the people in the world are non-Christian, there is still such a task of evangelism as to stagger the imagination unless the churches of Christendom work together. In the five great nations which led the Allied cause to victory in the recent war, there are approximately 850 million people and in all probability not more than 150 million could be called Christian. Not only is it beyond the strength of any one church to Christianize the world, but it is not conceivable that such a task can be accomplished without far more cooperation than has heretofore been known.

Bishop Paul N. Garber reminds us of the opportunity The Methodist Church has for spiritual guidance in the rebuilding of Europe. Through the cooperation of the Department of State as well as officers of the Army and Navy, I went repeatedly during the last war to Central America, Mexico, and South America; with its educational program, Methodism has a chance for a great leadership in Latin America in spite of the attitude of the Roman Catholic Church. Many years ago it was my conviction that the approach to the non-Christian lands of the Orient must be a total Christian approach; with the organization of the Church of Christ in Japan and movements toward union in other oriental countries, the Methodist Board of Missions has now a deep desire for cooperation with Boards of other churches. There are illustrations of a challenge to Methodism such as it never faced even ten years ago. The dream of union in South India, the desire for a great Evangelical University in Brazil, the plan for a Christian University in Japan, are radiant hopes in Christendom today. No denomination would want to face alone the task of making the world Christian.

V. The Witness of Methodism

This is a time when every denomination must examine the things for which it stands and determine whether under God it has a message that is in any way distinctive. The truth is that for most denominations the witness of one is the witness of another and the message of another, whatever may have been true in earlier periods of Protestant history. Both our politics and our theologies have been mingled.

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THE DEVOTIONAL PAGE

REV. H. O. BOLIN, Editor

INNOCENT BEGINNERS

Many of us who use escape mechanisms do not recognize them as such. We start going to certain amusement spots for the sheer joy of it—not to get away from anything. It's fun, nothing more. But when life becomes difficult, and we begin to balance the scales of contentment and satisfaction with more and more thrills, screen romances, and artificial stimulation, it's time to take a spiritual inventory.

The flight from courageous living is usually so gradual that most of us would probably resent our pastor's suggestion that life is getting difficult or that we have any problems. We are definitely sure that our worries are not getting us down.

The place to stop a toboggan is at the top of the hill. The time to stop a bad habit is before it gets started.

Social or occasional drinking rarely begins as an escape. Custom, convenience, or friendship may launch the habit. Unfortunately, alcohol is a narcotic drug, and tragically demonstrates its ability to "drown your sorrows" and make you "forget your troubles"—including the new worries it creates. It leads to a cumulative dead end.

Are you a new drinker? A beginner? Can you still discipline yourself and take it or leave it? If so, these next paragraphs are for you. Get acquainted with THE DISCIPLINED ORDER OF CHRIST. The kind of happiness and success of which you are capable will come to you if you put the normal God-given plan for your life in operation.

First, make an immediate clean-cut commitment of your life to Christ and seek his daily guidance through prayer and study. Ask your pastor for help or write to us here at the New Life Magazine headquarters. Stop drinking at once. You can, you know. You are still boss. But you can't win alone. Divine help is available.

Christ offers no narcotic to ease you through life. He shows you how to solve problems with patience, love, and forgiveness. He will keep you off the alcohol toboggan.—Allen E. Claxton in New Life Magazine.

FAITH IN COMMON GOD

Our purpose must be firm, whether it be through our missionaries or political or trade representatives, to establish a world kingdom in which men may have confidence in each other because they have faith in a common God.—Ralph W. Gwinn in Union Signal.

SEES NEED FOR MORAL POWER

By John Foster Dulles
International Lawyer and Christian Statesman

The world is out of balance. There is too much material power and not enough moral power. That is why men look ahead with fear, and with reason. No political formula, no atomic development authority, no United Nations Charter, can make good the spiritual deficit. Only homes and churches can be moral powerhouses. Citizens who do not attend to that in their own community, fail in their duty to themselves, their country and their God.

THE VOICE OF GOD

*You've never heard the voice of God?
Look at the stars above,
Their luminous orbs of many rays,
Speak of infinite love.*

*The universe to you doth speak
You need not know her laws
The grass, the flowers, all growing things,
In them there are no flaws.*

*The seasons as they come and go
The wind, the sun, the rain;
The voice is there and everywhere,
It speaks and speaks again.*

*So lift your eyes to the starry sky,
And feel the voice of God,
Oh fainting heart, oh weary soul,
And his great work applaud.*

—Kathrine R. Earnard

In The World's Best Loved Poems

THE LIGHT OF THE WORLD

Last week we thought together about the great compliment Christ paid to his disciples when he spoke of them as being the salt of the earth. We noted that salt is an absolute necessity of life. It preserved and flavors life.

Christ then went on to speak of his followers as being the light of the world, and in so doing he paid them another compliment of highest degree. To ascertain this fact one has only to note the function of light.

As is the case with salt, light is one of the necessities of life. This is true of all forms of life—the lowest to the highest. It holds good for bacteria of the soil and green plants all the way up to man. But very little life can long exist when completely excluded from light.

Light is the source of heat and energy. The light of the sun makes possible the origin and continuation of life on this planet. Even the heat and energy that is released from the burning of coal or any other combustible material came originally from the light of the sun. The same is true of the power that comes from electricity.

The Lord spoke of himself as the light of the world. "Then spake Jesus again unto them, saying, I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life." Again in speaking of himself he said, "This is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil." John spoke of him as "The true Light, which lighteth every man that cometh into the world." What the sun is to our solar system, Christ is to the spiritual realm. The poet sang of him:

*"The light of the world is Jesus;
It shines on the way,
Turning night into day;
The light of the world is Jesus."*

Christ then designated his followers as the light of the world—"Ye are the light of the world. A city that is set on a hill cannot be hid." He commanded his disciples to carry on the work that he had begun while here in the flesh. He insisted

that they were just as much under orders as was he himself. "As the Father hath sent me, even so send I you." To encourage them, he promised, "The works that I do shall you do also; and greater works than these shall you do; because I go unto the Father." Visibly speaking, the disciples were to take the place of the Lord in the world. They were to be filled with his spirit and thus radiate the light which he brought to the world. The poet had this in mind when he prayed:

*"Fill with Thy Spirit
Till all shall see . . .
Christ only, always, living in me."*

As Christians, we should never forget that we are in the world to reflect the light of Christ. To so live that the world can see Christ in us, should always be our chief ambition. The need of the world for a vision of Christ today is just as great as it was when the Greek came to Andrew and Phillip with the request, "Sirs, we would see Jesus."

Our light is a reflected light. It has its source in Christ. "Without me," said Jesus, "you can do nothing." Were it not for the fact that moonlight seems to be devoid of heat and energy, we would say that the Christian is to Christ what the moon is to the sun. At least the analogy holds good so far as the matter of reflection is concerned. Christ is the higher light, his followers are the lower. It is very necessary that the lower lights be burning, otherwise the night of sin will settle on a frightened, confused world. May we, by the help of God, trim our feeble lamps and make sure there is a replenishment of oil that when the midnight hour strikes we shall not be found wanting.

In addition to the fact that light is a necessity of life and is the source of all heat and energy, it also helps one to see. One of the best descriptive terms ever applied to Christ is this term, light. He helps us to see what God is like. This is a prime necessity of life. All through the ages people have tended to become like the type of

HE IS THE WAY

Physicians tell us that more than half of the functional physical ailments of man are basically mental and spiritual ailments. Stanley Jones says men are enslaved to resentments, anger, and hate; fear, worry, and anxiety; selfcenteredness and a sense of guilt. If we are tied up with these things, we must find release.

Men have tried fixing their life center at many points, but any mortal center turns out to be a disappointment. We seek God, but as long as He is impersonal and unknowable, He cannot be a saving power in our lives. Christianity offers One Whom we may "fixate" upon to save us from this self-centered whirling of destruction, a Person who has shared the human lot, drained its dregs and emerged victorious, Whose course we may follow.

He is no mere transitory friend as helpless as we but One Who is identical with God. He asks, the question, "Believest thou that I am able to do this?" Then comes the healing touch, and we learn that He is the Way. "No one cometh unto the Father but by me."—Christian Advocate.

God they worshipped. A true conception of God is the greatest, most effective knowledge that can come to the mind of man. The only true conception came through Christ. "He who hath seen me, hath seen the Father." He not only showed us what God is like, but what man should be like. He lived in a human body and revealed human life at its highest and best. He is the type of man that all of us in our best moments long to be.

May we say it reverently, it is just to the extent that we imibe and radiate the Spirit of Christ that we are the light of the world. To that extent and no further, we too, make known what God is like and what man should be. A preacher friend who lives on a salary which barely keeps the wolf away from the door told this story: A man in a certain community took sick with an incurable disease. For many years he had boasted of his atheism. The preacher went to see him. For some time he talked to him about accepting Christ but all to no avail. Finally, he saw he was not accomplishing anything and he rose to leave. As he bade the sick man goodbye he reached into his pocket and took out all the money he had, and said, "As you know, I don't have much of this world's goods. I am going to give you all I have. I'm sorry that I don't have more. I hope you will take it and use it, for you are sick and at least I am well. Somehow I will get some more." This sacrificial act went straight to the man's heart. Through his tears he asked, "Is it your religion that makes you do this?" The preacher humbly replied that it was. Then the man said, "I want to be a Christian." Soon he was rejoicing in a new-found Saviour. The Spirit of Christ shone through the loving, sacrificial deed of this humble preacher.

May God help us to trim our lamps, replenish our oil and make sure that our lights are burning. For in love and fellowship through service with Christ, we are the light of the world.—H. O. B.

The Arkansas Methodist

PUBLISHED EVERY THURSDAY
Except the Weeks of July 4 and December 23

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

Office of Publication 1136 Donaghey Building
LITTLE ROCK, ARKANSAS

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OWNED, MANAGED AND PUBLISHED BY THE
METHODIST CHURCH OF ARKANSAS
COMMISSIONERS

Little Rock Conference—J. S. M. Cannon, O. D. Campbell,
J. L. Hoover, O. C. Landers, Aubrey Walton
Burney Wilson.
North Arkansas Conference—Martin Bierbaum, R. L.
McLester, H. M. Lewis, C. D. Metcalf, J. G. Moore,
C. M. Reeves, S. P. Brownlee, Jr.

Entered as second-class matter, January 31, 1908,
at the Post Office at Little Rock, Ark., under the Act
of Congress of March 3, 1879. Acceptance for mailing
at special rate of postage provided for in section 1103,
Act of October 3, 1917, authorized September 12, 1918.

A WEEKLY MESSAGE

By FORNEY HUTCHINSON

THE OLD DUTCH DEER HOUND

In the summer of 1924, when I was traveling through the highlands of Scotland, I recalled a story I had heard about a famous old deer hound.

He had served his master well and was highly prized by the neighboring hunters. He could pull down a deer when all others would fail. As time went on, he grew old and his children had multiplied and grown up.

He conceived the idea of making life easier for them than it had been for himself. So he built a large corral and filled it with deer, young and old, which at great effort he had pulled down in the chase. He was proud to think that he had made ample provision for all his young. As a result, they would have an easy life after he was gone.

Finally, worn out with much toil and hard labor, he died, honored and respected by the whole countryside. As a result of his thoughtfulness, his young had no problems to solve, no struggles to make. When they felt the need of food, they would simply go out into the corral, pull down a deer and satisfy their need.

There was no incentive to work, no need to fight and struggle. They simply lolled around in the shade, lived on the provisions made for them by their father, and as a natural result, every pup the old hound had died with the mange.

This story applies to men, as well as to dogs and deer. Strength comes through conflict. Struggles make manhood and womanhood. Life is a gymnasium in which physical and moral muscle are developed. We should thank God for plenty of work and the strength to do it. After all is said and done, a man's best friend is his job. Among other things, it keeps us from dying with the "mange." Thank God for plenty of work and the ability and disposition to do it.

CONSCIENCE

Cowardice asks, "Is it safe?" Expediency asks, "What will it get me?" Vanity asks, "Is it popular?" Conscience asks, "Is it right?"—Punshon.

ACCOMPLISHMENT

The man who removed the mountain began by carrying away small stones.—Chinese Proverb.

NEWS AND NOTES ABOUT FACTS AND FOLKS

BORN to Rev. and Mrs. Alvin C. Murray of Gentry, a son, Stephen Mills, on September 16, at City Hospital, Siloam Springs.

MISS GLADYS CHRISTINE BATES of Pine Ridge and Winford Ancil Hoover of Cherry Hill were married on September 7 at the close of the morning service at Good Faith Church by the pastor, Rev. R. H. Richert.

REV. L. R. SPARKS, pastor of Louann Circuit, writes: "We closed a good revival at Liberty Church on September 7. Rev. Joe Hunter of Hampton did the preaching and did it well. He is one of the promising young men of our Conference."

REV. AND MRS. J. E. COOPER of Hope will attend the Ecumenical Conference at Springfield, Mass., and will be gone possibly two weeks. Brother Cooper writes: "Our work here is moving along nicely and we are planning to come to the close of the conference year with a good report."

BISHOP G. BROMLEY OXNAM of New York, N. Y., and President Umphrey Lee of Southern Methodist University, Dallas, Texas, will be the principal speakers at the annual convention of the National Association of Methodist Hospitals and Homes in Cincinnati, O., February 18-19, 1948.

ACCORDING to Campus News two hundred seventy-seven students, the largest summer graduating class in the history of the school, received degrees from Southern Methodist University, Dallas, on August 27. At graduation exercises held in McFarlin Memorial Auditorium. Dr. Umphrey Lee, president of the university, told the class that modern man should interest himself in the moral, political and social conditions of the world to insure its prosperity.

BISHOP EDWIN F. LEE of Singapore, who supervises Methodist work in Malaysia, has been honored with the Medal of Merit "for exceptionally meritorious conduct in the performance of outstanding services to the United Nations during the period of the recent war." During war days, when Bishop Lee's episcopal Area was inaccessible to him, he served the Protestant churches of America as director of the General Commission on Army and Navy Chaplains, his headquarters being in Washington. During World War I the bishop was himself an Army chaplain with the AEF.

BEGINNING with October, 1947, a new monthly magazine, *Workers With Youth*, will become the basic periodical for adult teachers and counselors related to the youth work of Methodist Church School, it has been announced by Dr. C. A. Bowen, editor of Church School Publications, General Board of Education. Its forty-eight illustrated pages will contain, in expanded form, all the teaching helps and program building materials formerly carried in the youth department section of *The Church School*. *Workers With Youth* will be the basic magazine for all teachers and other workers in Church Schools where the pupils are using *Lessons for Intermediates*, *The Intermediate Fellowship Evening Meetings*, *Highroad*, or *Christian Action*.

A RECENT visitor to the United States, Dean T. C. Chao, of the School of Theology of Yenching University, Peking, China, was for many months a prisoner of the Japanese in Peking during the war years; part of the time he was in solitary confinement. According to Professor Bliss Wiant, of the Yenching faculty, Dean Chao composed some 130 hymns and poems during his confinement. Without paper or pencil, he committed his verses to memory, and upon his liberation spent several days in writing them down in the Chinese in which they were composed. It is planned to set some of the hymns to Chinese music, and some may be translated into English.

DR. SHU TSAI HWANG, professor of soils at the mission-supported College of Agriculture

and Forestry of Nanking University, China, believes he has found a clue to the prevention of soil erosion in the hilly areas of the country—erosion being one of the causes of China's agricultural poverty as well as of her devastating floods. Experimenting with land slopes as steep as twenty percent, he found that broadcasting a cover crop of soybeans on hillside cornfield (rather than planting them inter-rowed) almost completely stopped the loss of soil. Because of the waste of hillside lands and soil, many Chinese farmers use only the lowlands and raise rice. He believes that the right use of strip farming and the use of permanent strips can save the land, and add peas, corn, beans, wheat, and peanuts to the national diet.

BISHOP MARTIN EMPHASIZES IMPORTANCE OF CHURCH SCHOOL SUPERINTENDENTS

Church school superintendents are important people, according to Bishop Paul E. Martin, head of the Arkansas-Louisiana Area. Bishop Martin has written the church school superintendents of his area a letter concerning their part in the Crusade to increase church school enrollment and attendance, in which he says: "The success of this year's work will be determined largely by the initiative, resourcefulness and devotion demonstrated by our church school superintendents. All of the organizations of the Church are pledged to assist in this great task, but you are the leaders, and I confidently believe you are going to measure up to our highest expectations."

In his explanation of the church school, Bishop Martin wrote: "I am thoroughly convinced that the church school is indispensable if we are to have a Christian world. We can have a part in changing the life of the world if we measure up to our opportunity in this phase of the Crusade. I would like to join with you in a pledge to our Lord Jesus Christ wholehearted devotion to this holy task."

Among the area events planned for carrying forward the Crusade for increasing church school enrollment and attendance was an area council meeting held in Shreveport, La., September 2-3, when leaders from the two Arkansas Conferences and Louisiana met to plan ways and means for church school increase.—Crusade News.

LIQUOR EVIL CAN BE CONQUERED BY CHRISTIAN EDUCATION

According to the United States Department of Commerce report, people of the United States spent \$8,770,000,000 for intoxicating liquors in 1946. This amounts to \$66.60 per capita spending, and nearly one fourth of the federal budget. Faced with these facts laymen in the annual meeting of the Board of Lay Activities urged The Methodist Church to gather new strength to fight this infamous business which "thrives upon the physical, social, moral and spiritual decay of its people."

The laymen called upon Methodists to join with other groups and organizations in support of legislation which would bar interstate transmission of alcoholic beverage advertising.

Through Christian education, which now is being given special emphasis in every local Methodist Church, much can be done to overcome this liquor evil.—Crusade News Bulletin.

OUR ANNUAL CONFERENCES ARE "JUST AROUND THE CORNER"

(Continued from Page 1)

by the pastor in the previous eleven months. Financial matters come easier now. Nevertheless, there is enough "unfinished business" in practically every appointment to which the Bishop has assigned us to keep each of us busy through the last day of our Conference year.

A Fertile Field For Evangelism

By GEORGE S. REAMEY, Editor, Virginia Methodist Advocate

WHEN Methodism's millions make the accustomed special offering on World Communion Sunday (Oct. 5), it may be that some contributors will fail to visualize the importance of this portion of the service. Consequently, their gifts will reflect the lack of information and insight, and an urgently important work of the Methodist Church will thereby be curtailed. But if Methodist eyes generally are open to the call for aid, the response on this one day for the causes which will be helped should approximate one million dollars!

One of the great needs for strong financial support—namely, the work of the Methodist Committee on Overseas Relief—has been outlined in a preceding article. One-half of the total offering received on World Communion Sunday will go to feeding the hungry and clothing the naked in the lands overseas. The need is so urgent and the call so insistent that unless the churches of America open their purses in generous giving, thousands who are now suffering cannot hope to survive the coming winter. For these starving millions the urgency of the call cannot be overstressed.

But there is another, and a most important purpose to be served by this offering. One dollar in every four dollars received will help out in one of the most appealing evangelistic opportunities that our Church faces. There are in the armed services of the United States today a total of 1,575,000 service men, most of whom are young and inexperienced in the ways of the world. Far from their homes and parents and friends, these young men face temptations to which many who are older and more experienced succumb. In fact, the absence of home ties and local church restraints

adds to the difficulty of overcoming temptation. These young men—many of them Methodists—need the strong influence of the Gospel!

It is just here that our Church has such an opportunity. Through the Methodist Commission on Chaplains, so ably headed by Bishop W. W. Peele, president, and Mr. D. Stewart Patterson, executive secretary, these men may be reached in a vital manner. To be sure Methodist chaplains are paid their salaries by the

the world are engaged in most of the activities to which the local pastor must devote his time. Sunday school work is now receiving a tremendous impetus wherever there are American chaplains throughout the world. Many reports come to Mr. Patterson about the way in which this work is developing. Young men are being converted and some of them are planning to study for the Christian ministry. Other men, already Christians, are being

men; The Methodist Church is seriously attempting to bear her portion of the responsibility. A generous offering on October 5 will materially aid in this all-important endeavor.

It must not be concluded, however, that the Methodist Commission's work ends with supply materials of various kinds. Space does not permit amplification, but an important part of the Commission's activities has to do with innumerable personal services rendered the chaplains. Without such a Commission, they would be "forgotten men." They would be Methodist ministers who had been sent out to preach but who had become detached from their bishops and conferences. The Commission is the connecting link between the Church and the chaplain. This contact with the Church raises his spirit and helps him to remember that he is a part—and an important part—of the Methodist connection. The chaplains have many problems that need to be straightened out by someone who lives in Washington and who has access to the ears of high ranking Army and Navy officers. Here Mr. Patterson renders a unique and memorable service. His work corresponds roughly to that of the head of the Board of Missions and Church Extension in supervising the work of missionaries at home and abroad. Missionaries need a voice at home through whom they can speak to the Church and nation. And the Church needs to remind them of its love and sympathy and prayers. Mr. Patterson is such a voice speaking to the chaplains for the Church and to the Church for the chaplains. Our generosity on World Communion Sunday will amplify that voice in both directions and enable his messages to be heard and heeded in a larger way than ever.



government but there are many necessary aids they must have if their work is to be done most fittingly. Books and pamphlets, Sunday school literature and devotional tracts, communion sets, motion picture films and even quonset huts in which to conduct Sunday school, are but a few of the material helps which the Methodist Commission can supply.

Just now Methodist chaplains over

steadied in their faith by the presence of the man of God, the chaplain, who wears the Christian cross as a sign of his major interest. True, the war is over, as some affirm, but these million-and-a-half men are still in uniform and an armed force of approximately this size will continue to be needed for the unforeseeable future. The entire Christian Church has a tremendous responsibility to lift up Christ to these

THE WITNESS OF THE METHODIST CHURCH IN THE WORLD TODAY

(Continued from Page 2)

Does each still have something distinctive? A lot we claim as distinctive for a denomination, others emphasize. What is distinctive in Methodism?

I am so anxious for my church to be conscious of its obligation that I want it to think of God's great gifts to it. Through the years of our history there has always been a zeal for cooperation with other communion. When the General Conference of the Methodist Episcopal Church, South, met in Birmingham in 1938, the Committee on Church Relations presented as its first report a declaration of its desire for a Protestant union. Its immediate concern was the union of three Methodist Churches, but it did not desire to lose sight of a larger union in its undertaking of the immediate task. Not only has there been this zeal for cooperation, but there are catholic concepts of religious rites. In the service of Holy Communion all are invited who are truly sorry for their sins, are in love and charity with their neighbors, and intend to lead a new life. In administering the rite of baptism, any method is used which the candidate prefers. It has never been possible to get the approval of a General Conference for the writing of a creed to which all Methodists must subscribe. The creed used is that which is common to all churches in Christendom.

Furthermore, Methodism has both approaches to religion. It was generally accepted at the Edinburgh Conference on Faith and Order in 1937 that the two approaches to religion made by the churches of Christendom are

the historical approach and the psychological approach. The Methodist Church has its ritual services, taken by John Wesley from the *Book of Common Prayer* of the Church of England. Some of the prayers in those services are very old and go back to earlier centuries in the history of the Christian church. Not only does Methodism lay claim to great traditions of the church through the centuries before the Reformation, but in its services it incorporates prayers that have grown out of the religious experiences of saints of other days. In a very true sense of the word, the Methodist Church is a ritualistic church and has the historical approach. On the other hand, the Methodist Movement is traced to the heart-warming experience of John Wesley. Its witness is the witness to the love of God and the saving grace of our Lord, Jesus Christ. All-important is the religious experience of the believer. This is the psychological approach. If Methodism has a distinctive contribution to make to Christendom, it lies in what I have just said.

There is also a witness to bear in these days. It is so easy to become entangled in God's judgments. In such an hour I cannot forget that the great undertaking of Methodism—of Christendom, but especially of Methodism—is to see that no one misses the grace of God. Before leaving England at the close of last May to fly back over the Atlantic, I spent several days in the home of a British layman. He was the Vice President of the British Conference. In our conversation on the last night, he told me of his plan to speak at a great service in Cornwall on Whitmonday. Ever since the day when John Wesley spoke on Whitmonday to a group of miners in Cornwall, the Methodists have had a

service on the spot where he stood. The British layman said to me, "You have seen pictures of the miners listening to Wesley and they had tears coursing down their cheeks. These have been thought of as tears of repentance. It is true that John Wesley spoke to those miners about their sins and by his powerful sermon he convicted them and brought them to penitence. Those tears were also tears of joy because the preacher told these social outcasts, who would not be welcome at the King's Court or in the great houses of England, that they were sons of the King of Heaven. Not only did he convince these forgotten men of God's interest but he also convinced them of God's love." It is my conviction that we would not hold that service year after year if Wesley had talked only about man's sin. We hold it because Wesley talked about God's love." One of the churches in London destroyed by German bombs was the historic church of St. Clement Danes on the Strand. A friend told me that he was walking along the Strand on the Sunday after the church was destroyed. He saw a woman climbing over the rubble with a vase of flowers in her hand. She placed it on the only corner of the altar still standing. This is the kind of faith that Methodism seeks to keep alive in the world. Important as it is for Methodism to promote church union and Christian unity, it is equally important that it should in Ecumenical Christianity bear its historical witness to the grace of our Lord Jesus Christ and the love of God. When cooperation and a zeal to heal the broken body of our Lord have done their work, it will be found that a great contribution of Methodism is world Christianity will be the warming of its heart. "See to it that no one misses the grace of God."



THE CHILDREN'S PAGE

ANNIE WINBURNE, Editor



IN STORYLAND

"HANDSOME IS AS..."

By Athalie Douglas

One sunny, warm, early-spring California day I was hurrying home to get the supper ready for the family and was just about to put the key in the door of our pretty white and yellow bungalow, when a little dog appeared on the scene—only a mongrel, a dirty tannish kind of a little dog, but with a pair of brown, understanding eyes. Just in front of the little dog on the porch was a little bit of a black kitten, mewling piteously. I was so surprised that for a minute I didn't know what to do. The little dog looked up at me questioningly as I finally opened the door.

He must have thought that I did not look quite unkind, for he picked up the kitten in his mouth, and followed me into the house, laying the kitten down gently on the rug.

The kitten continued to mew and the dog gave a few short barks. "Looks as though he's trying to tell me that the kitten is hungry," I said to myself. Then the dog wagged his stumpy tannish tail that had a whitish spot on the end. He opened his mouth a few times and almost said, "She's half starved, hurry up and get her some milk."

When I brought the kitty some milk, the little dog stood by until she had lapped up every drop from the saucer, and it didn't take her long to dispose of it.

Just then, my husband came in from work. "Where did THEY come from?" he asked.

"It looks as if this doggie found the kitten half starved, took pity on it and carried it in his mouth with the hope of finding someone who would feed it. I don't know why they stopped at our door."

"Maybe it looks like a haven for stray dogs," my husband said, but I could see that he was smiling.

Then, the mongrel wagged his tail furiously and went up and rubbed himself against his legs. That settled the question. I did not have to ask if I could keep the orphans.

After supper, my husband gave our new dog a good bath and when he was dried and came back into the house again he seemed like a different dog.

"Why, he almost looks handsome," I said approvingly.

"Of course, he is," said my husband as he eyed the animal with fatherly pride.

"And besides handsome is as handsome does," he added. "How about fixing up a nice bed for our adoptees?"—Our Dumb Animals.

A pharmacist's mate was getting ready to fingerprint a recruit. "Wash your hands," he ordered the boot.

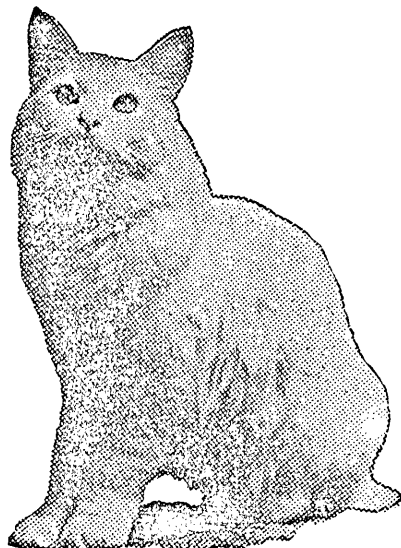
"Both of them?" asked the novice.

The pharmacist's mate thought the question over a moment, "No," he said, "just one. I want to see how you do it."

* * *

Bobby: "What's the matter?"

Tommy: "Aw, it's the eternal triangle again. Me, my studies and my ma."—Baptist Observer.



LANTERNS

Have you been along the road in
the wee small hours of night?

Have you seen the little lanterns all
atwinkle and alight?

They never come in singles; they're
always in a pair!

You wonder who's behind them, the
brilliant gleam to share;

Mayhap, it is a fairy, a goblin or a gnome
That strays out late at night, and is
just a-wandering home.

But no, 'tis not a brownie nor anything
like that—

It's just a very lonely, demure old,
pussycat.

— Methodist Protestant Recorder.

TRIXIE

One of our friends who lives on a beautiful dairy farm brought us a smart little puppy. We call her Trixie and the name just suits her. What a clever trick she played on us last week.

Our newsboy leaves our early morning paper on the front steps. We taught Trixie to pick it up, carry it around the house and lay it at the back door. The little dog knew she would not get any breakfast until she had done this for us. One bright morning Trixie was plainly worried. She ran to the front of the house and back to the kitchen door a great many times whining pitifully and occasionally letting out short, sharp barks.

"Mercy on us," said mother, "what is the matter with that pup? Hasn't the paper come yet?"

I looked out and there was no paper and it was past the boy's time. Trixie raced crazily back and forth as if she had lost her mind completely.

We went to breakfast and forgot for a while the little dog and her troubles. Suddenly, in the midst of the meal, there came a mighty scratching on the back door. I got up and opened it and what do you think I saw? A stack of papers a foot high piled up there, close against the screen.

The puppy wagged his tail happily and darted around the corner to return within the minute bringing another paper.

I looked at my mother, my mouth open. The newsboy's supply must

JUST FOR FUN

Little boy (looking at mother's new opera wrap)—How that poor beast must have suffered that you could have such a fur coat.

Mother—Hush, Roscoe, you must not talk like that about your father!

* * *

City Friend: "How do you go to work in the morning?"

Farmer: "Go to work! I don't. I'm surrounded by it when I get up in the morning."

* * *

An artist who wanted a home in Vermont was talking the matter over with a farmer who allowed that he had a house for sale. "I must have a good view," said the artist. "Is there a good view?"

"Well," drawled the farmer, "from

have given out before he got to us, and he had gone back to the corner for more.

Trixie, hungry no doubt, had decided no. to wait any longer but helped herself to all the copies of the morning paper she could find in the block. She twinkled her eyes and thumped her tail on the porch as much to say:

"Now, haven't I worked this morning? Don't I deserve a fine breakfast?"

We agreed that the little puppy had done the best she could, and while she eagerly lapped her milk I carried all the papers back to their owners.—Alice May Brackett, in the Child's Gem.

IN THE WORLD OF BOYS AND GIRLS

THE BEGGAR MAN

By Sophie Rowe

A beggar in a tattered coat
Passed through our yard today.
The dogs ran out and barked at him
To send him on his way.

The beggar stumbled on a root,
And down he fell, and cried.
The dogs come on with fearful barks
Until they reached his side.

And then they saw what funny
jokes

A little child can play.
For underneath that tattered coat
Their little master lay!

But when they saw his sorry tears,
They licked his dirty face,
To let him know they didn't think
His fall was a disgrace.

And then they wagged their friendly
tails

And jumped around with joy,
For 'spite of all his teasing ways
They love that little boy.

—North Carolina Christian Advocate.

FINGER PLAY

The Fairies

1. When the moon looked like this
Down under the clover
Down under the grass tops
Where fireflies hover.
2. Oh! the fairies danced long
And the fairies danced late
And they could not get home
From their midsummer fete.
3. So they each went to bed
In a wild morning-glory
And fell fast asleep
That's the end of the story.

Directions

1. Close one hand and then extend the thumb and first finger to form a crescent-shaped moon.
2. Move fingers of one hand rapidly in front of you.
3. Move fingers gracefully and bring arm back and forth in gliding motion.
4. Cup both hands—drop thumbs toward palm and gradually close fingers over them.—The United Church Observer.

the front porch yuh kin see Ed Snow's barn, but beyond that there ain't nothin' but a bunch of mountains."—Pathfinder.

* * *

Bill Jones called in a plumber to fix an upstairs faucet and as he and his wife were coming downstairs they met the plumber coming up. Bill said: "Before I go downstairs I would like to acquaint you with the cause of the trouble." The plumber politely removed his hat and murmured: "Pleased to meet you, ma'am."—Pure Oil News.

* * *

A politician so wanted the votes of all the people in his somewhat cosmopolitan audience that he shouted, "I know no North or South; I know no East or West." Whereupon an urchin in the gallery piped out, "Mister, you better go home and study your geoggerfy!"



Overseas Relief Our Opportunity



By DR. E. HAROLD MOHN

I HAVE only a short space in which to describe the tragedy of the world. The recent war cost humanity one trillion, four hundred billion dollars. That represents more than that a score of governments, on both sides of the battle-line, are bankrupt; that the life savings of their people are gone. ^{Gott} ^{test} across the world, those who know the facts tell us that today one-half of the population of the globe is under-fed; that famine conditions and extreme destitution still are rampant across Europe and Asia,

teacher member of his congregation as follows: She asked the thirty boys and girls in her school-room how many of them had had anything to eat that day; and only ten replied in the affirmative. At this particular moment, above all other considerations, it is these children and millions of others like them who are the world's best hope for tomorrow. Can we do anything about it?

FACT TWO: Yes, thank God, we are doing something. Our Communion offerings last year provided

ried on except for the Emergency Overseas Relief of The Methodist Church."

FACT FOUR: Now we come to the vital issue, the real question. Is our money sent through MCOR ministering effectively to these children, who are the greatest sufferers, yet the brightest and perhaps the only hope of tomorrow? Go with me into Poland for just a moment. Some 3,000 of our Methodist children are in camps across the country, all of school age. We have 80,000 constituent Methodists in Po-

BOSTONIAN HEADS METHODIST YOUTH FELLOWSHIP

STOCKTON, Calif.—(RNS)—Edward W. Mills, of Boston University, was elected president of the National Conference of Methodist Youth Fellowships at its annual conference here attended by delegates from 46 states. Mills, son of Dr. Ernest L. Mills, Methodist minister in Boston, is president of the New England Methodist Student Movement.

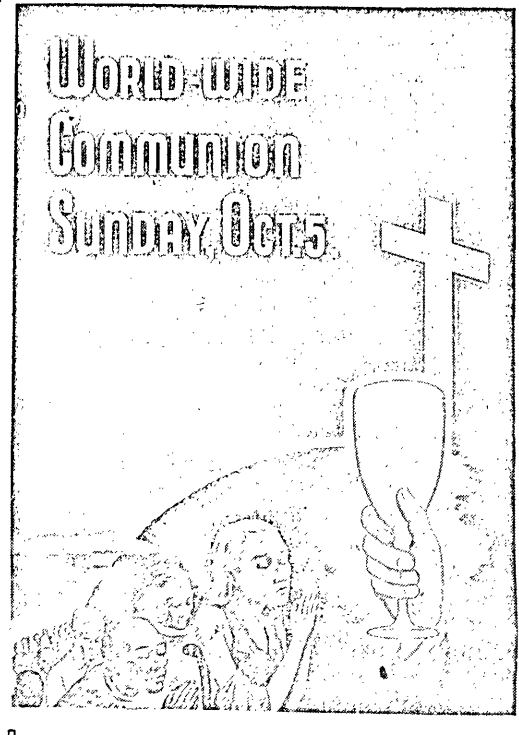
Others elected were Julius Scott, Evanston, Ill., vice president; Shirley Schnittker, Lincoln, Neb., recording secretary; Jameson Jones, Lexington, Ky., treasurer; and George Harper, Knoxville, Tenn., executive secretary.

practically shoeless in cold weather and ashamed. Overseas Relief supplied a new pair. In the picture they shine beside the old dilapidated ones. It cost \$5.00 to deliver the new shoes to that boy. But his life was changed. With shoes on his feet a new boy returned to school, church, and Sunday School. Five dollars will put a boy or girl back into circulation, it will reclaim him at camp and restore him to society. Five dollars will put shoes on the feet of a boy or girl and change a life. But the five dollar bills are running out. So too is time running out. That's what makes it—EMERGENCY.

Miss Dorothy McConnell, at a recent Chapel service in New York, spoke on the subject of "Worship and Money". She explained how they had canvassed friends in New York City to find emergency money to take care of despairing Methodist families in Hungary. Nobody was much interested because they contend that Russia had moved in and taken over. But Miss McConnell explained further that these are Methodist families. They are Christian boys and girls and people, that they need our help desperately and "we don't know what those little cells of influence will amount to down through the years; we must keep them alive." And so after struggling they got together a thousand dollars; and this is the sentence of her message I ask you to remember, "No matter what may be the situation, we have to take a chance by investing it in spiritual values like this."

It is related that not long ago in one of our Annual Conferences the members were invited to a breakfast. They sat down before plates that were empty. One pastor made a plea for Overseas Relief. Instead of waiters supplying their plates with food, those present were requested to fill them with money to be sent to hungry Methodist boys and girls overseas. That group of ministers and laymen went without breakfast that morning; also they went away from the tables without some \$400, breakfast money for Europe left upon their plates. One minister said afterwards, "All forenoon I had a headache because I had not eaten." But thank God, although his head ached, his heart burned!

This is our opportunity too, for a heart-warming experience. This is our opportunity to enter into the fellowship of suffering with thousands of fellow-Methodists who are hungry and destitute. Are you willing to give five dollars, or four, or three, or one dollar? In the light of generous expenditures upon ourselves, can you spare five dollars to change the life of a boy or girl overseas? Can you spare it? Will you spare it?



The Cup . . . of Christ is the symbol of that unbroken Fellowship which binds His followers around the world.

The Crowd . . . At no time in modern history has human Suffering been so acute and widespread as today.

The Cross . . . In the name and spirit of Him who died for all, the Bishops of the Methodist Church call upon their brethren, when they commune together, to make a sacrificial offering for the suffering multitudes, to uphold our Chaplains in their ministry, and to care for our boys and girls in the armed Services.

FELLOWSHIP OF SUFFERING AND SERVICE
740 RUSH STREET, CHICAGO 11, ILLINOIS

in India and China and elsewhere. Starvation and suffering have made millions of our fellowmen desperate, and we do not see the end of it.

Faced with these facts, we need to be reminded that supplying the elemental needs of the body, mind and soul constitutes the primary basis upon which to construct a lasting world order. We can never build enduring peace and justice, national or international, upon human suffering and privation. Recognizing that the emergency continues, our Methodist Committee for Overseas Relief is set to the purpose of helping to salvage civilization and to give humanity a chance to recover from despondency and desperation. There are two or three facts which I want you to face with me.

FACT ONE: In this world emergency the greatest sufferers, the worst victims, are the children. In Germany, the Protestant Relief Committee representing all denominations reports that last winter one-third of all babies born in the Berlin area died of starvation or exposure or disease. Dr. Stanley Trickett reports that in 1946 one-half of the babies born in Italy died, and that in 1947 conditions are just as serious. These babies did not have even a manger of straw on which to lay their heads; their mothers provided little boxes half-filled with sawdust. There were no swaddling-clothes in which to wrap these infant bodies; they were wrapped in rolls of paper.

In Germany, one of our pastors reported the testimony of a school

\$220,000 for Overseas Emergencies. The Crusade for Christ Fund furnished \$600,000 more, but this support will run out one of these days, unless we continue some plan similar to the Crusade for Christ program, and pray God we will! In addition, about 854,000 was provided by direct gifts from individuals, Sunday School classes, Methodist Youth Fellowships, Woman's Societies and churches. Altogether last year, a total of \$1,677,000 was received by the Methodist Committee for Overseas Relief. Yet the end of the emergency is not here. You may feed a hungry body today, it will be hungry again tomorrow; and we must continue this process until relief comes in sufficient measure to restore the world. Methodism is definitely a part of that restorative and redemptive process.

FACT THREE: And how effective are these efforts? We are getting results! May I quote, as testimony, four of our Bishops on the other side of the world? Bishop Chen of West China: "But for the continuous support of this Committee for Overseas Relief, most of our work would have to cease." Bishop Carleton Lacy in South China: "But for the support of the Methodist Overseas Relief during these past few years, I do not see how our Church in Free China could have avoided collapse." Bishop Pickett in India: "Hundreds of families in India could not have existed except for this Emergency Relief." And from Bishop Garber: "The work across Europe could not have car-

land and among them are thousands of children who are destitute. They have barely enough food to keep body and soul together. They are the easy victims of disease, yet they are the hope of tomorrow, a desperate hope. What to do for these boys and girls to keep them alive, to provide them not only with things that sustain their bodies but inspire their hearts and give them a new interest and faith, this is our task. So they are taken to these camps. The first week they are fed oatmeal because it is good for them, and cheap. At the end of a month they can eat normally, and are sufficiently restored in body to be sent back home with a new grip and outlook on life. It costs \$5.00 to keep a boy or girl in one of those camps.

Skip across into Germany with me for just a moment, where in connection with some of our churches there are stations set up for supplementary feeding. About 3,000 children were cared for in this manner last summer. They are given a slice of rye bread, not spread with butter but with lard sprinkled with salt, and a cup of hot rye coffee. Every second day they are provided a cup of cocoa and every third day an egg. Without this supplemental feeding many of them could not be sustained in normal activity.

Recently a picture of two pairs of shoes was published in the *Christian Advocate*. One shoe of the first pair is half worn out and the other nearly so. They belonged to a boy who missed school because he was

National Leaders Endorse Religious Education Week

(The following statements were written at the request of the International Council of Religious Education, Chicago, endorsing the seventeenth annual continent-wide observance of Religious Education Week, September 28 to October 5, in the United States and Canada. The Methodist Church and thirty-nine other Protestant denominations, as well as 634 state, city, county and provincial interdenominational councils of churches and religious education are cooperating in this observance.)

SEES ALL WE HAVE AND ARE AS DEBT TO GOD

By Robert P. Patterson
Former Secretary of War

As humanity continues to gain a more complete knowledge of the physical universe, the small world in which we live becomes to the average man increasingly confusing and disconcerting. A great deal of our present economic and social problems stems directly from the tremendous physical progress, sometimes accomplished at an apparent loss of some of our spiritual and moral development. What better guide can we have through our complex difficulties than an unwavering faith in God.

It is easy for Americans to contemplate our great industrial strength, our magnificent institution of democratic government, and conclude that all these things are man made. We must cherish belief in the divine origin of our moral strength if we are to maintain our leadership in the world. We must see that all of what we are or ever will be is a debt we owe to God.

Through the tireless work of our churches, and organizations such as the International Council of Religious Education, America's citizens must be re-inspired with a spiritual faith and moral integrity.

IMPORTANCE OF RELIGIOUS EDUCATION GROWS MORE APPARENT

By Thomas E. Dewey
Governor, State of New York

The need for emphasizing the importance of religious education grows more apparent every month. The influence of religion is essential in public as in private life.

Our entire social fabric, as well as our political coherence, is based upon the belief in a Divine Power. No matter what our creed, the fundamental motivation of Americans rests upon this belief. It has been responsible for the survival of all our most cherished institutions.

Not only our country but the world at large is rent by suspicions. Dissensions which engender hate present the worst of all obstacles to world security, to the consummation of a just and lasting peace.

Religious Education Week from September 28 to October 5 will afford an excellent occasion to consider these problems that the only really dependable solution to the evils that afflict the world is to be found in religion. Without its inspiration the goals of justice and liberty are all unattainable. Educators and clergymen throughout the world recognize these truths. It is devoutly to be wished that they be brought to the conscience of as large a number of others as possible.

A DECENT SOCIETY MUST HAVE A MORAL AND RELIGIOUS BASIS

By J. W. Fulbright
United States Senator from Arkansas

The distressing conditions which exist in much of the world today and the indecision within our own country are due in a large part, I believe, to the neglect of the spiritual and religious values of our civilization. No thinking man can deny in the face of such conditions the necessity of a moral and religious basis for the continued existence of a decent society.

The wise statesmen who created these United States recognized these values in our Bill of Rights. Today, it behooves us to revive and pro-

STATES FUNCTION OF RELIGIOUS EDUCATION

By J. W. Studebaker
Commissioner, U. S. Office of Education

"Faith Is the Victory," the theme for Religious Education Week, September 28 to October 5, is a succinct statement of profound truth. Religious faith is an act of moral and spiritual affirmation by which individuals lay hold of Divine sources of power. It is the indispensable function of religious education to nurture religious faith, to sharpen men's awareness of spiritual and moral values, to inspire belief in the certitude of the eventual triumph of righteousness.

Never was there a time when these outcomes of religious educa-

NATIONAL LIFE DEPENDS ON CHARACTER OF THE PEOPLE

By Harold E. Stassen
Former Governor, State of Minnesota
President, International Council of Religious Education

My recent contacts with my own nation and Europe reinforce my lifelong conviction that the foundations of strong and wholesome national life are laid in the character of the people. That conviction to me is bound up inevitably with a second: that only through an effective program of religious education in homes and churches of all faiths can character equal to this high demand be produced, and such spiritual teaching must be grounded in a growing faith in God and in devotion to His will.

I am, therefore, glad to support the program and plan of Religious Education Week this year. I make a special plea that this observance be carried out in the only places where it can accomplish the high purposes for which it is planned; and these are wherever our churches touch growing life—in the pulpit and in pastoral contacts, through the classes of our church schools, by means of youth groups, on the printed page, and in the daily experiences of home life. May this week be but the starting point for a vast increase in our efforts at these points during the coming year.

MUST TEACH WHAT THE BIBLE MEANS BY OUR EXAMPLE

By Joe E. Brown
Actor

The seventeenth annual observance of national Religious Education Week deserves the support of every American. But what is said and done during that week should be remembered and practiced during every week of every year.

It's not enough to be against things, in the world today. We've got to be for something.

We all ask—demand—pray for—"A better world". But that better world can be built and made to work only by better people—whose hearts and minds are filled with spiritual humility and true fellowship and an unchanging faith in high ideals.

The Bible promises "In my Father's house are many mansions". Yet in far too many homes there seems to be no room for God.

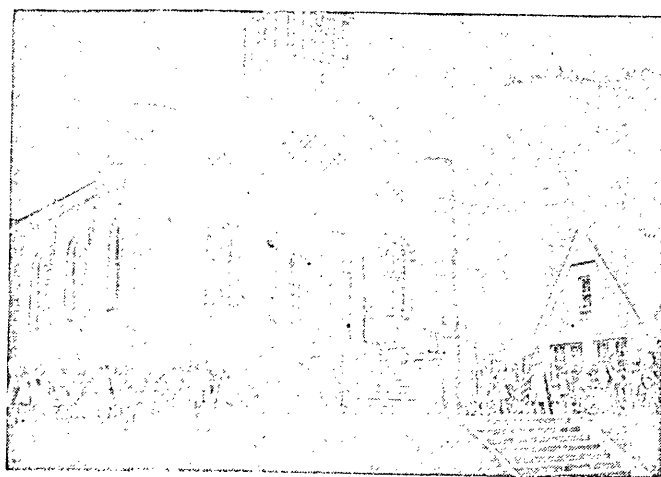
Our children must complete the job we're trying to begin. We can't ask or expect them to live by the Bible's teachings unless we teach them what the Bible means—by our own example—while they're growing up. The future is theirs—but the present great responsibility is ours.

SPIRITUAL NEEDS GREATER TODAY THAN EVER BEFORE

By Earl Warren
Governor, State of California

As we seek to adjust our lives to the complexities of a modern world, we can find no greater source of spiritual strength than in the religious activities of the community. The spiritual needs of our people are perhaps greater at this time than ever before in our history.

It is through such projects as Religious Education Week that the importance of faith can be brought forcefully to public attention.



mote the influence of religion if we are to continue as a great nation.

One of the greatest dangers to our nation is a thoughtless apathy toward the fundamentals of a free society. We take for granted, we do not appreciate the unlimited opportunities for happiness afforded every citizen of this country. Many of us are too quick to denounce every little imperfection of our society and entirely too slow to acknowledge our blessings.

I am encouraged to believe that the observance of Religious Education Week will awaken our sensibilities to a more acute appreciation of spiritual values.

PARENTS RESPONSIBLE FOR RELIGIOUS EDUCATION

By Harvey S. Firestone, Jr.
President, The Firestone Tire and Rubber Co., Akron, Ohio.

We Americans are ardent believers in education. However, to many parents, education means only the preparation of their children for material life. All too few fathers and mothers realize that their boys and girls must also be prepared for spiritual life in this world as well as for life in the world to come. Religious education of the young is as much the responsibility of parenthood as cultural education of their children.

Juvenile delinquency has become a major problem in the United States. As we look for causes, we must view with grave concern the fact that there are seventeen million young people in this country who are spiritually illiterate, who have no church connections and who receive little, if any, home instruction in religion. Religious Education Week, sponsored by the International Council of Religious Education, will serve to focus the attention of parents on the spiritual welfare of their children.

tion were more essential than today. The dreadful possibility of atomic warfare confronts us with a choice between "brave new world" and no world at all. Yet how shall we hope to achieve a brave new world if peopled by the same sinful and unregenerate men and women! Somehow men's minds must be changed, their motives purified, their wills conformed to the will of him who came to teach "Peace on Earth, Good Will Toward Men." That is the mission and the challenge of religious education for our times. May the observances of Religious Education Week serve to strengthen churches and church schools for their supremely important tasks!

BIBLE FURNISHES RULES FOR HUMAN CONDUCT

By J. Edgar Hoover
Director, Federal Bureau of Investigation

Principles of religion teach a child to live decently and to be humble in the sight of God. A continuation of this training in adult life strengthens parents in the guidance of their children and provides moral benefits of matchless quality.

Crime is demoralizing and degrading in every respect. Parents who violate the laws of the land destroy the hopes and ambitions of their children, and the waywardness of youth is a disappointing tragedy to fathers and mothers who have affectionately planned for the futures of their offspring.

The plain and simple lessons of the Bible contain the essential rules which should govern human conduct. We must unceasingly strive to reduce the curse of crime, and Religious Education Week reminds us of the great need for increasing every effort to supply the spiritual requirements of our nation.

North Arkansas Conference Treasurer's Report

FOR THE PERIOD BEGINNING MAY 1 AND ENDING SEPTEMBER 15

	4th Sun. Offer.	Conf. Ben.	Bish. Conf. Fun. Cmnts.	D. S. Sal.	Gen. Ad. Fund	Juris. Admin.	Sust. Fund
BATESVILLE DISTRICT							
Batesville, 1st Church	963.08	2225.00	71.50	453.75	577.50	20.00	25.00
Batesville, Central	100.00	600.00	52.50	360.00	165.00	12.00	16.00
Bethesda-Cushman	100.00	100.00	21.87	84.00	64.00	5.00	5.00
Calico Rock-Norfolk	18.97				20.00		
Cave City-Sidney		103.50	15.20	123.26	114.04	6.50	5.00
Cave City Circuit			1.48	10.08	9.24		
Charlotte Circuit	3.50		1.75	12.00	11.00		
Cotter-Gassville	42.54	107.08	20.15	123.90	118.30	9.00	7.00
Desha Circuit	5.87	47.00	3.32	21.00	32.53	1.00	
Elmo Circuit	28.34	6.00	2.00	15.00	15.00	1.00	
Evening Shade	1.00	102.75	18.00	103.00	96.00	3.00	2.00
Grange Circuit		15.57	5.89	40.41	37.04	3.00	3.00
Melbourne Circuit	15.45	31.48	26.32	48.00	89.16	1.50	1.75
Moorefield-Sulphur Rock	83.96	65.60	14.50	101.00	93.10	5.00	6.00
Mountain Home	120.71	229.29	47.25	324.00	297.00	8.00	10.00
Mountain View		75.50	1.64	45.00	41.25	1.50	2.00
Newark		150.00	17.50	120.00	110.00	5.00	7.00
Newport, Umstead	125.00		7.67	67.39	82.50	3.00	4.00
Newport, 1st Church		700.00	63.00	432.00	231.00	15.00	20.00
Pleasant Plains Ct.			10.00	32.00	53.00	1.25	1.25
Salem	50.00	25.00			165.00		
Swifton-Alicia				20.00	52.26		
Tuckerman	90.00	500.00	10.00	100.00	247.50	10.00	10.00
Viola Circuit		30.75	2.25	16.00	52.50		
Weldon-Tupelo		130.00	22.25	81.00	74.75	5.00	5.00
Yellville Circuit		150.00	42.00	216.00	242.00	4.00	5.00
Totals	1648.42	5394.52	478.54	2975.79	3090.72	119.75	135.00
GOLDEN CROSS: Central Avenue, Batesville, \$55.65; Cotter-Gassville, \$14.75; Elmo-Oil Trough, \$2.00; Mountain Home, \$26.49; Newark, \$20.00; Newport 1st Church, \$50.00; Pleasant Plains Ct., \$3.00; Salem, \$19.43; Swifton-Alicia, \$22.59; Tuckerman, \$100.00; Viola Ct., \$10.22; Weldon-Tupelo \$28.00; Yellville Ct., \$28.00							
METHODIST YOUTH: Batesville 1st Church, \$7.00; Calico Rock-Norfolk, \$10.00; Cotter-Gassville, \$3.00; Elmo-Oil Trough, \$1.00; Tuckerman, \$18.00; Viola Ct., \$5.00							333.13
RACE RELATIONS: Batesville, Central Avenue, \$25.00; Moorefield-Sulphur Rock, \$7.00; Mountain Home, \$25.38							44.00
WORLD COMMUNION: Newport 1st Church, \$47.10; Weldon-Tupelo, \$15.00							57.38
MISCELLANEOUS: Bethesda-Cushman, \$83.00; Cotter-Gassville, \$3.00; Evening Shade, 10 cents; Mountain Home, \$13.91; Viola Ct., \$1.50							62.10
GRAND DISTRICT TOTAL RECEIVED							\$15,045.09

CONWAY DISTRICT							
Rev. C. M. Reves							55.00
Rev. James Upton							25.00
Rev. E. T. Wayland							108.00
Rev. H. M. Lewis							80.50
Atkins	10.00	250.00	36.75	200.00	192.50	8.00	12.00
Belleville-Havana		18.00	9.76				33.00
Bethel-Cato		76.10	15.75	38.22	38.50	4.21	2.00
Biglow-Houston		15.00					
Conway 1st Church	2000.00	79.00	450.00	412.50	22.00	32.00	67.00
Conway Circuit		55.00	8.00	22.50	21.00	1.00	3.00
Danville		160.00	42.00	216.00	198.00	8.39	11.61
Dardanelle		217.50	33.00	223.00	185.00	4.80	12.00
Dover-London		122.00	19.00	119.00	118.00	10.00	2.00
Gravelly Circuit	3.50		5.92	40.46	37.00		5.00
Greenbrier Ct.		72.00	13.35	71.10	57.75		
Lamar-Knoxville				47.00	43.00		
Levy		150.00	19.50	132.00	121.00	7.50	14.00
Morrilton 1st Church		558.60	42.00	288.00	264.00	10.20	16.20
Morrilton Ct. No. 1		25.00		23.00	26.00		
Morrilton Ct. No. 2		25.00		22.00	14.00		
Naylor		10.00			24.58		
North Little Rock 1st		25.00	87.50	600.00	458.50	27.85	22.15
North Little Rock							254.00
Gard Mem.	830.00	48.00	330.00	302.50			38.00
North Little Rock							62.50
Wash Ave.		562.50	42.00	270.00	247.50	5.00	10.00
Ola Circuit		90.00	10.25	99.00	64.00		33.00
Oppo		30.00	11.00	72.00	66.00	2.00	3.00
Perry-Perryville		246.21	28.86	198.00	181.54	5.36	8.05
Plummerville	2.00	118.00	5.00	30.00	10.00	2.00	1.00
Pottsville Ct.	85.93	22.75	21.00	120.00	110.00	5.00	7.00
Russellville		750.00	70.00	240.00	220.00		50.00
Vilonia Ct.	23.00	125.00	11.00	72.00	70.00	4.00	5.00
Waltreah		20.50			5.25		
Totals	124.43	9049.16	658.64	3923.28	3488.12	127.31	235.01
GOLDEN CROSS: Belleville-Havana, \$5.00; Conway 1st Church, \$25.00; Conway Ct., \$10.00; Dardanelle, \$10.00; Gravelly Ct., \$4.45; Russellville, \$75.00; Vilonia Ct., \$8.00; Waltreah, \$3.69							
METHODIST YOUTH: Atkins, \$10.00; North Little Rock 1st Church, \$30.68; Gardner Memorial, \$25.86; Washington Avenue, \$27.47; Russellville, \$3.05; Vilonia Ct., \$5.00							141.14
RACE RELATIONS: Conway 1st Church, \$50.00; Levy, \$30.00; Plainview, \$4.00; Plummerville, \$10.00; Pottsville Ct., \$14.00; Russellville, \$150.00; Vilonia Ct., \$5.00							102.06
WORLD COMMUNION: Conway 1st Church							263.00
MISCELLANEOUS: Danville, \$72.00; Gravelly Ct., \$4.23; Greenbrier Ct., 55 cents; Pottsville Ct., \$6.00							25.00
GRAND DISTRICT TOTAL RECEIVED							\$19,222.49

FAYETTEVILLE DISTRICT							
Alpena Pass	15.00		6.50	45.00	41.25	1.00	2.00
Bentonville		350.00	52.50	260.00	275.00		19.00
Berryville		75.00	18.00	126.00	112.00		44.00
Centerton Ct.	43.54	115.50	23.56	145.97	132.54	1.00	2.00
Cincinnati		45.00	8.00	11.00	38.00	3.00	3.00
Elm Springs-Harmon	20.00	222.32	18.50	110.00	102.00	2.00	3.00
Eureka Springs		180.00	31.50	116.00	150.00		
Farmington		67.50	14.20	99.00	91.25	1.00	5.00
Fayetteville:							
Central		1875.00	80.78	554.00	507.87	20.00	24.00
Wiggins Mem.	113.99		5.00	26.25	180.00	1.00	3.00
Gentry		180.00	15.00	200.00	164.99	6.00	7.00
Gravette-Decatur	10.00	196.75	31.00	201.43	168.00	6.00	4.00
Green Forest	56.01	26.49	24.00	162.00	148.50	3.50	7.00
Huntsville	15.00	102.00	31.83	161.61	72.80	3.00	5.00
Lincoln		50.00	17.00	105.00	133.50	4.00	7.00
Monte Ne		65.00	5.40	36.00	33.00	4.00	3.00
Pea Ridge Ct.		143.00	25.00	170.00	156.00	7.00	6.00
Prairie Grove		471.00	144.00	132.00	7.00	8.00	24.00
Rogers Central		750.00		50.00	100.00		10.00
Siloam Springs		5.00	41.00	1020.00	248.50	14.00	13.00
Springdale	267.00	518.00	66.00	456.00	418.00	16.00	12.00
Springtown	44.02	48.51	14.00	96.00	69.25	2.00	3.00
Sulphur Springs	64.50	39.00	14.50	84.00	88.00	3.00	2.50
Viney Grove	7.00	65.00	16.50	85.50	62.00	1.00	1.00
Winslow	10.00	76.00	14.00	96.00	88.00	3.00	4.00
Zion		8.91					
Totals	674.97	5671.07	739.02	4702.51	3572.45	109.50	134.50
GOLDEN CROSS: Alpena Pass, \$20.00; Bentonville, \$12.50; Centerton, \$12.25; Elm Springs-Harmon, \$15.00; Eureka Springs, \$15.00; Fayetteville, Central Church, \$126.00; Gentry, \$10.00; Green Forest, \$5.00; Rogers, Central, \$57.14; Siloam Springs, \$10.00; Springdale, \$7.00; Springtown, \$3.00							
GRAND DISTRICT TOTAL RECEIVED							292.89

	4th Sun. Offer.	Conf. Ben.	Bish. Conf. Fun. Cmnts.	D. S. Sal.	Gen. Ad. Fund	Juris. Admin.	Sust. Fund
METHUEN DISTRICT							
Fayetteville Central, \$64.57; Wiggins Memorial, \$3.50; Gentry, \$3.00; Green Forest, \$2.00; Prairie Grove, \$25.13; Siloam Springs \$47.50; Springdale, \$5.00							156.70
RACE RELATIONS: Alpena Pass, \$10.00; Bentonville, \$20.15; Centerton Ct., \$5.55; Elm Springs-Harmon, \$16.35; Eureka Springs, \$10.00; Fayetteville, Central, \$305.00; Wiggins Memorial, \$90.00; Green Forest, \$5.00; Huntsville, \$18.00; Lincoln, \$14.00; Prairie Grove, \$25.00; Siloam Springs, \$75.00; Springdale, \$27.00; Sulphur Springs, \$8.46							630.01
WORLD COMMUNION: Gentry							10.00
AREA FUND: Fayetteville, Central, \$5.00; Wiggins Memorial, \$1.00; Gentry, \$2.00; Gravette-Decatur, \$3.00; Siloam Springs, \$1.00; Springdale, \$4.00; Springtown, \$1.00; Sulphur Springs, \$1.00; Viney Grove, \$1.00; Winslow, \$1.00							19.00
MISCELLANEOUS: Centerton Ct., \$3.00; Fayetteville, Wiggins Memorial \$5.00; Gentry, \$10.00; Prairie Grove, \$3.00; Viney Grove, \$6.00							27.00
GRAND DISTRICT TOTAL RECEIVED							\$17,307.42

FT. SMITH DISTRICT								
Alix-Altus Ct.		254.00	26.72	156.00	141.20	5.00	8.00	15.00
Alma-Newberry	10.00	200.00	27.50	168.00	154.00	5.00	8.00	3.75
Barling		37.50	6.50	43.50	41.50	1.00	2.00	3.50
Booneville		600.00	38.07	261.00	239.25	9.00	13.00	52.50
Branch Circuit		165.00	10.50	104.00	95.50	4.00		1.00
Charleston Circuit		237.00	27.90	180.00	163.50	9.75	12.25	24.75
Clarksville		1237.50	64.25	440.00	403.50	12.00	18.00	160.00
Ft. Smith:								
1st Church		3600.00	105.00	720.00	660.00	25.00	35.00	312.00
5th St.	44.42	43.00	10.50	60.00	54.00	2.00	1.00	
Goddard Mem.	100.00	1700.00	82.50	540.00	412.50	18.00	21.00	222.00
Grand Ave.		214.18	28.88	198.00	210.65			36.00
Massard		38.34	12.63	158.00	149.00			
Midland Heights		583.69	59.82	410.25	376.07	11.50	15.50	80.00
Pine Street			4.20	28.89	26.40			
2nd Church		300.00	36.75	189.00	173.25	7.00	9.00	52.00
South Ft. Smith		165.00	28.88	198.00	181.52	8.00	6.00	25.50
Greenwood Ct.		243.75	27.57	189.00	173.25	7.00	9.00	
Hackett Ct.	57.00	71.50	18.08	87.00	93.00	4.50	1.50	
Hartford		175.00	27.00	135.00	165.00	3.00	5.00	7.00
Hartman Ct.	48.00	81.19	16.72	108.08	100.89	4.00	3.00	
Huntington	80.47	22.04	21.42	146.88	134.64	2.00	3.00	
Kibler-Mt. View	50.00	75.00	17.51	175.50	171.87	4.00	3.00	2.75
Lavaca Ct.		100.00	7.87	91.29	130.25			3.60
Magazine Ct.		85.00	11.00	67.00	73.64	3.00	2.00	
Mansfield	37.04	144.89	35.50	204.45	159.25	6.00	8.00	33.00
Mulberry	5.00	126.00	21.00	100.00	100.00	6.00	7.00	
Ozark		400.00	42.00	288.00	264.00	8.00	12.00	
Paris		687.50	48.00	297.00	272.25	10.00	14.00	48.00
Prairie View-Seranton		110.00	17.29	85.20	114.95	2.00	8.50	5.00
Van Buren City Hgts.	20.00	460.00	63.00	348.00	344.00	10.00	15.00	70.00
East Van Buren		240.00	31.63	216.00	205.50	4.00	6.00	6.00
Waldron		227.00	28.37	187.75	115.63		.25	
Waldron Ct.		11.00	2.25	15.00	13.75		.50	
Total		451.93	12655.08	1005.91	6595.70	6113.69	191.75	246.50
GOLDEN CROSS: Alma-Newberry, \$10.00; Booneville, \$20.41; Clarksville, \$50.00; Ft. Smith: First Church, \$200.00; 5th Street, \$10.75; Goddard Memorial, \$50.00; 2nd Church, \$17.50; Hartman Ct., \$2.00; Huntington, \$10.00; Kibler-Mt. View, \$5.00; Mansfield, \$10.00; Ozark, \$5.94; Paris, \$25.00; Prairie View-Seranton, \$11.30; Van Buren, City Heights, \$25.00; Waldron, \$5.11.								854.37
METHODIST YOUTH: Alma-Newberry, \$3.00; Booneville, \$14.34; Ft. Smith: 1st Church, \$60.00; Goddard Memorial, \$50.00; Midland Heights, \$10.00; 2nd Church, \$14.00; South Ft. Smith, \$10.00; Kibler-Mt. View, \$14.30; Paris, \$18.00.								194.65
RACE RELATIONS: Alma-Newberry, \$10.00; Booneville, \$22.00; Clarksville, \$151.00; Ft. Smith: First Church, \$150.00; Fifth Street, \$5.00; Goddard Memorial, \$250.00; Midland Heights, \$150.00; Second Church, \$15.00; Hackett, \$3.00; Kibler-Mt. View, \$16.02; Mulberry, \$10.00; Ozark, \$5.94; Paris, \$25.00; Seranton-Prairie View, \$11.30; Van Buren-City Heights, \$25.00; Waldron, \$5.11								854.37
WORLD COMMUNION: Alma-Newberry, \$3.00; Ft. Smith, Fifth Street, \$8.00.								11.00
MISCELLANEOUS: Alix-Altus, \$6.00; Clarksville, \$13.50; Ft. Smith, Goddard Memorial, \$45.00; Midland Heights, \$66.50; South Ft. Smith, \$26.00; Greenwood Ct., \$21.00; Hartford, \$15.00; Huntington, \$1.00; Paris, \$20.00; Van Buren, City Heights, \$16.00; East Van Buren, \$10.50.								255.25
GRAND DISTRICT TOTAL RECEIVED								\$30,366.91

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

CHRISTIAN EDUCATION

Contributing Editors:
Ira A. Brumley
Pryor Reed Cruce

NORTH ARKANSAS CONFERENCE NOTES

By Ira A. Brumley

Institutes On Crusade for Christ

We have had a total of nineteen institutes in the Conference in which the plans for the fourth year of the Crusade program were presented. The attendance and the interest shown were most encouraging. The results indicated that we are to have a great program in the church schools of the Conference this fourth year of the Crusade.

There was an attendance of more than five hundred persons on these meetings. One to five meetings were held in each district.

The goals have been set in each church school of the Conference. The general plans for the program have been presented to a large number of the leaders in local churches. We are now ready to move forward in the program.

Many of our church schools are already prepared for the period of Home Visitation. Others will soon be ready. The weeks ahead of us will be a period in which many new people will be brought into the church schools.

First Crusade Training School

A three-evening Crusade training school was held at the First Church, North Little Rock, September 10-12, with splendid attendance. Each of the five churches of the area: First Church, Washington Ave., Levy, Gardner Memorial, and Sylvan Hills, were represented.

Many other such schools will be held in the near future.

Rev. Farris McDona, pastor at Leslie, has been certified for the two courses: Christian Education in the Local Church, and Christian Education in the Small Church.

He will soon be certified for the First and Second Series courses on The Crusade for Christ in the Church School.

Cleveland Conference Quota Being Filled

The North Arkansas Conference quota for the Cleveland Youth Conference, Dec. 30-Jan. 2, is rapidly being filled. Some of the district quotas are already taken. Youth desiring to attend should send their applications at once to the district director of youth work, who in turn will send same to the Conference office.

It is our desire that as many charges as possible will have delegates to this National Methodist Youth Conference.

Already eighty young people have requested places on the delegation. We have only one hundred eight places for youth.

Should you need an application blank please write our office and we will be glad to send the application form.

This is a real opportunity for this generation of youth. This group of youth may never have another such opportunity. This is the first such conference for our youth since 1935.

Reports Sent To Pastors

We have sent out reports to pastors giving the record we have in the office on certain items which will go into our October Bulletin, which will be our annual report. Pastors are urged to check these

reports and notify our office of any changes to be made. Should we have made an error we want to be notified. Should churches have additional items to report we should have that information.

Church School Day Offerings

The making out of the reports to the pastors revealed that a number of charges had not reported Church School Day offerings. It is not too late to send in these offerings. All offerings reaching our office by October 1 will be listed in the October Bulletin.

Faulkner County Crusade Training School

There is being planned a Faulkner County Church School Crusade Training School to be held on the Hendrix Campus, October 6-8. This is to be for leaders in all the churches of Faulkner County and the ministerial students at Hendrix and any other persons desiring to take the course. There will be fifty minutes of class work each evening. We hope to have some visual aids to use in the class program.

The textbook for the course will be the 20 cent manual on the Crusade, "The Crusade for Christ in the Church School". Copies of the text can be secured from the Conference office.

October Christian Education Bulletin

We are now preparing the materials for the October Christian Education Bulletin. It is to come from the press about October 10.

Some church vacation schools have not been reported. If you have not reported your school and want it to be listed in this Conference report, please let us have the report at an early date.

All items to go into this Conference report should reach our office by October first.

The Executive Committee of the Conference Board of Education is called to meet at Forrest City at 10 a.m., Wednesday, Oct. 22.

The first meeting of the Board at Annual Conference will be on Wednesday afternoon, following the opening session of Annual Conference.

Rev. Walter Towner of the Gen-

NASHVILLE VACATION CHURCH SCHOOL REPORT

The Vacation Church School in Nashville began June 2nd and was to have continued for two weeks but two of the teachers in the Junior Department had to drop out on account of sickness in the home so we closed the school at the end of the seventh day. Almost every child enrolled attended every day and we feel that the school was successful though not as long as we would have liked.

Our workers were: Mrs. Fred Henry, Mrs. Joy Toland, Jr., Mrs. David Ramage, Mrs. Authorlene Lemley, Misses Barbara Hyatt, Janice Rhodes, Helen Hughes, Myra Joe Harwell, Brother Teeter and Mrs. H. M. Scroggins, supervisor.

A few of the highlights of the school were: a birdbath built by the Juniors with petunias planted around it by the Beginners; a trip to a peach orchard by Primaries; a moving picture of the peach orchard loaded by ripe peaches (this picture was in line with the study made by our Primaries entitled OUR DAILY BREAD). The Beginners used the next THE WORLD ABOUT US, and they enjoyed a colored film showing a little child going through a lovely garden enjoying the flowers there. The Juniors studied FOLLOWERS OF JESUS, and as a result of this study sent fruit and lovely bouquets of flowers to old and sick people in the hospital.

We had light refreshments each day and were delightfully surprised the last day when Mrs. Jess Hill brought over Dixie cups for the children and the workers.—Mrs. H. M. Scoggin, Superintendent of the School.

When manners and art are vulgarized, social disintegration is well under way.—The Clipseet.

eral Board of Education, Nashville, Tenn., will be our Crusade Hour Speaker at Annual Conference on Friday morning, Oct. 24. He will also lead a clinic on the Crusade program, 4 p.m., Oct. 24, at Annual Conference. It is important that a great group of laymen as well as the ministers hear Brother Towner at both of these periods.

LITTLE ROCK CONFERENCE NOTES

By Roy E. Fawcett

Assimilation of New Church School Members

A matter of concern to which we need to be giving serious attention is that of the assimilation of the new Church School members whom we are going out to enroll, and who will be coming in numbers that will tax the resources of many churches to make the needed provision to take care of them.

In a good many situations there will be need for the formation of new classes and groups to take care of the new recruits. Where that is true, there will be the question of providing teachers and room, neither of which is a simple or easy matter in many places. We question our moral right to go out and enlist persons for a great cause like this without making provision to take care of them when they have responded to our invitation to come. We may well believe that we have done them a disservice and stayed the progress of the church unless we can make at least reasonably adequate provision for them, once they have come among us.

If this is achieved, it will be necessary for many groups to step up their program of enlistment and training of additional teachers and other workers. It should be a long-range program of discovering and enlisting in order that the enlarged enrollments not go down under their own weight for lack of trained personnel to give them direction and guidance.

Still another pressing need in many situations is the providing of more space for additional classes and groups, while in others the needs may be met by a redistribution of the present space and a wiser use of the room now available. These are minimum needs if we would take seriously the matter of ministering to these new members of our church school.

Little Rock Conference Enrollment Goals

The districts of the Little Rock Conference have reported Church School enrollment goals, to be reached by the end of 1948, as follows:

Arkadelphia	7423
Camden	9418
Little Rock	12906
Monticello	7589
Pine Bluff	7765
Prescott	6550
Texarkana	6873

These goals represent an approximate gain of 30 per cent for the Conference as a whole during the period of the Crusade.

It is one thing to set goals and something else to make them meaningful. It is only as we take them seriously that they will take on significance and value. To that end, we suggest that they be interpreted to the local churches in terms of the reasonableness and our obligation to make them a reality. Viewed from one angle, these numbers are so small in comparison with the great masses to be reached that it is hardly consistent to call them a "challenge" and yet if these numbers are reached it will be one of the most significant advances in the Church Schools of the Conference.

(Continued on Page 13)

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

MRS. SUE M. WAYLAND, Editor

A MESSAGE TO LITTLE ROCK CONFERENCE WOMAN'S SOCIETIES

Mrs. E. D. Galloway

With the coming of fall, I am sure we have begun a vigorous effort to have a vital fall and winter program of work in our local societies. There are a few suggestions from our leaders that I would like to share with you at this time.

First, the suggestion comes from the Jurisdiction that all Conferences plan for their district training days to be held early in December. It happens that the Little Rock Conference is one of the very few that wait until after the first of the year to train the local society officers for their work. The practice is not good, we know, but we have continued it because many local society elections are held too late in the year to make an earlier training day possible. So this is the message—let's have all elections over in November, as the Guide directs, then the district training days can be held throughout the Conference during the first ten days of December. It is not necessary to have the installation of officers before training day, though it is certainly all right to do so. We should make it clear that attendance on training day by every officer is imperative, and if necessary, the December meetings of the local society should be adjusted early enough to permit this attendance without crowding the calendar.

The planning for the work of training day including setting of dates, will be done by district and conference officers in October. We hope to make this effort for all the officers as attractive as the fall seminars have been for the education secretaries. We plan a program building workshop for that day.

Of course, we are urged at this time to emphasize the penny a day extra giving.

The Week of Prayer program material for this year is very attractive, and the appeal for offerings is a popular one—gifts for our training schools such as Scarritt. I know you will include your Wesleyan Guilds in your planning for observance of this week.

We are asked to make an effort this fall to increase the membership of the Wesleyan Guilds.

I have recently attended Bishop Martin's Area Council, where very careful plans for the last phase of the Crusade were made for this area. In a letter to members of the Council Bishop Martin said, "Now we are entering the last and one of the most significant phases of the Crusade. From now until General Conference unusual emphasis will be placed upon Church School enrollment and attendance." He has urged leaders of all the phases of our church work to keep this emphasis constantly before our people. The women of the church through the local society, have a great opportunity to aid in this effort. It was my task at the council meeting to indicate some of the practical ways by which we can assist. I want to very simply point them out here and trust some of them may help in your group.

1. Sensitize the whole society membership to the task before us—by short talks by pastor, church school superintendent or other in-

THE AGONY OF GOD

Georgia Harkness

*I listened to the agony of God,
I who am fed,
Who never yet went hungry for a day,
I see the dead,
The children starved for lack of bread,
I see and try to pray.*

*I listened to the agony of God,
I who am warm,
Who never have yet lacked a sheltering home,
In dull alarm
The dispossessed of hut and farm
Aimless and "transient" roam.*

*I listened to the agony of God,
I who am strong
With health, and love and laughter in my soul
I see the throng,
The stunted children reared in wrong
And wish to make them whole.*

*I listened to the agony of God,
But know full well
That not until I share their bitter cry
Earth's pain and hell,
Can God within my spirit dwell—
Living His Kingdom nigh.*

CHINA PLANS CENTENNIAL CELEBRATION

By Bishop Carleton Lacy
Foochow, China

Methodist churches in China held a service of thanksgiving on April 13 for the consecration and vision that sent Judson Collins and the Rev. and Mrs. Moses White to sail from Boston on April 15, 1847. We are hoping that the churches of the South China Area will make a thank offering of five million dollars (Chinese), and that other parts of the country will do as well. Those churches that find it impractical to observe this date will plan to have their thank offering on the first Sunday in September, as it was Sept. 4 that these first missionaries landed in Foochow.

The Central Conference Celebration is to be held in Foochow beginning on November 15th. That will be followed by a series of evangelistic campaigns in most of the larger cities where the Methodist Church has been planted. The effort will be directed toward reaching those persons who in our homes, schools, and other church institutions have come into contact with Christianity, without making a per-

sonal commitment of life to Christ. On these gospel teams we hope to have several of our distinguished church leaders from America paired with such Chinese leaders as Bishops Kaung and Chen, and other laymen and preachers. The plan calls for three months with these teams before they leave for General Conference, then a period of more intensive work by the local churches and another three months' period of Gospel Team work in the fall of 1948 before we reach the climax of the program. This all demands a lot of hard work and a volume of prayer.

Recently in Foochow we had an interdenominational retreat for church workers from all parts of northern Fukien. The purpose was to prepare for a wider, more definite evangelistic program in cooperation with the National Christian Council's three years' Forward Evangelistic Movement (of which Bishop Chen is Executive Secretary and Bishop Ward is chairman of the Committee). For four days about eighty men and women from selected churches in all districts considered the opportunities and chal-

THEOLOGICAL STUDENTS ARRIVE FOR STUDY IN U. S.

NEW YORK — (RNS) — Twenty-five theological students from Europe and Indonesia have arrived in the U. S. to study at 13 American Protestant seminaries under a scholarship project initiated through the Reconstruction Department of the World Council of Churches.

The students are from Norway, Holland, Czechoslovakia, Sweden, France, Hungary, Switzerland and Indonesia. Transportation for the young theologians was provided by Church World Service here. Most of the students belong to Reformed, Lutheran and other predominant denominations in Europe.

A group of four students from Germany was expected to arrive here later.

evangelistic opportunities offered in a public health program. Mr. Liu Yan-fen, business manager of the Pierce Memorial Union Hospital, thrilled us with his stories of how Christ has come to the patients in the clinic and wards (especially memorable was his account of how a communist school principal found Christ and accepted Christianity). Mr. Lin Tien-ah, a theological student who is president of the North Fukien Student Christian Union, told of the activities of the Christian Fellowship Groups in the government colleges and middle schools. And Principal Lin Kuan-pin told from his own experiences in the Rural Vocational High School of recruiting youth for the ministry (there is in his school a student volunteer band of nearly thirty boys).

To my mind the outstanding address was made by Hwang Pei-yung, the student secretary of our Foochow Y. M. C. A. He spoke of the unprecedented interest of students in Christianity, due probably to recent suffering and their disappointment in science, communism and international relationships to which they had attached high hopes. Now they are inquiring whether Christianity either personally or socially can offer a way out. He mentioned two extremes in the type of religion to which many are turning: on the one hand an other-worldliness which sees no hope except in the Heaven to come; on the other hand a humanistic ethics which expects salvation of the world through man's efforts to follow the example and teaching of Jesus. He called for an evangelistic presentation of the gospel that will relate spiritual resources to the personal and economic needs of a distraught society.

Popular comment among the delegates showed most interest to have been aroused by a report by Chen Chungsing on the work he has been directing from our office in newspaper evangelism. He told of the responses that have come in letters from all over the Province, from all sorts of people, and of how he has tried to meet their needs by sending Gospels and other literature and letters, and by directing their inquiries to nearby churches. The main comments in the discussion period that followed indicated a conviction that there is opening here a big field of evangelistic opportunity that has hardly been touched in China.

formed person, visual aids and any other means possible.

2. Enlist members of society to help with visitation campaign—drive cars for other teams, serve on telephone and other committees.

3. Provide a pastor's assistance committee for office work such as typing, mimeographing, etc.

4. Secure teacher recruits from the society.

5. Take a census of our own membership as to church school membership. We may find many new members for the church school right among our own members and their families.

6. Provide fellowship nights for church school to help people to get acquainted and feel at home with us.

7. Have spiritual life groups pray for this effort, even while the visitation is going on.

9. Make the emphasis and report progress at all meetings.

I confidently believe that the women of the Little Rock Conference will give the full measure of their love and whatever sacrifice is necessary in this to bring their own and other families into the fellowship of the church school, which offers the greatest help possible for building the Christian world. I want to commend you for all you have done as a society to help in the other phases of the Crusade, and pray the richest blessings upon you as you lose yourselves in this service. I hope in varied avenues of work.

Dr. Harold Brewster presented the

CURRENT NEWS IN ARKANSAS METHODISM

NEWS ABOUT HENDRIX COLLEGE

New Professors Added to Faculty

The 1947-48 school year opened with seven new faculty members and the appointment of a new Registrar.

Professor Richard S. Smith, acting head of Mathematics Department, will teach in the absence of Dr. Harry I. Lane, department head, who is on a year's leave. Professor Smith will teach courses in college algebra, advanced calculus, differential equations, differential and integral calculus, trigonometry and analytic geometry. He received his B. S. in mathematics at Walford College and his M. S. in physics at Oklahoma A. & M., where he taught mathematics for two years.

The new Speech Department director, Miss Geneva Eppes, will replace Miss Barbara Murphy. Miss Eppes holds an A. B. in English from Hendrix College, where she was active in the Hendrix Players for four years, and received her Ph. M. in speech at the University of Wisconsin. She will instruct all speech class students, direct all dramatics, and coach the debate teams.

Mr. R. Everhart, new instructor in the Department of Business, comes to Hendrix from the University of Tennessee where he taught business courses for a year and a half. He received his B. A. from Berea College in Kentucky and his M. S. in economics at the University of Tennessee. He will teach courses in principles of accounting, principles of economics, insurance and investments and business law.

Miss Margaret Kay, violinist, comes from Lamar, Colorado, and received her M. M. after being graduated from the University of Kansas and the University of Michigan. Recently she returned from Brussels where she studied for a year. Miss Kay will instruct in counter-point, orchestrations and string methods.

Miss Kathleen Rowe of Mt. Vernon, Kentucky, piano instructor, will teach piano and music appreciation this year. She received her bachelor of arts at Berea College and her B. S. at the Juilliard School of Music in New York City, where she studied under Arthur Newstead. Miss Rowe will be representative of the Juilliard Foundation at Hendrix.

Mrs. Christina Roberts, new instructor in English, will teach freshman English and composition. Formerly County Supervisor of Education in Conway, Mrs. Roberts received her B. S. at Arkansas State Teachers College and her M. A. at the University of Oklahoma.

The Rev. Carl Keightley, associate pastor and minister of students at First Methodist Church, will teach an introductory course in the New Testament this year. Formerly of Little Rock, the Rev. Mr. Keightley received his bachelor of arts at Hendrix, his B. D. at Garrett Biblical Institute at Evanston, Illinois, and his M. A. at Northwestern, also at Evanston.

Former assistant Business Manager Victor Hill has taken over the duties of Miss Flavia Tweed, Registrar of the college during the past school year. Mr. Hill served four and a half years in the Adjutant General's Department in the Army. Prior to his army service, he was a student at Hendrix where he grad-

NEW WORKER AT BOONEVILLE SANITORIUM

Miss Virginia Guffey of Little Rock has been elected to succeed Miss Marilyn Hindman as Christian Worker at State Sanatorium. She began work September 15. Miss Hindman resigned August 31st to re-enter Asbury College, Wilmore, Ky.

Miss Guffey comes to the work highly recommended and with much experience in all kinds of church activity. We predict continued success for this most important work for our church's representative. She is employed half-time at the Booneville church as secretary and youth worker and gives half-time to the work at the hospital. The Boards of Missions of the Little Rock and North Arkansas Conferences, and the Little Rock and North Arkansas Conferences of the Women's work, support her work.

She will work in cooperation with the Booneville pastor. Miss Guffey, or the pastor, I. L. Claud, can be reached at Booneville. Call on them when they can be of any service to members of your family.—I. L. Claud, Pastor, Booneville.

VITAL RELIGIOUS FAITH NEEDED

By Harry Emerson Fosdick
Minister Emeritus, Riverside Church
New York City

That our democratic society, if it is to stay strong and move forward, needs the dynamic of a vital religious faith is, I think, a deepening conviction in this country. Our professed ideas of human rights, of liberty, equality, fraternity, spring from a great spiritual heritage; we cannot keep the fruits of it, if we lose its roots.

That we are in danger of losing its roots is clear. Our religious illiteracy is appalling. Our homes, schools, churches and communities need awakening to the peril which that involves. That all who train our growth should be faced with their responsibility to see to it that not alone the mental and material gadgets of civilization, but the creative ideas of our best spiritual heritage are given them is critically important.

Religious Education Week, which The International Council of Religious Education is sponsoring, September 28 to October 5, ought to be, and can be, if we will, not just another propaganda maneuver, but a significant backing of one of our most urgent public issues.

uated in 1940 with a B. A. degree.

Council Welcomes Freshmen Girls

The newly formed sophomore council arrived on the campus shortly before registration began last week to take over its duties connected with welcoming Freshman girls and helping them to become more quickly oriented to campus life.

A welcoming party was held the first week on the front lawn of the Freshman girls residence hall to help the girls get acquainted as quickly as possible. The Hendrix Christian Association and other groups sponsored get-togethers during the opening days.—Charles Stuck.

MINUTES OF THE PLANNING COMMISSION, NORTH ARKANSAS CONFERENCE

September 11, 1947

The Planning Commission of the North Arkansas Conference had its regular fall meeting in the Men's Bible Class room of First Methodist Church, Conway, September 11, 1947. The chairman, Rev. Horace M. Lewis, called the meeting to order. The members present sang "Alas and Did My Saviour Bleed", and the group was led in prayer by Rev. Earle Cravens.

The following Schedule for the Annual Conference, Forrest City, October 22-26, 1947, was arranged: WEDNESDAY, OCTOBER 22

1:30 P.M. Annual Conference convenes for organization and roll call.
1:45 P.M. Report of the Planning Committee

1:50 P.M. Reception of the class into full connection

2:25 P.M. First ballot for General Conference delegates

2:45 P. M. Nominations by the Cabinet, Boards, and Commissions

3:00 P.M. Greetings from the Local Church

3:10 P.M. The Service of Commemoration

3:55 P.M. Report of the District Superintendents

4:10 P.M. Second ballot for General Conference delegates

4:25 P.M. Adjournment

4:30 P.M. Meetings of Boards, Commissions and Committees

6:00 P.M. Banquet for Accepted Supply Preachers

7:30 P.M. Preaching Service (guest preacher for the Annual Conference, Bishop J. Ralph Magee, bishop of the Chicago Area). THURSDAY, OCTOBER 23

8:30 A.M. Devotional Service (conducted in the church auditorium each morning by Bishop Paul E. Martin and Rev. Paul V. Galloway)

9:00 A.M. Report of the Committee on Minutes

9:05 A.M. Third ballot for General Conference delegates

9:15 A.M. Report of the Board of Hospitals and Homes

9:45 A.M. Report of the Commission on World Service and Finance

10:00 A.M. Report of the Committee on World Peace

10:10 A.M. Report on Mt. Sequoyah

10:20 A.M. Report of the Committee on Courtesies

10:30 A.M. Recess

10:40 A.M. Report of the Board of Education

11:40 A.M. Recognition of Retiring Ministers and the report of the Board of Conference Claimants.

12:10 P.M. Report of the Committee on the American Bible Society

12:20 P.M. Announcements

12:30 P.M. Adjournment for noon

12:45 P.M. University Luncheon

2:30 P.M. Report of the Committee on Conference Relations and Ministerial Qualifications

3:30 P.M. Report of the Committee on Accepted Supply Pastors

4:00 P.M. Preaching Service

5:30 P.M. Methodist Rural Fellowship Dinner

6:30 P.M. Meeting of the Commission on Town and Country Work

7:30 P.M. Preaching Service. FRIDAY, OCTOBER 24

8:30 A.M. Devotional Service

9:00 A.M. Report of the Committee on Minutes

WORLD NEEDS CONFIDENCE IN GOD

By Bob Feller

Cleveland Indians Baseball Club

It is my wish that all Christians take an active and intelligent part in Religious Education Week sponsored by your organization.

Religion and confidence in God seem to be what this world needs most at all times.

PALESTINE SITUATION AFFECTS MISSIONS

JERUSALEM—(RNS)— Security measures resulting in the closing of missionary institutions and the evacuation of a high percentage of missionaries have created a serious financial problem for foreign mission work in Palestine, according to the Near East Christian Council.

"The financial implications of these evacuations, closures and removals were great," a report issued by the Council states. "Schools will have to pay their teachers whether working or not. Fees will have to be paid back for services not rendered. Hiring alternative premises incurs more expenditure."

"There is also," the report added, "a loss of income in collections from churches which have lost half their congregations."

9:05 A.M. Report of the Commission on Town and Country Work

9:30 A.M. Report of the Board of Missions and Church Extension

10:30 A.M. Recess

10:40 A.M. Report of the Board of Christian Literature

11:10 A.M. Report of the Board of Temperance

11:40 A.M. The "Crusade Hour"

12:30 P.M. Adjournment for noon

12:45 P.M. Board of Lay Activities Luncheon

2:30 P. M. Report of the Board of Lay Activities

3:15 P.M. Report of the Committee on Chaplains' Fund

3:25 P.M. Miscellaneous Business

4:00 P.M. The Church School Clinic Hour (directed by Dr. Walter Townner of the General Board of Education)

5:30 P.M. Training Council Dinner

7:30 P.M. The Ordination Service SATURDAY, OCTOBER 25

8:30 A.M. Devotional Service

9:00 A.M. Report of the Committee on Minutes

9:05 A.M. Report of the Conference Statistician

9:15 A.M. Report of the Annual Conference Treasurer

9:25 A.M. Report of the Committee on Group Insurance

10:30 A.M. Recess

10:40 A.M. Selection of the meeting place for the 1948 Annual Conference

11:00 A.M. Report of the Board of Evangelism

11:20 A.M. Report of the Committee on District Conference Journals

11:30 A.M. Discussion of Memorials and Jurisdictional Conferences

12:30 P.M. Adjournment for noon

4:00 P.M. Street Preaching in Forrest City

5:30 P.M. The Youth Rally. SUNDAY, OCTOBER 26

10:45 A.M. Morning Worship Hour (preaching by Bishop Paul E. Martin)

2:00 P.M. Reading of the appointments.

LITTLE ROCK CONFERENCE NOTES

(Continued from Page 10)

Let us not forget that there are other goals to which we need to give our attention, expressed in terms of regular attendance, an adequate working staff, commitment to Christ and church membership, and the establishment of new schools. The extent to which we succeed in these areas will measure the service we are able to render in the establishment of the Kingdom.

VACATION CHURCH SCHOOL REPORTS, LITTLE ROCK CONFERENCE

Arkadelphia District: Benton, Carthage, Holly Springs, Tigert Memorial, Fountain Lake, Oaklawn, First Church Hot Springs, Sardis, Sparkman, First Church Arkadelphia, Grand Ave. Hot Springs.

Camden District: Wingfield, Magnolia, Emerson, Ware's Chapel, Atlanta, Christie's Chapel, Smackover, Vantrease Memorial, Norphlet, Fairview, First Church Camden, Jackson St., Stephens, Strong, Rushing Memorial, Chidester, Parker's Chapel, Thornton, Kingsland, Pleasant Grove, First Church El Dorado, Waldo, Junction City, Mill No. 4, Bearden, Centennial, Calion.

Little Rock District: First Church Little Rock, St. Mark's, Hunter Memorial, Asbury, Capitol View, Highland, Forest Park, Henderson, 28th Street, Bauxite, Lonoke, Mablevale, Des Arc, Douglasville, England, Hazen.

Monticello District: Prairie Chapel, Hamburg, Scott Memorial, Valley, Green Hill, Lacey, McGehee, Crossett, Lake Village, Warren, Arkansas City.

Prescott District: Nashville, Amity, Bingen, C. P. Campground, Grant's Chapel, Dierk's, Green's Chapel, Umpire, Athens, Langley, Liberty Hill, First Church Hope, County Line, Trinity, Prescott, Glenwood, Norman, Forrester, Wellisville, Waterloo, Antoine, Delight, Mt. Ida, Doyle, Center.

Pine Bluff District: Grady, Shiloh, First Church Pine Bluff, Lakeside, Carr Memorial, Hawley Memorial, First Church Stuttgart, Grand Ave., Good Faith, White Hall, Altheimer, Almyra, First Church DeWitt, Holler's Chapel, Gillett, Rison, Star City, Lodge's Corner, Humphrey, Sheridan.

Texarkana District: Stamps, Walnut Grove, Harmony Grove, Fairview, First Church Texarkana, Rondo, DeQueen, Horatio, Few Memorial.—Mrs. W. F. Bates.

CONFERENCE DIRECTORS OF YOUTH WORK

Ninety-five of the Methodist Church's 110 annual conferences have directors of youth work listed with the Youth Department of the General Board of Education, it has been revealed by a recent bulletin issued by the department. Of this number 28 are full-time staff members of their respective conference boards of education, according to the Rev. Hoover, Rupert, director of the Youth Department. Two years ago there were only 13. Several conferences are now looking for a conference director on a full-time basis, it was said.

In three conferences, Alabama, Newark, and Michigan, responsibility for the youth program is assumed by the executive secretaries. It is expected that the remaining 12 conferences have already chosen youth directors or will soon do so.

The conference director of youth work has an important and challenging task. To his efforts are due

VACATION CHURCH SCHOOL REPORT

Forester Church

The Forester Vacation Church School was a most unusual one in several respects but especially because of the large number of children enrolled who were not attending any church school. There were 65 such children enrolled, and reports from the pastor, Rev. E. T. McAfee, since the school was over, indicate that many of these children have now been enrolled in the regular Sunday sessions of the church school. There were 137 children enrolled in the Vacation School. Mrs. Rose Carithers, one of the Volunteer Extension Workers in the Little Rock Conference, had charge of the school. She was assisted by Rev. and Mrs. McAfee and other local workers. Mrs. McAfee served refreshments each day. There were two evening parties held for the intermediates, and older young people, during the two weeks that the Vacation School was in session. A word of appreciation is in order for the fine work done in this community by the Volunteer Extension Worker and the pastor in reaching this large number of children who were not being reached by the church before the Vacation School.—Mrs. W. F. Bates.

QUARTERLY CONFERENCES

TEXARKANA DISTRICT Fourth Round for 1947

Stamps at Stamps, 11:00, Aug. 31.
Buckner and Sardis at Buckner, 11:00, Sept. 7.
College Hill at College Hill, 7:30, Sept. 7.
Doddridge Ct., at Olive Branch, 11:00, Sept. 14.
Fouke Ct. at Fouke, 7:30, Sept. 14.
Texarkana Ct., at Few Mem., 11:00, Sept. 22.
Ashdown at Ashdown, 7:30, Sept. 22.
Richmond Ct., at Richmond, 11:00, Sept. 28.
Winthrop Ct., at Winthrop, 2:30, Sept. 28.
Foreman at Foreman, 7:30, Sept. 28.
Columbia Ct. at Philadelphia, 11:00, Oct. 5.
Taylor Ct. at Taylor, 7:30, Oct. 5.
Mena at Mena, 7:30, Oct. 8.
DeQueen at DeQueen, 7:30, Oct. 9.
Hatfield Ct. at Hatfield, 11:00, Oct. 12.
Cherry Hill Ct. at Cherry Hill, 2:30, Oct. 12.
Shady Grove at Shady Grove, 7:30, Oct. 12.
Fairview at Fairview, 7:30, Oct. 15.
Stamps at Stamps, 7:30, Oct. 16.
First Church at First Church, 11:00, Oct. 19.
Lockesburg at Lockesburg, 7:30, Oct. 19.
Lewisville at Lewisville, 7:30, Oct. 22.
Horatio at Horatio, 11:00, Oct. 25.
Wilton Ct. at Wilton, 7:30, Oct. 26.
A. J. Christie, District Superintendent.

largely the effectiveness of the youth program in his conference.—Division of the Local Church.

MARYSVILLE CHARGE

We are coming to the close of our second year on the Marysville Charge. We have held all our revivals beginning at Friendship with Rev. Charles Giessen of Vantrease Memorial, El Dorado doing the preaching. The people were highly pleased with him and his preaching and the fine way in which he directed the work while the pastor was sick and could not attend. We had three additions by letter.

Our next meeting was at Marysville with Rev. Joe Hunter of Hampton doing the preaching. His messages were of the highest type and the people enjoyed them very much. Joe is one of our fine young ministers and one that we are proud of and we want to see him move forward in the work.

From Marysville we went to Ebenezer. Rev. John Hargett of Village Baptist Church brought our messages. Brother Hargett preached salvation. Our people enjoyed the meeting. Many said it was the best they had had in years. You could not tell a Methodist from a Baptist in this meeting. He had three on profession of faith and two by letter.

Our last meeting on the charge was at Bethel with Rev. Kirvin Hale of Waldo doing the preaching. His messages were of a high spiritual type and the people enjoyed every service. We received three on profession of faith and one by letter.

As we close out the year with these good people we can truly say

CHURCH PAPER BANS ADS FOR MINISTERS

TORONTO—(RNS)—The United Church Observer, official organ of the United Church of Canada, has imposed a ban on advertisements from Church boards for new ministers.

Shortage of clergymen is so acute in Canada that there is "considerable competition on the part of Church boards," Dr. A. J. Wilson, editor, explained. The Observer gives one brief notice of the vacancy without cost. Anything after that is six cents a word.

The world is sick of knowledge and hungry for wisdom—The Clip-sheet.

that we have enjoyed these two years. Any pastor would be proud to serve a people like we have on the Marysville Charge. This work is growing and is going to be one among the best in the Little Rock Conference. Some improvements have been made at the parsonage and C. E. Smith has placed the lumber on the ground for a new garage. Mrs. Ruby Warren and son gave the paint to finish painting the parsonage. Two of our churches, Bethel and Ebenezer, installed attic fans. Lights are being put in the Marysville Church.

All in all this has been a good year. We are very grateful to these good people for everything they have done for us and in helping to make the charge what it is.—J. R. Martin, Pastor.

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615 MAIN STREET



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LITTLE ROCK, ARKANSAS

A Camp For Little Rock Conference Youth

By STANLEY T. BAUGH

HOW TO FINANCE A CAMP

PRACTICALLY minded people will ask: How can we build a youth camp and pay for it? Herewith is indicated one way it can be done.

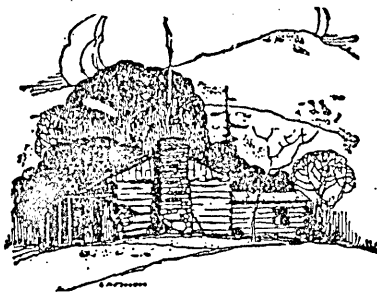
A great Methodist layman proposes to give the Church enough land for a large camp site without any cost to the Church, or any group in the Church. Unless we have a better offer it would seem wise to accept this offer before it is withdrawn.

In addition to the gift of land for the camp site, other laymen have indicated that they would like to build, on the camp, a combination auditorium, dining room, and kitchen, and give it to the Church for the benefit of our youth. This would be one of the most useful and desirable buildings.

Laymen in several of our larger Churches have already expressed a desire to build a cabin for the youth of their local Church. Most of our larger Churches, and many of the smaller Churches, would build their own cabin for their youth.

When it became known that the Conference was backing this enterprise numbers of our Methodist families would build houses on the

lakeshore, on, or near, our camp site, and many of these would be available for housing some delegates in time of crowding. The camp would become a great religious center. Local people from all over the mountains of western Arkansas would be drawn there and influenced, and it would be the means of strengthening Methodism in all sections of the surrounding territory.



As indicated herein the camp can be secured and buildings erected for use of our youth without a big financial drive.

When built the camp would provide for holding District camps, or assemblies, for any District in the Conference. It would provide for a great camp where several hundred

youth from all over the Conference come together in our great assembly. There are decided advantages in bringing together youth from every section of the Conference. Then, the camp would provide for gatherings of young adults, for meetings of older men and women, for W. S. C. S. meetings. After all our groups held their summer meetings, what time was left might be used to rent out the camp to other groups in Arkansas, east Texas and north Louisiana. With proper management the camp could be made to serve some group continuously from early May until October, about five months in each year.

Mr. Mayfield, of the U. S. Forestry Service, in Hot Springs, informs me that the desirable camp sites in the mountains are rapidly being occupied. We could wait too long!

The need becomes a challenge to the leadership of the Little Rock Conference to act wisely, but with no further delay, in providing a long-range camp program for the youth of our Conference.

Read the three former articles on "A Camp for Little Rock Conference Youth".

CALLS ON AMERICANS TO SERVE OTHER PEOPLE

By Janette Stevenson Murray
The American Mother of 1947
Cedar Rapids, Iowa

Delinquent children present a serious present day problem. Delinquency is frequently caused by broken homes—separated parents. The child feeling alone and unloved takes revenge by warring against society.

To live normally, children must have a feeling of security. A religious background and training gives this and really protects the home. Statistics show a lower divorce rate between couples attending Sunday Schools and churches.

Religious education also gives an idea of service. If the United States is to remain the great country she is now, our young citizens must be trained to serve not only in their communities but also serve the people beyond our borders. Dr. Arthur Compton says the atomic age increases the importance of working for the other fellow instead of for one's self alone.

The International Council of Religious Education is doing a real public service in promoting Religious Education Week. This furnishes the opportunity and impetus for organizing and popularizing religious instruction for the coming year.

NORTH ARKANSAS CONFERENCE TREASURER'S REPORT

(Continued from Page 9)

NORTH ARKANSAS CONFERENCE TREASURER'S REPORT										4th Sun.	Conf.	Bish.	Conf.	D. S.	Gen. Ad.	Juris.	Sust.
										Offer.	Ben.	Fun.	Cmnts.	Sal.	Fund	Admin.	Fund
(Continued from Page 9)																	
	4th Sun.	Conf.	Bish.	Conf.	D. S.	Gen. Ad.	Juris.	Sust.									
	Offer.	Ben.	Fun.	Cmnts.	Sal.	Fund	Admin.	Fund									
Harrisburg	90.00	229.00	28.50	198.00	181.50	4.50	6.75	14.00									
Joiner		75.00	14.60	126.00	115.25												
Jonesboro:																	
1st Church		3500.00	87.50	600.00	458.30	20.00	23.00	126.00									
Huntington Ave.		425.00	47.25	324.00	297.00	6.00	10.00	38.00									
Fisher Street		100.00	17.50	120.00	110.00												
Lorado Circuit		29.91	6.57	12.00	42.25	1.00	1.00										
Keiser-Victoria		90.00	10.94	75.00	68.75												
Lake City		140.00	21.70	64.80	81.40	3.00	4.00										
Lepanto		325.00	52.50	525.00	165.00	5.00	7.00	44.00									
Luxora	22.16	36.34	13.13	90.00	82.50												
Manila	90.00	360.00	47.25	324.00	297.00	6.00	5.00	76.00									
Marked Tree	80.00	565.00	63.00	360.00	297.00	10.00	9.00	222.50									
McCormick		80.20	12.25	74.00	67.00	2.00	2.00										
Monette		80.00	32.00	216.00	66.00	4.00	6.00										
Mt. Carmel-																	
Forest Home		28.75	5.25	34.00	33.00												
Nettleton-Bay		210.00	35.45	243.00	222.75	5.00	7.00	35.00									
Osceola		807.50	78.81	540.00	396.00	12.00	16.50	70.00									
St. John's Ct.		17.50	7.55	24.00	49.50												
Trumann		263.53	34.20	234.00	213.75			27.30									
Turrell-Gilmore		135.00	31.50	216.00	189.00	3.00	4.00										
Tyronza	45.85	116.65	21.00	144.00	132.00												
Weiner		245.00	42.01	230.36	217.25	6.00	9.00	68.00									
Weona		54.00	19.25	93.00	50.00	3.00											
Wilson		175.00	33.75	180.00	165.00			30.00									
Yarbro-Promised Land	23.00	110.00	17.50	120.00	110.00	3.00	4.00	20.00									
Total	451.14	10497.07	964.93	6142.86	5105.53	139.00	190.25	779.50									
GOLDEN CROSS: Black Oak-Caraway, \$30.00; Blytheville First Church, \$191.00; Blytheville Lake Street, \$30.00; Bono-Trinity, \$25.00; Brookland, \$15.00; Gosnell-Half Moon, \$50.00; Joiner, \$12.50; Jonesboro First Church, \$163.25; Jonesboro Huntington Ave., \$30.00; Jonesboro Fisher Street, \$35.00; Keiser-Victoria, \$50.00; Lake City, \$30.00; Lepanto, \$25.00; Luxora, \$20.46; Manila, \$25.00; McCormick, \$10.00; Mt. Carmel-Forest Home, \$16.00; Nettleton-Bay, \$20.00; Osceola, \$160.00; Trumann, \$18.50; Turrell-Gilmore, \$12.00; Tyronza, \$25.00; Weiner, \$47.75; Weona, \$20.00.																	
METHODIST YOUTH: Blytheville First Church, \$46.40; Harrisburg, \$20.00; Jonesboro First Church, \$67.70; Jonesboro Fisher Street, \$43.75; Osceola \$33.00; Trumann, \$6.00; Turrell-Gilmore, \$5.00.																	
RACE RELATIONS: Gosnell-Half Moon, \$44.32; Harrisburg, \$10.00; Joiner, \$10.60; Jonesboro First Church, \$300.00; Huntington Ave., \$15.00; Keiser-Victoria, \$34.35; Marked Tree, \$61.00; Monette, \$1.00; Nettleton-Bay, \$32.23; Osceola, \$40.00; Turrell-Gilmore, \$10.00; Weiner																	

RESOLUTION OF APPRECIATION BY HELENA QUARTERLY CONFERENCE

Mr. Burks, Chairman of the Board of Stewards of Helena First Church, presented at the Fourth Quarterly Conference, the following resolution of appreciation, which the conference members approved with a rising vote, unanimously: and it was the request of several that the resolution be given to the Helena World for publication and the the Arkansas Methodist:

A Resolution of Appreciation

The Fourth Quarterly Conference of The First Methodist Church of Helena, Arkansas, by this RESOLUTION OF APPRECIATION, dated September 17, 1947, at Helena, Arkansas, expresses its gratitude to the Reverend Grover C. Johnson, district superintendent, Helena District, North Arkansas Conference of The Methodist Church for valuable and unselfish services rendered our Church, our District, and our Conference.

We are not unmindful of the supreme necessity of the Office of District Superintendent in the economy of The Methodist Church, and the multiplied duties and heavy responsibilities of this office. We consider it a providential office in the history of our Methodism, and know that the District Superintendents have had an honorable and responsible part in the development of our great religious movement.

We deeply appreciate the services of the District Superintendent so graciously rendered our First Church of Helena, since his coming to the District. We have noted with satisfaction his systematic thoroughness, his patient attention to details, and his ability to organize available resources, and to make appointments and adjustments with the minimum of friction.

At this time—on the eve of his terminal leave from office—We of the Fourth Quarterly Conference of First Methodist Church, Helena, Arkansas, pay our respects to a man whom we believe to be temperamentally adapted, spiritually equipped, and by pastoral and connective experience qualified for his high office.

And we pray God's richest blessings upon him and his wife as they return to the pastorate, and we hope for them many fruitful years in the Church of our Lord Jesus Christ.

For the Members of the Fourth Quarterly Conference, First Methodist Church, Helena, Arkansas, by Ozeró C. Brewer, W. G. Ginning, Jr.

MUST UPHOLD WORK OF THE CHURCH

By Arthur Capper
United States Senator from Kansas

Our nation was founded on moral law and order. It was assumed by our founding fathers that this moral law was given by God. Throughout our history our national leaders have looked to the church to safeguard this moral law and to train our children and youth to abide by it.

The present world is not always sure about these basic convictions. If we are to survive as a Christian nation, we must uphold the work of the church, which is the great institution for teaching us about God and his will and law for us.

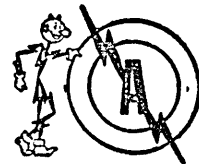
Religious Education Week, to be observed for the seventeenth time this year from September 28 through October 5, gives all of us an excellent opportunity to honor and support the church in its teaching tasks and to renew our efforts in its behalf.



I Stand for ELECTRIC SERVICE with the accent on

Remember when you used to call it the "light bill?" That name is as outmoded now as horse and buggies, because today the electricity you use for lighting represents only a small portion of your electric SERVICE bill. Yes, today, in almost every room in your home, you are likely to find two or more electric appliances. That's why your electric service can no more rightly be called a "light" bill than a "radio" bill, or a "refrigerator" bill.

And today you're getting electric power at the lowest cost in history . . . actually, your money buys more than twice as much electricity as it did 20 years ago! So next time you get your electric service bill remember that it represents many contributions toward today's comfortable and efficient living . . . and remember that the accent is on "SERVICE."



ARKANSAS POWER & LIGHT COMPANY

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The Sunday School Lesson

By DR. O. E. GODDARD



THE BETTER REVELATION

LESSON FOR OCTOBER 5, 1947

SCRIPTURE TEXT: Hebrews 1:2; 6:6-13; Matthew 3:16-17; John 14:5-11.

GOLDEN TEXT: Jesus saith . . . he that hath seen me hath seen the Father.—John 14:9.

It is a matter of common opinion that the gist of the book of Hebrews is that Christianity is better than Judaism. In my Bible of long ago I have written at the end of each Book in the Bible, a key word, phrase, or sentence, that suggests the gist of the Book. In that old volume, I see written after Hebrews, "Better Things."

Most any verse in this book fits in with the idea that an argument is being made to show the superiority of Christianity to Judaism.

The Author

Much needless time has been spent debating as to who wrote Hebrews. Scholars long since abandoned the thought that Paul wrote it. Some editor, sometime after the early centuries, prefixed without authority, the name of Paul. In the first and second centuries, Paul's name was not on the manuscripts. The early fathers (the great leaders in the Church in the early centuries) did not credit Paul as the author. Clement, one of the fathers who wrote in the last part of the first century, quotes from Hebrews profusely, but does not regard Paul as the author. Origen, in the third century, said, "God alone knows who wrote it." Martin Luther in his day guessed that Appollis wrote Hebrews.

The vocabulary of Hebrews is not Pauline. The technique in argument is not Pauline. The style is said to be the best classic Greek. All scholars know that Paul did not write classic Greek. Paul's conception of faith and that of Hebrews is quite different as may be noticed subsequently. The only sane conclusion is to agree with the great Origen — "Only God knows who wrote Hebrews."

To Whom Written

To the discouraged, backsliding Jews. Many of them had expected the immediate return of Jesus. By the end of the first century many had begun to doubt if Jesus would ever return. These early Christians were suffering from horrible persecutions. They were punished, beaten with stripes, and endured all the indignities a depraved world could perpetrate upon them. Remember they had no police protection. The molesters could break up the worship, and even kill the worshippers but the law either ignored or condoned such conduct. The persecutions, punishments, and the indignities, the early Christians suffered are beyond our most extravagant conceptions of sufferings. It is no wonder that many drifted away from Christianity. The drab rooms for the worship were a disappointment to the Jews. Some of them may have worshipped in the Temple. Many of them had worshipped in the orderly synagogues. These early Christians under Paul's untiring efforts, worshipped in basements, garrets, abandoned huts, and in humble private homes. Naturally they longed for an orderly

place in which they could worship. So, it is no wonder that many gave up Christianity. The Jewish Church had visitations and messages from angels. No angelic visitors appeared among the early Christians. Even better than this, they had Moses and the Law. Moses was rarely mentioned in the informal services of the early Church, and angelic visitors belonged to the distant past. Can you not sympathize with these disappointed, dissatisfied, persecuted churches?

God Did Something

God chose the best qualified man in the Jewish-Christian Church to show all Jewish-Christians the superiority of Christianity over Judaism. The author of Hebrews accomplished this fact. Hebrews was a masterful antidote for their backsliding. The author did his work so cogently, so beautifully that Hebrews is now regarded by scholars as one of the most artistic, most finished pieces of literature of the Bible.

Christ Superior To Angels

"God, who as sundry times and in divers manners spake in time past unto the fathers by the prophets,

Hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds;

Who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high;

Being made so much better than the angels, as he hath by inheritance obtained a more excellent name than they.

For unto which the angels said he at any time, Thou art my Son, this day I have begotten thee? And again, I will be to him a Father, and he shall be to me a Son?" Hebrews 1:1-5.

Christ Superior to Man—To High Priests

"Wherefore, holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our profession, Christ Jesus;

Who was faithful to him that appointed him, as also Moses was faithful in all his house.

For this man was counted worthy of more glory than Moses, inasmuch as he who hath builded the house hath more honour than the house.

For every house is builded by some man; but he that build all things is God.

And Moses verily was faithful in all his house, as a servant, for a testimony of those things which were to be spoken after;

But Christ as a son over his own house; whose house are we, if we would hold fast the confidence and the rejoicing of the hope firm unto the end." Hebrews 3:1-6.

Better Covenant Than The Old Covenant—The New Covenant.

"For finding fault with them, he saith, Behold, the days come, saith the Lord, when I will make a new covenant with the house of Israel and with the house of Judah.

Not according to the covenant that I made with their fathers in the day when I took them by the hand to lead them out of the land of Egypt; because they continued not in my covenant, and I regarded them not, saith the Lord.

For this is the covenant that I will make with the house of Israel after those days, saith the Lord; I will put my laws into their mind, and write them in their hearts: and I will be to them a God, and they shall be to me a people:

And they shall not teach every man his neighbour, and every man his brother, saying, Know the Lord: for all shall know me, from the least to the greatest.

For I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more.

In that he saith, A new covenant, he hath made the first old. Now that which decayeth and waxeth old is ready to vanish away." Hebrews 8:8-13.

A Minor Matter Disposed Of

Are backsliders lost?

"For it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost,

And have tasted the good word of God, and the powers of the world to come,

If they shall fall away, to renew them again unto repentance; seeing they crucify to themselves the Son of God afresh, and put him to an open shame." Hebrews 6:4-6.

Dr. J. A. Broadus, one of the most scholarly Baptist divines, under whom I studied, taught me thus, "This does not apply to moral lapses." The Jewish-Christians were about to give up Christ. After

having tasted of the good word of God and the power of the world to come, brought to them by Christ, give up Christ as a Savior, then there is no hope for them. There is no other name under heaven given among men whereby ye can be saved. Dr. Broadus taught us that this did not apply to ordinary backsliding or to lapses in moral conduct, but to one person or to a people in renouncing Christ. "For such," said Dr. Broadus, "There is no salvation." The subject of a Christian's falling into sin and ceasing to live a Christian life is not under consideration. The Methodist Church teaches that a Christian may backslide and be lost, or he may backslide and be redeemed.

"When the righteous turneth from his righteousness, and committeth iniquity, he shall even die thereby.

"But if the wicked turn from his wickedness, and do that which is lawful and right, he shall live thereby." Ezekiel 33:18-19.

FRIENDSHIP

Every man should find a fair sized cemetery in which to bury the faults of his friends.—Wesleyan Christian Advocate.

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