

Arkansas Methodist

Serving One Hundred and Sixty Thousand Methodists in Arkansas

"The World is My Parish" — John Wesley "G. all the world" — Mark 16:15

VOL. LXVI

LITTLE ROCK, AR

S, OCTOBER 16, 1947

NO. 41

Christian Education On Local Church Level

EMPHASIS on Christian Education is no new movement in the Methodist Church. For generations Methodist leaders have recognized the value of using educational procedures in the church program. This wise use of educational techniques accounts in no small way for the phenomenal growth of Methodism. Without directly calling it such, John Wesley, the father of Methodism, was intensely interested in the matter of Christian education. In his work with the masses and especially with his preachers, Wesley gave a large place to a type of instruction which we now call Christian education.

But even though Christian education has played a large part in Methodism's development to date, there is significance in the present Crusade for Christ emphasis on Christian education. Never before has there been a connectional-wide simultaneous emphasis on Christian education on a local church level.

We have had programs designed to train ministerial and lay leadership on the proven theory that a trained leadership would accomplish more effective work. We have, wisely enough, been enthusiastic in the promotion of children, youth and adult assemblies which have inspired those who attended them, and indirectly the local churches they represented. Our pastor's schools have proved of immeasurable worth in stimulating our ministers spiritually and mentally. In Arkansas this year, we have been emphasizing Christian education on a college level. All these and many other approaches to the task of converting the world and edifying believers are essential, but without a corresponding endeavor on the local church level the task can never be completed. The current Crusade emphasis has been largely planned with the local church in mind. This program is designed to reach directly the last person for whom each local church is responsible.

A successful Christian education emphasis on the local church level will make all the more effective Christian education on all other levels since the basic unit itself, the local church, will be considerably strengthened. It is to be hoped that, as Methodism focuses its attention and effort upon the local church school, this emphasis will result in accomplishing the greatest of all goals, reaching the unreached with the Christian message.

Commemoration Service Wednesday Afternoon

AGAIN this year the Service of Commemoration will be held in the opening session of the Annual Conference, at Forrest City. Last year, in both the North Arkansas and Little Rock Conferences, the Service of Commemoration was a part of the opening session of the Conference.

Our Annual Conferences in Arkansas are under lasting obligation to Bishop Paul E. Martin for giving this sacred service such a favored time and place on our Conference program. The business of an Annual Conference is important. It is to be hoped, however, that we will always make the time necessary to pay proper tribute to our co-workers in the ministry and in the paragon home who have passed away.

The pre-conference announcement of the time for this special service is of value to those who cannot attend the entire Conference but who especially desire to be present in the Memorial Service.

Our Episcopal Leader For Four Years

WHEN our two Annual Conferences, now so near at hand, have been held, Bishop Paul E. Martin will have been our presiding Bishop through four Annual Conferences, and will be nearing the end of a quadrennium as our episcopal leader. Without question, these four years mark the high point in progress in Arkansas Methodism.

At the beginning of this quadrennium Bishop Martin, then a newly elected Bishop, came to us as our resident, presiding Bishop. He came directly from the pastorate of a great church and was not far removed from the superintendency of a district. With a tireless energy, with practical judgment, with native-born, well trained



powers of leadership and with a brotherly spirit unexcelled, he has given our Annual Conference a leadership, in these crucial times, that has brought us through victory after victory in the most difficult, challenging program our church in Arkansas has ever attempted.

Under our Bishop's leadership, every phase of the Crusade for Christ succeeded in such an unusual way that it attracted nation-wide attention. Arkansas Methodism has also made unprecedented progress in other ways during this quadrennium. The successful campaign to raise a million dollars for Hendrix College; the purchase of a Methodist Hospital by the Little Rock Conference; the purchase of an eighty-acre tract of land in Oak Forest addition, Little Rock, as a site for the new Methodist Children's Home and the accumulation of \$160,000.00 for buildings; the addition of four thousand new subscribers to the large subscription list The Arkansas Methodist already had, are some of the other accomplishments this quadrennium to which Bishop Martin has given remarkable leadership.

There is but one disturbing factor in it all. Next year our Jurisdictional Conference will give Bishops their assignments for the next four years. Our area is so happy over the accomplishments of this quadrennium, and so uniformly pleased with our present episcopal leadership that we want nothing better than that Bishop and Mrs. Martin be re-assigned to this area for the coming quadrennium. In saying this, we believe we are expressing the sincere desire of Methodism in this area.

Memorials To The General Conference

SINCE our General Conference will meet in 1948, it is to be expected that many memorials from Methodism at work in the field will go up to the General Conference for consideration. Methodism is a growing, progressive organization and it is quite natural that our leaders would sense the necessity for changes in our church polity and program to make our work more effective.

The North Arkansas Conference has a Committee on Memorials of which Dr. J. W. Workman is Chairman. The Little Rock Conference has or likely will have such a Committee. Memorials that individuals or organizations of our state want either or both of our Annual Conferences to consider should be placed in the hands of these Committees.

There is a memorial which will go up to our coming General Conference in various forms. It is a memorial that will ask that Accepted Supplies, who cannot meet our present educational standards, be permitted to substitute years of service or special studies or both for the present educational requirements and be admitted into the Annual Conference.

The sentiment behind this memorial is widespread over the church and it now appears that memorials, carrying this general idea in various forms, will be presented to the General Conference. This is certainly no time when the need for an educated ministry should receive any less emphasis than in the past. There is an increasing need for and reason for a college trained and university trained ministry in this complex age.

Nevertheless, in our judgement, it is time for The Methodist Church to take a realistic view of the situation that confronts us. No one amongst us would dare to prophesy as to the date when the Methodist Church will be able to supply its pulpits with college or university trained men who meet the present educational requirements for admission into the Annual Conference. It is difficult to supply them now even with the use of all available accepted supplies.

Unless The Methodist Church retreats to the centers, neither this generation or the next would find our charges manned by conference men unless an adjustment of some character is made. It is to be hoped that our coming General Conference will find a way to meet this pressing problem. It is quite possible that the decision of the General Conference on this question will materially affect the supply of ministers in The Methodist Church for some years to come.

North Arkansas Conference Meets At Forrest City

THE North Arkansas Conference will meet at Forrest City next Wednesday, October 22. The Conference will open at 1:30 p.m. and this first session of the Conference will close at 4:30 p. m.

This first afternoon session will be crowded with matters of importance. In addition to the organization of the Conference and nomination of committees the class for admission into full connection into the Conference will be received; ballots will be taken for the election of delegates to the General and Jurisdictional Conferences. The Service of Commemoration will be held, and the district superintendents will make their reports.

This will be the first time that the North Arkansas Conference has met in Forrest City. The White River Conference held three of its sessions there. Our people are looking forward to a great Annual Conference.

"I Belong"

By GASTON FOOTE, Pastor, Grace Methodist Church, Dayton, Ohio

Mark 9:41, "You belong to Christ. . ."

A DISCRIMINATING thinker once said that the chief trouble with the world was the absence of an apostrophe. Our global difficulties arise because there are men in positions who would be gods—rather than men who would be God's. The fundamental difference between the pagan and the Christian lies in the sense of responsibility to the Creator. The philosophy of the pagan is expressed in the phrase, "I own." The philosophy of the Christian is epitomized in the phrase, "I owe."

In the city of Memphis, Tennessee, is a magnificent home called the Pink Palace, built by a rich grocery merchant whose name was Clarence Saunders. He is reputed to have copyrighted the selfhelp grocery store plan but competitors took most of his trademark and his original ideas and, early in his career, forced him to the wall. In later years he organized a chain of stores under the trademark, "Sole Owner of My Name." At least, he felt that he owned his name. But an accurate recognition of the principle of Christian stewardship implies that we do not even own our names, for our names are but abbreviations of our personalities and God is rightful owner of us all.

Lynn Harold Hough, in his Forrest Essays, says "No man really learns to live until he belongs to something or someone so much bigger than himself that he actually forgets himself." The Christian recognizes that in a definite sense he "belongs to Christ." In what respect do we belong to the community of men and the Creator of mankind?

One who feels the sense of Christian responsibility recognizes the fact that he belongs to his country. Edmund Burke once said, "Society is a compact between the living, the dead and the yet unborn." Think of the legacy bequeathed to us by our fathers. Our blessings as American citizens, which we frequently take for granted, are red with the blood of sacrifice all the way to Calvary. The freedom of opportunity, the protection of the law, freedom of speech and worship—these priceless values were dearly bought by those who went before us. If we value our democracy we have a moral obligation to exercise the right to franchise, to defend the principles of freedom of speech and worship both for ourselves and for our fellowmen. The cultural life of the community in which we were reared had much to do with the shaping of our characters. As responsible citizens we have a moral obligation to produce the type of cultural medium in our community that will make for good citizens among our children. The responsibilities of citizenship cannot be shirked—we belong to the American tradition.

I belong to my city. Usually we are proud of the city in which we live. We should strive to make it the type of city in which others could take justifiable pride. We have a debt of obligation to our city. When we are asleep there are hosts of other people toiling through the night, protecting our homes from fire, theft and lawlessness. The city provides us pure water, garbage disposal, well lighted streets and convenient shops. It provides efficient schools for our children, free libraries, inspiring musical concerts and the church of our choice. Surely I have a definite obligation to the city in which I live.

I belong to my work. Most of us are in love with our jobs. I find a source of real joy in doing that which is assigned to the best of my ability. I have a definite responsibility to my work. I cannot be satisfied unless I give it the best that I have. I have always felt sorry for the person who worked according to the clock. I can imagine that eight hours a day under such circumstances would be quite a long time. I have in mind two school teachers. One of them, after five years, was forced to enter a private sanatorium because of a nervous breakdown. She did not love her job. All the children entrusted to her were "problem children" and "got on her nerves". The other, after forty-five years as a small town school teacher, received national recognition as the most beloved teacher in America. She was in love with her job. Every pupil was an opportunity and she made the most of it. Her monument was in the inspired hearts of the hundreds of men and women who sat in her classroom. Just so, every person who loves his

job feels that he belongs to it, gladly giving the best of his energy to the assigned task.

I belong to my friends. They have demonstrated their confidence in me and I dare not betray them. They believe me to be what I claim to be and I cannot let them down. To fail them would be to shake their faith in at least one assignment of humanity and loss of faith is always disastrous. Their high expectations concerning me is something like a rudder stabilizing and setting the course of my actions across the choppy water of the channel of life. In a realistic sense, I belong to my friends.

*"I would be true
For there are those who trust me,
I would be pure
For there are those who care."*

I belong to my home. The members of my household are constantly making sacrifices for



DR. GASTON FOOTE

my comfort and pleasure. While they depend upon me for physical sustenance I lean heavily upon them for such necessities as courage, inspiration, hope and the feeling of being appreciated. Buffeted as I am, and as most of you by the rigorous experiences of the day, I need a haven of refuge for the renewing and recharging of my devitalized physical, mental and spiritual resources. For this revitalizing process, without which man cannot live well, I am indebted to my family circle. The members of my family have a right to expect me to give them of my time, my attention, my interests, my devotion. In a deeper sense than most of us realize we belong to our homes.

Since Christianity is the recognition of my Sonship to the Father, in an intimate sense, I belong to God. I belong to Him, first, by the right of creation. If the creator of a painting owns the painting, we the creatures of the Creator belong to Him. "So God created man in His own image, in the image of God created he him." (Gen. 1:27) We are the products of the mind and the culmination of the purposes of God. In the second place, I belong to God by the right of adoption. In spite of Adamic traits of character, both inherited and acquired, wherein we break the bonds of fellowship in the family of God, His pardoning grace cannot be circumvented and His redemptive purposes cannot be thwarted; He adopts us as He seeks to bring us into His orbit of love. "For ye have not received the spirit of adoption, whereby we cry Abba, Father." (Rom. 8:15). Finally, I belong to God by virtue of the unanswerable logic of love. The true mother loves her son in spite of his disobedience. The son carries with him her ambitions, her hopes, her devotions. He is the "apple of her eye," the heart of her being. Just so, we belong to the Father because of His immeasurable love to us. "For God so loved . . . that He gave . . ." (John 3:16)

The greatest miracle I know is what Dr. Bernard Clausen calls "the miracle of me." He says that every human body contains 784 different miracles combined in one mechanism—the human body. I have frequently thought that if we were as careful about the foods that enter

the body as we are about the grades of gasoline and oil we use in our cars we would get better service out of these human machines. This superb miracle of my body frequently goes altogether unnoticed.

Take the human hand, for instance. You never realize the miracle of the hand unless you have seen some soldier, whose hands have been shot off by the war, fumble with those crude, stubborn hooks, or slow, clumsy, artificial hands which surgeons devise. Consider the miracle of the eye. Our normal eyes are automatically adjusting themselves to shades of light and darkness and accurately radio the impression of the object before us to the brain. How long would we last in a Saturday traffic jam without the eye? Consider the miracle of hearing. You hear me speak just now because at the sides of your head are small, shell-like structures called ears recording the sound-waves leaping across this space. These waxes are translated into nerve impulses which speed through the hammer-anvil-stirrup chain to the brain centers of your mental life. My thought is reaching you through the medium of the voice produced by a column of air through my vocal cords. Molded by teeth and jaws and tongue and lips, this sound becomes words and clothes my thought with recognizable symbols of speech. What a miracle!

Consider the miracle of bodily sustenance. The food we eat, through the process of metabolism, is transformed into energy that enables us to do our daily work. Porridge and scones and mutton pies combined to make the lyrics of Robert Burns. Rice and green herbs gave us the wisdom of Confucius. Beethoven's music, Titan's colors and Paul eloquence enrich our world because the simple foods of life, through the miracle of the body, give us creative energy.

If God sustains miracles and my body is a miracle, does not my body belong to God? Is this not the meaning of Paul when he said, "I beseech you . . . to present your bodies as a living sacrifice . . ."? Do we not desecrate the handiwork of God when we tear down our bodies through dissipation or lack of care? The Christian will not say he owns his body and can do with it as he wishes. Our bodies, miracles that they are, belong to the miraculous God.

(b) My time belongs to God. Someone defined life as a stream of consciousness. For some of us this stream will run for fifty, sixty or eighty years. Try as we might, we cannot indefinitely push back the curtains of death. The poet well said, "Our times are in His hands." The Christian will recognize the fact that time is borrowed capital and the lender is God. He who calls himself a Christian and blandly says he has no time for the regular public worship of God has forgotten the fundamental principle of Christianity—the recognition of the fact that time is the gift of God. Man may be the creator of a great art, a great literature, a great culture. He is not the creator of the time in which he is privileged to achieve. God is the giver of this precious gift of time.

Consider how we deny this principle of stewardship in relation to worship. It was Voltaire, by no means an orthodox Christian himself, who said that Christianity would live as long as men maintained a Christian sabbath. Are you a Christian striving to maintain it? There are four types of Sundays in the calendars of men. The Continental Sunday is one in which the forenoon is devoted to worship and the afternoon is devoted to pleasure. Many have assumed that if they must be holy in the morning they are privileged to be hilarious in the afternoon and evening. This attitude has practically wrecked the program of the churches in America on Sunday evening. The theaters are aglow with lights and the churches are dark; the movies are packed with people and the churches are empty. This is but the result of the acceptance of the Continental attitude toward the sabbath. Then there is the Careless Sunday wherein the seventh day is one to be used to "catch up" on the things that have "piled up" during the week. It is the attitude of the person who says "Sunday is the only day I have to my own and I expect to use it as I wish." To others Sunday is treated as a Commercial Sunday.

(Continued next week)

THE DEVOTIONAL PAGE

REV. H. O. BOLIN, Editor

NEW LIFE IN ACTION ESTABLISHES OUR IDENTITY

"But it is twenty-two years since we saw each other. I was almost a child. How will you know me?"

"By Him."

The voice on the telephone thrilled me with its challenge. I was to meet a woman for a brief visit at a bus station in Fort Worth. I had been with her about three hours of my life and that years ago. I was sure I should not recognize her for I had forgotten every feature of a face which must have been changed greatly in twenty-two years. I was about to suggest that we describe our coats and hats to each other as a basis for recognition. But her answer was forthright and confident—"By Him!"

This was a thrillingly new challenge. To be recognized in Christ transcends recognition of Him in others. It involves His manifestation of us with a seal in our foreheads proclaiming us as his property. The signet of the Beloved must be upon us. It demands that we literally be "hid with Christ" so that others must see him first when they start out to find us!

I met my friend a few minutes later and it was a mutual identification in Him.

The Holy Spirit brings us into such identification with Jesus that there is a reciprocity of manifestation. We manifest Jesus to the world as Lord and He manifests us as His possessed, love-captured bondslaves. I had known that in plain letters, but on this day I learned it in italics!

That night as I prayerfully pondered that challenge I was inspired to make a new experiment. I had been introducing Jesus to others as the Great Comrade. Tomorrow I would remain passive and see whether Jesus would introduce me to others as a comrade of the Radiant Road. Here was a new angle on "practicing the Presence." Others might be enabled to "practice the Presence" by feeling Him present in my presence.

And what a glory day it was!

It began with a six-year-old child in the home where I spent the night. I had already had my breakfast and was sitting in the living room reading *The New Life Magazine*. He was having breakfast with his mother in the kitchen when the telephone rang. When she went to answer the telephone, the boy stole from the table and brought the rest of his breakfast along and sat down on the floor in front of me. Whereas the night before his communication with me had been one hundred per cent questions, now he asked not a single question. He poured out all his life's plans and his child hopes to me like a swift-running prayer. He made me a partner in his dreams and without once remembering my special pattern for the day, I found myself blessing him with every word he uttered. And then as he left to get ready for school, I remembered my day's pattern. I was to be manifested as a comrade! And the child's communion had been a prayer to the Great Comrade.

I went out into my day feeling the signet of the Beloved already

IF ALL THE SKIES

*If all the skies were sunshine,
Our faces would be fair
To feel once more upon them
The cooling splash of rain.*

*If all the world were music,
Our hearts would often long
For one sweet strain of silence,
To break the endless song.*

*If life were always merry,
Our souls would seek relief,
And rest from weary laughter
In the quiet arms of grief.*

—Henry Van Dyke
In Poems of Inspiration

THE SINS OF THE FLESH VERSUS SINS OF SPIRIT

In speaking to His disciples, Jesus said, "Except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven." This statement seems perfectly natural to us. We have had an opportunity to learn just what Christ meant by righteousness and how the demand of the Christian religion differs from that of Pharisees. It must have been nothing less than a shock to these early disciples. The Pharisees were the recognized religious leaders of that day. It was thought that religion came through external obedience to the law, and more than any one else, the Pharisees obeyed the law. The scribes who were also members of this religious sect not only obeyed the law but they taught it to others. They were the religious teachers of that day. The disciples would naturally feel that if anybody could enter the kingdom of heaven it would be these people.

In order to get at the very heart of this matter it was necessary to raise and attempt to answer some vital questions: What did Jesus mean by "the kingdom of heaven," or "the kingdom of God" as it is often called? What did He mean by "righteousness"? What was wrong with the righteousness of the Pharisees? In what way was the righteousness of His followers to excel theirs?

By the "kingdom of God" Jesus meant the rule or reign of God. He taught His disciples to pray, "Thy kingdom come. Thy will be done in earth, as it is in heaven." It meant that God would rule in every realm of life—political, educational, economic, and social. The Jews began their existence as a people with the idea that God was their King. In their early history the judges and prophets were to the forefront, but their task was not to determine and regulate the activities of the people. It was rather to ascertain God's will concerning the nation and make that known. That

upon me. Next week I shall carry you with me through the next steps in that day of unfolding of the great identification.—Mary Welch in *The New Life Magazine*.

is the reason why that in those days the church and state were one. It will be recalled that when the people clamored for a king and the prophet Samuel selected Saul, Samuel was hurt over his apparent rejection. But God informed him that it was He who was being rejected and not Samuel. For the most part the kings turned out badly and the Jews were always longing to get back to the place where God would be their Ruler. The idea was later expanded to include the reign of God over the whole earth. Jesus took the framework of this idea and fitted His teaching into it.

By "Righteousness" Christ meant rightness of relationship. An individual's relationship looks only in two directions—toward God and toward fellowmen. Life might well be pictured as a triangle. At the top stands God, at one of the bottom corners stands self and at the other fellowmen. The lost individual is one who breaks the triangle of life. No one feels that a person can be a member of the kingdom of God, or be saved without being right with God. Jesus taught that it is impossible to be right with God while one is wrong with any one else.

Jesus made love the very foundation of righteousness. One must love God supremely and neighbor as self. This love must even extend to one's vilest enemies. God loves all including those who are in open rebellion against Him. To be a child of God one must be God-like in the matter of universal love. This love is not merely a sentimental affair—it is active goodwill. It goes so far in preserving the relationship of life that it leads to the practice of the non-resistance of evil. One is called upon to turn the other cheek, to give the cloak as well as the coat, and to go the second mile.

In many ways the scribes and Pharisees were good people. They said their prayers. They studied their Bibles. They paid their tithes and gave alms to the poor. They fasted twice a week. Their church loyalty would put the loyalty of ninety per cent of modern church members to shame. Yet Jesus said that these people were hypocrites. He insisted that they would not enter the kingdom themselves and

A PRAYER FOR THE TIMES

By Ernest L. Lloyd
Minister, Canton, Okla.

Eternal God of life and mind and purpose, I ask not for position that I have not achieved, achievement that is beyond my powers, powers that thou hast not given, the gift of an easier situation in this life.

For this alone I ask that I may learn from the experience through which I have passed; that I may see the meaning of my present situation, with all of its possibilities and its limitations; that I may see my task and my proper program for accomplishing that task; that where I cannot see, thou wilt give me the guidance that I need; that I may have wisdom and will to follow both my vision of the program and the path of thy guidance; to the end that I may make the best possible use of my time, my available energy, my powers, my resources, and my opportunities; that thy will may be done through me and Christ's kingdom may be advanced on this earth. This I ask in the name of Jesus Christ. Amen. — In *The Christian Advocate*.

even prevented others from doing so. He warned His disciples that their righteousness must excel that of these people. What was wrong with their righteousness?

The trouble was the righteousness of these people was a matter of outward act alone. It did not come naturally from the heart of the individual. The Pharisees were attempting to make bad people behave themselves. They said nothing about the transformation of their inner nature. They attempted to cure the cancer of sin where it broke out on the surface of the body. Jesus proposed to take the thing out by the roots. He was not satisfied merely to make bad people behave. His method was that of making bad people good and that at the very center of life. It was not enough to refrain from murder. The hatred from which murder springs must be eliminated from the heart. It was not enough to refrain from the act of immorality. The lust from which immorality comes must be eradicated from the heart. He would make the tree good and the fruit would naturally be good.

The Pharisees steered clear of worldliness—the sins of the flesh. But Christ insisted that their lives were dominated by sins of the spirit. They were literally filled with bigotry, selfishness, spiritual pride, impatience, carping criticism, jealousy and hate. Jesus always looked on these sins of the spirit as being more vile than those of the flesh. He insisted that the publicans and harlots, in their humility and willingness to repent, would go into the kingdom ahead of the Pharisees.

The sin of Phariseism is always prevalent. As modern church members we might well examine ourselves not only with regards to the sins of the flesh, but also to those of the spirit. Supreme love to God and love to all mankind must be the foundation of our righteousness and the motivation of our service.—H. O. B.

The Arkansas Methodist

PUBLISHED EVERY THURSDAY
Except the Weeks of July 4 and December 25

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

Office of Publication 1136 Donaghey Building
LITTLE ROCK, ARKANSAS

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OWNED, MANAGED AND PUBLISHED BY THE
METHODIST CHURCH OF ARKANSAS

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Little Rock Conference—J. S. M. Cannon, O. D. Campbell,
J. L. Hoover, O. C. Landers, Aubrey Walton,
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Entered as second-class matter, January 31, 1908,
at the Post Office at Little Rock, Ark., under the Act
of Congress of March 3, 1879. Acceptance for mailing
at special rate of postage provided for in section 1103,
Act of October 3, 1917, authorized September 12, 1918.



A WEEKLY MESSAGE

By FORNEY HUTCHINSON

AN OLD OLIVE TREE

Among the pictures which I brought home from my trip to the Holy Land in 1924, is that of an ancient olive tree, said to be the oldest one in the Garden of Gethsemane. At that time they were building a Roman Catholic church in the Garden and most of the trees had been removed. I stood on the fence built about the structure, lowered my camera inside the fence, and took the picture of which I speak. When I returned home, I had it enlarged and it now occupies a permanent place on the wall of my study.

If tradition can be trusted, this tree was in the Garden on the night of our Savior's passion, and is the only living thing that witnessed his suffering. Nothing else remains that was living then, and of course it cannot tell the story.

To me, Gethsemane represents the peak of our Savior's passion. The next day He went to the Cross, but that night he reached the climax of His suffering. At the same time, he left an ample example for each of us who, sooner or later, in one way or another, is called upon to endure pain. He went through his suffering alone, while His disciples, even the three who constituted the inner circle, slept. He was reaching out for sympathy and companionship and said with deep pathos, "What, could not ye watch with me one hour?" Then He went into the depths of the Garden alone, and looked to His Father for companionship. Three times He said, "Father, if it be possible, let this cup pass," but always added, "Nevertheless, not My will, but Thine be done."

There in the Garden is an example we can well afford to follow. We will never be left alone, as long as we can say with Him, "Not my will, but Thine be done." That, I insist, is the ideal prayer. I know that is true because Jesus used it, and because for us, as for Him, our Father knows. We do not know what is best for us. He does; then let His will be done. Jesus went from the Garden victorious, and by His grace, so may we. "Thy will be done."

COMMITTEE ON CONFERENCE RELATIONS AND MINISTERIAL QUALIFICATIONS, NORTH ARKANSAS CONFERENCE

The Committee on Conference Relations and Ministerial Qualifications of the North Arkansas will meet at 11:00 o'clock Wednesday morning, October 22, in place designated in Forrest City. All candidates for admission into full connection will meet with us as soon as they have cleared with the Board of Ministerial Training.—W. V. Womack, Chairman.

NEWS AND NOTES ABOUT FACTS AND FOLKS

BORN to Rev. and Mrs. C. L. Martin of Waldron a daughter, Shirley Ann, on October 6 at Brown's Hospital at Waldron.

REV. PAUL GALLOWAY, pastor of the Central Methodist Church, Fayetteville, was the speaker at the Methodist Men's Club of the Methodist Church of Russellville on Wednesday, October 15. Brother Galloway spent some time in Europe this summer and he spoke on conditions as he found them. Rev. Earle Cravens is pastor.

THE Methodist Committee for Overseas Relief, 150 Fifth Avenue, New York 11, N. Y., reports: "The response to the appeal for shoes for Europe has been most gratifying. As a result, many boys and girls in Germany and Poland will have new shoes to wear to school this fall. There are many, however, who will SEE the new shoes on the feet of their neighbors and have none for themselves."

REV. EDWARD W. HARRIS, pastor of the First Methodist Church, Texarkana, and Mrs. Harris were among those from Arkansas attending the Ecumenical Conference in Springfield, Mass. As a token of appreciation of the fine work of Brother and Mrs. Harris this trip was made possible by the Board of Stewards of First Church Texarkana.

REV. BATES STURDY, pastor of the Fifth Street Methodist Church, Ft. Smith, writes: "On August 15 the Fifth Street Church was awarded the beautiful Navy chapel near Newport, Arkansas. The foundation is built on the lot just across the street from where we now have our services which are in an improvised chapel in the residence where the pastor and family reside. Work began on Monday, October 13, on dismantling the chapel which will be brought here for reassembling. The chapel and all equipment were included in the sale."

THE Crusade News Bulletin shows that during the week ending September 20 the North Arkansas Conference was one of the Conferences reporting on Crusade goals for Church School enrollment. It says: "North Arkansas is pressing towards a goal of 77,390, according to the Rev. Ira A. Brumley, executive secretary of the Conference Board of Education. District goals were set as follows: Batesville—7,153; Conway—11,284; Fayetteville—8,035; Fort Smith—13,322; Helena—7,970; Jonesboro—11,534; Paragould—8,963, and Searcy—9,129. The Jonesboro District goal exceeds the challenge by 491."

DR. FRANK C. LAUBACH, former missionary to Moros in the Philippines, and now the "apostle of literacy" to most of the world, is now en route to Great Britain and Africa in the interests of the Committee on World Literacy and Christian literature of the Foreign Missions Conference of North America. Following extensive conferences for the promotion of literacy work with English, Irish, and Scotch missionary societies, and a great public meeting in Central Hall, Westminster, London, Dr. Laubach will leave for Africa. Here he will visit Sierra Leone, Liberia, the Gold Coast, Nigeria, French Cameroons, the Belgian Congo, Ruanda-Urundi, North Rhodesia, and the Transvaal. In most of these countries he will assist in developing reading charts, basic literature and campaigns on the "each one teach one" plan.

MISS ANNIE RUTH BALL, daughter of H. Luther Ball of McCrory, and Miss Sue Hammons, daughter of Mr. and Mrs. J. N. Hammons of Valley Springs, have enrolled for their second year of advanced study at Scarritt College, Nashville, Tenn., according to an announcement received from President Hugh C. Stuntz. Miss Ball, who has previously had experience as teacher and counselor in the children's and youth divisions of her local church and as Methodist Youth Caravan Counselor, served as the director of the Vacation Church Schools in the Philadelphia Conference during the past summer. She received her bachelor's degree from Arkansas State College, Jonesboro, and is taking specialized training at Scarritt in preparation for full-time Christian service as a director of religious education. Miss Hammons,

who previously attended John Brown University, Siloam Springs, is taking specialized training while at Scarritt in preparation for full-time Christian service as a youth worker.

WELCOME TO CONFERENCE

Forrest City and The Methodist Church extends a hearty welcome to the ministers and lay delegates to the session of the North Arkansas Conference.

As a help in registering when you arrive in Forrest City you are reminded of two standing rules of our Conference as they appear in the journal page 91.

"That at all future sessions of the Conference entertainment be provided on the Harvard plan (bed and breakfast) except for superannuated ministers and pastors whose salaries are less than \$1,200.00, for whom full entertainment shall be furnished.

That all members of our Annual Conference who attend its annual sessions, except superannuated and supernumerary preachers, be required to pay the church entertaining the Conference one dollar registration fee."—W. J. Spicer.

MEETING OF LITTLE ROCK CONFERENCE BOARD OF MINISTERIAL TRAINING

At the request of the Little Rock Conference Planning Committee, the Little Rock Conference Board of Ministerial Training will meet at the First Methodist Church, Hot Springs, at 4:00 p.m. the afternoon of October 28. All candidates for admission into full connection are requested to meet the Board at this time in order that they may be received with their class early Wednesday morning, October 29.—Edward W. Harris, Chairman.

MEETING OF CHURCH EXTENSION SECTION, LITTLE ROCK CONFERENCE

The Church Extension Section of the Board of Missions and Church Extension will meet at First Church, Hot Springs, at 4:00 o'clock Tuesday afternoon, October 28. All "APPLICATIONS FOR AID" which are to be considered at this time should go to the Secretary, Rev. J. A. Wade, Magnolia, at once. It is essential that we have all applications before us at this first meeting in order that we may see our total responsibility.—Doyle T. Rowe, Chairman.

RESOLUTION OF APPRECIATION OF BISHOP MARTIN

Bishop Paul E. Martin, resident bishop of the Arkansas-Louisiana area, was honored by the Hendrix College Board of Trustees when the members of the board unanimously approved a resolution recognizing the bishop's leadership and asking for his return to the area for another quadrennium. The resolution was presented by Alton B. Raney of Little Rock, president of the board. In the discussion of the resolution, special tributes were paid Bishop Martin by Dr. C. M. Reves, pastor of the First Methodist Church of Conway and leader of the \$1,000,000 campaign for Hendrix, and Dr. Matt L. Ellis, president of Hendrix.

The resolution follows:

RESOLUTION

WHEREAS, Bishop Paul E. Martin will next year complete his first quadrennium as resident bishop of this area and,

WHEREAS, Bishop Martin has given the highest type of leadership to the entire program of the Methodist Church and,

WHEREAS, he has given himself freely as a leader in the Million Dollar Campaign for endowment and buildings at Hendrix College and has taken an active part in the affairs of the college, serving as an invaluable member of the Board of Trustees, and has endeared himself to each and every member of this board;

THEREFORE, be it resolved that the Board of Trustees of Hendrix College, in regular meeting, expresses its deep appreciation of Bishop Paul E. Martin and respectfully requests that he be returned to this area at the termination of this quadrennium.

From The Ecumenical Conference

Abstract of an address, "Resources for Living," by Bishop Arthur J. Moore of Atlanta, Georgia, resident bishop of the Atlanta Area of the Methodist Church and president of Board of Missions and Church Extension, on Monday p. m. at the Municipal Auditorium, Springfield, Mass.

It is all very well for the people to have a haunting and overwhelming sense of the corruption and sin of the world. We must never live in a make-believe world, but having seen it all, we must hold to and be sustained by a calm and confident assurance that the world is salvable.

It would be a gesture of insincerity and artificiality to deny or ignore the tragic implications of the present world situation for the future of Christianity. The church is being compelled to re-examine its commission, define its standards, defend its teachings and justify its existence.

The sinister forces arranged against Christ and his church compel one to ask: Does the Christian church have an authentic leadership and an authoritative message adequate for a world like this in a time like this?

Is it able to save the world, or must it salvage the wreckage when bad men have finished their evil-doing?

The Christian church faces both its greatest damage and its greatest challenge. The need of this age of mechanical triumphs and secularized civilization is to recover the spirit of certainty written across every page of the New Testament.

Men everywhere are beginning to recognize that the real problems of this age are neither political nor economical, but spiritual, and that the redemption of the individual and eventually of the entire social order will be achieved not by the readjustment of institutions, but by the regeneration of the human heart.

Many panaceas are being offered for the healing of the world's sores and the alleviation of its pains. All of them may have a place in any scheme of progress, but the conviction remains that not by culture or by treaties or by disarmament. When Christ came into the world it was in a sad plight, but his coming inaugurated a new era in the affairs of mankind. Wherever his gospel has been received, it has changed the world's thought concerning all the fundamental matters of life. It is now evident to all men of spiritual discernment that healing of the world's woes will come not through this or that social or political theory, not through violent or ill-considered changes in government, not in the storm of the whirlwind; but in the still small voice that speaks to the conscience and the heart.

Now that modern psychology is accepting the fact of conversion, it is the more a tragedy that so many preachers are letting go of it in their preaching. Experience of conversion may be old-fashioned, but it is never out of vogue.

There is a good deal of talk about a new world. After all this is not a bad world, except for what men have set going in it, the evil influences that they have let loose. For those who have eyes to see, it is a very lovely world.

The gospel is adequate because it turns bitterness into blessing by reinstating God in human life. A true Christian cannot be a pessimist, because he sees the eternal purpose of God at work; he believes that the redemptive march of Jesus

cannot be stopped.

Christians have sometimes slandered the Christian faith by acting as if they were only romantic crusaders fighting against hopeless odds rather than the messengers of God heralding the new day. Those who believe in a living God who has spoken to men through Jesus Christ have a triumphant declaration to proclaim. It is the deliberate purpose of God to redeem all men and to build a new world. Some persons prefer to believe in luck and others in fate, but the Christian's faith is in the living God and in a God-given destiny.

Christ's gospel ever sees the worst and believes the best. It looks at the maelstrom of the world's life

ing through China and throughout the world, namely Imperialism, Communism, and Christianity. Both Imperialism and Communism attempt to occupy China by force, while Christianity tries to regenerate her through love. Imperialism exploits, Communism divides Christianity heals and makes whole.

These sixteen years of Methodism in China fall into three periods, namely, the pre-war period (1931-37), or a period along to unity; the period of war (1937-45), or a period of advance through the storm, and the post war period (1945 to the present), a period that looks toward new adventures.

The struggle for national unity in China proved a great challenge to

Church, Springfield, Mass., on Thursday, Sept. 25.

"We have a very bright future in Mexico because of the fact that our present government is composed of very efficient men and Mexican and United States relations are better than ever before in our long history," Bishop Eleazar Guerra, The Methodist Church of Mexico, said said while speaking of "Sixteen Years of Methodism" in Mexico. He said that the recent exchange of visits by the Presidents of the two countries erased all ill feeling toward the United States in the minds of Mexican people.

Progress of The Methodist Church in Mexico during the past four years has been most encouraging, he stated. The Church has doubled its membership in that time and now has a constituency of 45,000 of whom 24,000 are active members. 3,787 babies and 3,235 others have been baptized. The Church operates 138 Sunday Schools with a membership of 1,900. There are 78 ministerial members of the two Mexican conferences and 240 church workers. Preaching places total 296. Twenty churches of the 35 planned four years ago have been built. Church finances have increased by 500 per cent from 500,000 pesos four years ago to 2,000,500 at present.

Bishop Guerra gave illiteracy, isolation racial groups and religious intolerance as the chief problems facing the Mexican church. The Church is moving forward however looking to the celebration of its Diamond Jubilee next August with 2500 prominent church people attending. Building plans include the construction of a university and a hospital in Mexico City.

Excerpts from special message from German Methodists read at Ecumenical Methodist Conference, Springfield, Mass., Thursday, Sept. 25

Unable to send a delegation to the Ecumenical Methodist Conference, the Methodist Church in Germany sent a special message to the Springfield, Mass., gathering, declaring that "all through the war we have kept the faith and the invisible belief in a Christian brotherhood that transcends all barriers."

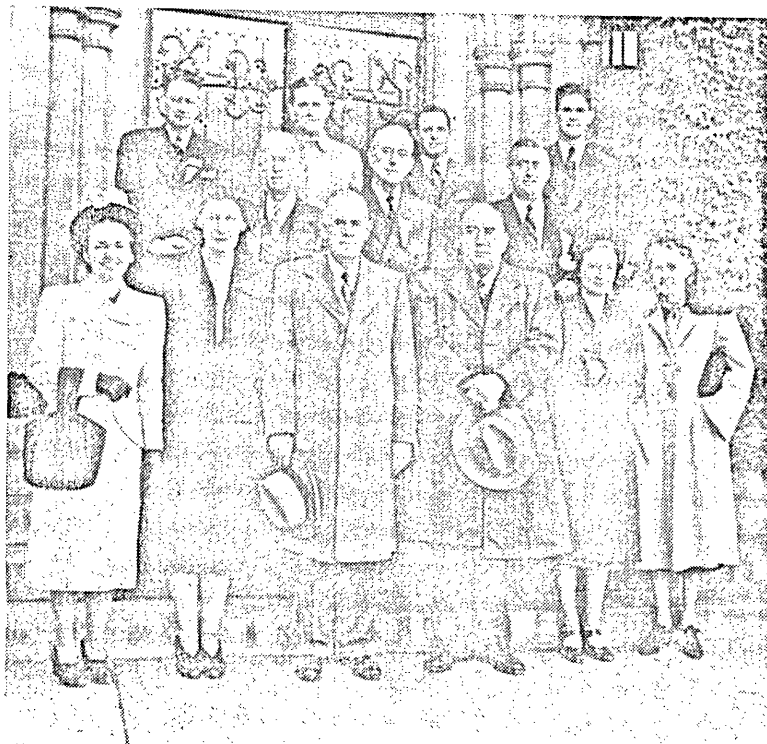
The message on behalf of the five conferences in Germany was written by Bishop J. W. E. Sommer of Frankfurt-am-Main.

Calling attention to what he termed "the almost hopeless conditions of our country," Bishop Sommer, said, "We have, to an extent as perhaps never before, found comfort, encouragement and new strength in the fellowship of the gospel."

The message, in part said: "Starvation, lack of proper homes, tuberculosis and other diseases are a frightful source, continually intensified by the millions of refugees pouring in. Eighty per cent of our children are undernourished, thousands upon thousands of our people crowded together in unspeakable dens, in cellars and ruins . . . The extraordinary cold of last winter, the unparalleled drought of this summer, the economic chaos have caused a crushing hopelessness. We fear that the coming winter will be worse than its predecessors."

"In the midst of all this misery we have learned, in an entirely new and more comprehensive way, to trust in God's unfailing loving-kindness and care, and our faith has been strengthened, our courage

(Continued on Page 14)



Arkansas and Louisiana Group at Ecumenical Conference

and then, gazing, beyond and above, sees the golden spires of the city of God coming down out of heaven.

When the gospel's power holds sway in the lives of enough men, the family of God will in verity dwell on this earth. War and aggression will be no more; a safe, friendly, prosperous world will be the home of God's children.

In the angry inferno of today's life it is not possible to live like stoics. Nor in the face of world conflagration is it possible to take refuge in a philosophy that says, with Robert Browning,

"God's in His Heaven
All's Right With the World"

It is, however, always possible, and incumbent upon every Christian, to sing, and to preach and to live the only gospel that can bring a wicked century to its knees and then lift up into peace and righteousness and justice.

Abstract of the address "Sixteen Years of Methodism in China," delivered by Bishop W. Y. Chen of Chungking, head of the West China Area of the Methodist Church, Thursday, 8:30 p. m., Sept. 25, at the Municipal Auditorium, Springfield, Mass.

The last sixteen years were the most momentous years in Chinese history, though they are only a short period in the life of a 4,000 year old nation. During these years three strong forces have been surg-

ing through China and throughout the world, namely Imperialism, Communism, and Christianity. Both Imperialism and Communism attempt to occupy China by force, while Christianity tries to regenerate her through love. Imperialism exploits, Communism divides Christianity heals and makes whole.

These sixteen years of Methodism in China fall into three periods, namely, the pre-war period (1931-37), or a period along to unity; the period of war (1937-45), or a period of advance through the storm, and the post war period (1945 to the present), a period that looks toward new adventures.

The struggle for national unity in China proved a great challenge to

Abstract of an address delivered by Bishop Guerra, the Methodist



THE CHILDREN'S PAGE

ANNIE WINBURNE, Editor



IN STORYLAND

DOUBLE HOLIDAYS

By Anne M. Halladay

Billy was raking the lawn in front of the house when he saw Victor trying to pull his wagon through a pile of brown leaves that had blown into the driveway.

"Wait!" Billy waved his rake. "I'll come and clear a road for you."

It was not until Billy's rake had swept the leaves to one side that he noticed the load in Victor's wagon—a basket of apples, six or eight cans of food, a lumpy bag of potatoes and several other bundles.

"Looks as though you have been to the grocery," Billy said.

Victor laughed. "I have been to the grocery in my mother's basement. I'm taking this to the Temple for the poor people. We do it every year."

"Yes, but Thanksgiving is a month away. This is only October." Billy stopped quickly. He remembered now that Victor belonged to a different church. Victor was Jewish and the holidays at the Temple didn't come on the same days that Billy's church celebrated.

Mother had explained all this to Billy on that first day when Victor's family had moved into their neighborhood. He had asked: "What does it mean, Mother, being a Jew?"

She had told him about the different churches. About his own with the two long names—Protestant and Presbyterian. About Michael's that was Catholic and then Victor's that was Jewish or Hebrew and how the people in the United States could be free to worship God in whatever church they wished.

Billy had never thought much about all this until he met Victor. But now that they were neighbors and friends they sometimes talked about it. So now when Billy said that Victor was early with his Thanksgiving, Victor set him straight.

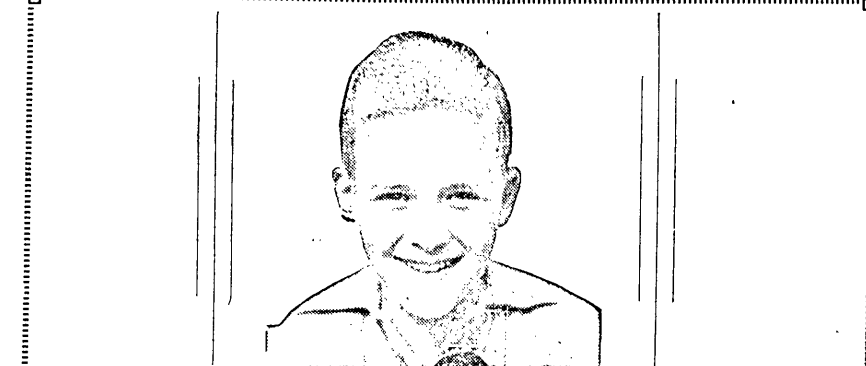
"We don't call it Thanksgiving. We call it Succoth. It lasts a week and a day."

Billy felt a little sorry for Victor. A Thanksgiving without peeking into the oven to see the turkey get brown, then browner—no pumpkin pie—no nut cracking! It was as though Victor knew what Billy was thinking for he answered, "I like Succoth. We call it The Feast of the Tabernacles."

"I'll go and tell Mother that I'm going to help you pull your wagon to the Temple," Billy offered.

As they trudged along through the noisy rustle of the leaves, Victor talked a little more about Succoth. It was celebrated to help the Jewish people to remember how they escaped from Egypt and how God took care of them during their forty years of wandering in the wilderness back in Old Testament times. But neither Billy nor Victor had too long to visit, for soon Victor stopped before a large house with a garden at the back. "This is where my grandfather Amberg lives. I want to go and see the sukko he built. Want to come?"

"What's a sukko?"



WHEN JOHNNY JONES IS MEAN TO ME

By Chester E. Shuler

When Johnny Jones is mean to me,
Sometimes I'm tempted to reply
With words a bit more rude than his—
Or maybe even black his eye.

But when I hear the Master say:
"You'd better go the second mile,"
Then I just turn the other cheek
And try to give a friendly smile.

It's sometimes funny then to watch
The way that Johnny looks at me,
I almost have to laugh at him,
Because he seems ashamed, you see!

—The Gospel Herald.

IN THE WORLD OF BOYS AND GIRLS

THE MILKMAN'S HORSE

I heard him coming along the street,
Cloppety clop, cloppety clop,
Loose and wiggly on his feet,
Ready to start, ready to stop.
The only sound on the morning air
Is the cloppety-clopping sound-
ing there.

At seven o'clock he wakes me up,
I like the rattle the bottles make,
I like the milk in my flowered cup,
And suddenly I am wide awake.
I smell our breakfast, and up I hop,
Called from bed by a cloppety-
clop. — Christian Index.

GIFTS FOR OVERSEAS

Christmas shopping? Maybe you haven't decided yet what you are going to buy for Grandmother or Uncle Ben, but it isn't a bit too early to pack up a kit for Bassilios or Frans or Maria or Klari—some boy or girl in a distant land to whom, without your forethought, Dec. 25 will be just another dreary day.

Church World Service, in which Protestant denominations co-operate, is suggesting that individuals and Sunday-school classes choose as their Christmas project (in addition, of course, to regular donations for overseas relief) the sending of gift packets to needy boys and girls, many of whom have never owned a washcloth or a picture book or a sweater.

Here are the instructions:

1. Select as your "adopted" child either a boy or a girl, from ages 1 to 17, and decide on gifts accordingly.

2. All articles should be new or in excellent condition and they may be chosen from among the following suggestions: for boys—shirts, pants, coat; for girls—dress, jacket, skirt and blouse; for both—sweaters, socks, underwear, mittens, scarfs, cap; soap, toothbrush, toothpaste, thread, needles, comb, handkerchiefs, washcloths, nail file, scissors, small game or toy, safety pins, bobby pins, band-aids, shoestrings, writing materials. Other items of similar type may be included.

3. Pick out a colorful bath towel, the heavier the better. Fold it in the middle and sew up two sides. Pack in the gifts and stitch up the remaining side. To the outside attach a card containing this information: your name and address, the age and sex of the child for whom your kit is intended, and a list of all the articles in the kit.

4. Wrap the whole thing securely and mail before Nov. 1 (the sooner the better) to Church World Service Center, New Windsor, Md.

From there the bags will be sent overseas to church workers, who will give them, without political or racial discrimination, to the neediest children.

Do your Christmas shopping—for Europe and Asia—NOW. And ask your friends and neighbors to join you. Descriptive literature on this project is available from Church World Service Center, New Windsor, Md.—In The Christian Advocate.

JUST FOR FUN

A school teacher asked the pupils to write a short story and to choose their own subjects.

A little girl sent in the following paper:

"My subjek is 'Ants'. Ants is of two kinds, insects and lady uncles. 'Sometimes they live in holes and sometimes they crawl into the sugar bowl, and sometimes they live with their married sisters.

"That is all I know about ants."

* * *

The city man was demonstrating the technique of milking a cow before the patient gaze of a farmer. When the city slicker had completely filled his bucket with milk, he took the cow's head and forced it into the pail while the cow drank all the milk. The farmer confessed he could not understand this procedure. The city man exclaimed: "I found the milk pretty thin and decided to run it through again."

Denver Post.

* * *

"What do you think of Jergens?" "Jergens? Why, sir, he's one of those fellows that pat you on the back before your face, and hit you in the eye behind your back."

* * *

Several years ago rivalry sprang up among the farmers of Kansas about raising hogs. A sign in front of a farm that seldom failed to attract attention read: "Anyone wishing to see the biggest hog in Kansas, stop and see me—Silas Lowe."

* * *

The bright young pupil looked long and thoughtfully at the 2nd examination question, which read: "State the number of tons of coal shipped out of the U. S. in any given year." Then his brow cleared and he wrote: "1492 — none."—J. Doris, Reader's Scope.

"Come on. I'll show you."

Victor led the way around the side of the large house to the garden.

"See, that's a sukko."

Billy did see. Close to the house, in the garden stood a little arbor house made of branches and vines and hung with fruits and nuts.

"It's built from things that grow out of the earth. It has no roof, so that we can see the stars and sky and remember God who gives us all good things." Victor stood trying to remember all that he could tell Billy about the sukko. "We eat out here as much as we can during the week to make it seem as though we really lived in it. I'll ask Grandmother to give us some cookies to eat here after we come back from the Temple."

Later as they sat under the little arbor munching the sandwiches and cookies Grandmother Amberg brought out to them, Billy found himself not so sorry for Victor after all. Victor's Succoth-Thanksgiving was fun, too.

"I want you to come to my Thanksgiving next month," Billy told Victor between bites. "Even if our Thanksgivings do come at different times they are something alike. They make us try to remember to be thankful that we are free and that God takes care of us."

Then a new thought came to Billy. "Let's celebrate all our holidays together."

Victor nodded and his dark eyes snapped back at Billy. "Yeah, and that way we would have twice as many."

As the two boys went back to the wagon and pulled it behind them on the way home that morning, they knew that this sharing of their first double holiday had made them better friends than ever.—NCCJ.



Forrest City Extends Cordial Greetings



By CONE BAKER, President, Forrest City Chamber of Commerce

THE people of Forrest City, through our Chamber of Commerce, join our Methodist Church, pastor and Official Board in extending cordial greetings and a hearty welcome to the Annual Conference which convenes here this month.

Forrest City is located on Crowley Ridge, in the center of "The Land of Opportunity", 50 miles west of Memphis and 93 miles east of Little Rock. To the east of the city lie the rich delta cotton lands, and to the best the vast rice prairies, which have contributed much toward making Arkansas one of the outstanding agricultural states of the nation.

The early settlement was called "Opportunity" by Izard and Pre-witt, who build the first store in 1868 which catered to farmers of the surrounding territory and to members of the party headed by General Nathan Bedford Forrest who were engaged in building the railroad through Crowley Ridge. So many saw the opportunities offered that the town was surveyed and incorporated in 1869 under the name Forrest City.

The community has steadily grown during the years and now boasts a population of approximately 9,000. It holds an enviable position in eastern Arkansas as an agricultural, industrial, commercial and cultural center. It has miles of paved streets, beautiful homes with carefully tended gardens and lawns, shaded by lines of trees along its many streets.

The town lies in a strategic position for commercial purposes, at the junction of the Rock Island and Missouri Pacific Railroads. It is also served by the Cotton Belt, which runs through the city from Memphis to Pine Bluff, Texarkana and Dallas. U. S. Highway 70, "the

Broadway of America", paved from coast to coast, passes east and west through the heart of the city, and is intersected by State Highway 1 running north and south. But lines converge into a union station which serves 54 buses daily running on frequent schedules from all points. The community airport is privately owned and serves the city with commercial charter service.

There are two strong banks in

buildings for home economic and agricultural classes. The grammar school is brick and has a large gymnasium, auditorium and spacious playgrounds, fully equipped. The negro school consists of a large brick building containing both the grammar school and the high school. Sixteen modern buses serve the consolidated school district which, at one time, was one of the largest in the nation.

and a weekly.

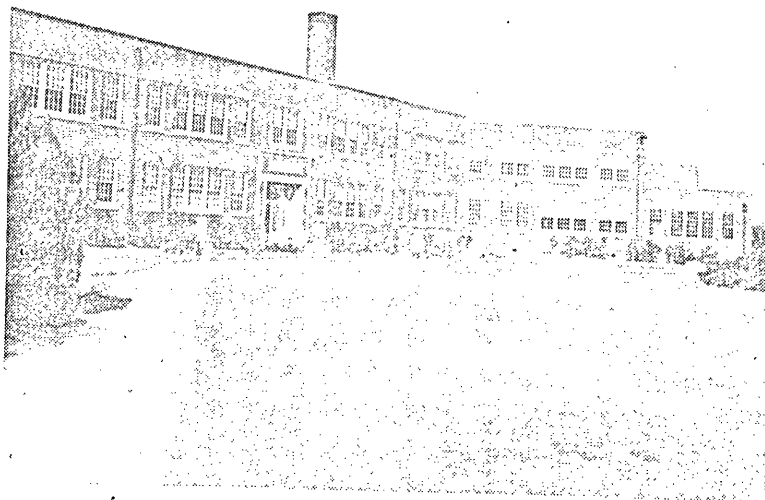
Industries include a large cotton oil mill, a furniture factory, mattress factory, garment factory, food processing plant, frozen food lockers, two cotton compresses, machine shop, building block plant, two cotton gins, saw mills and a wood working plant.

The principal agricultural crops which totaled \$14,000,000 in 1946, are cotton, corn, rice, hay, soy beans and oats. Peaches of the finest quality are grown on the ridge and are supplemented by choice apples, dairy products, poultry, livestock, peanuts, sweet potatoes and other truck crops.

For recreation seekers Forrest City has a city park, with tennis courts, a country club with a 9-hole golf course, barbecue pits and picnic grounds. Its modern swimming pool is municipally owned and is open to the public through the summer months. For those who are interested in hunting and fishing the surrounding territory offers forests, rivers, bayous and lakes with plenty of fish and game.

Not content to rest on past achievements Forrest City, some months ago, adopted a five-year plan for future growth and development. The program includes a modern hotel, a radio station, natural gas, a new community house and additional parks and playgrounds, improvement of live stock, creamery, diversified farming a sportsman's lake, industries and other projects, all to bring about and maintain a more balanced industrial, agricultural and commercial economy. The program is already well under way with a hundred new residences and various commercial buildings, costing more than a million dollars, completed and to be completed during the current year. The future is

(Continued on Page 14)



Forrest City High School

Forrest City with combined assets in excess of twelve million dollars. The community has six churches, all with beautiful brick or stone edifices, and all pulpits are filled. Each church has a parsonage for its minister.

Educational facilities include a large, modern brick high school, with auditorium and gymnasium, a concrete athletic stadium, separate

The free public library is housed in a city-owned building, on a beautifully landscaped plot. It has a club room used by women's clubs, county, state and federal organizations for meetings.

Forrest City has its own water and light plant which is well staffed and equipped, and which shows a handsome profit each year. The city has two live newspapers — a daily

GREETINGS

to the

North Arkansas Conference

from the

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"The House of Beautiful Gifts"

Forrest City Welcomes North

FORREST CITY METHODIST CHURCH

By A. L. Hutchins



BISHOP PAUL E. MARTIN
Presiding Bishop



REV. GROVER C. JOHNSON
District Superintendent

The Methodist Church of Forrest City has had a long and interesting history. The First Methodist Church (the only Methodist Church in Forrest City) had its inception in the lives of early pioneers at old Mt. Vernon—a settlement just north of the present town of Forrest City, before the present city was dreamed of.

The city got its name from General Nathan Bedford Forrest, who, after the Civil War, became a contractor and had the job of building, what is now the Rock Island Railroad, from Languille west to St. Francis River east. He pitched camp near where the Rock Island Railroad station now stands.

With the coming of the railroad a town soon grew up and the First Methodist Church was organized in 1870.

For several years Forrest City was one of the churches in Mt. Vernon Circuit with its first preacher, Rev. W. T. Noe in 1870, followed by Rev. Arthur Davis 1871-1873. Bro. Davis is buried in the local cemetery and many of his descendants are still active in the local church.

In 1873 Forrest City became a station with a full time pastor, Rev. W. T. Noe being the first.

Much could be written regarding the early members of the church, their interest in and zeal for the cause. Among the early members and workers were: J. P. Keathley, a merchant; Dr. George W. Laughinhouse, who was an exhorter and said to have been one of the most useful men of his day; Mrs. Amanda Teal, Mrs. Elizabeth Cobb, Capt. J. T. Wynne, R. T. Scott, Mr. and Mrs. Calloway Casteel and John W. Mal-

lory and wife. Mr. Mallory was recording steward for forty-five years.

The present membership of about nine hundred includes many descendants of these early families—among others, the Eldridges, the Mallorys, the Laughinghouses, the Bufords and the Williamses.

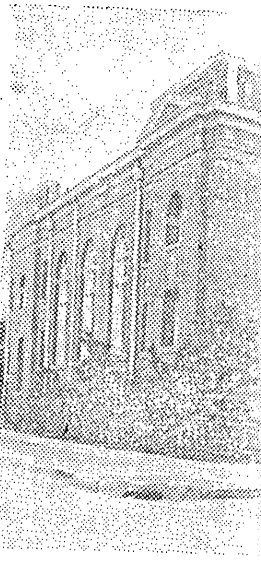
The church has had the good fortune to entertain the Annual Con-



DR. WALTER TOWNER
Speaker at Crusade Hour

ference three times in former years. In 1873, the old White River Conference convened here. Bishop George F. Pierce of Georgia presiding. In 1882, the White River Conference met here, Bishop Alpheus W. Wilson of Baltimore presiding. The White River Conference met here again in 1910 with Bishop James H. McCoy presiding.

Meanwhile Bishop Charles B. Galloway preached here. So the congregation had the benefit, in its early days, of hearing three of Meth-



FIRST

odism's greatest preachers and Bishop Galloway, the advice and counsel of Bishop Hiram A. Bo-

Church

D. Mouzon, Bishop J. man and our present these have been frequ

The present District Superintendent Johnson and the pre

WELCOME
Ministers And Delegates
GROSS STEAM LAUNDRY
"We Do It Better"
And
FORREST CITY CLEANERS
"Kleeners That Kleen"
Phone Us For
ONE DAY SERVICE
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FORREST CITY, ARKANSAS

Welcome
From
CARL'S COURT
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25 Miles West of Memphis
On Black Fish Lake
Highway 70
NUMBER 2
512 East Broadway, Forrest City
To Blocks East of Business Section
Phone 606
New Modern Tile And Brick Cottages
Transients & Tourists Only

QUAL

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Call

Wh

ON

PI

FORRES

Arkansas Conference, October 22-26

served the church faithfully and well. The church is out of debt and has met all its obligations to every cause. We only await a call to a wider field.

The following faithful ministers
(Continued on Page 14)



J. R. CHAPPELL
Chairman, Official Board

THE HELENA DISTRICT

In the first of our four years on the Helena District, we paid the apportionment for World Service and Conference Benevolences in full. This was \$3,000.00 more than was paid the previous year.

For the past three years, we have not only paid our apportion for World Service in full, but have each year overpaid our apportionment by three thousand dollars.

During our stay of the district, we have built two new churches and two new parsonages. Extensive repairs have been made on several other parsonages. The records will show a

substantial increase in church membership and in church school membership.

There is a fine fellowship among the churches of the district. No district has ever had a more excellent group of preachers or a more loyal laity with whom to work.

We have three choice ministerial students in Hendrix College and another ministerial student from our district is preparing to enter Hendrix next year.

To the pastors and laymen of the district is due all the credit for a very fruitful four years.

Grover C. Johnson,
District Superintendent

TWO YEARS AS PASTOR

The present pastor has served the church for the past two years. Much progress and development in the growth and activities during the time have been shown. More than 200 new members have been added to the church roll. Church School has had steady growth in attendance and enrollment. The church claims to have one of the best Youth Fellowship organizations of the Conference with a membership of about 100 and an average attendance of between 60 and 70.

All finances of the church are paid to date. The church has recently been redecorated. New fluorescent lights have been installed. A new furnace for the heating system was installed last winter. The church has been equipped with chairs and other furniture, also a carpet has been placed on the floor. Total expenditures were around \$6000.00.

It has been a very helpful and profitable two years for both pastor and church. The congregation and pastor are looking forward with anticipation and pleasure to entertaining the Annual Conference.

W. J. Spicer.



BISHOP J. RALPH MAGEE
Conference Preacher



REV. W. J. SPICER
Pastor

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Washing — Lubrication

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COURTESY AND SERVICE

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Welcome

To

FORREST CITY

We hope you enjoy your stay and accomplish the goal of your purpose. We are proud of our Institutions and our Citizens. We present our Merchants and professional people to you as the best.

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General Insurance — Local Agency

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

CHRISTIAN EDUCATION

Contributing Editors:
Ira A. Brumley
Pryor Reed Cruce

LITTLE ROCK CONFERENCE NOTES

By Roy E. Fawcett

Conference Reports of Church Schools

Last week's issue of The Methodist carried a listing of the standards for Church School rolls, reprinted from Bulletin No. 834-B, copies of which may be had from this office, or from the Department of General Church School Work, 810 Broadway, Nashville, Tenn. We strongly urge that these suggestions be followed, with every effort to make these reports as nearly accurate as possible for publication in this year's Conference Journal.

In the first place, the careful gathering of this information may be made of practical value to the local church in the promotion of its Church School program. These reports will not only give us a general knowledge of the direction in which we are moving, but will also give us the specific areas of progress, and also possible points of weakness that need special attention.

In the second place, the reports that we give to Annual Conference become the source of information to the Church at large as to the progress we are making in this phase of the Crusade. It goes without saying that we do not want padded reports, yet it is equally evident that we should have a full count of those who should be included in the report for the year.

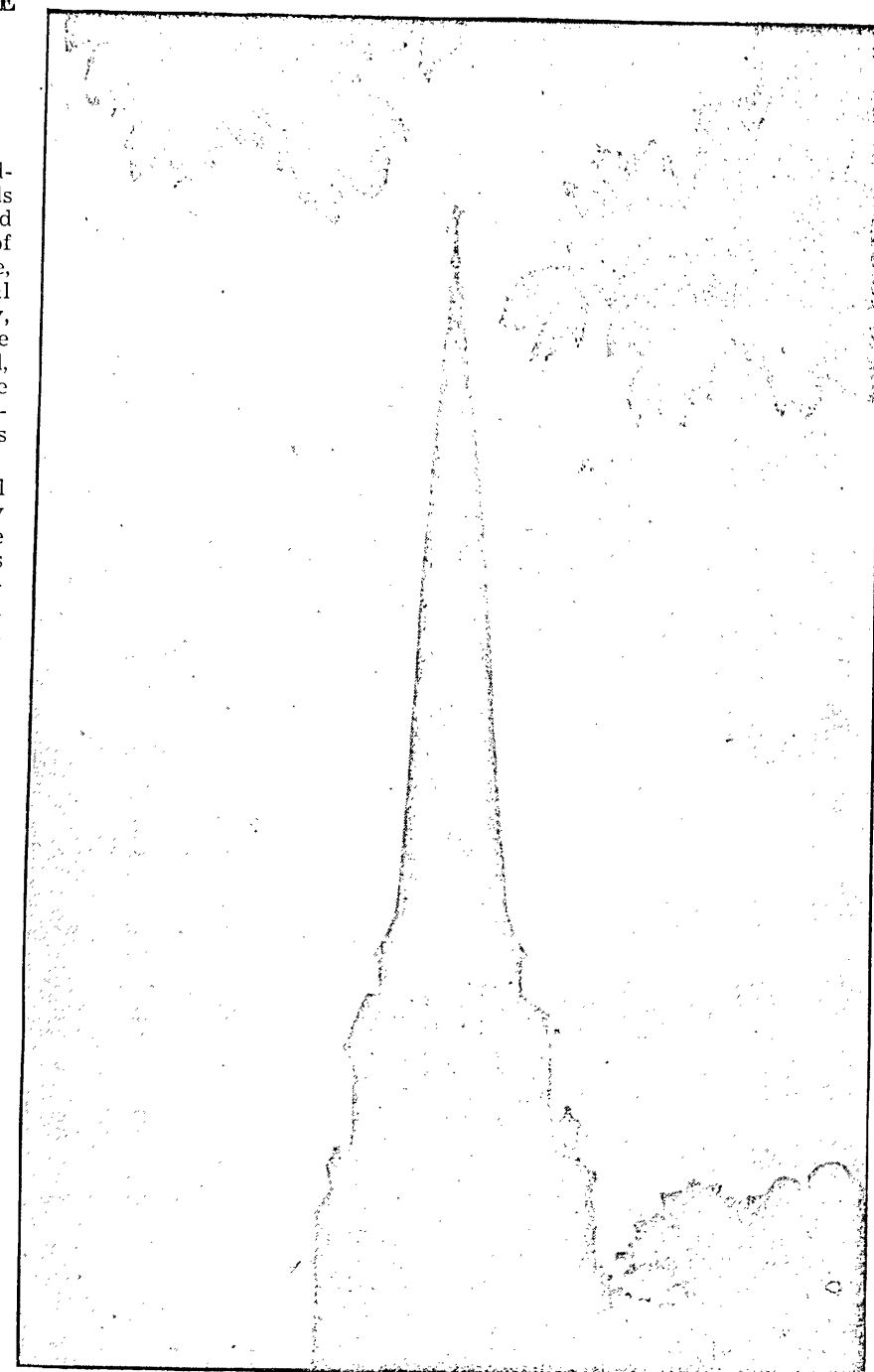
It is the belief of many that much of our difficulty with enrollment in recent years has been the result of inaccurate reporting. However this may be, we are convinced that the making of these annual reports is a matter of such importance that we could well afford to give careful attention to the gathering of the needed data, spending whatever time may be necessary in order that these reports may reflect as accurately as possible the real facts about our educational program.

Church Architectural Service

Attention was called in these columns not many months ago to the architectural service available to those engaged in remodeling or rebuilding projects, but there is such a general need for this service that we feel justified in again calling attention to its availability. In a recent meeting of Church School workers where five local churches were represented, four of that number reported inadequate building facilities for the promotion of their educational programs. Perhaps this is above the average, but this high percentage of inadequately housed groups indicates a wide-spread need for a program of remodeling and rebuilding if we are to properly provide for those whom we hope to enlist during the Crusade campaign.

We have worked to no purpose if we succeed in bringing in a large number of new people without having room to house them. Indeed it is a question as to whether it would not have been better that they had never been enlisted rather than having brought them in to have to turn them away.

There is certain information that the pastor and those associated with him should have before such an enterprise is begun. In the first place, they should know the requirements of the Discipline rela-



Methodist Board of Education

Whence Comes the Power?

Hunger stalks our day, hunger for food and hunger for God. Millions pray in their need: "Give us this day our daily bread..." but tens of millions in perplexity cry out: "Oh, where shall I find Him?" Many, unconscious of what they seek, their lives hungry for meaning—people lonely, or frightened, or confused, or sorrowing, or sinning, crying: "From whence comes the power to overcome?" The world beseeching: "From whence comes the power?" Who shall teach them the source of power? The Church and Church-School! Their function is to bring people of all ages to Christ, but they cannot bring people to Christ unless we bring people to them.



THE CRUSADE FOR CHRIST IN METHODIST CHURCH SCHOOLS

tive to the building or remodeling of church property. Before its launching, responsible leaders should inform themselves as to the procedure to be followed in a building program.

In the second place, they should know that architectural guidance may be had from the Department of General Church School Work, 810 Broadway, Nashville, Tenn., or from

the Board of Church Extension, 1115 Fourth Avenue, Louisville, Ky. One of these offices should be contacted before a building program has been entered upon. This early contact might save a series of regrettable mistakes that later could not be remedied. Still another source of valuable information is the International Bureau of Architecture, 297 Fourth Avenue, New

NORTH ARKANSAS CONFERENCE NOTES

By Ira A. Brumley

North Arkansas Conference Youth Rally

The Methodist youth of North Arkansas are to have a Conference-wide Rally at Forrest City on Saturday night, October 25th, which is the Saturday night program of the North Arkansas Conference.

The program is to be provided by young people with the following persons addressing the meeting: Martha Love, Ruth Seay, Benny Jordan, Sam Auslam.

Hendrix College is to furnish two special musical numbers and the Forrest City Church Choir is to assist with the music, providing one special number.

Miss Sue Osment, Conference Youth President, will preside.

The theme of the rally will be "Christ Above All", which is the M. Y. F. motto and the theme for the Cleveland National Methodist Youth Conference.

The speakers are to present the challenge for life service in the local church and for full-time service.

Plans are being made by young people to attend in groups from churches not only nearby but as far as 100 to 125 miles away. It is expected that the youth will overflow the space available for the meeting.

The rally will begin at 7:30 p.m.

Grange Training School

Rev. Glenn F. Sanford completed the past week a three-day training school at Grange, Arkansas, having enrollment in the school of twenty-four and having seventeen course cards issued. The course offered was "THE CRUSADE FOR CHRIST IN THE CHURCH SCHOOL".

Conway Training School

A first series training school was held at Conway October 6-8 using the course "THE CRUSADE FOR CHRIST IN THE CHURCH SCHOOL". The course was taught by the executive secretary of the Board of Education.

The following local churches were represented: Greenbrier, Salem, Wesley Memorial, and Conway First Church. A number of persons of other churches attended the school, mostly students at Hendrix College.

There was an enrollment of fifty with twenty completing the course for credit.

October Christian Education Program

It is hoped that before these materials are read that the October Christian Education Bulletin, which is the annual report on the program of Christian Education for the Conference (Continued on Page 14)

York City.

In the third place, responsible leaders should have an elementary knowledge of church architecture. This does not mean that they themselves must be architects, but it does mean that they should have some understanding of what is appropriate for the purposes of Christian education. They should know their needs and be able to guide those who do the planning for the building to be provided.

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

MRS. SUE M. WAYLAND, Editor

PINE BLUFF DISTRICT SEMINAR

On October 1st the W. S. C. S. of the Pine Bluff District started its Fall work with a Seminar at Lakeside Church.

Its purpose being to present the courses of study suggested for use in the Local Societies during the fourth quarter of 1947, thru 1948.

Mrs. Eric Jenson, of Stuttgart, District Secretary of Missionary Education, presided throughout the day. She was assisted by the delegates from the District who attended the summer assemblies at Hendrix College and Mt. Sequoyah.

The morning session began at 10:00 with registration.

A helpful devotional based upon the Psalms was given by Mrs. M. K. Rogers of Sheridan.

Mrs. L. D. Crenshaw of Lakeside Church sang: "Consider the Lillies"; she was accompanied at the organ by Mrs. Frank Chidesten, also of Lakeside.

Words of welcome were extended to the group by Mrs. Jimmy Rogers of Grady, president of the District W. S. C. S.

Then followed a period of instruction based on: "We the Peoples of the United Nations". Participating was Mrs. Jenson, who directed a quiz entitled: "Information Please!"

Mrs. C. L. McNutt of Stuttgart, announced a clever skit showing the importance of being informed about world affairs.

Mrs. C. D. Cade, of Hawley Memorial, Pine Bluff, spoke in detail on the sources from which materials for the study can be gathered.

Mrs. J. A. Talbot, First Church, Pine Bluff, produced samples of the materials described by Mrs. Cade: clippings, cartoons, announcements, posters, press releases, human interest stories, etc., making it clear that church women must take an active part in the world of today.

Another study for the new year is "World Evangelism". Mrs. W. C. Shepherd of Gould reviewed this course. "It is a vital matter and should be the concern of all," she said. "Committed unto us" is the main text, written by Dr. Willis Lamont.

Mrs. Lev Goodrich, Secretary of Organization and Promotion, called the roll and then emphasized the following: Reports, Life Memberships, World Outlook, Methodist Woman.

Officers are to be elected in November.

A District Training Day will be held early in December.

Week of Prayer programs ready for distribution.

Please increase the membership of your society.

A worker has been secured to teach the evils of Alcohol and Narcotics in the Little Rock Conference.

Miss Virginia Guffy is stationed as a visitor in the Methodist Church in Booneville.

Two new Societies have been organized. (1) Bethany; (2) Bayou Meto.

The Conference adjourned for lunch.

The afternoon meeting began at one o'clock with quiet music, Mrs. Gade giving the meditations.

Mrs. T. S. Lovett of Grady in a challenging way brought out suggestions for successful teaching. "Don't forget that you are usually

ON TAKING TIME

Elizabeth Beck Davidson

*I'm going to take the time to dream. . .
To know the you of inner peace,
To realize honor must not cease,
To find that vision brings release,
I'm going to take the time to dream!*

*I'm going to take the time to love. . .
To know the challenge it can be,
To see how beauty speaks to me,
To find love lasts eternally,
I'm going to take the time to love!*

*I'm going to take the time to live. . .
To know all everlasting things,
To see a thrill in all life brings,
To find within, a heart that sings,
I'm going to take the time to live!*

LITTLE ROCK CONFERENCE FALL EXECUTIVE MEETING

Dear Co-Worker:

The fall Executive Board meeting of the Little Rock Conference Woman's Society will be held at Aldersgate Camp at Little Rock, October 20-22. This means you would come to Little Rock during the day Monday and be ready to go to the camp in the afternoon. (This is a day earlier than we first planned.)

For quite some time we have wanted to have a Retreat, or a day apart for our official family, and it is about to become a reality. The

analyzing problems rather than solving them. The leader's chief task is to ask questions. Be sure to teach the course, not the book." Such was the advice given by the Conference Secretary of Missionary Education.

The third study is on "Prayer". It consists of the "Great Prayers of the Bible", written by Dr. Charles M. Laymon of Scarritt College.

Mrs. J. R. Kennedy of DeWitt offered plans for its use. This is a study that can be carried on through the circles and it will also be valuable as reading for the daily devotion.

Miss Bessie Bunn, member of First Church, Pine Bluff, spoke briefly on her thirty years service in the Home Field under direction of the Woman's Division of the Methodist Church. She has been stationed in the North Arkansas Conference, St. Louis, Mo., Memphis, Tenn., Meridian, Miss., and Montgomery, Alabama, where she was Head Resident for the last seventeen years. In August, 1947, Miss Bunn retired from active duty and now lives with two sisters at 214 Talbot Place. "My life has been enriched in the service of the Master and the years have gone by in a hurry," were her closing words.

Mrs. Jenson thanked the ladies of Lakeside for serving the delicious lunch at noon; for arranging the tables for literature, for the flowers and other necessary items that made the conference successful.

Thanks also should go to the Conference and District officers who brought information and much inspiration to Pine Bluff.

The Seminar closed with a consecration service led by Mrs. Will Wayman of Lakeside.—Reporter.

Retreat will begin at 5:00 the afternoon of Monday and continue until the middle of the morning Tuesday, when the business meeting of the Board will begin. We expect to close by noon Wednesday.

Transportation and directions for getting to the camp will be provided at First Methodist Church, 8th and Center Streets, from 2:30 to 4:30 Monday afternoon. If you arrive by bus or train early in the day, you may take your luggage to the Church and leave it until time to go to the camp. If you arrive by car you may drive to the Church during the above hours for direction.

We are trying to provide every comfort possible for you, but even then, it will be a camp experience, so please bring some comfortable shoes and out-door clothes. A rain coat and galoshes might be in order. The following things are very necessary—sheets, a pillow case, towels, soap.

Mrs. McLean will have charge of the Retreat and would like to have you bring your Bible.

All meals will be served at the camp.

We are not asking for formal reports of your work during the year, but want you to be prepared to propose any plans you may have for the future, and say anything you feel should be said about your work since the Annual Meeting.

In planning for our meeting to be held at Aldersgate, it was not only the thought that we would save a considerable amount of money, but that it would provide a

DISTRICT MEETING, ARKADELPHIA DISTRICT

The Arkadelphia District W. S. C. S. held its Fall Seminar at the First Methodist Church of Arkadelphia on Sept. 23 with an attendance of 66. Fourteen societies were represented.

There was much information and inspiration gained by all, due to the diligent planning of Mrs. Curtis Williams of Hot Springs, District Secretary of Missionary Education, and Mrs. T. S. Lovett, Conference Secretary.

The opening devotional was given by Mrs. R. E. Simpson of Hot Springs. Mrs. T. S. Lovett explained the different types of classes which may be conducted and also discussed "How To Teach".

"We The People, of the United Nations", which is the suggested Fall Study was presented by Mrs. B. F. Orr of Hot Springs. In connection with this study a playlet entitled "These Are Our Children" was given with Mrs. Orr, Mrs. Curtis Williams and Mrs. Loyd Rhiddlehoover taking part.

Mrs. T. W. McCoy of Benton reviewed the study suggested for Spring, which is on "World Evangelism".

The third study of the year, which will be on "Prayer" was discussed by Mrs. R. E. Simpson.

Mrs. Thos. McLean of Malvern gave the closing devotional, a fitting climax to a day of helpfulness and inspiration.

We are grateful to the W. S. C. S. of First Church, Arkadelphia; for their hospitality and the delicious lunch served at noon.—Mrs. Loyd Rhiddlehoover, Sec'y., Arkadelphia District, W. S. C. S.

great fellowship experience, and at the same time give you the opportunity to visit the camp. Let us enter into a fellowship of intercession that our lives may be richly warmed and challenged as we meet.

In case you need further information please write Mrs. H. C. Johnston, 3219 Ozark, Little Rock.

Sincerely,
Mrs. Fred Harrison, Sec'y.
Mrs. E. D. Galloway, Pres.

Do you want to be a civilized man or a savage? It is the exercise of self-control that makes the difference between the two. If you want to assert your superiority you must avoid agents which make it difficult for you to establish the difference, and the chief of these is alcohol.—Dr. C. W. Saleeby.

WELCOME
Delegates And Visitors
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The Methodist Conference

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Forrest City

Arkansas

CURRENT NEWS IN ARKANSAS METHODISM

METHODIST HOSPITAL AND BATH HOUSE NEWS

The month of September this year is little ahead of the same period last year. During this month we admitted 163 patients, with a total patient days of 1,239. The average daily census was 41.3 or a percentage occupancy of 78. We performed 49 operations and had 24 babies. The bath house administered 595 hot baths and 59 massages.

During September the superintendent preached at the following places: Amity, Mountain Pine, Ashdown, DeQueen, Nashville, Murfreesboro. The congregations were very responsive and appreciated information about their hospital. We want to thank all the pastors who have invited us to their churches this year. We are available for any services we can render.

Friends have remembered the hospital: Mrs. Hilliard Machen of Portland sent a gift of money; Mrs. Wm. E. Burnham, Pine Bluff, sent a check in memory of Mrs. Lydia Page; the Kate Steel Builders Class, First Methodist Church, Pine Bluff, sent check in memory of Mrs. Myrtle Page; Mrs. J. F. Dennison, Hot Springs, sent flower vase; The DVCS, Beginner Department, South Fort Smith Sunday School, sent scrapbooks which they had made; Mrs. S. T. Baugh, wife of the pastor at Grand Avenue, sent a large bouquet of spider lilies from her flower yard; Mrs. M. L. Thompson, Hot Springs, sent 14 ash trays. To all of these we say thanks!

During the month the superintendent spent a week in St. Louis attending meetings of the American Protestant Hospital Association; the American College of Hospital Administrators; and the American Hospital Association. During the week also there were luncheon meetings of the Association of Methodist Hospitals with forty of our hospitals represented, and a breakfast of the Arkansas people at the AHA. There were 16 at this breakfast.

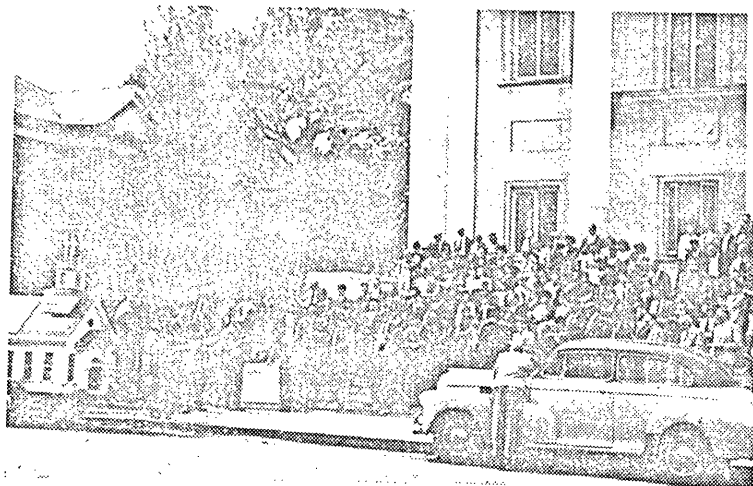
We are looking forward to the Annual Conference, and invited all to the "open house" at the hospital on Friday afternoon from 2 to 4. We are glad of the opportunity to show anyone what we have and what we are trying to do in our ministry to the sick.

Everything for our orthopedic operating room is in place except the portable X-Ray unit. A few days after being set-up it was needed. A visitor from Chicago fell and suffered a broken hip. The patient was brought to our hospital and the doctor operated using our old portable X-Ray. Thus, the good work is made possible through the loving interest of friends who made this equipment possible.

There are other needs such as physio-therapy equipment, which when obtained will permit our rendering a broader service. We feel that these will be provided in time.

The following towns in the State were represented among our patients: Morning Star, Nashville, Mt. Ida, Percy, Amity, Bonnerdale, Smackover, Stephens, Mena, Little Rock, Arkadelphia, Sparkman, Fannie, Hope, Board Camp, Cedar Glades, Camden, Lonoke, Umpire, Royal, Green Forest, Norman, Malvern, Ouachita, Warren, Dermott, Bismark, Paron, Benton, Jessieville. The following states were represented: Mississippi, Florida, Louis-

BISHOP MARTIN DEDICATES WESLEY MOBILE CHAPEL



On September 15, Bishop Paul E. Martin dedicated the Wesley Mobile Chapel that is being used in the Jonesboro District. The miniature church is erected on a trailer and houses a public address system. It is built to scale and is complete in every detail. It is being used throughout the District for street

meetings and advertising revivals.

The mobile chapel was built by Rev. Porter Weaver and Rev. Lee Anderson under the supervision of Rev. J. Albert Gatlin, district supervisor, and is being used as a part of the Methodist co-operative church movement sponsored by Brother Gatlin.

FOURTH QUARTERLY CONFERENCE AT WESLEY MEMORIAL CHURCH CONWAY

The fourth Quarterly Conference of Wesley Memorial Church was held Wednesday night, October 1, with Rev. H. M. Lewis, district superintendent, in charge.

Officers were elected for the new year as follows: Jesse Marsh, Sunday School superintendent; Board of Stewards, W. M. Hudson, Mrs. Graham, Mrs. Goad Jones, W. H. Lewis, Mrs. Rhode, Chester Ridder and Jesse Marsh; Trustees, Mrs. Rhode, Mrs. Mac Goad Jones and W. H. Hudson. W. H. Lewis was elected as district steward, Mr. Hudson as delegate to the Annual Conference and Mrs. W. H. Lewis, superintendent of the Home Department.

Mrs. Rhode, church secretary, reported on the finances of the church which was very gratifying. It was voted to pay our new pastor \$100.00 a month.

A junior choir has been started under the leadership of W. H. Lewis. We now have twelve members and expect more. The year is full of hopes for us and our new church. —Reporter.

REPORT FROM HATFIELD CHARGE

Since coming to the Hatfield Charge in November, 1946, I have received thirty-two members into the church, seventeen by vows and fifteen by transfer and have baptized two babies. I have organized three W. S. C. S. and two Methodist Youth Fellowships. I have placed the Arkansas Methodist in forty-two new homes. All claims will be paid in full.

We have had a good year on the Hatfield Charge.—R. M. Crain, Pastor.

iana, New York, Indiana, Texas, Alabama, Virginia, Colorado, Ohio, Illinois, California, Washington. —R. E. Simpson, Superintendent.

GENTRY SECURES SURPLUS ARMY CHAPEL

A surplus Army Chapel from Camp Crowder, Missouri has been granted to the Methodist Church of Gentry for the purpose of worship as a memorial to the dead of World War II. The application was made to the War Assets Administration several months ago and was approved by the Chief of Chaplains, Washington, D. C.

The building, which will be valued at over \$20,000 when erected on the church property in Gentry, will be moved in the immediate future by a contractor who will take the building down in panels and move it to this location. The chapel will serve as an auditorium for the local congregation, and the present building will be divided into Sunday School rooms.

The building will be known as the Memorial Building, and will have hanging in the vestibule a plaque engraved with the names of those killed in this area in World War II. This feature was approved by the U. S. Government and by the various organizations of Gentry.

Members of the building committee of the Methodist Church will supervise the work and determine all arrangements. They are, Newton Maple, chairman, Hugh Carl, Ernest Slocum, Wayne Feemster, Ben Ware, G. V. Horton, John Cunkle, and R. E. Hartrout. —Alvin C. Murray, Pastor.

Property at its best gives us control over things for life, and not control over life for things.—John M. Versteeg.

Our lives are judged not so much by their length as by their breadth. —Construction Digest.

for his services as pastor.—Mrs. Clyde Smith.

WELCOME TO FORREST CITY

North Arkansas Conference

OUR SERVICES ARE YOURS

FORREST CITY CHAMBER OF COMMERCE

HARGRAVES BLDG.

PHONE 225

Board of Trustees of Children's Home Meets

THE Board of Trustees of the Home met on Wednesday, October 8th in annual session. Officers for the new year will be Dr. Connor Morehead, president, Rev. Paul V. Galloway, secretary and J. S. M. Cannon, treas-

ship on the board in the place of Geo. H. Burden, deceased.

The treasurer's report showed the finances of the Home to be in good condition. The board set aside \$25,000.00 in government bonds as an emergency fund or reserve account

ences, the resident Bishop of the area will be an ex officio member of the board.

To all our friends of both Annual Conferences, we extend our thanks for your continued good will and support.—J. S. M. Cannon, Superintendent.

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This first unit of our new homes is now under construction. The first day of October, 1947, will long be remembered. It marks a new day for the work of our Methodist Children's Home. Work on this building is now well under way. For four years we have looked forward to the time when we could start building. The cost of this first building will determine whether we will proceed immediately in the construction of additional cottages.

urer. J. S. M. Cannon was re-elected superintendent.

The work of the Home for the fiscal year was presented by the superintendent. A resolution of respect in memory of Geo. H. Burden, was read and adopted. Joe T. Thompson, State manager of the Mutual Life Insurance Company, of New York, was elected to member-

against a day when depressed financial conditions may prevail.

The board voted to amend the Articles of Incorporation to provide for a board of fifteen members instead of twelve as at present constituted. The amendment will now go to the Annual Conferences for ratification. In addition to one other member from each of the confer-

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**We Invite You To Visit Us
While In Our City**

FORREST CITY METHODIST CHURCH

(Continued from Page 9)

built this church: W. T. Noc, C. J. Nugent, C. H. Ford, R. G. Brittain, G. W. Cottingham, James M. Clark, George M. Hill, N. B. Fizer, M. B. Umsted, J. M. Dempsey, W. D. Kelley, F. E. Taylor, James F. Jernigan, A. E. Holloway, W. C. Davidson, W. H. Dyer, J. B. Andrews, S. H. Babcock, Jr., B. L. Wilford, J. R. Nelson, F. W. Gee, J. F. E. Bates, G. G. Davidson, J. H. O'Eryant, S. M. Yancey, W. V. Womack, Charles Franklin, Eli Myers, James T. Willcoxon, R. S. Hayden, Paul V. Galloway, Golder Lawrence, W. J. Spicer.

NORTH ARKANSAS CONFERENCE NOTES

(Continued from Page 10)

district superintendents and pastors.

This same bulletin is to go to our Church School superintendents, but may be a little later in reaching them.

The Conference office has tried to give as near as possible an accurate report on many items of the Conference work. We realize there are probably some errors and we would be glad to have information concerning such.

There are additional reports which we would like to make with reference to Vacation Church Schools and other items of the Conference program when fuller information can be had.

It is better to walk straight, even though alone, than to stagger in the best of circles.—Hammer Away, quoted in West Virginia Issue.

FORREST CITY EXTENDS GREETINGS

(Continued from Page 7)

indeed bright for Forrest City. "The Little City with the Big Future", located in the heart of "The Land of Opportunity".

Again we of Forrest city all join in welcoming to our town members and visitors to the North Arkansas Annual Conference, which begins here on October 22. Our homes are open for your entertainment. The entire facilities of our Chamber of Commerce are available to you to help make your stay a pleasant one.

FROM THE ECUMENICAL CONFERENCE

(Continued from Page 5)

heightened by all the kindness we have received in word and deed from our Methodist brethren and sisters from other lands.

"We thank you most heartily for all your material aid that has enabled us to relieve much suffering and distress, but still more for the Christian fellowship and brotherly love that you have shown us through this willingness to help and through the Methodist visitors you have sent . . . by their coming they have made to burn more brightly in us the joyous consciousness that we are not alone in our struggle for the coming of God's kingdom of peace and love, but belong to a worldwide fellowship working for the same aim."

Every man shall give as he is able, according to the blessing of the Lord thy God which he hath given thee.—Deut. 16:17.

I would rather be beaten in the right than succeed in the wrong.—President Garfield.

Do good to thy friend to keep him; to thy enemy to gain him.—Franklin.

Christian Stewardship is a principle to be instilled rather than a method to be installed.—Selected.

There is precious instruction to be got by finding we were wrong.—Carlyle.

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W. T. Jones

Extend A Cordial Welcome To Conference Guests

We are proud that Forrest City has been chosen the meeting place for the North Arkansas Conference. Our community has been built on a broad base of religious, fraternal and social life which has given strength and permanency throughout the years.

Visitors are cordially invited to make a complete tour of our schools, churches and other institutions. Too, a friendly welcome awaits you in homes and business houses. We want you to return to Forrest City again and again.

NEWS ABOUT HENDRIX COLLEGE

Hendrix Has Record Enrollment Of 600

Enrollment at Hendrix College has reached a record high of 600. Included in this total are 228 veterans attending college under the GI bill of rights.

There are 412 men students and 188 women students representing eight states, one foreign country, Brazil, and 67 counties of Arkansas. Pulaski county leads in representation with 107. Faulkner and Jefferson counties are second and third respectively.

Of the 600 students registered, 418 indicated membership in or preference for the Methodist Church. The eight other religious groups represented on the campus include Baptist, Presbyterian, Christian, Episcopal, Catholic, Church of Christ, Christadelphian, and Reformed Jewish.

National Methodist Scholarships

Seven students have been awarded National Methodist Scholarships. The scholarships, which are given by the General Board of Education in Nashville, Tenn., cover all tuition and fees and are granted to students in the 85 Methodist colleges and universities which have been accredited by the Methodist university senate.

To qualify for the award, students must have a B average and be in the upper 15 per cent of their class for the preceding term.

Recipients of the scholarships at Hendrix are: Martha Rilley, Little Rock; Charles Thomas Allbright, Clinton; Nancy Fay Schisler, Passo Fundo, Brazil; Marion Miller and Martha Ann Boyd, McGehee; Bobby G. Pierce, Ray; and Mary Margaret Holmes, Crossett.

Metcalf Becomes Associate In Organ Guild

J. Glenn Metcalf, associate professor of music, has been made an associate of the American Guild of Organists. It is necessary to pass a series of written and instrumental tests before receiving an associate-

Probably no greater source of crime and sorrow has ever existed than the social drinking saloons. Social drinking is the evil of evils. It has probably caused more drunkenness and has made more drunks than all other causes combined; and drunkenness is a pernicious source of all kinds of crime and sorrow. It is a Pandora's box, sending forth innumerable ills and woes, shame and disgrace, indigence, poverty, and want; social happiness destroyed; domestic broils and bickerings engendered; social ties severed; homes made desolate; families scattered; heart-rending partings; sin, crime, and untold sorrows; not even hope left, but everything lost; an everlasting farewell to all true happiness and to all the nobler aspirations rightfully belonging to every true and virtuous human being.—The Supreme Court of the State ex rel. vs. Crawford, 28th Kansas 733.—In Clippsheet.

If men talked only what they understand, the silence would become unbearable.—Banking.

Self is the only prison that can bind the soul.—Henry Van Dyke.

ship and there are less than 1,000 associates in the organization.

Mr. Metcalf is also organist and choirmaster at Trinity Cathedral in Little Rock and dean of the Arkansas chapter of the American guild of organists, of which he has been a prominent member for many years.—Hendrix News Bureau.

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I believe the first test of a truly great man is his humility. I do not mean by humility, doubt of his own power. But really great men have curious feeling that the greatness is not in them but through them. And they see something divine in every other man, and are endlessly, foolishly, incredibly merciful.—Ruskin.

The man who doesn't have time to go to church is like an automobile which doesn't have time to stop for gasoline.—Western Recorder.

Blessed are they that have eyes to see; they shall find God everywhere.—Oxenham.

What I am to be, I am now becoming.—Author Unknown.

DÉLEGATES AND VISITORS

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The Sunday School Lesson

By DR. O. E. GODDARD



RELIGION IN PRACTICE

LESSON FOR OCTOBER 26, 1947

SCRIPTURE TEXT: James, chapters I and II; Matthew 25:34-46.

GOLDEN TEXT: Faith if it have not works, is dead. James 2:17.

In the three lessons of Hebrews we saw that St. Paul had no monopoly in writing. The writer of the Hebrews is not in any wise inferior to Paul. Today and next Sunday, we have another writer amazingly practical and helpful.

The Author — James

There are at least four persons in the New Testament called, James. One of the conspicuous ones was beheaded in the early history of the Church. "And he killed James the brother of John with the sword." (Acts 12:2).

Evidently, James the half brother, was the author of the Epistle of James. His emphases on good works are so similar to those of Jesus that we readily can think James had imbibed his ideas of work from Jesus himself in his personal association with Jesus. James was the first president or bishop of the Apostles. He rendered a famous decision in the first great Council of the Apostles. "And after they had held their peace, James answered saying, Men and brethren hearken unto me." (Acts 15:13)

Time

Probably near the end of the first century, James, without doubt, was an elderly man when he wrote this Epistle. He warns the Church not to show special favors to the rich. Men wearing golden rings and costly apparel were very scarce in the first decades of the church. Not before the near end of the century, did men of wealth begin to attend Christian services. As soon as they did there was a disposition to show them too much attention and James said, "My brethren, have not the faith of our Lord Jesus Christ, the Lord of Glory, with respect of persons. For if there come unto your assembly a man with a gold ring, in goodly apparel, and there come in also a poor man in vile raiment: And ye have respect to him that weareth the gay clothing, and say unto him, Sit thou here in a good place; and say to the poor, stand thou there, or sit under my footstool: Are ye not then partial in yourselves, and are become judges of evil thoughts? Hearken, my beloved brethren, Hath not God chosen the poor of this world rich in faith, and heirs of the kingdom which he hath promised to them that love him? But you have despised the poor. Do not rich men oppress you, and draw you before the judgment seats?" (James 2:1-6)

Difference of Opinion

The great Charles Deems, said the book of James should be called, "The gospel of common sense." Martin Luther, who feared that it did not harmonize with his doctrine, called it, "The Epistle of straw," and did not accept it as an inspired book. The church as a whole, all down through the centuries, has regarded it as most necessary because this book emphasized works as Paul did not.

Hearing and Doing, Believing and Working

"But be ye doers of the word, and not hearers only, deceiving your own selves." (James 1:22)

Inactive Church Members, Beware!

Inactive church members, or merely bench-warming church members, are not saved. We are justified by faith but it is a faith that works by love and purifies the heart. Faith moves us to Christian service. Faith that does not move us to Christian attitudes is a dead faith. A dead faith is not a saving faith. I greatly fear there are hundreds of thousands of church members who are not saved. I suppose every pastor and every ex-pastor are haunted by the fear that so many members of the church are lost.

Astonishing Statement From Jesus

"Then shall the king say unto them on his right hand, Come, ye blessed of my Father, inherit the Kingdom prepared for you from the foundation of the world. For I was an hungered, and you gave me meat, I was thirsty, and ye gave me drink: I was a stranger and ye took me in: Naked and ye clothed me: I was sick, and ye visited me: in prison, and ye came unto me. Then shall the righteous answer him, saying, Lord, when saw we thee a stranger and took thee in? or naked, and clothed thee? Or when saw we thee sick, or in prison, and came unto thee? And the King shall answer and say unto them. Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." (Matthew 25:34-40) Did James get his conception of good works from the teachings of Jesus?

God's Gift

"Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning." (James 1:17)

All that we enjoy in this life and all we hope to enjoy in the life to come, come to us from God. God is indirectly the giver of food, raiment, shelter, all our physical and intellectual powers, and the immortality of our souls. All these and much more are gifts from God.

If God has done so much for us, is it not fitting that we should live clean, helpful lives, not only because God commands it, but as an expression of our gratitude to God for his goodness to us? It is surely obligatory on our part to live an active, holy life. Are we endeavoring to live that kind of lives?

Pure Religion Defined

"If any man among you seem to be religious, and bridleth not his tongue, but deceiveth his own heart, this man's religion is vain. Pure religion and undefiled before God and the Father is this, To visit the fatherless, and widows in their affliction, and keep himself unspotted from the world." (James 1:26-27)

I think this scripture means that a genuine Christian must be kind, loving, to all as much as in him lies, and to live a pure, untarnished life. The Methodist rule is, "Do all the good you can to all, and do no harm to any one."

The Re-Discovery of Morals

Dr. H. C. Link, who wrote "The Return to Religion", and "The Re-Discovery of Man," has recently brought from the press another book, which likely will be more pertinent and more helpful than his other books, popular and helpful as they have been. Dr. Link finds that all our troubles grow out of the fact that we have lost our moral standard. The moral code for all the world is the Decalogue. In modern times there came a fashion, a frenzy, an obsession, among progressives to be regarded as liberals, as broadminded. In this frenzy we seem to have junked the Decalogue. When we became too liberal to be governed by the Decalogue, we plunged into trouble.

Dr. Link thinks our so-called race problems is not a race problem, but that the trouble among and between races stems from our ignoring the moral law. If we regarded all men as our neighbors (and that is what they are), we could not mistreat any race or any person anywhere. Likewise Dr. Link thinks if we observed the moral law there could be no class troubles. All the trouble between labor and capital emerges from ignoring the moral law, either by labor and by capital, or by both. Also, he thinks all our international troubles are the results of nations failing to regard the moral law. Therefore if we could re-discover the moral law and obey it, our racial, class and international troubles would disappear. Should we not seek to set up the moral law?

Be sure to head Link's book at once.

New Morals Needed In Our Schools

We do need a new standard of moral in our church, in the home, and in the school. Recent conversations with public school teachers

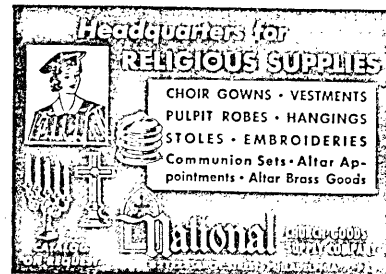
in several states, concerning morals in our schools, especially in Junior and High schools, disturb me seriously. Are the present junior and high school boys and girls good prospects to become the fathers and mothers of the new generation?

In the city of New York, the seventy-three junior and high superintendents were appalled at the immoral evidences they discovered. It resulted in a conference of the superintendents and the students. In the course of time they evolved some elementary rules. One hundred thousand junior and high school students adopted something like the following rules as a result of the conference:

1. I will not knowingly, by word or deed, injure any one's person, body, or property, in any manner.
2. I will respect, always, the religious belief of others as I do my own.
3. I will show courtesy to other people at all times, particularly to my elders.
4. I will abide by the law and regulations of my school and community.
5. I will be honest with myself and with others.
6. I will practice cleanliness of body and mind at all times (The keeping of these rules ought to improve the morals of the students.)

A Question

Could Arkansas town and city superintendents and principals get our boys and girls to commit themselves to some such reasonable and helpful code?



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