

# Arkansas Methodist

Serving One Hundred

"The World is My Parish"

usand Methodists in Arkansas

"Go ye into all the world"—Mark 16:15

VOL. LXVII

LITTLE ROCK, ARKANSAS, MAY 13, 1948

NO. 20

## Methodism Adopts A New Quadrennial Program

FOUR years ago at the General Conference in Kansas City Methodism projected the Crusade for Christ program. As a result of that program our church just closed its most progressive, fruitful quadrennium.

In the General Conference in Boston our church has just projected a new quadrennial program. The name adopted for this new four-year program is "FOR CHRIST AND HIS CHURCH." A more meaningful name for the program could hardly have been found.

The program has two principal objectives. First there is to be a teaching, preaching endeavor in each of the four years with special objectives each year. In the first year we are to study OUR FAITH; in the second year OUR CHURCH; in the third year OUR MINISTRY, and in the fourth year OUR MISSION.

Such an emphasis from our pulpits is long overdue. We need to better understand the foundations on which our faith rests; we need to understand better the history, polity and the organization of our church; we should better understand and more fully appreciate the mission of Methodism in the world of today.

The second objective of the program For Christ and His Church is to increase our contribution to World Service through our regular benevolences by one-third. The apportionment to each Annual Conference for World Service will be increased by thirty-three and one third percent for the new quadrennium. There will be a new emphasis on Specials of various kinds for those churches able and willing to give added support to World Service beyond the regular askings. This second objective of the movement For Christ and His Church will also promote a Week of Dedication each year at the end of which a cash offering will be taken for the work of World Service in addition to the amount accepted in regular benevolences. Money so raised will be allocated each year for special projects that will be determined by proper authorities. The Week of Dedication each year will climax on the third Sunday before Lent.

While this program is quite different from the Crusade for Christ in its details, it has again something of the sweep of purpose and vision which characterized that great movement. With the program For Christ and His Church Methodism will march on to greater conquests and more glorious victories.

## "All With One Accord"

FOR several years now many of our churches have been observing with increasing emphasis Pentecost Sunday which this year comes on May 16. This anniversary in the Christian calendar of the descending of the Holy Spirit upon the apostles after Christ's ascension might well have added significance this year as we remember that this particular Sunday comes at the very beginning of the new quadrennium's program.

Elsewhere on this page is found a statement describing briefly this new program "For Christ And His Church". The early apostles worked wonders for the Kingdom because the Holy Spirit attended their every effort. Methodism's new endeavor will work wonders for the Kingdom just to the extent that Methodists allow the Holy Spirit to attend their efforts. A sincere prayerful observance of Pentecost will help to bring our people into one accord "For Christ and His Church."

## This Business Of Preaching Sermons

WE believe that it is evident to all of us that OUR SERMONS SHOULD BE PRACTICAL AND REALISTIC.

Someone has said, "If preachers would forget, for a while, the fifty words they use most frequently we would soon be in the midst of a spiritual revival." This is simply saying indirectly that we dress our thoughts so frequently in the same clothing that they cease to attract attention. For our hearers words may become shopworn as really as garments. Words do not lose their original meaning by frequent use but they often lose their effectiveness. It is true also that the minister ceases to feel the import and weight of a word he uses too often.

The final test of the real value of a sermon is found in the degree of helpfulness it brings to those who hear or

Preach the word; be instant in season, out of season; reprove; rebuke, exhort with all longsuffering and doctrine. II Timothy, 1-2.

read it. Because of that fact anything that makes the sermon more meaningful and understandable to our people is a matter to be desired, by all of us who preach.

A sermon that does not have practical value will be lacking also in permanent value. Because of the special training he has had it is very easy for the minister to become interested in theoretical and philosophical subjects that his people would little understand, hence be unable to follow him in his discussion of such subjects.

Our people must live in a very realistic world that makes very direct appeals to them and also makes some very pressing demands of them. Many of these appeals and demands if followed would affect vitally moral conduct and Christian character. If our ministry is to be helpful to such people in such a world our sermons must be realistic. We must attempt to interpret for our people the will of God for them as they struggle with practical, realistic problems every day.

When doctors talk to each other about their work they use a language that the rest of us little understand. Ministers, in talking or preaching to other ministers, may properly use the words, expressions and terms commonly understood by ministers. However, when the doctor talks to his patient, he translates his medical language into words the layman can understand. It is often necessary for the minister to translate ministerial language and thinking into the language of the layman. It sometimes requires a conscious effort to do so but it is a very fruitful, rewarding experience.

## We Know Now

AT the close of the 1944 General Conference of The Methodist Church there was launched the highly successful Crusade for Christ program. A course of such magnitude and scope had never before been attempted by any denomination. Many of our people were fearful lest the task assigned ourselves was too ambitious.

There are not many Methodists who have difficulty in remembering the staggering challenge which accompanied the receiving of the announcement of the Crusade program. Some voiced the opinion that the program was a step in the right direction but that the step to be taken was too great. Still others felt that such a program would make of Methodist ministers program promoters, highly skilled in knowing just where to apply the pressure. Not a few expressed a concern for the local church, feeling that such a daring church-wide endeavor might stifle the local church programs. These discouraging prophecies and others were honestly and sincerely expressed by many of us.

Only when a program can be viewed in the perspective of time can any true evaluation be made. Thus, we now know that the great objectives of the Crusade for Christ were reached because, first, the Crusade plan was divinely conceived in the minds of our leaders, and, secondly, was brought to fruition by a ministry and laity who allowed God to work through them. Only human ingenuity, energy, and sacrifice, divinely blessed, can achieve such things for the kingdom.

The Methodist Church now can view, humbly but with pride, the accomplishments made possible by the Crusade movement. Millions of people throughout the world have been blessed by the Crusade, but we know now that if any of the goals sought had been less than they were we ourselves would have been the loser. The Crusade was a timely, lengthy step in the right direction and the step was well taken. Our ministry has had an experience in adventurous leadership which has deepened their dependence upon God and their faith in those they lead. The Crusade for Christ program has been a means of strengthening the local church as its leadership has worked together in reaching its own local objectives.

From a practical point of view, perhaps the greatest result of the past quadrennium's program is seen in the renewed confidence which Methodism now has in itself and its mission. We now know what great things can be done through the organization of The Methodist Church when our people have given themselves in reaching stated objectives.

## The Season Is At Hand

THE Discipline of The Methodist Church provides that when an Annual Conference so authorizes a "District Conference shall be held annually." The Little Rock and North Arkansas Conferences have wisely made provision in their standing rules for the holding of this conference in their respective districts. As these conferences are normally held near the half-way mark of the annual conference year, the District Conference season is now at hand.

The District Conference, as the one official delegated church body of the district, has certain responsibilities which normally are considered only at a District Conference. Besides inquiring into the spiritual state and the progress of the

(Continued on Page 4)



# Excerpts From The Episcopal Address



(Continued from last week)

THE Church must deal with economic injustice. It must not think it has solved the problem of contemporary society by summoning men to a holy war against Communism. It must understand the dynamic challenge to our faith that lies in Communism; but it must know that such a challenge cannot be driven back by bayonets. It is a strange shortsightedness that trains our candidates for the ministry in comparative religion, and rightly so, but fails to acquaint our leaders with the philosophies, the social theories, the tactics, the economics of the contemporary challenges to our faith. Christianity is still challenged by other religions but it stands superior and secure. We must understand the real challenges.

The churches properly backed the European Recovery Plan. Its true significance lies in the fact that it seeks to bring health back to the sick democracies of Europe. It does deserve full support. We must make it clear, as the Secretary of State did, that "our policy is directed not against any country or doctrine, but against hunger, poverty, desperation, and chaos." Communism takes root in the soil of poverty. Its germs lodge in empty stomachs. It was unfortunate that the European Recovery Plan should have been linked with the demand for Universal Military Training and the call for the return of Selective Service. These are measures that should have been considered separately, and upon their merits.

Among the treasured words of the American people, none is more precious than freedom. We have enjoyed the privileges of freedom so long that we are in danger of forgetting that eternal vigilance is the price of liberty. Democratic freedom is challenged by the totalitarianism of the right, called Fascism, and the totalitarianism of the left, called Communism. It is likewise endangered by the repudiation of its basic principles where ecclesiastical organization is authoritarian or the economic life is autocratic. We cannot defeat totalitarianism by allying ourselves with totalitarianism, whether it be ecclesiastical or political; that is to say, we cannot defeat the real enemy which is the denial of freedom by setting up fascist puppets to block communist propagandists.

... We reject Communism, its materialism, its method of class war, its use of dictatorship, its fallacious economics and its false theory of social development; but we know that the only way to defeat it permanently is to use the freedom of our own Democracy to establish economic justice and racial brotherhood. ...

The most effective anti-toxin to dictatorship abroad is life-giving democracy at home. It is a healthy democracy that is immune to communist bacteria. ...

... Religious leaders and men charged with political responsibility must face a fundamental fact. Ideas cannot be destroyed by military force. It is possible to destroy the cities of an enemy, to bring his armed forces to surrender, in a word, to defeat him as far as the physical power to resist is concerned. But an ideology cannot be suffocated by poison gas nor demolish-

ed by atomic bombs. Ideas are conquered by better ideas whose truth has been revealed in practices that enrich personality. ...

Justice and brotherhood within the conditions of freedom are like bells. They sound the death knell of Communism.

Communism will never win a democratic and just America. Communism does not grow in the soil of freedom and justice. It takes root in the soil of exploitation. It is Democracy—more of it, not less of it—that will win the morrow.

American democracy cannot en-

turn with our democratic ideals to their own lands? We are being high-pressured into unwise ways by men who lack wisdom.

There is need today for men who sit at conference tables to kneel first at the table of the Lord. Men who have received the bread and wine of holy communion are less likely to center attention upon the boundaries that divide than upon the brotherhood that unites. Men who have heard, "This is my body; this is my blood" are better qualified to make decisions in the realm of values than men who have been

specting personality, of enthroning the faith of Christ in the practice of men. It must approach the whole question of Communism with its eyes open, its mind alert. It must understand the true nature of this challenge to our faith. ...

We must make it abundantly clear to our people that within the freedom of Democracy, men, ruled by Christian principles, can bring to mankind a society in which liberty is preserved, justice established, and brotherhood achieved. But the faith must come alive in works. The people must be able to see the institutions and practices of brotherhood.

## The Church And The Worker

The Church calls for the rebasing and the remotivating of the work life to the end that genius may have full opportunity for expression, and men, in the co-operation of full employment, may make the earth productive. The conflict that inevitably flows from the unrestricted play of self-interest must be eliminated. ...

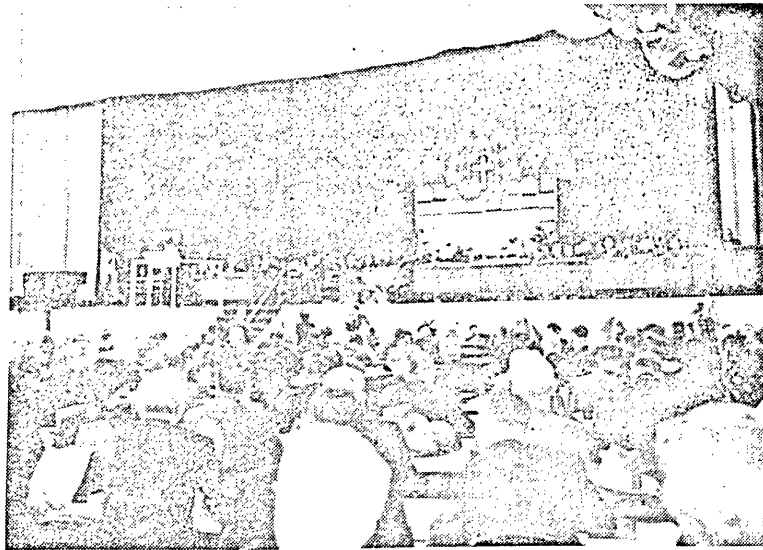
We rejoice in the large and increasing number of Christian business men who are dedicating their executive and engineering talents to the high task of translating the ethical ideals of Jesus into the practices of business enterprise. Such men seek to discover scientific means to realize justice and brotherhood in labor relations. Such men are pioneering the way to the peaceful solution of the economic problem and to the better society. They give generously of their means to the educational institutions of the Church, to its ministry of healing and of service, to the missionary and evangelistic movements of Methodism. The ministry of reconciliation becomes effective when such men sit with men of similar spirit from labor and, in loyalty to Christ, seek to discover and to do the will of God. ...

Many of the leaders of labor are prominent churchmen, but all too few churchmen see in labor a worldwide movement that means a new social order as truly as the coming of the machine meant the passing of feudalism. This the Church must understand. It is one thing to take the Christ to the work life of man. It is another to take the work life of man to Jesus. That calls for fundamental change. No single denomination can do this. It is a co-operative task. ...

... would it be thought inappropriate to consider a new missionary movement, born of humility, grounded upon a thorough mastery of religious thought, reared in the most rigorous of scientific training and dedicated to labor, that seeks to make the idealism of Jesus the ruling force in the work life?

To be specific, dare we envision the labor movement itself as a means through which the Christian ideal may indeed become real? Millions of our population are directly related to the labor movement. Millions find in labor opportunity to express ethical idealism. The Communist seeks to infiltrate the labor movement, to win it to the ideology of Communism. Is there no obligation upon the part of Christianity to carry the religion of Jesus to the workers of the world in such fashion that His teaching so masters our work life that the worker may himself think of the Christ as

(Continued on Page 14)



Bishop G. Bromley Oxnam Reading Episcopal Address

sure unless the institutions within the democratic community are themselves democratic. There is a fundamental contradiction between a political life organized on democratic principle and an economic life organized on undemocratic principle. The right of the individual to participate in determining the political policy of the community in which he lives is accepted. The right to participate in determining policy in the shop in which he works or in the church in which he worships has not been fully accepted. But the latter right is part and parcel of democracy. ...

Some advocate dropping atomic bombs on Russia, without so much as asking, what does such a course mean? Does it remove the injustices suffered by the peasants of Europe? Does it remove the barriers to trade erected by the foolish nationalisms of little states, no one of which is a self-sufficient economic unit? Does it mean that in the event Russia were to occupy Europe we would then demolish Paris, Rome, Brussels, The Hague, Prague? And how many hundreds of such bombs would have to be dropped upon a nation that occupies one-sixth of the land area of the globe? What produces these revolutionary movements? Are there no causes that must be understood and removed? It is calmer, more creative, more courageous leadership that is needed.

Would the three billions of dollars advocated for Universal Military Training bring greater security to this land than a similar three billions used to perfect our educational life, to provide proper security for old age and those who are incapacitated, arrange to bring thousands of young people from overseas to study in our universities, to learn of our democracy and to re-

reared under the pagan axioms that self-interest is the only sufficient motive to drive men to real achievement; that moral right must bow to economic necessity; that war is inevitable. ...

Beneath the surface struggle, slowly but irresistibly, man moves from selfish nationalism to sensible internationalism, from competitive struggle to co-operative endeavor, from religion based upon authority to religion grounded in experience. We know that the great issues, internationally and socially, have to do with power and justice. Power must be brought under democratic control. Justice must be established by the democratic process. The first will involve fundamental revisions in our conceptions of sovereignty, and the second similar revisions in our conceptions of property. Economic practices must be judged by ethical criteria, and man must learn that the moral law is relevant to all his practices. ...

... into the international scene a force has been projected that threatens the free society, and must be restrained, if we are to establish the just society, and some day, please God, enjoy the brotherly society. Christianity and Democracy alike are confronted by Communism. There is an approach somewhat camouflaged by ponderous phrasing and scholastic style that in effect is but the declaration of a holy war on Communism. The real purpose that lies behind the war is to retain the power, the property, and the prestige possessed by those who advocate it. Methodism must approach the challenge of Communism not in terms of protecting its physical properties but in terms of preserving freedom, of respecting its physical properties but in terms of preserving freedom, of re-

# THE DEVOTIONAL PAGE

REV. H. O. BOLIN, Editor

## SEVEN WAYS OF GIVING

1. The Careless Way.—To give something to every cause that is presented without inquiring into its merits.
2. The Impulsive Way. To give from impulse—as much and as often as love and pity and sensibility prompt.
3. The Lazy Way.—To make a special offer to earn money for benevolent objects by fairs, festivals, etc.
4. The Self-Denying Way. To save the cost of luxuries and apply them to purposes of religion and charity. This may lead to asceticism and self-complacency.
5. The Systematic Way. To lay aside as an offering to God a definite portion of our gains—one-tenth, one-fifth, one-third, or one-half. This is adapted to all, whether poor or rich; and gifts would be largely increased if it were generally practiced.
6. The Equal Way. To give to God and the needy just as much as we spend on ourselves, balancing our personal expenditures by our gifts.
7. The Heroic Way. To limit our own expenditures to a certain sum, and give away all the rest of our income. This was John Wesley's way.—Dr. A. T. Pierson.

## THE WAY OUT

The prophets of Israel were realists, but they were not pessimists. Take the darkest passages you can find in their writings. Though they unmask the injustices, idolatries, immoralities and hypocrisies of the nation, and leave no hidden thing untouched, they end up on the note of hope and recovery. "There is a way out!" is their invariable cry. "It is God's way. It is costly. It runs counter to our pride. But it is sure. It will pay out." Thus the trumpet of alarm becomes the trumpet of assurance.—First Covenant Tidings.

## THE SECRET OF BIBLE STUDY IN FIVE SENTENCES

1. Study it through. Never begin a day without mastering a verse.
2. Pray it in. Never leave your Bible until the passage you have studied is a part of your very being.
3. Put it down. The thought God gives you put in the margin of your Bible or your notebook.
4. Work it out. Live the truth you get through all the hours of the day.
5. Pass it on. Seek to tell somebody what you have learned.—J. Wilbur Chapman.

Japan's New Prime Minister is a Christian. Says Gen. McArthur: "For the first time, Japan is led by a Christian, who, throughout his life, has been a member of the Presbyterian church. This reflects the complete religious tolerance which now dominates the Japanese mind, and the complete religious freedom which exists throughout the land." Japan, China and the Philippines are now led by Christian men.

The voice of the Lord divideth the flames of fire.—Ps. 29:7.

## DO YOU STOP TO PRAY?

While on the round of daily chores,  
Dusting chairs and sweeping floors,  
Washing clothes and making beds,  
Cooking meals and combing heads,  
Working here and working there,  
Maybe burdened down with care,  
Keeping things in place each day,  
Do you stop, dear soul, to pray?

While on the round of daily chores,  
Running mills and keeping stores,  
Driving trucks and walking streets,  
Buying goods and hunting cats,  
Making debts and paying bills,  
Treating patients for their ills,  
Going, running on life's way,  
Do you stop, dear soul, to pray?

While on the round of daily chores—  
These can number many scores—  
Do you stop to win a soul,  
Or help a pilgrim reach his goal?  
Do you pause to read God's Book  
And toward the judgment cast a look—  
Going, working, O but say,  
Do you stop, dear soul, to pray?

—Walter E. Isenhour, In  
Gospel Banner

## Where Is Your Hope?

Paul closes his great love chapter (I Cor. 13) by mentioning the three great abiding principles of life—faith, hope and love. These qualities have been called the great triad. All of them are absolutely necessary to a contented, well-rounded life. Love is the greatest, but hope and faith also have their part to play in the uncertainties of life. The Bible speaks of individuals who are without God and are thus without hope and mercy in the world. Hope, as well as faith and love, is often misplaced.

Some individuals place their hope in their church membership. The Church, in all of its branches, is a great institution, but membership alone in no religious group can possibly save. There is a plan of salvation that when faithfully met does save, but it calls for repentance toward God and faith in Jesus Christ. To find pardoning mercy, one must confess and forsake his sins. People are saved from sin, not in sin. It is wellknown fact that none are perfect in the absolute sense, but to find salvation they have to at least make a serious effort to turn their backs upon every known sin in word, thought, deed and attitude, and to try hard to follow the example set by Christ. On every hand we see individuals who make no serious effort to do these things. They had bad habits—such as drinking, gambling, lying, moral impurity, over reaching others in sharp business practices, taking the name of God in vain, greed and selfishness—and joined the church without quitting many of these habits. Some realize that under such circumstance their church membership means nothing and even worse than nothing, but others seem to feel that the church can and will save them in spite of their sins, if they are loyal to it. This is a false hope which

originally was not in Protestantism, but is slowly creeping in.

Then, there are others who place their hope in the goodness and mercy of God. They tell us that God is too good and merciful to damn a man forever for the sins that he could commit in a lifetime, which is short at best. Individuals who have such an idea are making two errors. First, they are not looking in the right place for the mercy of God. He is far more merciful than a human being can possibly imagine, but his mercy is in his son. It was God's mercy as well as his love that caused him to send his son into the world. John 3:16 makes this very plain. No one can, for a moment doubt, the mercy of God toward sinners and his love for them when he stops to consider the fact that God sent his son to seek and save the lost. Yes, God is exceedingly merciful. "It pleased Christ by the grace of God to taste death for every man"; "He willeth not the death of any but desires that all shall be saved." If a man is drowning and his friend on the shore throws a rope to him he can't refuse to take hold of his end of the rope and intelligently, with his dying breath, accuse his friend of lack of mercy. The mercy is in the rope, but he refuses to take it.

The second error is found in the fact that many people think it terms of a God-made rather than a sin-made hell. Sin carries with it the elements of its own punishment, while righteousness carries the elements of its own reward. Both are places, but the joy of the one and the punishment of the other depends upon the state of a person's character. Jesus referred to this when he said, "The kingdom of heaven is within you." "This heaven to me where'er I may be if Christ is there." God does not put people in hell and

keep them forever, sin does it. It is a well-known fact that as people grow older even in this life character tends to become fixed. This leads us to believe that during the vast lapse of time hereafter evil character will tend always to become more thoroughly fixed in evil. We have a foretaste of both hell and heaven in this life. The greatest joy here comes to those who are in harmonious fellowship with God; the greatest tribulation to those who through sin are cut off from such fellowship with him.

Again, some people place their hope on their good, moral lives. The trouble with this is that none are so good that they are wholly without sin. "He who saith that he hath no sin is a liar and the truth is not in him." Morality is very important in the religious life. One may be moral without being Christian, but no one can be a Christian without being moral. Morality is good as far as it goes, but it does not go far enough. The rich young ruler was a good man, and so was Nicodemus, but both of them lacked one thing; they needed to be born again.

Then, there are those who place their hope on the badness of other people. At least, they feel that they are much better than many others, and surely that will be sufficient. This also is a false hope. There is no promise of such salvation found in God's word, and when one stops to consider it his own common sense leads him to repudiate such hope.

Still others place their hope in the fact that certain types of wickedness are very prevalent. Back some years ago there was a widely-used jazz song entitled "Everybody's Doing It." The idea was that so many people were living that kind of life it could not be wrong; surely so many people could not be mistaken about that which constitutes the most satisfying type of life. Jesus had this in mind when he spoke of the broad road and the many that travel it, and the narrow path and the few that find it.

The true hope is only in Christ. The Psalmist said, "Now Lord, what wait I for? My hope is in thee." The accomplishment in any life of the three great "P's"—peace, pardon and power, is to be found only in the Lord. Through fellowship with Christ one can be at peace in his own heart and with all mankind; he can find pardon from all his past sins and can receive power to overcome the future temptations of life. Our hope of living lives of highest usefulness on this earth is in Christ.

Our hope of a glorious reunion with those whom we have loved and lost for a while is also in him. So will it be when we, too, come to cross the bar. "And now Lord, what wait I for? my hope is in thee."—H. O. B.

The grandest melodies ever played are kind deeds done by one to another, and the sweetest music ever heard is that which is played by the white hands of loving kindness upon the keyboard of the human heart.—Masonic Pocket Magazine.

Behold, I have set before thee an open door, and no man can shut it.—Rev. 3:8.



# The Arkansas Methodist

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

SUBSCRIPTION PRICE, \$1.50 PER ANNUM  
Retired Ministers and Wives of Deceased Ministers  
of the Little Rock and North Arkansas Conferences  
Complimentary

Office of Publication, 1136 Donaghey Building  
LITTLE ROCK, ARKANSAS

E. T. WAYLAND ..... Editor and Business Manager  
EWING T. WAYLAND, Assoc. Editor and Ass't. Bus. Mgr.  
ANNIE WINBURNE ..... Assistant to Editor

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

OWNED, MANAGED AND PUBLISHED BY THE  
METHODIST CHURCH OF ARKANSAS

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

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



## A WEEKLY MESSAGE

By FORNEY HUTCHINSON

### ARKANSAS IN OKLAHOMA

Among the choice citizens which Arkansas has contributed to this section of Oklahoma, none rank higher than Doctor George S. Baxter. For many years he has been the doctor for the Rock Island Railroad in this city. In addition, he also does a general practice. He came here in 1909 and his office is still crowded with railroad men and others, active and retired.

Equally interesting, from my viewpoint, is his aged mother, now in her eighty-seventh year. While Doctor Baxter is a prominent Baptist and teaches the largest and best-known Bible class in the city, his mother is a Methodist and is a long-time and faithful member of our St. Paul's Church.

While calling recently at her home, she told me an interesting story about her doctor-son. She said, "We lived on a farm in the country near Dardanelle. Early in my married life I was left a widow. With considerable difficulty, we managed to put George through a medical school located in Memphis. When he graduated, he came to me and laid his diploma in my lap, and said, 'Mother you have made lots of sacrifices to make this possible, and as an expression of my appreciation, I want to promise you any two things you may see fit to ask of me.'" She said, "Immediately I looked up at George and said, 'There are two things I definitely want you to promise me—first of all, that you will never touch intoxicating liquor. The most deplorable thing I know of is a drunken doctor. The other thing is this—that you will go to the poor and minister to them just as faithfully, whether they are able to pay you a cent for your services or not, as you do to your prosperous and well-to-do patients.' Without a moment's hesitation," she continued, "he promised."

From what I know of him as a citizen of this city, he has faithfully kept both promises made to his mother. Naturally she is proud of him.

Arkansas did Oklahoma a good turn when she gave Mother Baxter and Doctor "George" to the social professional and church life of Shawnee, Oklahoma.

A carpenter had been picked for a foreman's job by his employer. One day the employer happened to be watching that carpenter when the quit-work whistle blew. At that moment the carpenter was driving a nail. He stopped hammering at the first found of the whistle. He did not finish driving in that one nail. Then and there he lost his chance to become a foreman.—Pegmatites, hm, Golding-Geene Co.

## NEWS AND NOTES ABOUT FACTS AND FOLKS

REV. H. C. MINNIS, pastor at Atkins, will preach the commencement sermon for the graduating class of the Atkins High School on Sunday, May 16, at 8:30 p. m.

REV. OTTO W. TEAGUE, pastor of Lakeside Church, Pine Bluff, will deliver the sermon to the Pine Bluff High School graduating class on Sunday, May 23, at 5:00 p. m.

REV. EDWARD W. HARRIS, pastor of the First Methodist Church, Texarkana, will preach the sermon for the Benton High School on May 23 in the evening.

MRS. A. J. CHRISTIE, wife of our pastor at Benton, submitted to an operation at St. Vincent's Infirmary, Little Rock, on Monday, May 10. She is getting along nicely.

REV. JESSE L. JOHNSON, our pastor at McCrory, preached at the Grand Avenue Methodist Church in Stuttgart on Sunday morning, April 11, in the absence of the pastor, Rev. H. O. Bolin, who was doing the preaching in revival services in McCrory.

REV. VAN W. HARRELL, district superintendent of the Prescott District, writes that the date of his District Conference is Wednesday, May 19, at Okolona, at 9:30 a. m. instead of May 20 as previously carried. Brother Harrell will preach the commencement sermon for the Emmett High School, Sunday, May 30.

REV. HERCHALLE COUCHMAN, pastor at Osceola, who attended the General Conference at Boston, spoke on Sunday evening, May 2, to the Federated Fellowship of Youth in the Millbury Federated Church in Millbury, Mass. The Congregational and Methodist Churches have united and formed the Federated Church.

REV. J. A. WADE, pastor of Oaklawn Church, Hot Springs, will be the speaker over KWFC and KTHS, May 17-21, 9:15 a.m. and 3:45 p.m. respectively. The messages over KWFC will be on "The Body of Christ," and over KTHS, "The Meaning of Pentecost." Brother Wade has received sixty-four into the church, twenty-nine on confession of faith, baptism and vows, and thirty-five by certificate.

REV. JACOB PELTZ, general secretary for the International Christian-Hebrew Alliance will speak at Hunter Memorial Church, Little Rock, on Sunday, May 23, at 11:00 a. m. A mass meeting will be held at the First Christian Church at 3:00 p. m. and Mr. Peltz will speak at the evening hour at the First Baptist Church. A luncheon will be given on Monday at the Sam Peck Hotel.

CHINA has a second "Christian general," this one a "product" of the missionary effort of the Presbyterians on the island of Hainan. He is Brigadier-General Tseng-Bin, who twenty years ago was in a mission school in Hiohow, Hianan, and became a Christian. He rose rapidly in the army, served in North China, and was returned to Hainan to repatriate the Japanese and to restore law and order after the war. Regularly he takes his turn preaching and teaching in his home church and school; he cleared both Japanese and Chinese military out of mission property; and he is often quoted in the local Chinese press saying that Christianity is the only hope for China.

BECAUSE the ancient city of Jerusalem is "holy ground" to Christian, Jew and Arab alike, Bishop Charles K. Gilbert, head of the Protestant Episcopal Church in New York City, has appealed to religious, political and military leaders of all three groups to declare the city a "neutral place" and to take every measure possible to prevent the destruction of its sacred shrines. It is being recalled that the so-called "truce of God" saved holy places during the days of the Crusades, and that during both world wars many religious edifices were protected from bombing through agreement among combatants. A similar plea has been made to all

three groups and also to the United Nations by the Archbishop of Canterbury, England.

URGING the American people and their churches to help solve the social and economic difficulties that confront the Puerto Rican when he lands in the United States, and especially in New York City, the Rev. Stanley Rycroft, secretary for the Committee on Cooperation in Latin America (Protestant), recently pointed out that conditions are rapidly getting worse among the Puerto Ricans in their home island, and that their migration has been suggested by the United States Government. The population of the island was 1,000,000 in 1898; at present it is 2,000,000; and in fifteen years it will probably be 3,000,000, Dr. Rycroft says. This makes its population density one of the greatest in the world, while agricultural returns are relatively poor, health conditions are bad, and most of the land is held by absentee corporations. He urges church aid in solving the problem in Puerto Rico and in American communities.

### WESTERN METHODIST ASSEMBLY PROGRAM FOR THE SUMMER, 1948

June 28-July 4th, Mozark Institute.  
July 6-16, Mission School.  
July 10-11, Wesleyan Guild.  
July 12-16, Jurisdictional Mission Conference.  
July 19-30, Leadership School.  
Aug. 3-13, Young People's Leadership School.  
Aug. 16-31, Sequoyah and Oquoyah Camps.  
Aug. 23-27, Bible Conference.  
For further information, write S. M. Yancey, Superintendent, Mt. Sequoyah, Fayetteville, Ark.

### A WORD OF THANKS

It has been impossible to recognize, as we would like to do, the many expressions of interest and love which have come from all parts of Arkansas during my illness. Through the kindness of the ARKANSAS METHODIST, Mrs. Reves and I take this means of letting you know how very much we appreciate your messages which have helped more than we can tell you. May the Lord bless you for your thoughtfulness.—C. M. Reves, Conway.

### DISTRICT CONFERENCE DATES

#### North Arkansas Conference

Helena District, May 17 at Wynne.  
Paragould District, May 18 at Piggott.  
Searcy District, May 18-19 at Harrison.  
Jonesboro District, May 20 at Wilson.

#### Little Rock Conference

Arkadelphia District, May 18 at Manchester on the Dalark Circuit.  
Prescott District, May 19 at Okolona.  
Texarkana District, May 20 at College Hill Church, Texarkana.  
Pine Bluff District, May 21 at Carr Memorial Church, Pine Bluff.  
Camden District, May 25 at Bearden.  
Monticello District, May 26 at Camp Keener near Hamburg.  
Little Rock District, May 27 at England.

### THE SEASON IS AT HAND

(Continued from Page 1)

program within the various local churches of the district, the conference has the sacred responsibility of licensing proper persons to preach and of recommending to the Annual Conference qualified persons for admission thereto.

Only a District Conference can provide the inspiration and spiritual stimulation often needed by the leadership of the local church. Some of these conferences have already been held. A schedule for the remaining conferences is found on this page. The Arkansas Methodist will be happy to publish accounts of these conferences as they are furnished.

Men of mettle turn disappointments into helps as the oyster turns into pearls the sand which annoys it.—Orison Swett Marden.

# Pentecostal Life And Power

By CHARLES ORRIN RANSFORD

BACK to Pentecost through the ages has been the long and loud cry of the Church. But Pentecost has not been brought back.

Our cries and prayers by reason of our misunderstandings have been futile. Pentecost is not in the "sound of rushing mighty wind" nor the ecstasies of speaking with other tongues.

Pentecost is life and power for redeemed men and women through faith in Jesus Christ. Pentecost is the mightiness of spiritual preaching, when men led by the Holy Spirit speak not their own words but as the Holy Spirit gives them utterance.

Pentecost is the going forth of healing power from men who through love of God hold out healing hands to helpless people sitting by the wayside.

Pentecost is the brotherly helpfulness of relief of the needy in the full surrender of all one's possessions until there shall be no poverty.

Pentecost is brotherly love among the believers without respect to race or caste in provision for all widows and orphans.

Pentecost is courageous testimony before all men and councils and rulers of nations even unto death for Christ's sake.

Pentecost is the willingness to be led where there is work to be done for God among alien people or a lonely traveler on a desert highway.

Pentecost is a church in fasting and prayer waiting God's commands to send forth laborers into the world's harvests.

Pentecost is a council of believers who dare to break down every barrier that the gospel may be given to all races and nations.

Pentecost is the life of Christ manifested in and through men of faith whether in individual or collective services.

What the brotherhood of believers became and did for Christ made Pentecost. We cannot duplicate either their lives or deeds but we can exemplify their graces and virtues.

Neither by ascetic devotions nor clamorous prayers may we bring back Pentecost. Pentecost is of the heart, in the spirit, and not in the letter, whose power is not from man, but from God.

It would be heaven brought down to earth could man and women realize the Pentecostal power in daily living. Pentecostal power in preaching would shake the earth and overwhelm the multitudes in penitential confessions: It is not a visionary dream that the days of Pentecost should again be manifested. The promise of the Father has not been abrogated nor changed. God's word abides: "I will pour out of my Spirit upon all flesh; and your sons and your daughters shall prophesy, and your young men shall see visions, and you old men shall dream dreams."

Pentecostal power cannot be bought at a price. Pentecostal power has been given unto men of faith and self-surrender. It would be a travesty on Christian faith should men not desire the graces and powers of Pentecostal life. It would be as "the abomination of desolation" should the church cease to pray for baptisms of power and renewals of faith through the Holy Spirit.

The Pentecostal graces distinguished the normal Christian life raised to high power. The normal Christian life is the "norm, rule, or principle; conformed to a type." There is not one kind of life for ministers and another for laymen. All the children of God for acceptance in Christ must follow the same pattern. They all possess by God's grace the same privilege



DR. C. O. RANSFORD

and receive the same blessings. That Pentecostal power was extensively manifested among laymen as well as preachers. They have helped, they have been teachers, and they have exemplified that new life in Christ and his service.

It is the denial of the general rule or distortion of the pattern that makes the Christian faith non-effectual. The word spoken by Peter on the Day of Pentecost was, "For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call."

It is unthinkable that the days of Pentecost Power in holy living and preaching should be past. The mightiness of the power that attended the church when men of faith consecrated themselves to God may have waned, but we cannot believe the church shall never again witness those days of high living. The distinctive characteristic of the Christian faith is that it is proclaimed by preaching. "Holy men of God spake as they were moved by the Holy Spirit." In demonstration of the Spirit and power the apostles and their converts lived and loved and served.

While yet with his disciples Jesus had said, "If ye love me, keep my commandments. And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever." The promise of Jesus was, "Behold, I send the promise of my Father upon you; but

tarry ye in the city of Jerusalem, until ye be endued with power from on high." In obedience to that command the disciples and a company of laymen and laywomen waited ten days in the upper room in Jerusalem and the Holy Spirit came upon them.

God cannot lie. His promises are immutable. When he would confirm his promise unto Abraham, because he could swear by no greater, he swore by himself. Again when he made promise through Christ of the gift of the Holy Spirit he said, "that he may abide with you for ever." God has not annulled that promise. The Holy Spirit has not been withdrawn nor has he himself withdrawn from the world.

The misunderstandings of men have led many to believe that the Holy Spirit is an emanation from God or the influence of God. A few translators are confused in their pronouns when speaking of the Holy Spirit. They say "it" or "itself." The Holy Spirit is not to be designated by a neuter pronoun. Jesus said, "When He, the Spirit of truth, is come, He will guide you into all truth: for He shall not speak of Himself, but whatsoever He shall hear that shall he speak: and He will show you things to come."

The Holy Spirit is God, God manifesting himself in the world. The Holy Spirit is the third person of the Trinity, the Executive of the Godhead.

He wants to come into our lives. Jesus said, "He will abide with you." Paul said, "Dwell in your hearts." Wymouth says, translating Paul's prayer for the Ephesian Church, "To be strengthened by His Spirit with power penetrating to your inmost being. I pray that Christ may make His home in your hearts through faith."

"No man can say that Jesus is Lord, except by the Holy Spirit." "God is a Spirit: and they that worship him must worship him in spirit and in truth." Jesus said, "Except a man be born again, he cannot see the kingdom of God." "Except a man be born of the Spirit, he cannot enter into the kingdom of God."

"The natural man receiveth not the things of the Spirit of God,—because they are spiritually discerned." "Now we have received, not the spirit of the world, but the Spirit which he is of God; that we might know all things that are freely given to us of God." The Christian is no longer in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. "Now if any man have not the Spirit of Christ, he is none of his."

The Christian life is essentially spiritual. "The Spirit himself bearing witness with our spirit that we are the children of God."

When John Wesley said, "I felt my heart strangely warmed," God had come into his life. Again he said, "I felt I did trust Christ, Christ alone for salvation."—"I then testified openly to all there what I now first felt in my heart."

That was John Wesley's Pentecost. He never lost that faith or experience. That faith and power made him a mighty man of God. If we seek as Wesley sought, we shall find it.

## PSYCHOLOGIST GIVES FORMULA FOR HAPPY HOMES

By George W. Crane, Ph.D., M.D.  
Consulting Psychologist, Newspaper  
Columnist, Chicago, Illinois

(Note: This statement was written at the request of the International Council of Religious Education, Chicago, endorsing the sixth annual continent-wide observance of National Family Week, May 2-9 in the United States and Canada. The observance is sponsored by Protestants, Catholics, and Jews.)

In the past decade, I have received over 1,000,000 letters from readers of my daily syndicated column, "THE WORRY CLINIC,"

and am deriving my conclusions both from this inside view of these contemporary American homes as well as from the thousands of patients whom I have counselled in the past twenty-five years.

Emotional insecurity is regarded by us psychologists and psychiatrists as the greatest single tragedy in the personality development of youngsters. Divorce, bickering between Daddy and Mother, and lack of tangible signs of affection, such as hugs and kisses when a child goes to bed or leaves for school or to attend a summer camp—these all promote insecurity.

The Psychological formula below is fairly evident in its varied psychological ramifications, though some of these points might warrant

many specific cases to document them more fully.

National Family Week warrants the attention of everybody, for Jesus loved children and wanted them all to have HAPPY homes. But a truly happy home should include:

- Daddy
- Mother
- Two or more children
- A puppy or kitten

Tangible DAILY evidences of affection, such as hugs and kisses, plus kind words of praise, not only between the parents but also between them and the youngsters

Family attendance at Sunday School and church

Family recreation at least ONCE PER WEEK, either at home or at a

## ALTERNATIVES

A skeptic once derided a Christian man by asking him, "Say, George what would you say if when you die you found there wasn't such a place as heaven after all?"

With a smile the believer replied, "I should say—well, I've had a good time getting there, anyway!"

Then the Christian sent a boomerang back to the skeptic—a question not so easy to answer. "I say, Fred," he asked, "what would you say if, when you die, you found there was such a place as hell after all?"—Selected.

movie, ball game, picnic, etc.

Home ownership, where children have a yard.



# THE CHILDREN'S PAGE

ANNIE WINBURNE, Editor



## IN STORYLAND

### WONG LEE'S DRAGON

By Lillian E. Andrews

"My kite will fly the highest!" shouted Danny Currier, as he ran across the big field and held fast to the string of his new, green kite.

He gave the line a quick tug. The kite skipped along the ground a minute. Then up it went, higher and higher, until it was above the trees and the houses.

Some of the other boys shouted, "Hurrah!" and Mamie Straus clapped her hands. They knew Danny's new kite had been a birthday present and they did not blame him for being proud of it.

Ned Straus had a small, yellow kite, with a face on it. When the kite rose high enough, the face seemed to be looking down and laughing. Ted Markham and Roy Smith had red kites that bobbed about in the air like red flowers. But none of the other boys had kites that flew as high as Danny's, no matter how hard they tried to make them rise.

"Oh, look!" cried Nellie Smith, Roy's sister. "Here comes Wong Lee with a kite."

All the children liked Wong Lee. He lived with his father over the laundry. He was good-natured and cheerful and always a welcome playmate. He held in his arms the biggest and the strangest kite the children ever had seen. It was a great golden dragon with a long tail.

"You'll never get that clumsy thing up in the air," said Danny.

Wong Lee's black eyes sparkled. "Wait and see," he said.

He straightened the dragon carefully. "Now fly!" he commanded, just as he felt a puff of wind. "Fly!"

He gave the stout string attached to the dragon a deft pull. He looked comical like the pictures of dragons the children had seen in books. He began to hop. Then he rose. And how he did fly! His long tail writhing and twisting, he seemed to be chasing Danny's green kite.

"Hey, there!" shouted Danny. "Don't you gobble up my kite, Dragon."

"No, he won't," said Wong Lee, giving the kite string another tug. "He is a very good dragon."

The dragon pulled so hard that some of the other boys ran and helped Wong Lee hold the string.

"This is the strongest kite I ever saw!" exclaimed Ted.

"My father and I made him," Wong Lee explained. "My father knows how to make many kinds of kites. Chinese people like to fly kites. They make them like dragons and fish and like beautiful butterflies. I will show you how to make some of them, if you would like to learn."

"It would be fun," said Ted. "I know we'd all like to learn."

"I thought my kite could fly high, but your dragon kite can beat it," said Danny. "Look where the dragon is now! It's away up over the town."

"I like kite flying better than any other kind of play," said Roy. "I'd like to have been with Benjamin

Franklin when he flew his first kite. It was made of silk," he added.

"Of silk?" repeated Danny.

"Thin silk," said Roy, who liked to read and remember things. "It had a frame of light sticks and there was a key attached to it. He believed before anybody else did that lightning was electricity and that people could use it, if they only knew how. We know better than to fly kites in a thunder storm for the lightning might hurt us, but Benjamin Franklin had no other way of finding out about it. If it hadn't been for him, we might not have any electric lights or toasters or anything like that. I think we owe him a lot for finding out about electricity."

"So do I," Danny agreed.

"That was a very honorable kite," said Wong Lee. "The next time I push a button and put on the light, I will think of Benjamin Franklin and his kite and I will stop and say, 'Thank you.'"

Just then Danny's kite string broke. "Oh! there goes my new kite!" he cried.

Wong Lee ran forward. He jerked hard on his kite string and brought the big dragon down in a swooping dive. The line of the two kites tangled.

"Help me pull them down," called Wong Lee, bracing himself for a hard tug.

All the boys helped Wong Lee and in a few minutes down came the dragon and the green kite.

"Thank you, Wong Lee," said Danny gratefully, as he mended his broken kite string. "Your dragon is a good dragon, just as you said. He saved my kite for me."

"I don't keep ugly dragons,"



## SUNSHINE AND MUSIC

*A laugh is just like sunshine;  
It freshens all the day,  
It tips the peak of life with light,  
And drives the clouds away.  
The soul grows glad that hears it,  
And feels its courage strong;  
A laugh is just like sunshine  
For cheering folks along.  
A laugh is just like music;  
It lingers in the heart,  
And where its melody is heard,  
The ills of life depart;  
And happy thoughts come crowding  
Its joyful notes to greet;  
A laugh is just like music,  
For making living sweet.*

—Selected.

## JUST FOR FUN

Billy, age 5, lay stretched on the floor, looking at the ads in a current magazine. All at once he exclaimed excitedly, "Mother, when I get to be a big man, do you know what I'm going to buy you?"

"No," answered his mother, "What?"

"I'm going to buy you an electric icebox, an electric iron, an electric stove and an electric chair!"—Atlanta Journal Magazine.

A young lad whose parents weren't very sympathetic to him went to a summer camp, and on his return talked so enthusiastically about it that his parents were a bit ashamed. His father asked, "But you were rather glad to get home just the same, weren't you?"

"I don't think so," the boy replied thoughtfully. "But some of the fellows were—those who had dogs."—John E. Donovan, Woman.

The young clergyman, during a parochial call, noticed the little daughter of the hostess was busy with her slate while eyeing him closely from time to time. "And what are you doing, Clare?" he asked.

"I'm drawing a picture of you." The clergyman sat very still to

laughed Wong Lee. "I'd rather be like Benjamin Franklin and help people."

"I guess we all would," Danny agreed, giving the dragon a friendly pat.—Story World.

## IN THE WORLD OF BOYS AND GIRLS

### BLUEBIRDS COME HOME

When Mr. and Mrs. Bluebird come back to Missouri in spring, they have never a worry about the housing shortage. They fly straight to the Bluebird Trail, as it is called, which runs clear across the state. Of course it pays to be early, for in this case the early bird gets the house, first choice of the 6,250 bluebird houses the state has erected on trees and fence posts bordering the road. Missouri profits in attracting so many of these desirable birds with their beauty of coloring and song.—Joan Wilder, The Christian Advocate.

### PUPPY'S TRICK

By Daisy D. Stephenson

*I've got the cutest puppy dog,  
He's full of funny tricks;  
Of course he's apt to chew things up  
And even mother kicks  
When shoes and magazines are  
chewed  
Or curtains furnish puppy food.  
But Susie's maddest of 'em all!  
It happened yesterday;  
She planted lots of flower seeds  
And when she went away  
He got to work and dug 'em up!  
My funny, frisky little pup.  
She won't forgive him yet, although  
He thought she'd buried bones, I  
know.*

—In Exchange.

### THE KITTY-CAT BAND

*Two little kittens,  
Friendly, understand,  
Decided they would like to form  
A kitty-cat band.*

*And so beneath my window,  
One bright, moonlight night,  
They met so they could practice  
With all their strength and might.*

*One had a trombone,  
The other had a flute  
Each took a long breath—  
Then began to toot.*

*They practiced all the hardest notes,  
Ran up and down the scales  
And made nice vibrations  
With low, mournful, kitty wails.*

*The neighbors hissed and hooted  
And loudly called out "Scat,"  
But each determined kitty  
Just stayed right where he sat.*

*And there was never given  
A concert half so grand  
As the one on that night, rendered  
By the kitty-cat band.  
—Alice K. Warden In  
The Watchword.*

facilitate the work of the artist, but presently Clare shook her head in discouragement.

"I don't like it much," she confessed. "I guess I'll put a tail on it and call it a dog."—New Orleans Times-Picayune.

Sign in a Chicago sub-station: "Have a Frankfurter and Roll downstairs."



# Greetings From China

## Generalissimo And Madame Chiang Kai-Shek Address Fellow Methodists

(The following is the text of a transcribed broadcast to the General Conference and Methodists of the nation from Generalissimo and Madame Chiang Kai-Shek which was delivered in connection with the centennial of the founding of Methodist missionary work in China, Tuesday evening, May 4 in Mechanics Hall, Boston. It was presented to the delegates and visitors over a public address system as part of the evening's program, and later carried to a nation-wide audience over the Mutual Broadcasting System.)

It is a pleasure and a privilege to address the members of the General Conference of the Methodist Church, meeting in Boston. The Generalissimo and myself regard it as particularly fitting that our participation in your program comes on this 100th anniversary of the institution of the Methodist Church in China, which is one among the far-flung and extensive operations under the supervision of the Methodist Board of Foreign Missions.

We realize that in addressing this General Conference we are speaking to a body of men and women who not merely represent Methodism, but who personify the thinking, praying international public in every country of the world. For this reason we feel certain that what we say to you will have a resonance in affecting Christian attitudes toward China's present realities.

Because we are addressing such an audience, we want to emphasize a point which, in our opinion, is fundamental to an understanding of the state of the world today.

To us, one of the basic tenets of Christianity is the truth that, since man is created in God's image, he has an innate right to enjoy respect

and consideration, in his physical, in his mental and in his spiritual self. Freedom of thought and action are the sine quo non of human dignity. Those who would outrage the dignity of the individual express their contempt for the Godliness that is in man. This Christian truth, is the foundation of the democratic ideal of our age.

One of the deep tragedies of the present world is the fact that, al-

tice seem to triumphant, we feel tempted to ask Job's question—why must such things be?

Why, in a world under Divine dispensation, should the evil doer and the enemy of humanity be permitted to prevail, if only transiently? Why cannot the Lord, as in the days of the children of Israel before the walls of Jericho, give victory to those who walk in His way?

And then, on deeper thought, we

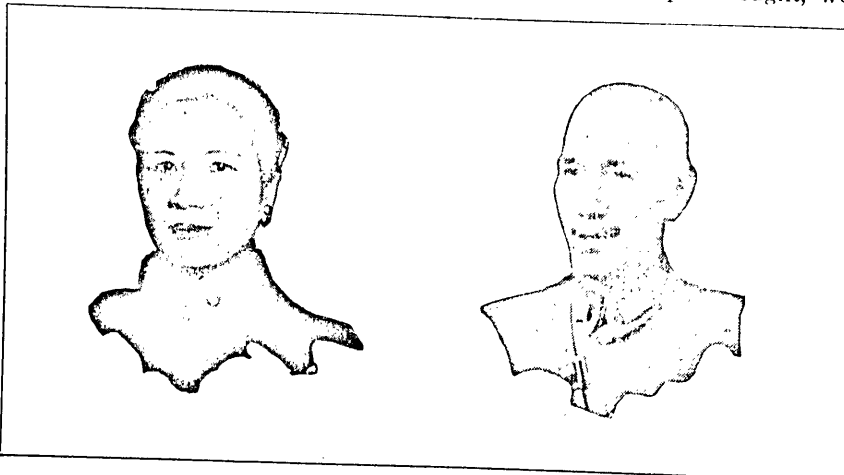
and communist uprising have left their tragic mark on our institutions. Within our means we are doing our best to correct these iniquities and evils. There is no disposition, on the part of any of us, to minimize our mistakes or to deny the gravity of our problems. This complete and realistic frankness to face our shortcomings, in Chinese public opinion, is, we believe, the saving thing in the present China situation.

We have been asked, what can world Christianity do, to aid the Chinese people in this grave hour?

If there is any one outstanding thing which the Christians of China ask of the Western world in this time of decision it is that world Christianity support China with its prayer.

The effectual fervent prayer of a righteous man availeth much, we are assured. Prayer is a dynamic force for the right in this evil-haunted world. Through prayer we may change the hearts of the spiritually blind, and the wrong-doers. Through prayer we may bring about a human regeneration which will point the way to a future world, not based on coercion, but on the sublime ideal of universal peace. As Christians, we believe implicitly in the efficacy of prayer. And as Christians, we know that we need to pray for ourselves as well as for others.

There is no greater power on earth, which can come to China's support in this crisis, than the power which can be generated by the united prayers of the Christian churches of the world. Sustained by such prayers, we know that China will emerge triumphant out of the distress of today into a radiant and peaceful tomorrow. Righteousness will and must give strength. We shall not rest until our people have been delivered from their present sufferings. We have unwavering faith that this is God's will.



though V-E Day and V-J Day have come and gone, this issue of the freedom of the individual is not yet settled. It is still under acute challenge.

The world often asks why China is not yet at peace. We might appropriately answer that nowhere in the world today are the conditions of genuine peace existent. The brave and valiant ideals, for which the United Nations seemed to be the guarantor, have now become little more than a mirage of hope in most parts of the world. Man, everywhere, is in historic suspense. But, admittedly, in China the misery, confusion and despair are more bitter than elsewhere in the world.

Sometimes, in moments of human weakness, when wrong and injus-

realize that this is not God's plan. The answer, of course, is that God has endowed mankind with freedom of will. Although, if He chose, He could make the Kingdom of Heaven come to pass on this earth, yet it is His plan that it shall come through man's own will and efforts. We must all pass through the fire, if we are to be worthy of God's Kingdom.

The consoling thought, in the heat of the struggle, is that conquest by force, while sometimes seemingly successful, in the end always proves unavailing. The victories of the ungodly are all Pyrrhic victories.

We in China realize that there is much yet to be done to better conditions among our people. Eleven years of virtually continuous war

## Episcopal Bishop Addresses Conference

(The following sermon by the Rt. Reverend Henry Knox Sherrill, D.D., of New York, presiding bishop of the Protestant Episcopal Church, was delivered at an Ecumenical Service, Sunday, May 2, in connection with the General Conference. Bishop Charles C. Seecman, LL.D., Dallas, Texas, presided.)

It is indeed a privilege to be able to address the members of the General Conference of the Methodist Church. Among the bishops, clergy and laity of the Methodist Church are greatly admired friends with whom I have been privileged to work for our great common cause.

The contribution which the Methodist Church has made through the years toward the progress of the Christian Gospel at home and abroad is incalculable. Professor Whitehead paid a remarkable tribute to Methodism in his book "The Adventures of Ideas." He wrote, "They (the Methodists) allowing for many qualifications must be credited with one supreme achievement—They made the conception of the brotherhood of man and of the importance of men a vivid reality.

They had produced the final effective force which hereafter made slavery impossible among progressive races."

That same world-wide application of the Christian Gospel to the difficult problems of today is still, we may thank God, true to your great Church. I am keenly aware of the historical relationship of our two Communions. We share a common heritage and background. I regret the unhappy episodes of the past which led to disunion. Nothing is to be gained at this point by recounting these, we must deal with the present and the future.

Certainly we have much in common in the great fundamentals of the Christian faith. We are both national Churches and we are both democratic as to our processes of Church government and of final authority. The General Convention and the General Conference are similar in purpose and in atmosphere. So it is more than a formality when I bring you the warm and fraternal greetings of a sister Communion.

The difficulty and the tragedy of our times are plain to all, even the most thoughtless. The past, with the

fact of the wholesale destruction of life and the means to support life is serious enough. But the future is even more menacing with an undesirable drift toward a war the results of which are impossible to calculate. What can the Christian Churches do in this era which is as challenging as that faced by the early church in the days of the disintegration of the Roman Empire.

I take it that we must do more than give advice, however wise, in the passage of resolutions. There must be an heroic quality of thought and of life within the Churches, so dynamic with the power of the Holy Spirit, that the course of history must inevitably be affected.

If we look beyond the immediate facts of the world condition, we must find that there has been over a long period a worldwide failure to respond to what we may describe in general as the life of the Spirit. This has been said many times but we must not forget this fundamental cause of our difficulties. Furthermore, we have had so far as religion is concerned a rampant individualism. This may be possible in an era of optimism and of progress. But this is not true in a day

of transaction and of chaos. We need greater cohesiveness—a deepening of Christian Faith resulting in more sacrificial action.

Out of the great ecumenical conferences came the phrase, "Let the Church be the Church." If this means let the Church attend merely to ecclesiastical housekeeping as a retreat from the problems of the hour, then the advice is mistaken. But if this phrase means that the Church must be supremely true to the Master, making Her own special contribution born of the knowledge and love of God, then this advice is everlastingly true.

The Church must unhesitatingly testify to the Faith in God as revealed in Christ. Theology is important and need not be dull and insignificant. This is a fundamental question. Is God the product of our wishes and desires, the up-reach of humanity? Or is God the source and Perfection of all strength, the giver of every good and perfect gift? There can be no question as we view the long range of Christian history. There is a givenness of God, in nature, in history, supremely in

(Continued on Page 15)

# North Arkansas Conference Treasurer's Report

END OF SECOND QUARTER, APRIL 26, 1948

	4th Sun. Offer.	Conf. Ben.	Bish. Fund	Conf. Cmnts.	D. S. Sal.	Gen. Ad. Fund	Juris. Admin.	Sust. Fund		4th Sun. Offer.	Conf. Ben.	Bish. Fund	Conf. Cmnts.	D. S. Sal.	Gen. Ad. Fund	Juris. Admin.	Sust. Fund									
BATESVILLE DISTRICT										Bethel-Dyer									48.73	6.59	50.25	44.94	1.50	.50		
Batesville 1st Church	772.67	1330.19	33.72	315.00	247.00					Booneville		425.00	22.50	210.00	164.50	4.50	6.50	22.00								
Batesville, Cen. Ave.	169.45	282.55	54.00	504.00	198.00	12.00	16.00	140.00		Branch		53.00	11.50	89.00	65.00	6.00										
Bethesda-Cushman		100.00		66.00						Charleston		153.00	15.50	150.00	116.00	7.25	13.00	20.00								
Calico Rock Ct.	14.12	40.00			21.00	1.00				Clarksville		562.50	26.25	245.00	192.50											
Cave City-Sidney		34.50	4.32	36.00	33.33	2.50	2.00			Ft. Smith, 1st Church		2406.00	99.00	924.00	330.00		66.00	261.00								
Desha Ct.		59.08	13.80	15.00	6.50		2.50			Ft. Smith, Goddard		1700.00	88.02	576.00	176.00	18.00	21.00	120.00								
Evening Shade Ct.		80.00	11.95	100.20	63.78	21.50	3.75	11.75		Ft. Smith, Grand Ave.		111.36	13.00	96.00	87.00											
Grange			3.65	34.11	26.80					Ft. Smith, 5th Street	16.64	50.00		30.00	24.00											
Melborne Ct.	23.00	15.00	1.30	68.75	63.25	.50	.50			Ft. Smith, Barling		17.00		3.50	35.00	2.00	1.00									
Moorefield-Asbury	65.41	110.00	6.00	74.00	41.25	5.00	6.00			Ft. Smith, Massard		50.00	15.00	140.00	110.00	3.00	4.00	9.00								
Mountain Home		125.00	12.50	115.50	90.75	9.00	10.00	15.50		Ft. Smith, Mid. Heights		350.00	45.00	420.00	330.00	10.00	14.00	88.00								
Mountain Home Parish		18.00	5.50	12.50	17.25			1.50		Ft. Smith, Pine Street		12.50	2.57	25.20	19.80	2.00	1.00									
Mountain View		70.00		30.00	30.00	2.00	3.00			Ft. Smith, 2nd Church		200.00	36.00	168.00	132.00	7.00	9.00									
Newark		130.00	9.00	140.00	55.00	5.00	7.00	5.00		South Ft. Smith		160.00	12.84	99.00	70.00	6.00	8.00									
Newport 1st Church		500.00	60.00	480.00	180.95	15.00	20.00	40.00		Greenwood	3.50	162.50	15.76	147.00	115.50	7.00	9.00	12.99								
Newport-Umstead Mem.		125.00	15.00		55.00	3.00	4.00	4.00		Hackett	12.00	21.50	5.75	23.00	23.75	2.00	2.00									
Pleasant Plains			10.14	35.00	52.36	1.00	3.00			Hartford		182.50	29.50	147.00	114.50	4.63	5.00	16.50								
Salem				16.50	66.00					Hartman	29.82	60.41	7.53	43.05	60.32	2.00	2.00									
Swifton-Alicia	41.20	87.00	6.00		107.25	5.00	2.00			Huntington	10.00	25.00	8.64	80.50	63.25	2.00	3.00									
Tuckerman	59.05	600.00	18.00	120.00	105.00	12.00	18.00			Kibler-Mt. View	80.00		2.81	94.63	75.62	3.00	4.00	3.00								
Weldon-Tupelo		45.00	5.25	51.00	38.50	1.50	5.00			Lavaca		60.00		16.00	16.00	4.00	4.00									
Yellville		37.50	9.00	84.00	110.00	4.00	5.00			Magazine		40.00	5.56	50.50	36.96	2.00	2.00									
Total	1145.50	3788.82	279.13	2297.56	1609.47	100.00	107.75	217.75		Mansfield	25.37	85.77	30.00	66.95	132.00	6.00	8.00									
DISTRICT GROUP INSURANCE										Ozark		400.00	18.00	168.00	132.00	8.00	12.00									
GOLDEN CROSS: Newport 1st Church, \$50.00; Swifton-Alicia, \$10.00										Paris		375.00		279.96	219.96											
METHODIST YOUTH FUND: Batesville 1st Church, \$16.00; Newport Umsted Memorial, \$1.45; Tuckerman, \$10.00									27.45	Prairie View-Scranton		25.00	9.58	80.50	75.25	3.00	2.00	2.00								
RACE RELATIONS: Batesville Central Ave., \$25.00; Calico Rock Ct., \$12.26; Melborne Ct., \$5.93; Moorefield-Asbury, \$10.00; Mt. Home, \$18.46; Mt. Home Parish, \$4.03; Salem, \$8.00; Swifton-Alicia, \$6.50; Tuckerman, \$32.00									122.18	Van Buren 1st Church		340.00	57.25	280.00	225.00	10.00	15.00	72.57								
WORLD COMMUNION: Newport 1st Church, \$35.82; Tuckerman, \$157.72									193.54	East Van Buren		140.50	31.50	147.00	113.00	4.60	6.00	26.06								
CRUSADE FOR CHRIST: Calico Rock Ct., \$20.00									20.00	Waldron Ct.		45.25	8.32	65.63	51.72	1.00	1.25									
CHILDREN'S HOME: Swifton-Alicia, \$16.00									16.00	Total	207.33	8612.09	669.22	5336.27	3659.27	142.88	247.75	691.99								
GRAND DISTRICT TOTAL RECEIVED									\$11,009.95	METHODIST YOUTH: Booneville, \$1.50; Ft. Smith, Midland Heights, \$9.55									\$ 11.05							
CONWAY DISTRICT										RACE RELATIONS: Bethel-Dyer, \$10.00; Booneville, \$25.08; Charleston, \$15.00; Ft. Smith, First Church, \$150.00; Ft. Smith, Goddard Memorial, \$150.00; Ft. Smith, Fifth Street, \$3.00; Ft. Smith, Midland Heights, \$25.00; Ft. Smith, Second Church, \$15.00; Hackett, \$3.00; Hartford, \$5.00; Huntington, \$5.00; Mansfield, \$10.00; Ozark, \$61.47; Paris, \$25.00; Prairie View-Scranton, \$5.00; East Van Buren, \$15.00; Waldron, \$5.00									528.55							
Atkins									114.00	20.00	129.00	88.00	8.00	12.00	10.00	CRUSADE FOR CHRIST: Barling, \$66.00				63.00						
Belleville-Havana												66.00				MISCELLANEOUS: District group insurance, \$1422.80; Altus Ct., \$ .10; Alma-Newberry, district work, \$20.00; Bethel-Dyer, Hendrix Special, \$5.56; Overseas Relief: Booneville \$48.81, Midland Heights \$20.00, Second Church \$40.00; Greenwood, district work, \$7.00; Paris, Overseas Relief, \$20.00; East Van Buren, district fund, \$25.00, Hendrix, \$15.00				1634.27						
Bethel-Cato									15.27	2.19	15.00	13.75	.56	.50		GRAND DISTRICT TOTAL RECEIVED				\$2,1806.67						
Bigelow-Houston									8.00	7.00						HELENA DISTRICT										
Conway 1st Church									500.01	500.00	52.57	315.00	228.91	22.00	32.00	127.00	Ethan Dodgen				50.00					
Conway Ct.									10.00	50.00	6.50	60.00	51.00	.50	1.00		Aubrey	82.00	6.00	118.00	72.00	5.00	5.00			
Conway Wesley Mem.									20.00	70.00	6.00	42.00	33.00	4.00	2.00	12.00	Clarendon	285.00								
Danville										170.00	36.00	84.00	66.00	8.00	12.00	12.00	Colt	6.00	8.15	60.00	43.00	2.00	2.00			
Dardanelle										93.75	9.00	84.00	66.00	2.50	4.50	8.00	Cotton Plant	460.00	36.00	336.00	132.00	10.00	14.00	64.00		
Dover-London										40.00	9.00	3.50		4.00		3.00	Crawfordsville-Blackfish	27.72	71.18	36.75	75.00	60.00	6.00	9.00	14.00	
Gravelly										15.00		11.58	9.10	1.00	1.50		Elaine	362.80	35.66	313.30	155.72	8.00	10.00	22.00		
Greenbrier									50.00	61.50	.75	22.00	19.50	2.00	3.00		Forrest City	1500.00	84.00	240.00	220.00	28.00		170.00		
Morrilton 1st Church										700.00	44.10	411.60	316.40	11.90	18.90	71.40	Helena	500.00	40.25		253.02	12.00	16.00			
Morrilton Ct. No. 1										20.00	3.00	28.00	22.00	1.00	1.25	1.00	Holly Grove	350.00	35.00	280.00	54.00	6.00	6.00	36.00		
Naylor										5.00	1.90			.15	.35		Hughes	175.73	19.76	231.00	181.50	10.00	14.00	46.89		
North L. R. 1st Church										1400.00	42.00	392.00	308.00	13.10	12.90	141.00	Marianna	1050.00	73.50	588.00	231.00	10.00	14.00			
N. L. R. Gardner Mem.										502.70	29.80	266.35	213.60				Marion	300.00	54.00	200.00	200.00	8.00	14.00			
N. L. R. Wash. Ave.										187.50	15.00	115.00	90.00	2.00	3.00	16.00	Marvell	60.00	10.00	50.00	49.00	3.00	3.00			
Ola										33.00		88.00					Parkin			250.00	137.50	8.00	10.00			
Perry-Perryville										147.48	19.86	185.52	145.74	3.27	4.95	16.05	Vanndale	197.50	27.00	128.00	121.00	3.00	3.00	4.00		
Plainview										50.00	9.00	63.00	58.00	3.00	3.00	10.50	West Helena	250.00								
Pottsville									39.00	31.00	8.00	70.00	55.00	5.00	7.00	6.00	West Memphis	600.00	63.00	294.00	226.00	9.00	16.00	102.00		
Vilonia										47.25	12.75	84.00	66.00	1.50	2.77		Wheatley	385.00	7.71	19.32	32.10	5.00	6.00	4.00		
Total									627.01	4260.45	328.65	2478.55	1916.00	93.48	122.62	433.95	Widener-Round Pond	16.00		85.03		5.00	6.00	36.80		
METHODIST YOUTH: Atkins, \$5.00; Conway First Church, \$44.00; Gardner Memorial, N. Little Rock, \$7.00; Washington Ave., N. Little Rock, \$6.86; Pottsville, \$1.00									\$ 64.00	Wynne												231.00				
RACE RELATIONS: Conway First Church, \$55.00; Conway Wesley Memorial, \$6.00; Dardanelle, \$25.00; Morrilton First Church, \$33.79; First Church, N. Little Rock, \$150.00; Washington Ave., N. Little Rock, \$7.50; Pottsville, \$14.90									292.19	Total									125.39	6720.24	536.78	3182.62	2399.84	138.00	142.00	549.69
MISCELLANEOUS: District group insurance, \$1351.20; Conway First Church, Church School Day, \$50.00; Greenbrier, \$7.75; Washington Ave., \$7.50; Plainview, Methodist Children's Home, \$20.00; Russellville, Overseas Relief, \$112.00									1533.95	DISTRICT GROUP INSURANCE														\$ 50.00		
GRAND DISTRICT TOTAL RECEIVED									\$12150.96	GOLDEN CROSS: Widener-Round Pond, \$10.00														10.00		
FAYETTEVILLE DISTRICT										METHODIST YOUTH FUND: Crawfordsville-Blackfish, \$3.00; Earle, \$12.00; Holly Grove, \$3.00; West Memphis, \$37.50; Widener-Round Pond, \$21.90														82.40		
Bentonville	150.00	49.50	115.50	151.25	9.00	10.00				Black Oak-Caraway		170.00	12.75	119.00	93.50	3.00										



STEPHENS CHOIR HONORS  
REV. G. N. CANNON

The apostle said, "Honor to whom honor is due." Therefore it became the duty as well as the privilege of the choir of the Methodist Church at Stephens to pay their respects to a much loved retiring member, Rev. G. N. Cannon. We met in the home of Mrs. William Hare, choir director, on Wednesday evening, April 28, to honor this man who has been active in choir work for more than sixty years. The weather was never to bad nor the night too dark for Brother Cannon to come to choir practice, or to anything else that the church asked him to do. For many years it has been the custom of the district superintendent of the Camden District to ask Brother Cannon to sing at the District Conference. He always responds by singing one of his own compositions of which he has written more than two hundred. The person who has not heard him sing "An Altar Of Family Prayer" and "I Am Not Ashamed Of The Gospel Of Christ" has indeed missed a treat.

As the writer and wife with Brother and Mrs. Cannon came into the house, the choir greeted this retiring member with the song "He Is A Jolly Good Fellow." Then thirteen tunes of hymns were played, each hymn beginning with the respective letters of the name George N. Cannon. So every letter in his name became the first letter of a great hymn. Following this we were asked to write the name George Nahum Cannon, and to write a story letting each sentence begin with the respective letters in this name. What rich tributes were paid to Brother Cannon through these stories.

It was the writer's privilege to pay a tribute to "The Man Who Trusts In The Lord." This was easy, for the writer has never been more blessed with the fellowship of any man than he has by that of Brother Cannon.

Mrs. Hare, acting for the choir, presented Brother Cannon with a lovely fountain pen and pencil set.

CHINA'S CHANGES OF A  
HALF CENTURY

The casual observer, looking at China's many problems, can easily become discouraged. But the missionary, or other long-time observer, takes courage as he views the progress made in every avenue of China's life in the last half-century.

Such a long-range view was made by Dr. Frederick J. Tooker of the Presbyterian Human Mission, who went to China forty-seven years ago. He says:

"My mind goes back to the changes which I have seen since landing in China in 1901. China then was subject state ruled by the Manchus; now it is an independent country with a native government and a constitution modeled largely on that of the United States.

"Then foot-binding was in vogue; now it is gone almost beyond memory.

"Then opium was openly smoked; now it is forbidden by law, and socially taboo.

"Then foreigners lived under treaties of extra-territoriality; now Chinese law is operative for everyone.

"Then there was open talk of dividing among the Western nations; now after a war of foreign invasion, in which China resisted the enemy along a 1,500 mile front for eight long years without seeking or accepting terms of peace, she thus immobilized 2,000,000 enemy soldiers while China's allies prepared for war and fought the enemy from island to island in the Pacific.

"Then China was ruled by an absolute and tyrannical Empress Dowager; now China has an enlightened Christian leader, who, with his gifted wife, give themselves to

The hostess made the program complete by serving refreshments of punch and cookies. Special music was provided throughout the Program by Miss Alvern Pierce and Mrs. C. E. Gosden. This was indeed a great service.—H. R. Holland, Pastor.

the study of the word of God on arising in the morning and turn to it when in perplexity during the day, who advocate forgiveness without revenge to a former ruthless enemy; who have carried forward reforms in China for twenty years, notwithstanding opposition and armed rebellion of a subversive group of foreign indoctrination.

"Then I knew what it was to be called 'Foreign Devil'; now more young men and women are clamoring to come to America for study of Western ways than could be granted visas.

"WHAT HAS WROUGHT THIS CHANGE? The power of God, primarily by the teaching of the Christian missionary, in answer to the prayers of God's people everywhere.

"Then missionaries were tolerated; now invited by Government, welcomed by the people generally.

"Then the foreign missionary in street chapel proclaimed the Gospel; now the trained Chinese pastor, Christian books and magazines broadcast the message.

"Then the missionary was promoter and administrator and executive; now the Church of Christ in China, meeting in presbyteries, synods and general assembly, appoints the missionary his particular duties with all other church workers."

What is faith? There is a beautiful old allegory of Knowledge, the strong mailed knight, trampling over the great tableland that he surveyed, and testing and making his ground sure at every step, while beside him, just above the ground moved the white-winged angel of Faith. Side by side they moved, til the path broke short off on the verge of farther. There was no footing for the ponderous knight; but the white-winged angel rose majestically from the ground and moved across the chasm, where her companion could not follow.—J. Patterson Smyth, New Illustrator.

WAR COST—If the world had to pay cash in advance for wars and could see what it was getting, there would be fewer wars.—Banking.

CHILDREN'S WORK  
OVERSEAS

Nashville, Tenn.—Children's work overseas is making good progress, it was said recently by Miss Mary E. Skinner, director of the Department of Christian Education of Children, General Board of Education. This is especially true of Brazil which Miss Skinner visited during her tour of South America in 1946 at the request of the Joint Committee on Religious Education in Foreign Fields.

The Methodist Church in Brazil now has a director of children's work, Senorita Albertina Damascena, who is a graduate of the Methodist school at Ribeirao Preta and of Bennett College in Rio de Janeiro. Senorita Damascena began her work in January of this year.

In April, Senorita Julia Vissotto became director of children's work for the Confederaçao Evangelica do Brazil, which is composed of representatives from all Protestant denominations in that country. Senorita Vissotto is also a graduate of the two schools mentioned above.

Another sign of progress comes from the Orient with the announcement of plans for a national children's workers conference to be held at the Mission Building, Shanghai, China, April 30-May 4.

"When responsible groups in China or elsewhere come together and begin to plan, better things are sure to come to pass," Miss Skinner said.

God leads both by shutting doors of circumstance, and by opening them. Sometimes the clear closing or opening of the way by a circumstance becomes the chief sign we have of God's will in the matter at stake. Wait upon God in prayer until assured in the Spirit that the course to which circumstances seem to point is the one to be taken.—James H. McConkey.

The proper place to start curbing crimes is not in the electric chair, but in the high chair.—Indianapolis Transit News.

NORTH ARKANSAS CONFERENCE TREASURER'S REPORT  
(Continued from Page 8)

4th Sun. Offer.	Conf. Ben.	Bish. Fund	Conf. Cmnts.	D. S. Sal.	Gen. Ad. Fund	Juris. Admin.	Sust. Fund
\$1.00							11.00
DISTRICT FUND: Lake City							5.00
GRAND DISTRICT TOTAL RECEIVED							\$19,425.76

PARAGOULD DISTRICT

4th Sun. Offer.	Conf. Ben.	Bish. Fund	Conf. Cmnts.	D. S. Sal.	Gen. Ad. Fund	Juris. Admin.	Sust. Fund
Beech Grove	65.00	5.00	20.00	20.00			
Biggers Ct.	110.00	16.50	77.00	60.50	2.00	3.50	
Corning	775.00	45.00	420.00	82.50	9.00	11.00	44.00
Gainesville Ct.	25.00	13.00					
Greenway Ct.	34.00	31.15	6.80	32.40	37.25	1.50	2.25
Hardy	22.50	4.50	42.00	33.00	2.00	1.00	
Hoxie	17.00	42.00	7.00	64.00	50.00	4.00	6.00
Imboden	150.00				3.00	4.00	
Knobel Ct.	94.50	22.90	7.60	59.50	46.75	4.68	3.00
Leonard Ct.					2.00	3.00	
Marmaduke	13.58	80.76					
Marmaduke Ct.		.61	42.50	33.39			
Maynard Ct.	13.00						
Morning Star	45.00	5.63	33.90	10.30	2.00	1.75	
Paragould, 1st Church	885.50	31.25	291.70	229.20	20.00	30.00	
Paragould, Griffin Mem.	90.00	9.00	84.00	66.00	5.00	13.00	
Paragould Ct.	100.00						
Piggott	14.70	218.75	36.00	140.00	146.00	10.00	12.00
Pocahontas	180.00	15.00	138.00	108.00			
Ravenden Springs	30.00	5.00	19.50	17.50	2.00	1.00	
Rector, 1st Church	17.26	209.74	18.75	175.00	137.50	9.00	11.00
Rector Ct.	105.00						
St. Francis Ct.	110.00	20.64	140.00	110.00	4.00	5.50	
Smithville		3.35			.50	.75	
Stanford	140.00	.75	7.00	5.50	2.00	3.00	
Strangers Home	13.00	1.80	17.50	13.75			
Richwood-Elnora	17.00						
Total	216.04	3469.30	240.18	1804.00	1207.14	82.68	111.75
GOLDEN CROSS: Beech Grove, \$9.30; Leonard Ct., \$55.00; Marmaduke Ct., \$8.87							72.67
METHODIST YOUTH: Marmaduke, \$3.00; Paragould, First Church, \$28.48; Paragould, Griffin Memorial, \$2.50; Rector, First Church, \$1.00; Smithville, \$20.00							54.98
RACE RELATIONS: Hoxie, \$5.00; Marmaduke, \$5.00; Griffin Memorial, \$15.00; Rector, First Church, \$36.00; Rector, Fourth St., \$12.50							73.50
MISCELLANEOUS: District group insurance, \$1024.80; Beech Grove, \$9.30; Griffin Memorial, Overseas Relief, \$3.78							1037.88
GRAND DISTRICT TOTAL RECEIVED							\$8,414.62

4th Sun. Offer.	Conf. Ben.	Bish. Fund	Conf. Cmnts.	D. S. Sal.	Gen. Ad. Fund	Juris. Admin.	Sust. Fund
-----------------	------------	------------	--------------	------------	---------------	---------------	------------

SEARCY DISTRICT

Antioch	47.00	198.00	16.50	77.00	62.00	2.00	4.00
Augusta		575.00	45.00	420.00	165.00	12.00	18.00
Bald Knob-Bradford		202.54	16.11	150.54	135.26	5.00	7.00
Beebe		430.00	31.50	294.00	231.00	9.00	13.00
Cabot		230.00	19.50	182.00	143.00	10.00	12.00
Clinton		187.50			132.00	9.00	12.00
DeView		30.00			5.00	5.00	
Griffithville	50.00	90.00	6.00	56.00	44.00	3.00	5.00
Harrison		750.00	36.00	252.00	231.00	18.00	25.00
Heber Springs, 1st Ch.		597.00	24.75	231.00	198.00	11.00	17.00
Heber Springs, Central	40.00	53.00			41.25	3.00	4.00
Hunter	31.00	102.00	16.88	66.25	50.62	1.00	2.00
Jacksonville	56.00	58.00	7.50	103.50	81.00	4.00	5.00
Judsonia		60.00	30.00	140.00	110.00	9.00	9.00
Kensett	8.40	13.28	2.99	45.50	35.75	5.00	6.00
Leslie		40.00	7.00	65.00	55.00	2.00	4.00
Marshall		190.00	7.87	73.50	57.75	2.75	5.25
McCrory		260.00	22.50	189.00	148.50	9.00	25.00
McRae		276.00	17.65	149.50	137.25	3.00	5.00
Newton County	4.15	50.00	9.00	42.00	40.00		
Pangburn	6.00	223.60	25.00	88.10	83.50	4.00	8.00
Quitman	15.00	196.50	19.50	171.50	81.00	2.00	5.00
Rosebud		100.00	5.25	18.55	31.00	1.20	3.60
Searcy		1250.00	67.50	630.00	495.00	18.00	25.00
Valley Springs-Bellefonte	2.98	49.00	4.88	47.00	37.00	2.00	3.00
Van Buren Co., No. 1		75.00	6.00	70.50	79.00		
Van Buren Co., No. 2		40.00	4.12	38.50	30.25		
Total	260.53	6326.42	449.00	3600.94	2940.13	149.95	227.85

DISTRICT GROUP INSURANCE ..... \$1,086.00

GOLDEN CROSS: Augusta, \$60.00; DeView, \$5.25 ..... 62.25

METHODIST YOUTH FUND: Clinton, \$4.72; Harrison, \$32.00; Heber Springs, 1st Church, \$18.00; McCrory, \$16.00 ..... 70.72

RACE RELATIONS: Beebe, \$25.00; Cabot, \$13.00; Clinton, \$9.00; Harrison, \$130.00; Heber Springs, 1st Church, \$13.00; Judsonia, \$12.00; Leslie, \$7.00; McCrory, \$25.00 ..... 254.00

WORLD COMMUNION: Jacksonville, \$1.00 ..... 1.00

OVERSEAS RELIEF: Beebe, \$40.00 ..... 40.00

DISTRICT FUND: Cabot, \$1.00; Valley Springs-Bellefonte, \$2.50; Van Buren Co., 1, \$8.00 ..... 11.50

GRAND DISTRICT TOTAL RECEIVED ..... \$15,820.55

J. T. Willcoxon, Treasurer.

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

# CHRISTIAN EDUCATION

Contributing Editors:  
Ira A. Brumley  
Pryor Reed Cruce

## NORTH ARKANSAS CONFERENCE NOTES

By Ira A. Brumley

### Meals For Millions

The young people of the North Arkansas Conference sent through the Conference youth organization more than \$300.00, in the campaign to raise MEALS FOR MILLIONS. Additional offerings were sent direct by local church groups.

### Church School Day Offerings

Church School Day offerings continue to come to the Conference office in each day's mail. The following offerings have been received since the report made two weeks ago:

Batesville District: Cotter, \$19.00; Moorefield, \$12.00; Mt. Home, \$14.00; Batesville, Asbury, \$8.00; Newport, Umsted, \$10.00; Gassville, \$4.00.

Conway District: Vilonia, \$11.51; Conway, First Church, \$50.00 (part payment); Morrilton, \$60.00; Danville, \$15.00; Dardanelle, \$14.00; Russellville, \$75.00; Plumerville, \$10.00.

Fayetteville District: Gravette, \$10.00; Springdale, \$50.00; Springtown, \$8.29; Pace Chapel's, \$2.50; Shady Grove, \$2.50; Cincinnati, \$2.70.

Fort Smith District: Huntington, \$10.00; Paris, \$50.00; Fort Smith, Fifth Street, \$10.00; Fort Smith, Second Church, \$25.00; Enterprise, \$1.00; Hartford, \$20.00.

Helena District: Haynes, \$3.00; Wheatley, \$7.25; Lexa, \$10.00; Vann-dale, \$10.00; Aubrey Charge, \$21.00; Earle, \$30.00; Holly Grove, \$20.00; Wynne, \$40.00; Blackfish Lake \$4.00; Turner, \$5.00; Marion, \$35.00; Wesley's Chapel, \$4.00; Cherry Valley, \$10.00; Marianna, \$50.00.

Jonesboro District: Dyess, \$2.50; Whitton, \$2.50; Tyronza, \$10.00; Keiser, \$18.07; Half Moon, \$4.00; Jonesboro, First Church, \$100.00; Blytheville, Lake Street, \$15.00; MONETTE, \$5.00; Turrell, \$5.00.

Paragould District: Paragould, First Church, \$100.00; Marmaduke, \$5.00; Paragould, Griffin Memorial, \$19.83; Mammoth Spring, \$3.00.

Searcy District: Augusta, \$25.00; Kensett, \$18.65; Heber Springs, First Church, \$25.00; Pangburn Charge, \$10.49; McRae, \$5.00; Quitman, \$12.00; Mt. Pleasant, \$3.00; Scotland-Pleasant Grove, \$9.75; Clinton, \$15.00; McCrory, \$25.00.

The total by districts on Church School Day offerings to date is as follows:

Batesville District.....	\$ 225.00
Conway, District.....	282.94
Fayetteville District.....	186.00
Fort Smith District.....	558.50
Helena District.....	321.75
Jonesboro District.....	233.07
Paragould District.....	129.83
Searcy District.....	206.34

Total.....\$ 2144.27

Thus far about one-fifth of the churches of the conference have reported on Church School Day. This reveals what can be done if all of our churches will observe Church School Day and make some kind of offering. This year of emphasis on the church school should be emphasized by each Church School observing Church School Day.

We still have in the office sufficient programs to send to church

## Young Adult Class At Prescott

The Young Adult Class of First Methodist Church, Prescott, was organized Sunday, March 30, 1947, with an enrollment of ten. During the remainder of 1947 the class

class. Miss Dorothy White is president; Virgil Daniels is vice-president and Miss Marguerite Avery is the secretary-treasurer. Howard Davis and William L. Gordon, as



Miss Dorothy White, president, first from right on front row, Mrs. A. Dudley Gordon, teacher, second from left on back row. First anniversary on Easter Sunday with an attendance of 61.

steadily grew in enrollment and attendance. By October the enrollment had reached 86 and the average attendance for the six months was 15.

On Easter, March 28, the class celebrated its first anniversary with a breakfast at the Lawson Hotel with 53 members and friends present. The tables were beautifully appointed with miniature wagons filled with colored eggs and drawn by rabbits. Large vases of Jonquils were interspersed along the tables. The total attendance at the breakfast and class session was 61. The enrollment at present is 43.

The officers of the class are largely responsible for the growth of the

the attendance chairmen, have contributed largely to the success of the class by their active and sustained interest in it.

Mrs. A. Dudley Gordon is the teacher and contributes to the class through her teaching and her friendship with the members.

Odell Garrett, Superintendent of the Church School of First Methodist Church, Prescott, announced that the membership of the Church School on April 25, was 412, which is an increase of 29.5 percent over the same period last year. The average attendance for the first six months of the year show an increase of 17 percent over the same period last year.

## ARKADELPHIA USES ADULT MATS

In a letter just received from David Hankins of Arkadelphia, he has this to say about the use of mats in the local daily paper:

"A short time ago, I received from our Board of Education, 810 Broadway, Nashville, Tennessee, a letter and some circulars about cartoons and editorials concerning adults and the Crusade for Christ in the Church School. I

these materials until time for the Youth Assembly to open, May 13. We have received a number of registrations in the Conference office. Some churches are asking for places for additional delegates. Such requests are to accepted and additional space granted after May 20. If you want your church represented, please send in application together with \$2.00 registration fee at the earliest possible date. If an enrollment card is needed, please write us and we will send same at the earliest possible date.

Ministers desiring room reservations for the Arkansas Pastors' School, June 7-8, should send a \$5.00 room fee to the Business Office at Hendrix College, making request for room. No rooms are to be reserved without \$5.00 registration fee per person.

## FELLOWSHIP TRAINING CONFERENCE

A Fellowship Training Conference was held April 30-May 1 at the Pulaski Heights Methodist Church, Little Rock. The discussion groups were led by Miss Virginia Henry from the General Board of Education, Nashville, Tenn.

The young people who attended were instructed in the fundamentals of organizing Methodist Youth Fellowship in the rural churches. The discussions were centered around the three fields of Evangelism, Adult Leadership and Program Planning.

The closing service was held by Miss Henry at which time the fellowship teams were commissioned to serve in the rural churches of the Little Rock Conference during the summer months.—Jean Dodd.

## MEETING OF M. Y. F. RICE-BELT SUB-DISTRICT

The M. Y. F. Rice-belt sub-district No. 1 met Monday night, May, 3 at the First Methodist Church in DeWitt. Following a short devotional led by Miss Billie Frances Sullars, the picture, "The First Easter," was shown.

Following the program the election of new officers was held. The new officers are: Senior League, president, Mary Jean Schallhorn; vice-president, Grady Greene, Jr.; secretary, Carolyn Colvert; treasurer, Nicky Hargrove, reporter, Betty Buckner and counselors, Mrs. W. N. Hargrove and Mrs. Wilson. Junior High League, president, Meredith Miller; vice-president, Sue Hampton; secretary, Dolores Burnett; treasurer, Jack Martin; reporter, Charlene Hillman and counselors, Mrs. Johnson and Mrs. B. J. Burkett.

The meeting was adjourned and delicious refreshments were served by the DeWitt counselors.

The next Senior High meeting will be at Grand Avenue Church in Stuttgart on the second Monday night in June. The Junior High meeting will be at First Church, Stuttgart, on the first Monday night in June.—Betty Buckner and Charlene Hillman, Reporters.

am sure you are familiar with these. What I want to say is that I ordered the cartoon mats and the editor of our paper agreed to print them. I was happily surprised to find that he gave them the center position on the front page each Friday afternoon since we do not have a Saturday edition of the daily paper here. We have printed five of the series of six so we only have one more cartoon and editorial left. The reason I am writing to you is that these cartoons and editorials have been received with such approval that the editor and owner of the paper said that he would like to continue the program.

We are also broadcasting the Christian Family Week series of programs over our local station KVRG. I heard the first one to-night and it was certainly good. These are the transcriptions produced by the Upper Room.—Roy E. Fawcett.

# WOMAN'S SOCIETY OF CHRISTIAN SERVICE

MRS. SUE M. WAYLAND, Editor

## NEW SALEM BAZAAR

The Woman's Society of Christian Service of the New Salem Methodist Church gave a bazaar Friday night, April 30, and raised \$55.45 for their treasury.

This society, consisting of fourteen members, had a butane gas system installed in their church last winter to replace the old wood burning heater.

They are also regular contributors to Overseas Relief and have recently sent clothing and a case of canned milk overseas. They are giving another box which will be mailed in the very near future.—Mrs. George Nelson, Reporter.

## EUREKA SPRINGS W. S. C. S.

The W. S. C. S. of the Methodist Church held its April 8th meeting in the auditorium of the church, which was decorated with Redbud and Japonicas by Mrs. A. L. Riggs and Mrs. Perry Peterson.

After the business session, which was presided over by the President, Mrs. Walter Fiebach, the following program was given:

The Rev. A. L. Riggs opened with prayer and Mrs. Perry Peterson presented worship on "The Earth and Her Increase," stressing the thought "That thy way may be known upon earth." The song, "This is my Father's World", was sung by the group.

Mrs. Riggs, program leader, read the 67th Psalm, which was followed by the singing of "For the Beauty of the Earth".

Mrs. W. E. Morris played a piano selection and Miss Clara K. Bushman gave a talk on "Christian Opportunities in the Rural Church".

After the program, refreshments were served in the dining room of the church by the hostesses, Miss Vivion Babcock and Miss Dorothy Jane Young. Thirteen members were present.—Reporter.

## SOCIETY AND GUILDS MEET

The First Methodist Church of Little Rock was the scene of a beautiful dinner on Monday night, April 26. The occasion was the annual joint meeting of the Wesleyan Service Guilds and the Woman's Society of Christian Service. All groups were well represented in the dining hall, which was a veritable garden with its profusion of spring flowers. Rev. Charles M. Richards, Associate Pastor, gave the invocation.

Mrs. W. M. Haley, Vice-President, presided and introduced the presidents of the three guilds, Mrs. C. R. Benson, Miss Nelly Perceful, and Miss Catherine Booe, and Mrs. H. M. Jacoway, President of the Woman's Society of Christian Service. Special recognition was given to the new Conference Secretary of the Wesleyan Service Guild and a member of First Methodist Church, Miss Hanna Kelly.

Mrs. Harry E. Rilely sang "My Creed," accompanied by Mrs. Alexander Weir, and Mrs. E. J. Rauschkolb gave the devotional, "The House Beautiful."

Mrs. Ladd Davies was the speaker of the evening and gave a challenging talk on Peru and the great responsibility we Christians have to

## "Looking Ahead In Home Missions"

By Mrs. J. D. Bragg

(Excerpts from the address of Mrs. J. D. Bragg, St. Louis, Mo., President of the Woman's Division of Christian Service. "The largest woman's organization in the world: 36,053 societies with a total membership of 1,416,435. Raised last year for local church work nearly \$10,000,000, and for their missionary, educational and philanthropic projects nearly \$5,000,000." Delivered at the Sunday evening session (May 2) of the General Conference of the Methodist Church, Mechanics Hall, Boston, Mass.)

What is Home Missions? In the broadest sense it is to make America Christian. In a more particular sense home missions is the church at work, reaching out to new communities and to neglected areas and populations of our country, calling men to the acceptance of Christ, planting and maintaining the Church and through Christ-like activities, releasing the power of the Gospel in the midst of non-Christian and anti-Christian surroundings.

The Division of Home Missions and Church Extension and the Home Department of the Woman's Division should be, and are, a broad strategy ever studying, analyzing, movements of populations and social trends and planning for the advance of the church in the United States, as well as its related activities in new areas of need or strengthening its influence as changed conditions may arise.

Geographically speaking the last frontier was reached in the United States about 50 years ago. A new challenge came with the great wave of immigration from southern Europe during the early 1900's.

There was not only the establishment of foreign language churches, but Americanization activities become essential, neighborhood houses were established and every effort was made to make these new Americans feel at home in their new environment. These activities were carried on with an encouraging measure of success, but today we face the sad fact that religion does not exert the hoped-for influence upon the lives of the second and third generation, and all too many have become a part of the great mass of unchurched peoples.

With the change in immigration quotas following World War I, the frontier again shifted. It became one of changing industrial and farming conditions. Attention was directed toward these groups. The home mission task becomes one of not only reaching these groups but interpreting to an established Church the new trends and needs. Also helping them to realize their responsibility to assist in the solution of these problems in a Christian manner.

Recent years have been filled with rapid changes in every phase of American life and home mission administrators have been on the

increase our missionary endeavor.—Reporter.

alert to meet these new developments. In these days the Church is called anew to take aggressive and constructive leadership in helping demonstrate the value of a



MRS. J. D. BRAGG

democratic way of life.

As we look ahead in Home Missions we recognize the importance of the basic institution of our country which we love and cherish—the home. The insecurity felt by great hosts of our population through recent years has left its scars, especially upon children and youth. The factors contributing to this insecurity have received attention by other speakers but we feel moved to refer to the decrease of 30 percent in juvenile delinquency, as well as a 25 percent decrease in divorce during the past few months. We feel that this comes as a result of the unified efforts of many character building agencies which have directed their attention to these tragic developments of the postwar years and have effectively carried forward an educational program. In needy areas of the nation we find our home mission workers, not only with their own fine program of activities, but cooperating with community agencies to help strengthen home life.

We are assured that this Conference will be going beyond lip service in the oft-repeated statement that the family is our basic institution. The Conference will study programs now being carried on for the benefit of the family. It also will ask how economic, social and political facts and forces exercise an unconscious and unintended influence upon family living. All of this has vital relationship to the future of home missions and the Church must make its influence felt every approach to establishing better homes in our land.

In this rapidly changing scene the fulfillment of the objective of making America Christian demands an ever-increasing devotion to the home missions program of the churches. Well established churches must be challenged to share their resources in greater measure with the less favored. Young people must be challenged to share their lives in service in frontier, industrial,

## SILVER TEA AT BAUXITE

Circle Three of Bauxite Methodist Church gave a Silver Tea on April 13 at the home of Rev. and Mrs. Ben F. Fitzhugh. Yellow color scheme was carried out in the dining room. The table was centered with a bowl of yellow tulips flanked by yellow tapers in crystal holders. Yellow, orchid, and rose tulips were arranged throughout the library and living room. Mrs. Vera Scott served the punch, and Mrs. Fanine Ricketts and Mrs. Fitzhugh received the twenty guests at the door.—Reporter.

## FOUNTAIN HILL ORGANIZES W. S. C. S.

Mrs. Fay Nalley, President of the Woman's Society of Christian Service of the Hamburg Methodist Church, and Mrs. G. V. Ludlam, Christian Social Relations Chairman, met with the ladies of Fountain Hill Methodist Church, Tuesday, May 4, to help organize a W. S. C. S.

Rev. J. C. Vann Horn, pastor, explained the duties of the Society. Mrs. Nalley gave the ladies information on the work of the officers and chairmen; she acted as chairman for the election of officers which are as follows:

President, Mrs. J. C. Van Horn; Vice President, Mrs. George Hancock; Secretary, Mrs. Ruby Phillips; Treasurer, Mrs. Frank Denson; Chairman of Christian Social Relations, Mrs. Herbert Boyd; and Spiritual Life Chairman, Mrs. Claud E. Goddard.—Mrs. C. E. Goddard, Reporter.

## JONESBORO DISTRICT GUILDS

The Wesleyan Service Guilds of the Jonesboro District met at the First Methodist Church, Blytheville, Sunday, April 25.

The program for this meeting included the Guild ritual, an impressive meditation given by Mrs. Fred Steadman, and special music, "My Task," by Mrs. A. B. Fairfield.

Mrs. James Burkett, conference secretary, was the guest speaker for this occasion. She gave some interesting and helpful information on the work of the Guild.

At the conclusion of the program the group was invited to the social rooms of the church where they were served refreshments.

The units represented at this meeting were Osceola, Luxora, Leachville, Blytheville Lake Street, and Blytheville First Church.—Reporter.

rural and congested urban communities.

With only about 50 percent of the population of the United States bearing relationship to any religious faith—Protestant, Catholic or Jewish—effective Christians are a small minority in the midst of a secularized world. Upon them rests the responsibility not only of extending the evangelistic outreach of the Church, but home mission institutions should be strengthened by more adequate support through money and personnel.

These are a few of the tasks and opportunities committed unto us as we look forward in Home Missions.



# CURRENT NEWS IN ARKANSAS METHODISM

## MOTHER AND DAUGHTER BAUQUET AT GEYER SPRINGS

The banquet held Friday night, April 30, was a huge success. The hostesses were Mrs. Ed Meyer, Mrs. R. N. Conway, Mrs. Gladys McCalister, and Mrs. Ruby Lewellen. Mrs. Gerry Dean fixed lovely favors of May flowers and was in charge of table decorations.

Mrs. A. C. Fisher and Miss Charlotte Jaynes had charge of the program which was the best we have had in a long time. The program was as follows: Invocation, Mrs. Gerry Dean; Salute to Mothers, Miss Juanita Myers; Salute to Daughters, Mrs. Roy Huffstutlar; Solo, Miss Louise Morris; Reading, Mrs. Neill McQueen; Solo, Mrs. S. E. Jones; Guest speaker, Mrs. J. N. Williams. Mrs. Fisher and Mrs. Hollis DeShields were pianists. Miss Charlotte Jaynes was toastmaster.

The banquet was sponsored by the two circles of the W. S. C. S. We are planning a Father and Son banquet in June.

Our parsonage will soon be finished. Wesley Jones informed the pastor he was giving an additional 75 feet of ground. This will make our parsonage ground 90 by 200 feet. We are thankful for this fine contribution.

Work has begun on the front entrance of the church building. Luther Miller, Heber Branstetter, Mr. Jaynes and Brother Dean are on the committee to get this fixed. George McCrosky and Sons are doing the work on both church and parsonage.

Our Church School is growing. The Children's Department is increasing with a new baby girl born to Mr. and Mrs. S. E. Whitwell. Mrs. Whitwell is superintendent of the Children's Department. — Mrs. Roy Huffstutlar.

## THE ALIX CIRCUIT

On Thursday night, April 29, the members of the Coal Hill Methodist Youth Group started hiking up the old highway towards Alix. At the same time the members of the Alix Methodist Youth Group started toward Coal Hill on the same road. About half-way between the two towns, the two groups met for a planned weiner roast. The total number on the hike was about 60 young people and 5 adults. Games were played and Jackie Phillips, from Alix, was in charge of the program which was about "Things we receive from God". Everybody had a wonderful time and we are all looking forward to doing it again sometime soon.

A Bible class for adults, and a Youth organization have been formed at Enterprise. Both classes meet every Wednesday night at 7:30. Mrs. Johnny Rhoades from Mt. Vernon community will teach the adults and Mrs. Ed Coley is helping with the young people for a while till they get started and can carry on. The success of the Mt. Vernon Bible Class was in great part due to Mrs. Rhoades' excellent teaching, and we are fortunate that she can be with us and help us to get started at Enterprise. — Ed Coley, Pastor.

## SYLVAN HILLS CELEBRATES FIRST ANNIVERSARY

The Sylvan Hills Methodist Church of North Little Rock celebrated its first anniversary as a church Sunday, May 2nd, with a special service and dinner on the ground.

The church has been blessed throughout its first year, moving its services from a private home, to a tent, to a frame building on its property. The church took in its 50th member this Sunday, and the Church School has outgrown the church.

The church owns a lovely wooded block of land that is worth approximately \$2000, and plans are rapidly taking shape for a new church, and it is hoped that ground-breaking ceremonies will take place May 16th. — Wm. M. Wilder, Pastor.

## M. Y. F. COMPLETES SPECIAL STUDY ON WORLD PEACE

The Senior Methodist Youth Fellowship of the First Methodist Church, Blytheville, had a special study on World Peace during the month of April. This study offered an opportunity for the young people to discuss their responsibility in national and international affairs.

The resource material prepared jointly by the National Conference of Methodist Youth and the Methodist Commission on World Peace gave much interesting and helpful information.

Lawyers, teachers and people of other professions were invited to help in the panel discussion concerning the United Nations.

The film strips, "How To Live With The Atom", "World Control of Atomic Energy", "One World Or None," were used.

During the last session of the study the 16mm Christian film in technicolor "The Way of Peace" was shown. The unit was concluded with an impressive worship service using as a theme "The Peace Is Yours."

This special peace packet can be ordered from the Methodist Commission on World Peace, 740 Rush St., Chicago 11, Illinois. The price is 25 cents. — Sonny Lackmann, Reporter.

## M. Y. F. OFFICERS INSTALLED

The new officers for the Senior Department of the Methodist Youth Fellowship of the First Methodist Church, Blytheville, were installed at the close of the evening worship service on Sunday, May 2.

These new officers include: President, Margery Hale; vice-president, Charles McDaniel; secretary, Juanita Eberdt; treasurer, Bettye Frances Arney; Methodist Youth Fund Treasurer, A. J. Book; Publicity Chairman, Sonny Lackmann; Pianists, Gay Garrigan (morning), Jackie Estes and Nancy Hamilton (evening).

Co-chairman of the Commissions: Worship, Robert Crafton and Betty Jean Thompson; Recreation, Dick Reid and Patsy Pope; World Friendship, Mrs. Jack Robinson; Community Service, Mr. Henry Arney; Counselors, Mr. and Mrs. James Howell. — Sonny Lackmann, Reporter.

## VACATION CHURCH INSTITUTES IN BATESVILLE DISTRICT

The sub-district meetings were held in the Batesville District under the leadership of Rev. S. B. Wilford, district superintendent, at which time special study was given to the Vacation Church Schools which are planned to begin soon. On April 20 an institute was held at Newport. On the evening of the 21st one was held in Batesville. On April 22 an all-day session was held at Mountain Home.

Mrs. Roy Bagley of Newport directed the study for workers with Beginners. Mrs. W. D. Murphy, Jr., of Batesville had charge of the Primary work, assisted by Miss Ora Meeks of Batesville. Mrs. S. B. Wilford of Batesville had charge of the session with June workers and Mrs. Paul McNeely of Batesville led in the planning of the work with Intermediates.

The attendance was excellent and the information, suggestions and the large exhibit of handwork showed a great deal of planning and work upon the part of each instructor.

Good results are expected in each charge because of these very helpful institutes. — Reporter.

## THE WORK AT JACKSONVILLE

The Jacksonville Methodist Church is a growing church. The first six months of this conference year there has been growth throughout the church. The W. S. C. S., the Church School, the choir, and the attendance upon public worship have all increased. The Church School has increased thirty percent. The past seven Sundays we have had an average attendance of one hundred twenty-one. Twenty-seven new members have been received into the fellowship of the local church. Adults have professed faith in Christ at home and in the public worship services.

The church secured a new communion set which we use each fourth Sunday morning. A baptism font has also been placed within the church. Much of the time and energy of the church has been used in working on plans and securing funds to erect an educational building that will cost \$10,000.00. New factories are still coming here. The Government Housing Project of 496 houses has been contracted for and expected to be kept here. With this outlook for homes this church should grow into a larger church. — Henry A. Stroup, Minister.

## DISTRICT MEETING OF YOUTH FELLOWSHIP

A district meeting of the Youth Fellowship of the Arkadelphia District met at the Leola Methodist Church, Monday night, May 3. The Malvern young people were in charge of the program. Representatives who had attended the Cleveland Conference made interesting reports.

Young people from Malvern, Carthage, Sparkman and Holly Springs met with the Leola young people.

A silver cup was awarded the Holly Springs group for the best at-

## A REQUEST

(Rev. W. F. Cooley, pastor at Russellville, requests that the following statement be published.)

"The C. M. E. Church is very grateful for the cooperative spirit that has always existed between the white and colored Methodist Churches of Arkansas. Although the C. M. E. Church did not become a part of united Methodism, we colored folks still feel that we are under the helpful leadership of white Methodists throughout the Southland. Any Methodist Church in Arkansas that has some pews that will be available to our little C. M. E. Church in Russellville can be of great help by notifying me." — P. L. McClain, Minister, The C. M. E. Church, Russellville, Arkansas.

## SUB-DISTRICT ORGANIZA- TION OF OLDER YOUNG PEOPLE

Feeling the need of an organization for older young people (18-23) on a Sub-district level, a group of interested young people met at First Methodist Church, Little Rock, on the night of March 23. Seven churches sent representatives to plan and discuss such an organization.

A meeting for all Methodist Youths in this age group was held at Asbury Methodist Church April 26. A business session, a worship program, refreshments and recreation composed the evening service. A smaller planning group met with Miss Virginia Henry, of the General Board of Education, Nashville, Tenn., on Sunday, May 28, for plans and discussion.

At the first meeting temporary committees were formed to function until the organization could be perfected. They were: Program, Sue Ella Anderson, Regina Sue May and Barnett Stansell, with Mrs. Hubert Morgan as adult advisor; contact, Milton Barrett, Jimmy Crain, Dot Mabrey, Mary Elizabeth Scott and Bob Smith, with Miss Sue Patillo as adult advisor. A nominating committee was named to be made up of one representative from each church.

Barnett Stansell was in charge of the worship program at the meeting at Asbury Church. Refreshments were provided by the Woman's Society of Christian Service and served to 60 young people and their counselors. Recreation was in charge (Continued on Page 14)

tendance.

Refreshments of sandwiches and drinks were served at the conclusion of the program. The next meeting will be at Sparkman, May 31. — Betty Hudson, Reporter.





# America's Social Cancer



(Excerpts from the address of Dr. Louie D. Newton, of Atlanta, Ga., President of the Southern Baptist Convention, delivered at the Thursday evening session (April 28) of the General Conference of The Methodist Church, Mechanics Building, Boston, Mass.)

**D**RUNKENNESS is the number one social cancer in the life of the American people—our pardonable shame, of which we are not ashamed.

The shrewd and alert promoters of drunkenness in our country are now boasting that half of the population indulges in alcoholic beverages. They do not boast of the fact that they have made total alcoholics of 750,000 men and women in the United States, and heavy drinkers of 10,000,000 men and women; but they are responsible for this alarming tragedy.

At least one person in 81 percent of the American homes has a record of drunkenness. In 1943, 15,000 persons died in our country from alcoholism, and of the 500,000 broken homes in our country, over 50 percent of them according to the consensus of leading judges, were due to drunkenness.

The majority of investigators, according to Dr. James W. Henley agree that persons arrested and held for drunkenness probably account for 70 percent of the annual cost of maintaining the approximately 3,000 county and municipal jails of our country.

Last year there were 561 deaths in this country from infantile paralysis. Our people very rightly gave millions of dollars to eradicate this frightening disease, and I hope we shall continue to give the money with which the scientific leaders will conquer this dread enemy, just as we give money and pray that some answer will soon be found for cancer—the disease which is killing so many people.

But what about this social cancer? Will the American people remain complacent as this monstrous evil invades the homes of our country to blight and blast the lives of our young people,

destroy the womanhood and manhood of our land, and deliver our civilization to the waiting pall bearers?

The brewers and distillers are spending a billion dollars a year in advertising alone to accomplish the destruction of American civil-



DR. LOUIE D. NEWTON

ization. The leading newspapers, magazines and radio stations offer for sale preferred space and time for this iniquitous business. What can the churches do to meet this sinister and defiant threat?

For one thing, and one very needful thing, we can restudy this social cancer in its historical background and in its shrewd attack upon every

sanctity of our American life. Such study will reveal the following vital equations in this evil movement:

1. It is an ancient evil. We trace the bloody tracks of drunkenness all the way across the ages from Noah. There is not an extinct civilization that does not register on its death certificate an indictment of drunkenness. . .

2. It is a profitable evil. There is no industry known to man that is so profitable as making alcoholic beverages. Check the cost of producing a gallon of beer or whiskey, and check the retail sale of the product, and you will be amazed at the profit available to every person who touches the transaction. . .

3. It is an entrenched evil. Check the people retained in beer and liquor business in your community, and you will understand why it is so difficult to regulate this social cancer. . .

4. It is a breeding evil. From the womb of this social evil flows a prodigy of other evils—crime, prostitution, gambling, stealing, poverty, disease. . .

What can we do about it? Education is the first line of defense against the social cancer of drunkenness. Our fathers and mothers did a better job of educating their children against this monstrous evil than we are doing, albeit we have at our disposal the marvelous instrumentalities of effective propaganda against such an enemy of the home and the school and the church and the state.

We can also continue our fight to ban advertising of every form of alcoholic beverage. The Capper Bill offers the method. If enough Christian people in our country would throw their influence behind this bill, it would pass. That would stop the hourly flow of propaganda through the press and radio into our homes. Canada has done it. We can do it, if we are willing to fight. And we can go on voting it out in local political units—counties and municipalities. But it requires courage and intelligence to make the fight. God grant that we shall awake before it is too late.

## BISHOP'S PRESIDENT ATTACKS COMMUNISM

Boston, May 2 — "We cannot trade the sickle for the cross nor put Karl Marx in the place of Jesus Christ," said Bishop Paul B. Kern of Nashville, Tenn., president of the Methodist Council of Bishops, in a broadcast here this morning, as he warned against the dangers of Communism. The broadcast was aired on 65 stations.

Bishop Kern dated this modern political challenge back to 100 years ago when Karl Marx wrote its bible, "The Communist Manifesto." He termed it a supreme example of what Carlyle called "the philosophy of dirt," and explained it as follows:

"It is materialism with a messianic complex. It makes no bones of what it thinks of Christianity. It has contempt for its whole ideal of life. It grants no secure place for the Church unless it recognizes its subservience to the State which is above all law both moral and constitutional. It is the tyranny of the proletariat, exercised in the name of comradeship, but secretly its gospel is force and its god is the Marxian State."

Men say politics should be divorced from religion, Bishop Kern stated. But added that when this is so, "politics becomes jungle fighting and the brutish struggle for power." He maintained that religion cannot be separated from the fundamental tenets upon which all states rest and from which they derive their just powers.

"Two great ideologies stand pitted against each other in the arena of our modern world, secular Communism and Christian democracy," the Bishop said. "The world is not big enough for both, mankind cannot serve two masters. If the Christian faith is to be the motivating force in the life of tomorrow, it must demonstrate its superiority to the pagan philosophy of materialism."

"We have no quarrel with the Russian people, for like us, they are children of one

## DO YOU WANT TO BE A NURSE?

Nursing has been defined as "Christianity in action."

Under the auspices of the American Hospital Association, the schools of nursing in the U. S. A. are endeavoring to enroll 50,000 young women in their classes in 1948—an increase of 10,000 over last year's actual enrollment. Methodist pastors have been urged to call the attention of young women graduating from schools this summer to the opportunities for Christian service in this field.

For possibilities for nursing service in Methodist hospitals and other institutions in the United States, pastors and others may inquire from the Board of Hospitals and Homes, 740 Rush Street, Chicago 11, Ill. For nursing service on the missions fields of the world, write for information to Dr. M. O. Williams, Personnel Department, Board of Missions of the Methodist Church, 150 Fifth Ave., New York, N. Y. Two leaflets, "Schools of Nursing" (listing all approved U. S. nursing schools), and "Nursing Is a Great Profession", may be obtained at five cents per copy from Nursing Information Bureau of the American Nurses Association, 1790 Broadway, New York 19, N. Y.

Father and we are all brothers in Christ. But," Bishop Kern declared, "we cannot trade the sickle for the cross nor put Karl Marx in the place of Jesus Christ."

Entitled "The Church and Its Hour of Peril," the Bishop's sermon was broadcast over the Southern Religious Radio Conference Hour. Ordinarily originating in Atlanta, Ga., the program was broadcast from Boston this morning in connection with the General Conference. The Rev. James W. Sells of Atlanta, is director of the program.

Profit is a by-product of work; happiness its chief product.—Construction Digest.

## NEW LEAFLETS FOR FOURTH SUNDAYS

Continuing its monthly issuance of booklets on the Fourth Sunday emphasis of World Service activities and enterprises, the Council of Secretaries (740 Rush Street, Chicago 11, Illinois) is now printing and distributing four new leaflets on the June to September emphasis. These booklets are attractively printed, in color, and in large format for easy reading. They may be ordered by pastors in quantities sufficient so that each family in the church may have a copy. They are free of charge. Order today from the Service Department, 740 Rush Street, Chicago 11, Illinois. (They will be sent as printed, if ordered now).

Shall I Take a Drink? (for the Fourth Sunday in June) is an interesting discussion of the Christian's attitude toward the cocktail and later drinks—a topic especially timely today. The young people ought to study this statement.

First Church Has a New Look (for July) is the true story of what Christian stewardship did for a church in Oregon—and what it can do for your church.

"... made us able ministers . . ." (for August) pictures the Commission on Ministerial Training and its conference adjuncts as they recruit young men for the Christian ministry, and provide schools and courses of study for those already in service.

Couriers of Peace (for September) shows vividly how the cause of peace is carried on by the Methodist Church and its ministers not only in America but in "lands afar across the seas."

My 10-year-old son came to me, and asked to do something, and when I told him he couldn't he gave the answer I had been waiting to hear: "But, daddy, all the other kids can do it." It is going to take me a long time to prove to him that the fact that everybody else is doing it is a very good reason why he shouldn't.—Wm. E. Park, The Quest for Inner Peace. (Macmillan).

## HENDRIX COLLEGE NOTES

### Buchanan to Head Student Body

Harry Buchanan of Paragould was elected president of the student body for the 1948-49 school year in a campus election held last week. He defeated Eric Wade of Pine Bluff for the office.

Bob Jeffries of Little Rock was elected vice-president of the student body. James Christopher of Conway was elected president of the Senior class and Lawrence Mobley of Little Rock, senator. Donald Miller of Little Rock was voted president of the Junior class and Elizabeth Teague of Pine Bluff, senator. James Clemons of Wynne will be next year's sophomore president with Betty Jo Teeter of Fordyce serving as senator.

The presidents and senators of each class together with the student body president and vice-president make up the student senate which largely governs student affairs.

Buchanan, a junior, was recently elected a co-captain for next year's football team. He is a member of Blue Key, national leadership fra-

ternity and Alpha Chi, national scholarship society.

### Mother's Day Program

Program for the Mother's Day festivities on the campus began with two-one act plays and a Band and Chorister concert presented Saturday night.

The plays were presented by four senior speech majors as a partial fulfillment of the requirements for the degrees which they expect to receive in June.

Martha Stewart of Blytheville and Helen Foster of Conway presented "Some Women Were Talking" with Marilyn Bandy of Dequeen, Shirley Young of Lonoke, Earlene Brown of Springdale, Dorothy Cunning of England, and John Hayes of Little Rock in the cast.

Nancy Penix of Jonesboro and Mary Matthews of Heber Springs directed "The Valiant" with a cast composed of Bradford Govan of Marianna, Harry Winzenried of Fort Smith, Wayne Tate of Conway, Billy Plumer of Plumerville, Arthur Porter of Morrilton, and Joyce Harris of Wynne.

The Band and Chorister concert given at Galloway Hall featured

combined and separate numbers by the two groups. Albert Skinner of Fort Smith was marimba soloist.

An exhibition of student art was shown Sunday afternoon in the art studio followed by a musical program at Millar Hall by Jean McAnnaly of Jonesboro, soprano and Blanche Foreman of Conway, pianist.

### H. C. A. Officers

Martha Love of Jonesboro was elected president of the Hendrix Christian Association for the coming year at an election last week. Miss Love, a junior, will succeed Ray King of Perry. This year she served as president of the Methodist Youth Fellowship, vice-president of Millar Hall, and as a member of the Booster Club, Pre-Theologians, and the Student-Faculty Relations Committee. She was also named by a faculty committee to appear as an outstanding student in the 1948 yearbook.

Other officers elected by the group are John Workman, North Little Rock, vice-president; James Clemons, Wynne, secretary; Mary McGuyre, North Little Rock, treas-

urer, and Wilbur Redwine, Little Rock, program director.

### International Relations Club Elects

The International Relations Club elected Sterling Blalock of Cotton Plant president for next year to succeed Lon D. Roth of Stuttgart.

Other officers were Gladys Blakney, Little Rock, vice-president; Clara Jo Caldwell, Searcy, secretary-treasurer; and Marvin Caldwell, Marianna, reporter.

The Hendrix chapter was reorganized this year by Dr. Richard E. Yates, faculty sponsor. The club was disbanded during the war.

### Wade Heads Booster Club

Eric Wade of Pine Bluff this week succeeded Ernest Hankins of Warren as president of the Booster Club. Mr. Wade will be president for the school year 1948-49.

Marvine Galvin of Stuttgart was elected vice-president and Elizabeth Brown of Wilmot secretary-treasurer.

The Booster Club is an active group which promotes student interest in athletics and other campus activities.—Margaret Pullig.

## EXCERPTS FROM THE EPISCOPAL ADDRESS

(Continued from Page 2)

Lord and Master? The Church sends its missionaries to the far corners of the earth to lay the foundations of a Christian world. What of a definite attempt to contribute to the labor movement of the world a leadership pledged to the Christ?

Let us suppose that The Methodist Church definitely resolved to do this thing under some appropriate Commission or Board and had determined to recruit each year fifty of its finest youth to contribute to this high end. Let us assume that these young people have been selected with the greatest care, that they are persons of undoubted religious experience, of high intellectual qualifications, of executive ability. The plan would involve rigorous training in some great university center in which they might be prepared to become leaders of labor, but qualified likewise to become efficient operatives in mines, in mills, in factories, on railroads. Upon graduation, are they to present themselves to the labor movement with the declaration, Here are your future leaders? Not at all. They are to go to work, asking nothing for themselves, with no assumption that because of their superior education they are to be chosen immediately as the leaders of labor. They must win their way in terms of their worth. Let them join the union and rise to such leadership as their talents and service deserve. At first, this will be leadership upon the local level, subsequently upon the State level, and, finally, in the national and international realm. If fifty such persons go into the labor movement each year for twenty years, out of this thousand will come a leadership of great power. It must be pointed out that this is no plan to tone down the demands for social justice. A person who gives himself to labor, who refuses to accept promotion to the higher paid managerial position, is a person of conviction. It is the man of conviction who is loyal to the demand for justice when the individual ruled by expediency falters and fails.

Let Methodism provide specifical-

ly for the recruiting of such young people. Let them be trained in our schools, given the graduate courses necessary for full preparation, then let them go to work. The relation of the Church to them would be one of intimate fellowship, perhaps at the end of five or seven years to provide a year of continuing graduate study or travel. The Church should be frank. It should make the plan perfectly clear to the leaders of labor. It should make it clear that we are not seeking to infiltrate and to control, that we are seeking solely to contribute in terms of character the finest young people we possess, to the end that the ideals that will be regnant in the conduct of labor for the years to come will be Christian ideals. Let it be assumed that our Church will be contributing to the business leadership of the nation men similarly Christian. We are discussing at the moment our contribution to labor. Is it too much to believe that leaders of organized labor and leaders of organized business, both followers of Jesus Christ, may be able to face the economic issues in terms of problem solving, in terms of Christian brotherhood, and thus enable us to lift our productivity, to respect one another, to avoid the ways of class conflict, and to demonstrate that within freedom we can move to a social order more just, more brotherly than can be established ever upon the basis of battle?

Ours is a twofold task. We are to bring the Christ to the individual, whether he be employer or employee, whether he be citizen or governmental official, student or teacher, layman or minister. This must be affirmed and re-affirmed . . . Methodism must not divide itself into those who speak of the individual Gospel and those who speak of the social Gospel. Strictly speaking, there is neither individual nor social Gospel. There is the Gospel; and the Gospel calls for the changed heart and the changed society. What is needed now is not re-creation, the labeling of brothers as "dangerous" by other brothers, some calling brothers "Fascists" and other brothers calling brothers "Communists." What is needed is the firm commitment of all brothers to Christ and the resolve that the

engineer, the educator, the economist, the executive, all men shall seek so to transform the practices of men that they increasingly express the Christian ideal. . . .

### Our World-wide Church And Mission

Methodism has never been parochial, save in the sense that the world is our parish. Our mission is a world mission. . . .

These outposts of the Gospel now take on major significance in a world of warring ideologies. The line of communication must be kept open. Reinforcements must reach them in increasing numbers. These our brethren who maintain the far-flung lines of the Kingdom must know that the Church has resolved at last to pledge its all in the grand attack that means final victory. Nations, winning their independence, and taking their places at last in the United Nations, are about to make fundamental choices concerning their ways of life. Are these ways to be the ways of materialism, or the way of Christ? . . . It is obvious that the churches of the United States and Canada and other countries not physically devastated by war must find the way for an immediate advance in the work of Christ overseas. In order that relief of the needy may continue, large numbers of national leaders be trained, the church strengthened, ecumenical relations established, and a world-wide evangelistic program be inaugurated so that Jesus Christ may be known, loved, and obeyed throughout the world, it is necessary for us to reach decision concerning policies in the Christian world mission. . . . Missionary policy should be directed toward the strengthening of the younger churches, toward the education and training of Christian leaders with a definite program of increasing self-government, along with more responsibility for the financial support of the churches and institutions. These policies are not now a question of simply being desirable. They are imperative. Nationals must come definitely into real leadership, and church policy must keep pace with national development in politics, education, and in social and economic welfare. The work of every missionary, the administration of all

missionary funds, and every policy in the maintenance of Christian institutions must all contribute to this end. Strangely enough, for many years this major policy, if carried out faithfully, will increase rather than decrease the need for more missionaries and more funds. The reason for this is that in all mission lands the Christian Church is limited in numbers and unable both to foster its own life and at the same time evangelize the multitudes. Thus the world mission is a co-operative venture in faith, dedicated to the holy purpose of sharing with all men the faith made manifest in Christ.

### Conclusion And Challenge

Fifty-two years from now, when man has reached the year Two Thousand and has won, let us pray, the justice, the brotherhood, and the peace of his dreams, let us hope that the contribution of the people called Methodists may have been so significant that history may proudly record, "A Man Named Wesley Passed This Way."

## SUB-DISTRICT ORGANIZATION OF OLDER YOUNG PEOPLE

(Continued from Page 12)

of Betty Branton, Betty Infield, Edmund Roux and Mary Elizabeth Scott. Winfield Methodist Church extended an invitation for the next meeting to be held there. A committee was named to choose a suitable date.

Miss Henry, in discussion with the group, stated that this organization was to be an experiment in this field. So far no other such Sub-district organization is being attempted in the entire Methodist Church. Plans for programs and activities will likely be quite different from those of the Little Rock Sub-district. Mrs. Earl D. Cotton is temporary counselor.

Methodist Churches in Little Rock should send lists of names of older young people at once. Mail to Miss Sue Patillo, First Methodist Church, Little Rock. The nominating committee plans to meet soon and will need this information.—Reporter.



## EPISCOPAL BISHOP ADDRESSES CONFERENCE

(Continued from Page 7)

the gift of Jesus Christ.

This Gospel is not our own. It is not primarily a description of what we find for ourselves but of what great things God has done and one may add is doing and will continue to do. But this aspect of givenness demands a loyalty, a consecration of the mind as well as of the heart, not born of the letter of the law of the spirit.

It is in the knowledge of God that the Church and the Christian will face the international tensions, the fact of Russia and of Communism, the danger of nationalism and all the other myriad of problems and perplexities.

Let the Church be the Church in the field of action. We are the followers of One who had nowhere to lay His head, who was despised and rejected and finally suffered death upon the Cross. We speak easily of the Church as the Body of Christ. Let us realize that Christ's body was used and given unto death. The Church then cannot be interested in Her own life, Her own safety and possessions. She lives only to be used to accomplish the will of God. Therefore the Church cannot be a reflection of contemporary standards or lack of standards. If the salt has lost its savor wherewithal shall it be salted. We are to strive collectively and individually against evil within ourselves and within society. Exploitation, discrimination, slums in country and city, war, extreme nationalism—these are to be faced and overcome cost what it may because the Church must be true to the Master who would draw all men to Him.

The Church must be the Church in the creation of a fellowship whose character reveals God in Christ. We often say of a man that character is what counts, not so much what he says. The same test applies to the Church. By their fruits ye shall be known. It is the character of our fellowship which is supreme.

Are we in our Churches colonies of Heaven, or are we simply mere organizations in a highly organized social order? Do we manifest unusual sources of spiritual power and insight. Have we a radiance of which the world knows nothing?

Dean Inge has said that the Gospel is not good advice but good news. We can face our world of despair with the proclamation of all that God is doing in reconciling the world to Himself. A Church consecrated to God, in Christ, can redeem our times. This is a thinking task and opportunity.

**COURTESY**—Courtesy is the eye which overlooks your friend's broken gateway, but sees the rose which blossoms in his garden.—Today's Woman.

## METHODISTS SET GOAL OF TWO MILLION NEW MEMBERS

Boston (RNS) — Two million new members and 2,500 new churches were proposed here as the goals of Methodism for the next four years.

This quota was recommended by the Committee on Membership and Evangelism to the Church's quadrennial General Conference. The Committee said the Church now has 9,500,000 members and a world constituency of 20,000,000.

During 1949, Methodists plan to enroll 400,000 new members, "on profession of faith and vows by visitation, education and pulpit ecangelist." The Church will seek 500,000 new members each in 1950 and 1951, and 600,000 in 1952.

In addition, it is planned to train 500,000 lay workers and 100,000 young people in evangelism.

A report to the General Conference on foreign missions declared

## G. I. GIFTS TO JAPANESE

From Miss Myra Anderson, of Crystal City, Texas, missionary of the Methodist Church in Yokohama, Japan, comes this story: "Last year there appeared at my door a woman who introduced herself as Mrs. Danek, wife of a Lieutenant-Colonel stationed here in Yokohama. She was Methodist, and had been trying for some time to locate a Methodist mission school. Just that morning she had gone into a basket shop downtown to buy a basket for her small son, when she saw a girl reading her Bible. Upon inquiry, she learned that the girl was a Seibi

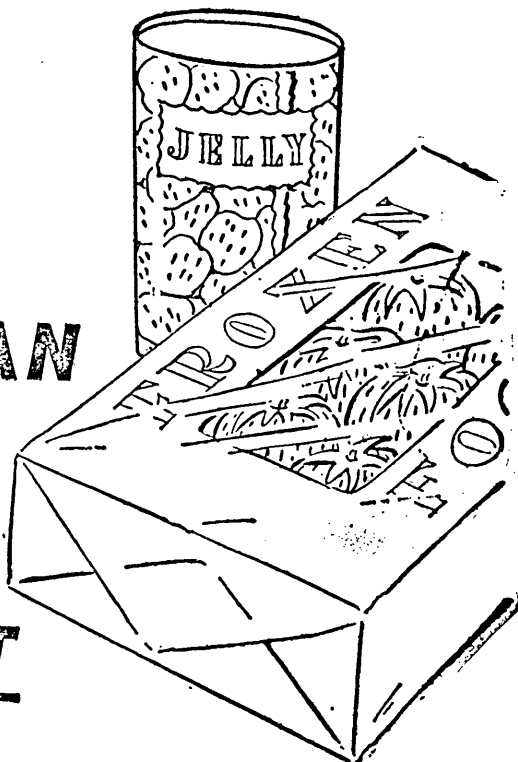
that "calls from every field are insistent and urgent."

The report added that "missionaries returning from foreign fields sit at the desks of associate secretaries almost in tears because of the scarcity of workers."

Missionaries are especially vital in Latin America, the report stated.

(Methodist school) student, so she asked to be brought to the school. She and I chatted as if we were life-long friends, and after that, had several nice visits together. Upon leaving Japan during the summer, Mrs. Danek brought me clothing which she did not need to take home with her, and which I distributed among many needy families. Just before Christmas, a letter came from Mrs. Danek saying that her group of twenty-three women in a WSCS in Minneapolis were sending sweets for the school. A church in St. Louis, which had contacted us through a G. I. here, sent aspirin and chest-rub, so each student received a sandwich bag containing candy, peanuts, raisins, and a small envelope of 10 aspirin tablets, while the teachers received the same, plus a jar of chest rub. Thank-you letters which every student and teacher signed were sent to both of these groups to express something of the joy and gratitude their gifts brought."

**YOU CAN CAN**  
*Strawberries,*  
**YOU CAN'T**  
**CAN Electricity!**



Luscious Arkansas strawberries... delicious peaches... plump tomatoes... there are plenty of good things that can be stored for future use—but the electricity you use in your home is one good thing that can't be saved up. It has to be served fresh—straight from our generators to your home.

All of which means that the many generators which create and feed electricity into our transmission lines have made that power just a split second before it performs its job in your home. Normally, this is a simple job, calling only for an increase in generating capacity during peak loads, and a cutting out of generators when the power demand slumps. But these are not normal times, and we find our generating systems working at peak capacity virtually throughout the 24 hours.

As fast as men, material and money can do the job, we are building millions of dollars worth of new generating stations and new distributing lines—to enable us to serve our many old customers as well as our many new ones with an even greater abundance of electricity.

*Arkansas*

BUSINESS-MANAGED. TAX-PAYING

**POWER & LIGHT**

HELPING BUILD ARKANSAS

*Company*

**Rayon By The Yard  
By Mail**

Add Sparkling Color to your Wardrobe with Beautiful Blouses, Dresses, Skirts, Suits, Pajamas, Housecoats and many other exquisite garments for every occasion—Fashioned by YOU from Highest Quality materials at a fraction of ready-to-wear prices.

Write for FREE folder containing actual cloth samples to show you the quality, and colors of our lovely Rayon Crepes, Satins, Taffetas, Sheers and Novelty Fabrics.

**Mitchell Company**

Department F  
SPRINGDALE, NORTH CAROLINA

## The Sunday School Lesson

By DR. O. E. GODDARD



### THE TEMPLE IN THE NATION'S LIFE

LESSON FOR MAY 23, 1948

**SCRIPTURE TEXT:** Ezra 3:10-13; 5:6-17; Psalm 84:1-2; Ezekiel 11:16; 37:26-28; 44:9-31; 47:1-12; Zechariah 6:9-15.

**GOLDEN TEXT:** O, come, let us worship and bow down: Let us kneel before the Lord our Maker. Psalm 95:6.

Man is surely a worshipping animal. From the beginning he has built shrines, altars, temples, synagogues, mosques, and cathedrals, galore. No mathematician ever could calculate how much humanity has spent in making places to meet God or gods. Ancient ruins show that temples of great size and beauty, and of immense cost were erected to the gods by polytheistic worshippers in remote ages. Men have worshipped everything visible and invisible on earth and in heaven.

#### Mohammedan Mosques

In Moslem lands one is amazed at the number and the greatness of the mosques. One is also reminded of the prevalence of the Moslem faith by the calls to prayer five times daily that sound out from the minarets of the mosques. The Delphic Oracle, the Temple of Diana, and the Buddhist temples in Buddhist lands, keep one reminded constantly and forcefully that man is, has been, and always will be a worshipping animal.

#### Solomon's Temple Great

Solomon's Temple was one of the famous temples of antiquity, (The opinion of H. G. Wells, the great historian, notwithstanding) Solomon was an exhibitionist. He was ambitious. He was a parader. He loved the praise of men, and the admiration of women. (Spare the mark!) It was partly piety, and partly pride that led him to spend hundreds of millions of gold in the ensemble of buildings which was called Solomon's Temple. God only knows how much gold bullion the Babylonians carried off to Babylon when they razed and burned the buildings. The Holy of Holies and some of the other rooms were plated with silver and with gold.

#### The Second Temple Built By Zerubbabel

Cyrus, King of Persia, decreed the building of the Temple. "And thus they returned us answer, saying, We are the servants of the God of heaven and earth, and build the house that was builded these many years ago, which a great king of Israel builded and set up. But after that our fathers had provoked the God of heaven unto wrath, he gave them into the hand of Nebuchadnezzar the King of Babylon, the Chaldean, who destroyed this house, and carried away the people into Babylon. But in the first year of Cyrus the King of Babylon the same King Cyrus made a decree to build this house of God. And the vessels also of gold and silver of the house of God, which Nebuchadnezzar took out of the temple that was in Jerusalem, and brought them into the temple of Babylon, and they were delivered unto one, whose name was Sheshbazzar, whom he had made governor; And said unto him, Take these vessels, go, carry them into the temple that is in Jerusalem, and let the house of God be builded in his place. Then came the same Sheshbazzar, and laid the foundation of the house of God which is in

Jerusalem: and since that time even now hath it been in building, and yet it is not finished. Now therefore, if it seem good to the King, let there be search made in the King's treasure house, which is there at Babylon, whether it be so, that a decree was made of Cyrus the King to build this house of God at Jerusalem, and let the King send his pleasure to us concerning this matter." (Ezra 5:11-17).

This was a rather crude pattern of the original. The returned captives from exile who had never seen the Temple shouted for joy to see it going up, but the old ones who had seen the original in all its glory, wept. So there were mingled shouts of joy and moaning sobs by the multitudes as they watch the building of the Temple. So it was a gala day when the work was finished and the building dedicated with splendid ceremonies. The original Temple was destroyed in 588 B. C. The Post-exilic Temple was destroyed in 70 B. C.

#### The Third Temple By Herod The Great

This was begun about 20 B. C. and finished about forty-six years later. This was the temple that Jesus knew. It was destroyed in 70 A. D. On this spot now stands the Temple of Omar, a Moslem institution.

#### Six Herods In The New Testament

1. Herod the Great. (Herod means hero-like.)
2. Herod Antipas, Matthew 14:3.
3. Herod Phillip I, Mark 6:17.
4. Herod Phillip II, Luke 3:1.
5. Herod Agrippa I, Acts 12:21-23.
6. Herod Agrippa II, Acts 26:28.

Herod the Great was powerful in physique, inordinately ambitious, suspicious, and jealous. Why he ever built the Temple, I do not know, for he was no saint. He was cruel and wicked. His last act, knowing that death was inevitable, was to have a group of his enemies called in and had his executioners ready to kill all of them the morning he breathed his last, so his last act was the wholesale murder of his enemies. But the poor old lost soul did one good deed—he built the Temple.

#### Why Church Buildings?

Some one might ask in view of the fact that God is always everywhere, why erect houses for meeting Him? God is omnipresent. But men do not realize this fact. One of the hard problems in religion is to get men to realize the presence of God. Church houses are built and dedicated to God for a place where men, hungering to get in touch with God, may assemble at the house of God where prayer is wont to be made, and meet with God. You should not go to church to see and be seen by your friends, but to meet God. "The meeting house" used to be the common designation of a community church. It was a place where neighbors met, and not only neighbors, but where all had a chance to meet God. Please

let this be true about your church, whether it be a cabin or a cathedral.

#### What Kind of Building or Buildings?

The church building or buildings should be in keeping with the ability and needs of the community, or the congregation it must serve. If all the people lived in a one room log cabin, then a one room log cabin for a church would be suitable. There were such churches in the pioneer days and from the one room houses and churches came men and women of international renown. But no man should live in an elegant home, when his church is not in keeping with his own home. If a church member lives in an expensive home and worships in a cheap, inadequate church house, he should sell his home, buy a more modest house, and deposit the profit of his sale as the nucleus of a church building fund.

I believe every congregation should have three buildings: The sanctuary where only worship is conducted.

Next, an educational building suited to the needs and ability of the congregation. This should be built and equipped for the best development of the splendid educational program now in force in an up-to-date church school.

Then there should by all means be a recreation building appropriate for play, fun, and frolic, for the young, the middle-aged, and the old people. None of these buildings need to be too large and expensive, but always adequate for the needs of the people who worship there. **No Church, No Temple In Heaven** "And I saw no temple therein: for the Lord God Almighty and the Lamb are the temple of it." (Revelation 21:22).

In a previous paragraph we told you that the purpose of a church house was to bring the worshippers into conscious touch with God. In heaven His presence will so real, so glorious, so unending, we shall need no help to bring us into touch with God.

#### Make Our Services More Worshipful

The pastor, the choir, the congregation, should all co-operate to make each service just as worshipful as possible. Something should happen in every service that will send every worshipper away with a new sense of God's presence. There should be something in the songs, the scripture reading, the prayers, the sermon, or in the hand shakes, or in a word from one friend to another friend, that brings the presence of God consciously to every one attending the service. We need this kind of reinforcement for the following week. Sickness, family difficulties and problems, severe disappointments and discouragements, may come but if we get a new sense of God's presence in the Sunday service, we shall have the needed strength for any eventuality that can arise. So may it be with all worshippers during all the Sundays of all the years.

Lord, thou has been our dwelling place in all generations . . . So teach us to number our days, that we may apply our hearts unto wisdom. —Psalms 90:1 and 12.

"See that ye despise not one of these little ones: for I say unto you, that in heaven their angels do always behold the face of my Father." —Matthew 18:10.

#### DOLLARS HAVE WINGS

Mrs. Emily Shacklock

Cash and what cash can buy are literally winging their way around the world in behalf of relief these days. While what is being done is but a drop in the bucket in terms of the over-whelming need, the knowledge that individual Christians at home and in far distant places are being stirred to action is heart warming. The following accounts may well give any Christian cause to pause and ask "Am I doing as well?"

The Sgaw Karens of Burma recently sent \$100 to a relief agency in the United States with the request that the money be used for overseas relief in any country other than Burma. This they did in appreciation of the relief which had been sent to Burma.

A Christmas offering wings its way from the members of the Talara-Negritos Community Church in Talara, Peru, to the U. S. and thus to the needy abroad.

Since December 17, students of McKinley High School, Honolulu, T. H., have contributed \$400 for relief with the request that the money be used in the purchase of food for the destitute children of China, Japan, and Korea. This money has been raised through an entirely voluntary weekly self-sacrifice program, under the terms of which participating students promise each week to give up some luxury item costing at least five cents.

Recently an Indian school in Oklahoma displayed a relief poster. Most of the children in the primary department did not have even a penny in their pockets, but so eager were they to help that they gave some of their few simple playthings in an effort to share what they had with the children overseas.

Protestants of the 57th Fighter Wing, USAS, stationed at Fort Richardson, Alaska, took a thanksgiving offering for relief and asked that it be used for distressed Christians overseas.

The contagion of such a joyous spirit of giving should spread among Christians everywhere. Methodists of the United States can join in such contagion by sending cash to the Methodist Committee of Overseas Relief, 150 Fifth Avenue, New York 11, N. Y. and used clothes, shoes and bedding to the Church World Service centers.

The successful man formed the habit of doing things failures don't like to do.—Sales Talk.

#### BRENAU COLLEGE

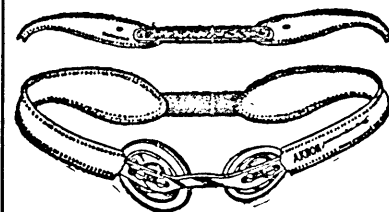
GAINESVILLE, GEORGIA

1878-1948. Non-Denominational, Christian, Accredited

Member-Southern Association of Colleges and American Council on Education

Liberal Arts College for Women

JOSIAH CRUDUP, President



TRUSSES AND ALL TYPES OF SURGICAL APPLIANCES

WM. T. STOVER CO., INC.

723 S. Main

Phone 5-1211