

Arkana

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Methodist

Serving One Hundred and Sixty Thousand Methodists in Arkansas

"The World is My Parish" — John Wesley

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

VOL. LXVII

LITTLE ROCK, ARKANSAS, JUNE 3, 1948

NO. 22

"Crusade For Children"

WE have had "crusades" with many different objectives. Today, in every nation of earth there is a "Crusade for Children" as members of the United Nations are making a unified appeal for funds to help save the children of war-torn countries from impossible conditions of privation.

In the United States, as a result of an appeal by the President, twenty-six of the major, long-established relief agencies have joined in a unified effort to raise \$60,000,000. These various agencies for relief will share in the distribution of the funds raised.

One of the great tragedies of the late war, which brought our civilization to the very brink of destruction, was and is the inescapable, indescribable suffering of innocent children. Hundreds of thousand of these little ones, orphaned and homeless, have died because of the lack of the bare necessities of life. There is yet an unnumbered army of these, who have survived thus far, for whom no one seems to have personal responsibility. They must receive help from some source outside their surroundings if they escape the fate of the weaker ones who have already passed on.

There are innumerable instances where surviving parents are unable to provide for the needs of their children. So long as we have a world in which little children must die from lack of food, clothing, shelter and medical care we may expect unrest, revolution and constant threat of war.

If we are to save the world of tomorrow, we must somehow save the children in war-ravaged nations who are to be the citizens of those countries tomorrow. Our children must live in the same world with these children who are struggling for survival. If these underprivileged children are permitted to grow up embittered against the world, they will be a constant threat to the peace of the world.

In this "Crusade for Children" the homes of Arkansas, along with the homes of the nation, and of the world should have a worthy part in helping to minister to these needy children of earth who suffer so much through no fault of their own.

Better Attend Pastor's School This Year

MONDAY of next week will find our ministers throughout the state gathering at Hendrix College, Conway, for the Pastor's School. The program planned, both in platform speakers and in instructors for class sessions, gives every promise that the Pastor's School this year will rank among the best we have had.

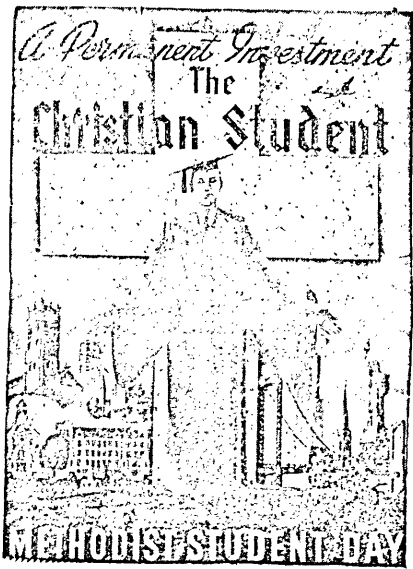
The opportunities our ministers in the state have in this school for training, fellowship and relaxation have made the Pastor's School popular as a great intrastate and interconference meeting. We have had the privilege of having in these schools many of the leaders in religious thought of the nation. Our ministers and through them the membership of The Methodist Church in Arkansas, are stronger spiritually and better informed intellectually because of these annual meetings of our ministers at Conway.

There are rumors that we may have some radical changes in the general set-up regarding the Pastor's School after this year. Hence for "old times' sake" we had better attend the Pastor's School this year.

A Permanent Investment

SUNDAY, June 13th, has been designated in this year's church calendar as the day for the observance of Methodist Student Day. This special day is receiving increasing emphasis by many churches as their leaders recognize its real value.

Offerings received by local churches in connection with this special day are administered as scholarships and loans by the Division of Educational Institutions of the General Board of Education of The Methodist Church. One



cannot question the desirability of having available funds with which to insure future Christian leadership in The Methodist Church. These scholarships and loans are available to worthy students who meet certain scholastic, leadership and spiritual qualifications.

Further, these funds are administered in such a way as to stimulate scholarship in studies, encourage those students who need financial assistance, and return unto the church future clerical and lay leadership.

On page five of this issue is an enlightening article concerning the administration of Methodist Student Day scholarships at Hendrix College during the school year 1947-1948. We commend this article to your careful reading. The students and the faculty give conclusive testimony to the value of the Methodist Student Day observance.

The General Board of Education recently released statistics revealing for what vocational purposes the 473 available scholarships were used during this school year throughout the nation. Approximately 25 per cent of the scholarships were used by students in training for full-time religious work: ministry, directors of religious education, missionaries, social workers, etc. Most of the balance of the scholarships were awarded to students preparing themselves for definite service vocations. Money thus invested in students dedicated to lives of service becomes a permanent investment yielding returns in better lives and a better world.

Why Not Try Turning Off The Faucet?

WE have all heard of the test that is said to be given sometimes to patients in mental hospitals to determine their sanity. We are told that the patients are given a mop and told to mop up the water on a floor while a faucet is running in the room that causes the sink to overflow water faster than the patient can mop it up. If he continues to try to mop up the water without turning off the faucet the evidence indicates that he is crazy. If he turns off the faucet, in that at least, he acts like a sane man.

Some time ago a drive was made in Chicago to raise \$150,000 for research, sponsored by The Research Council on Problems of Alcohol. At a meeting of industrial leaders of Chicago there was discussed ways of reducing the number of alcoholics, since the problem had become acute among executives as well as office clerks and factory workers.

Addressing the meeting was a neuropsychiatric specialist from Baltimore, a medical director from one of the greatest manufacturing firms of the east, a professor in applied psychology from Yale University and a representative from Kelley Institute in Dwight, Illinois. Out of this meeting of Chicago industrialists and high-browed, national specialists, there came the profound, illuminating recommendation that certain committees should be appointed to "see what salvage could be made of pieces of human wreckage."

Judging from the findings of this group, which supposedly contained some of the brightest minds in America, the only solution of the alcoholic problem is to attempt to salvage the "pieces of human wreckage" that are being produced in ever-increasing numbers by the liquor business. It would have been an interesting experiment to have turned on a water faucet in the committee room in which these dignitaries were meeting after giving each of them a mop with which to mop up the water. Would they have appointed a committee to see what could be done about salvaging the rugs and furnishings of the room while they surrendered themselves to the endless job of mopping up water, or would they have turned off the faucet?

We call the inmate of a mental hospital crazy if he continues to mop water without turning off the faucet. We bright intellectuals outside build hospitals, insane asylums, jails and penitentiaries in an attempt to care for the "human wreckage" liquor produces but we allow the liquor faucet to continue to run under full pressure. If we are sane we should "turn off the faucet." Failing in that, perhaps we should apply a rug down the hall from our water-mopping, mental patient.

Why Human Personality Is Of Infinite Value

IN measuring the value of human personality Jesus balanced the world against the infinite value of one soul and asked the searching question, "What shall it profit a man if he shall gain the whole world and lose his own soul?"

The immeasurable value of human personality rests on two facts. First, human personality has infinite possibilities for development and second, granting the immortality of the soul, human personality has an endless time in which

(Continued on Page 4)

The Holy Bonds Of Matrimony

By DR. PAUL W. QUILLIAN, Pastor, First Methodist Church, Houston, Texas

(The following sermon was preached by Dr. Quillian on The Methodist Hour broadcast on Sunday, May 9. The Methodist Hour originates in Atlanta, Ga., and is broadcast as a public service feature on sustained time by an independent network of sixty-six stations.)

MARRIAGE is one subject in which all of us are interested. Our lives have been influenced for better or worse by the way our parents felt about their marriage vows. Those of us whose parents felt that the bonds which drew them together were holy bonds have had a better chance for a happy childhood, and the development of a normal well adjusted personality.

Those of us who are married now have a better chance for a useful, happy life when we and our partners in marriage feel the sacred significance of the ties that bind US to each other.

Even those who are not married have an interest and a concern about the institution of matrimony. The very stability of our social order is seriously affected by the attitude our citizens take toward their marriage vows.

The sacred significance of this relationship between men and women has long been recognized. In our Bible we find the inspired writer in the second chapter of the book of Genesis using the framework of an ancient story to express this modern truth. He writes:

"And the Lord God said, It is not so good that the man should be alone; I will make him an helpmate for him . . . And the Lord God caused a deep sleep to fall upon Adam and he slept; and he took one of his ribs, and closed up the flesh instead thereof; And the rib, which the Lord God had taken from man, made he a woman, and brought her unto the man. And Adam said, This is now bone of my bone and flesh of my flesh, she shall be called Woman because she was taken out of man— Therefore shall a man leave his father and his mother and shall cleave unto his wife: and they shall be one flesh."

The attitude of the early Christians toward the sacred significance of marriage is revealed in Paul's letter to the Ephesians. He writes

"Husbands, love your wives, even as Christ also loved the church and gave himself for it . . .

"So ought men to love their wives as their own bodies. He that loveth his wife loveth himself.

For this cause shall a man leave his father and mother and shall be joined unto his wife and they two shall be one flesh. . .

"Let every one of you in particular so love his wife even as himself: and the wife see that she reverence her husband."

These words written almost two thousand years ago carry a message as fresh as tomorrow morning's headlines. Marriages that are to be wholesome should rest upon a conception of marriage that is wholesome—namely, that the bonds of matrimony are holy bonds.

The idea conveyed by the word "bonds" is disliked by some people. "Bonds" to them means bound, shackled, tied down, restrained. They do not want to be bound. They want to be free, unhampered, unrestrained. Marriage to them, therefore, must be a relationship that may be entered into on impulse and dissolved quite as casually. Such an irresponsible attitude cannot help but result in fragile marriages that are easily destroyed.

A good proportion of present day divorces grow out of such an utterly selfish and casual conception of marriage. The result is inevitable. This same attitude would bring disaster in any other area of our life. Take, for example, the matter of a career or profession. Suppose a man sets out to become a physician. After a few years he finds that the personal discipline of study that is required has become irksome. He rebels at the bonds that bind him to his task. He quits his medical career and takes up

law. The novelty of his new work is enjoyable for a bit, but once more he finds that the legal profession demands an unselfish loyalty from those who would succeed at it. The deepening complexities of legal research, and the irritating restraints that professional honor lays upon him become increasingly boring and so he gives up Law and turns to Engineering.

Do you think for a moment that he is going to make a success of his new profession? Not unless a change takes place within him. It is not something outside but something deep within himself that is bringing about his defeat.

So, too, do we find it to be the case in marriage. Granted that an honest mistake is sometime made by two people when they marry each other. Granted that a divorce is sometime the best and only solution for such a mistake. Granted that under such circumstances these two unfortunate people should not be barred by a religious legalism from another chance at married happiness. Granted that it is unfortunate interpretation of God's will that



DR. PAUL W. QUILLIAN

says He can forgive our mistakes in any other area of life and give us another chance but that He cannot and will not forgive us a mistake in choosing our marriage partner.

Grant all this and still we must face the fact that a happy marriage is not a state of idyllic bliss into which we stumble blindly or by chance. A happy marriage is a holy relationship that is created by intelligent effort and unselfish sacrifice. For this we need desperately the philosophy, the fellowship, and the spiritual undergirding that is provided by our Christian faith. Countless thousands of happy homes have thus been created. It is to these who have by God's help made a success of marriage that we ought to turn the larger part of our attention. We are now giving a disproportionate share of publicity and remedial efforts to broken marriages rather than to successful marriages.

The truth is that there are still far more happy married couples than there are unhappy ones. The rate of divorces in this country does not disprove this statement. Many of those now getting divorces have already had from one to three or four previous divorces. Meanwhile the vast number of unpublicized, serenely happy married couples goes unnoticed. For them, being married does not mean frustration but fulfillment, not controversy but contentment, not bondage but freedom.

Katherine Mansfield, writing to Sylvia Lynd, another novelist, says: "I confess, for my part, I believe in marriage. It seems to me the only possible relation that really is satisfying. And how else is one to have peace of mind and do one's work? To know one other seems to me a far greater adventure than to be on kissing acquaintance with dear knows how many. It certainly takes a lifetime and it's far more wonderful as time goes on. I wish you'd write a novel about married happiness. It is time for

one." (Quotation from What Men Are Asking, by Henry Sloane Coffin, page 29.)

The question, then, is not whether marriage can be a fulfilling, rewarding experience, but how such a marriage can be built.

Let me make three suggestions based on the experience of thousands of happy married couples.

First—Undergird your marriage with the great teachings of the Christian faith that are shared by all the churches.

It is a remarkable but verifiable fact that where both partners in marriage are religious and are loyal in their participation in the services and activities of a church, a stable and harmonious home life usually results. There are exceptions, of course, but these exceptions are few and far between. This fact is so well established that we confidently believe the power of God can save our homes through Christian Education.

Here is one great contribution that the churches of our nation are already making to our communal life. We, who are ministers of the church will be the first to admit the faults of and inadequacies of our present program of Christian Education. The severest critics of the church's program of education are to be found within the church, not outside it. But there is this difference. The critics within the church are seeking earnestly to improve a program that is already achieving remarkably beneficial results. The critics outside the church are all too often content to criticize without any effort to provide an alternative program that is better.

The recognition of the weakness of our present program of Christian training should not blind us to the good results that are already obtained. You can observe these results in your own community. I have been a Christian minister for a quarter of a century and have had opportunity to observe several thousand homes in intimate fashion. The testimony of your own minister will bear me out when I say that with rare exceptions, when the husband and wife are sincerely religious, their married life is a satisfying and mutually helpful experience.

The reason is not hard to find. The Christian faith provides a philosophy of life that makes for peace and harmony. To believe in Christ means that Christ's way of life has become the desired way of life for the believer. His spirit and His attitudes become for us the standard by which all our conduct is judged. God's will for us is the way of life Christ incarnated. It is an unselfish way. It is a way of concern for the best interests of others. It is a way of life seeking to do unto others as we would have them to do unto us. No matter how often we may fail to live up to this high standard, the true believer in Christ rises from his failure in penitence, seeks forgiveness and tries again. Thus do we grow towards Christ, not away from Him. Thus do we develop, not destroy, the best that is within us.

In the Church School and in the worship service of the church, the sincere Christian is constantly deepening his faith, obtaining fresh inspiration and reaffirming his vows of loyalty and devotion to God's will and God's way. What a help this is, as one seeks to make the intimate relationships of married life beautiful and mutually helpful!

The second suggestion for helpfully undergirding your married life is this—both husband and wife should seek to make friends within some small study or service group in their church.

In these smaller groups there is a fellowship provided by the church, within which the best in married life receives constant re-enforcement. Take for example the period of life when young people are seeking to find their life partner. These are the courting days. Young People's Societies in churches have often been facetiously called "courting societies." Well, what of it? Can you think of any better place to find a life partner than among a group of young people who are bound together by a mutual attraction to Christ? Can you suggest a better place to

(Continued on Page 5)

THE DEVOTIONAL PAGE

REV. H. O. BOLIN, Editor

MARKS OF A CHRISTIAN

You may put a difference between you and reprobates, if you have these marks: If you prize Christ and his truth so you will sell all and buy him, and suffer for it. If the love of Christ keeps you back from sinning more than the law or the fear of hell. If you are humble, and deny your own will, wit, credit, ease, honor; the world and the vanity and glory of it.

Your profession should not be barred and void of good works. You must in all things aim at God's honor; you must eat, drink, and hear the word with a heart purpose that God may be honored.

You must show yourself an enemy to sin, and reprove the works of darkness, such as drunkenness, swearing and lying, albeit the company should hate you for so doing. Keep in mind the truth of God that you heard me teach, and have nothing to do with the corruptions and new guises entered into the house of God. Makes conscience of your calling, in covenants, in buying and selling.

Acquaint yourself with daily praying; commit all your ways and actions to God, by prayer, supplication and thanksgiving. And count not much of being mocked; for Christ was mocked before you.—Samuel Rutherford In The Gospel Banner.

MINISTERS FLAY DIVORCE

Local Ministers Flay Divorce; To Pass On Marriage Applicants—The Sturgis, Michigan, Ministerial Association, composed of ministers of seven local Protestant churches, has passed a resolution denouncing divorce and announcing that members of the association will pass on future applicants for marriage before the ceremony is performed.

Churches represented in the Association are Church of the Nazarene, First Methodist, Church of God, Wesleyan Methodist, First Baptist, Missionary Church and First Presbyterian.

The resolution reads as follows:

"Whereas the Church is alarmed at the rising tide of divorce, and the resultant destruction of family life, we therefore declare:

"1. The family is the foundation of human fellowship, and the marriage relation is the sacred and indissoluble union of man and wife.

"2. Divorce shall be recognized only on grounds of adultery or other known vicious conditions invalidating the marriage vows.

"3. Remarriage of divorced persons shall be restricted to the innocent party to the divorce.

"4. All persons seeking marriage by a member of the Sturgis Ministerial Association are asked to seek counsel with the minister of their choice prior to the desired date of the wedding service.

(Signed) A. D. Randall, W. F. Jacobs, F. J. Gearhart, O. C. Denniston, W. A. Farrington, J. R. Steele, M. D. McKean."

If my people which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways, then I will hear from heaven, and will forgive their sin, and heal their land.—II Chronicles 7:14.

THE WILL OF GOD

Laid on Thine altar, O my Lord divine,
Accept my gift this day for Jesus' sake;
I have no jewels to adorn Thy shrine
Nor any world-famed sacrifice to make;
But here I offer with a trembling hand
This will of mine—a thing that seemeth small—
Yet Thou alone, O Lord, canst understand
How, when I yield Thee this, I yield Thee all.

Take it, O Father, ere my courage fail,
And merge it so into Thine own that e'en
If in some desperate hour my cries prevail
And Thou give back my gift, it shall have been
So changed and purified, so fair have grown,
So one with Thine, so filled with love divine,
I may not recognize it as my own,
But gaining back my will may find it Thine.

—Anonymous

The Minister's Responsibility

Every minister carries a terrific responsibility. Those who doubt this should ponder carefully Ezekiel 3:17-19: "Son of man, I have made thee a watchman unto the house of Israel: therefore hear the word at my mouth, and give them warning from me. When I say unto the wicked, Thou shalt surely die; and thou givest him not warning, nor speakest to warn the wicked from his wicked way, to save his life; the same wicked man shall die in his iniquity; but his blood will I require at thine hand. Yet if thou warn the wicked, and he turn not from his wickedness, nor from his wicked way, he shall die in his iniquity; but thou hast delivered thy soul."

There can be no mistake as to the interpretation of this passage. Ezekiel was one of the religious leaders of his day, and he said that God warned him of this responsibility. It really and truly puts a preacher in a close place. If he warn the wicked of their sins, some of them will not like it, and that dislike is sometimes carried over against the preacher himself. All individuals who are kind, loving, understanding and sympathetic enough to be preachers hate to incur the ill-will of others. There is a great temptation to pass over the matter lightly, or to say nothing about it at all. But if the preacher does this, he fails in his responsibility. The wicked will go on in their sins, but their blood will be required at his hands. Picture a preacher standing before the judgement bar of God with the blood of his parishioners on his hands. It is a terrible thing even to think about. Little wonder one of the princes of all preachers, the great Apostle Paul, would say: "But I keep under my body, and bring it into subjection: lest that by any means, when I have preached to others, I myself should be a castaway."

This matter of speaking against sin must be done with the greatest of tact. The Lord himself warned that those who assume such tasks must be as wise as serpents and as harmless as doves. No individual should ever approach another on

a subject like this unless he himself is in harmony with God and filled with and led by the Holy Spirit. The preacher should go from his knees to warn the wicked. He will then do it in such a spirit of love and kindness and with such solicitation for the good of those whom he warns that ill-will will rarely be incurred. Think of how Christ approached the woman at Jacob's well. He dealt with her as kindly and gently as the evening breeze that fans the heated brow. He won her. Had he been harsh with her, he would have driven her from him. One thing we need to note, however, is that he did not pass over her sins lightly as we are often tempted to do.

In dealing with the wicked there are two extremes that need to be avoided: One is the dealing with their sins too lightly or failing to speak of them at all; the other is to be so harsh and personal in dealing with the matter that the sinner is offended rather than helped. In most cases it is best to speak to people privately about their sins rather than in public. It is never wise and right to hold people up to public ridicule. Some so-called high powered evangelism has been at fault at this point. It is true that Christ held the Pharisees up to public ridicule. He called them hypocrites, vipers, painted sepulchers, etc. But it will be noted that these people were religious leaders. They thought themselves better than Christ. He could never convince them of the error of their way. The best he could do was to so discredit them so that they would not be able to mislead the masses.

Sometimes ministers and other religious leaders become too broadminded in dealing with sin. Let it not be forgotten that if a mind becomes too broad it is likely to be shallow. Two cases along this line fell under the writer's observation. One man who wholesales liquor was led to believe by some so-called broadmindedness that he could be religious and continue his occupation. He reads his Bible daily, says his prayers and supports the church. In the place of cutting off the hand

A PREACHER'S ADVICE TO PREACHERS

H. C. Morrison

"This generation of rollicking, dancing, card-playing, theatre-going God-forgetting, Christ-rejecting sinners needs to hear some earnest preaching, preaching that deals with sin and the punishment that sin will inevitably bring; faithful, earnest, fearless preaching on God and His attributes, His creation of the world and His rights in it. His creation of man, His love for him and his right to rule over him and guide him,—ought to be faithfully urged upon our generation. There is a great need for preachers who have no desire for ecclesiastical office, for the applause of men, for the wealth of the world, for ease of body, for an escape from the reproach of the cross; but whose universe is filled with the presence of the infinitely holy God, who walk in awe of Him in the beauty of holiness."—Selected.

that offends and plucking out the eye that offends, he simply tries to add religion to his evil occupation. It is like trying to fill a bucket with clear water that is already filled with mud. Some months ago a young married man was complimenting a preacher very highly. He insisted that this preacher was his ideal as a minister. On being asked what he meant by that, he told how this minister had received the operator of a liquor store into his church. Nothing was said about the seller changing his occupation, and to make bad matters worse, the liquor man was put on the official board. Any minister who becomes that broad had better watch his step. It is a narrow way, according to Christ, that leads to life. The broad way leads to destruction. If such procedure as that becomes prevalent enough and is carried on long enough, people will completely lose the sense of sin, and will depend on their church membership and loyalty to it to save them, rather than in denying themselves and taking up their crosses and following Christ. To be sure, these are extreme cases but you will be surprised at how prevalent they are becoming. John Wesley organized the Methodist societies to lead the Established Church of England away from that type of life and we Methodist preachers had better be careful that we do not foolishly lead our great church back into it.

Consecrated lay people ought to realize the serious responsibility that rests upon ministers and church leaders and should pray earnestly for them. It has been said that Paul is the greatest single product of the Christian religion, but he felt the need of, and earnestly requested the prayer of others: "Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints; And for me, that utterance may be given unto me, that I may open my mouth boldly, to make known the mystery of the gospel, For which I am an ambassador in bonds: that therein I may speak boldly as I ought to speak." It is easy to sit back and criticize, but it is far more helpful to pray for and help those who are in places of great responsibility.—H. O. B.

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A WEEKLY MESSAGE

By FORNEY HUTCHINSON

A CHRISTIAN GENTLEMAN

In 1915, when I went to First Church, Little Rock, as pastor, among the fine Christian men I found in the leadership of that church was Judge W. C. Ratcliffe. I had known him and his wife as frequent delegates to the annual meetings of the Little Rock Conference. Mrs. Ratcliffe, a cultured and devout Christian woman, had passed away by the time I became his pastor. He was living alone in a stately old mansion on Scott Street.

He was very cordial in his welcome to me and immediately became one of my best friends and strongest supporters. He always sat in the same pew, not far from the front, and accorded the pastor an attentive hearing. In every way he was a joy and inspiration to the preacher.

I found him to be a fine Christian character, holding the love and respect of all his fellow-officials and workers in the church. He was growing old and somewhat feeble, and during my pastorate at First Church passed away.

One day, not long before his going, I was visiting in his home and he asked me to go with him into his library, as he wanted to show me his books. I immediately discovered that it was primarily a minister's library and suggested as much to him. "Yes," he said, "My father was a Methodist preacher, a long-time member of the Little Rock Conference. At his death his library passed to me, and now I would like to give it to you. I do not need it any longer and you can make any disposition of it you see fit."

I took the portion of the library he had assigned to me to the parsonage, and kept it as I moved from place to place until a few years ago. Of course, it consisted largely of theological books. I especially remember Watson's commentaries. I gave part of them to Hendrix College, and others to Oklahoma City University: I prized them, not only for what they were within themselves, but because he inherited them from his preacher-father, loved them, and passed them on to me.

Judge Ratcliffe was a princely gentleman and a high-class Christian. I hope to meet him in the home-land.

Giving a chocolate bar to a village youngster (in Germany) we were at first stunned to see the child race with it to its mother, asking, "Mummy, what is it?" But that experience repeated itself so frequently that the surprise soon wore off.—Knickerbocker.

NEWS AND NOTES ABOUT FACTS AND FOLKS

MRS. H. H. BLEVINS, wife of the late Rev. H. H. Blevins, writes that her address is now Tuckerman.

REV. S. O. PATTY, pastor of the Methodist Church, Wilson, preached the sermon for the Wilson High School on Sunday morning, May 23.

REV. L. C. GATLIN, pastor of Mountain View Church, Little Rock District, Little Rock, to Rt. 5, Little Rock.

REV. SHERMAN RAGSDALL, pastor of the Lamar Methodist Church, preached the sermon for the Lamar High School on Sunday evening, May 23. There were twenty-two members of the graduating class.

THE Board of Stewards of Fairview Methodist Church, Texarkana, unanimously passed a resolution asking the Texarkana District Conference to approve a request to the Little Rock Annual Conference that a change be made in the date of convening the Annual Conference from November of each year to June of each year.

DR. JOHN Q. SCHISLER, of the General Board of Education, Nashville, Tennessee, will preach at the Luxora Methodist Church at 11:00 a.m., June 6, at which time a homecoming will be held. Former pastors and members are invited to attend. Dr. Schisler was pastor of the Luxora Church in 1914. Rev. Charles W. Lewis is the present pastor.

REV. B. C. FEW, pastor at Parkin, writes: "It was the privilege of the writer to preach the class sermon for the Parkin High School on May 23. The last of our children to graduate from high school was a member of the class—Anne, who is registered in Hendrix for September. She will follow her older sister, Margaret Ruth, who graduates with honors in August."

ARGYLE KNIGHT, of Buchanan, West Virginia, will join the staff of the Division of the Local Church of the General Board of Education on July 1, it has been announced by Dr. J. Q. Schisler, executive secretary of the Division. Mr. Knight will be associated with the Youth Department, of which the Rev. Hoover Rupert is director, and will have specific responsibility for work with Intermediates and camping.

MRS. J. E. CRITZ, president of the North Arkansas Conference Woman's Society of Christian Service, was the speaker at the morning service at the First Methodist Church, Ft. Smith, on Sunday, May 23. The local society was in charge of the service and Mrs. Critz was introduced by Mrs. Charles C. Scott, president. Women acted as ushers and collectors. Rev. Fred G. Roebuck is pastor of the church.

ACCORDING to reports from Palestine reaching the Foreign Missions Conference of North America, there has been considerable damage to mission work and mission institutions, some of them a century old, carried on from America and Europe in the Holy Land, as a result of Jewish-Arab conflict. For many years the Y. M. C. A.'s, the Y. W. C. A.'s, and the Christian schools were places where all three faiths met on a common ground. But it has been necessary to close most of these institutions, and the groups are not mingling in understanding as heretofore. Dr. Wynn C. Fairfield, executive of the Foreign Missions Conference, urges the churches in America to continue their support and understanding of the Christian churches and to pray for the end of the conflict.

JOHN FOSTER DULLES, special adviser to the Department of state, Bishop G. Bromley Oxnam of the Methodist Church, Bishop G. Ashton Oldham of the Protestant Episcopal Church, and Prof. Reinhold Niebuhr of Union Theological Seminary, are the Americans among twenty-four leading world churchmen who have been appointed to membership in the Commission

of the Churches on International Affairs. This Commission, to help promote international justice, goodwill and peace, and to strengthen the United Nations as a center for world peace, has been established by the World Council of Churches and the International Missionary Council. One of its earliest tasks will be the preparation and presentation to the Assembly of the World Council of Churches this summer in Holland of a report on "The Church and International Affairs." Dean O. Frederick Nolde, American Lutheran churchman, is director of the Commission's work.

IMPORTANT ANNOUNCEMENT

Dr. G. Ray Jordan's class on Preparation and Preaching Sermons, Arkansas Pastor's School, will meet for its first session Tuesday afternoon at 1:20. This change in the schedule for the first day is necessitated by Dr. Jordan's delayed arrival. Thereafter the class will meet at the regularly scheduled hour.

INDIA PASTORS NEED BOOKS

A number of Methodist pastors in India are in need of certain religious books for their study. The Rev. James K. Mathews, associate secretary for India in the Board of Missions and Church Extension, gives the list needed by the Rev. Samuel K. Page, of Madras, South India, and inquires if any pastor has one or more of these books he would be willing to give to Dr. Page or some other Indian pastor. If so, send the book to, or communicate with, Mr. Mathews at 150 Fifth Avenue, New York 11, N. Y. The books asked for specially are: "New Solutions to New Testament Problems," Goodspeed; "Sources of Luke's Passion Narrative", Perry; "Date of Sets and Synoptic Gospels", Harnack; "Disarrangement of the Fourth Gospel", Lewis; "Words of Jesus", Dalman; "Studies in Synoptic Problems", Sanday; "Behind the Third Gospel", Taylor. Other books within this range of interest are also desirable.

WHY HUMAN PERSONALITY IS OF INFINITE VALUE

(Continued from Page 1)

to develop.

When we consider the amazing progress human life has made in the limited time man is permitted to live here, we know that it is not possible for the human mind to imagine the possibilities human personality has for development where time is measureless. If human personality is immortal, we know of no earthly standard of values by which its ultimate value can be measured.

HE HAD NEVER HEARD

"The young Yugoslav, with whom I shared a seat on the airplane," reports Secretary Betts of the Bible Society, "asked me politely about my business occupation. I told him I was a representative of the American Bible Society. 'Bible,' he asked, 'what do you mean Bible?' 'He told me he had never heard the word before. Then I tried to explain. The Bible is a book of sacred writing and tells the life story of Jesus of Nazareth. Apparently he had never heard the word 'Jesus'. So I spent a few minutes telling him something of Jesus Christ. Then I had an inspiration. I happened to have in my brief case copies of the Gospels of St. Luke and St. John in Serbian. They had just been published by the Bible Society. Can you read this? I said and offered him a Gospel. His eyes lighted up as he recognized his own language. 'Yes,' he said eagerly. 'May I keep it?' I assured him it was his and gave him the other Gospel to go with it. God grant it may prove to be but the beginning of a new and richer chapter in his life."—American Bible Society.

Many do with opportunities as children do at the seashore; they fill their hands with sand, and then let the grains fall thru, one by one, till all are gone.—T. Jones, quoted in Forbes.

Methodist Student Day And Hendrix College

By BRADFORD GOVAN, Editor, College Profile, Hendrix

THIS year Methodist Churches of Arkansas will have the opportunity to contribute to a program which has made scholarships available for seven Hendrix College students, and five hundred others throughout the country. On "Methodist Student Day", June 13, special offerings will be taken in the churches throughout the nation for the purpose of carrying on the Methodist Scholarship Program.

Many high type students are having the opportunity of a college education that is made possible through these scholarships. The students attending Hendrix have proved themselves to be most worthy of their awards, and have shown their gratitude through their work at the college. Nancy Schisler, an honor graduate this year from Brazil, states, "I cannot thank the church in words for my college education but I hope to thank it through service in Christian work."

Each year Hendrix is allocated a proportionate amount for scholarship funds by the Division of Educational Institutions. The scholarships are for an amount equal to the regularly established tuition and fees of the institution up to \$400.00 per academic year. They may be renewed, but not for more than one year at a time, and must be used within the year specified.

A student applying for a scholarship must be a member of the Methodist Church at least six months prior to application and must rank in the upper 15 per cent of his class with a grade average of not below "B".

The Methodist Scholarships have contributed greatly to the students at Hendrix who receive them. In the words of Dr. Thomas S. Staples, dean of the college, "they have encouraged sound scholarship and active religious leadership on the campus and in the local church."

The seven students who attended Hendrix this year under the schol-

arship are: Tom Allbright, junior from Clinton; Martha Boyd, sophomore from Crossett; Marion Miller, sophomore from McGehee; Martha Rilley, freshman from Little Rock; Nancy Schisler, senior from Passo Fundo, Brazil; and Betty Jo Teeter, freshman from Fordyce.

atically."

Martha Rilley states, "The Methodist Scholarship has enabled me to take some music courses that I would have been unable to take. It has proved to be an incentive to keep my grades up so that the scholarship can be renewed."



Campus Scene, Hendrix College

The following statements typify the feelings of students who are benefitted by such scholarships.

Marion Miller says: "Not only do I value the help the scholarship gives me personally, but I realize the honor with such an award and appreciate the thought that the Board considered me worthy of this honor. Through the scholarship, nearly all of my fees and tuition have been paid and with the idea before me that there is a possibility of renewal, my desire to keep the grade average necessary for renewal has helped me go forward schol-

Betty Jo Teeter says, "Methodist Scholarships are fine! Mine has meant a great deal to me. Since it was only granted to me during the latter part of the school year I have been able to observe the difference. And believe me, it makes a great difference."

Nancy Schisler tells us that "College education has opened new paths to knowledge and has enriched my life mentally, spiritually and socially. I owe this opportunity of education to the Methodist Church, for making it possible through the gift of a scholarship. I

cannot thank the church in words for my college education but I hope to thank it through service in Christian work."

Dr. Staples summarizes the value of the Methodist Scholarship by saying, "National Scholarships have been of very distinct value to the students at Hendrix College. They have encouraged sound scholarship and active religious leadership on the campus and in the local church. The beneficiaries of these aids show promise of being outstanding leaders in the Church of the future. They have borne with becoming humility the distinction implied in these grants and have shown their appreciation in well-sustained support of religious activities on the campus."

GEORGE W. BRIGGS RETURNING TO INDIA

The Rev. Dr. George W. Briggs, recently retired from the faculty of Drew Theological Seminary, and formerly a missionary of the Methodist Church in India, will leave New York by plane on June 2, accompanied by Mrs. Briggs, for two years of teaching in Australia and in India. Dr. Briggs is internationally known as an authority on the Domes and on other low-caste groups of Hinduism.

Visiting Melbourne, Australia, where his daughter, Mrs. I. G. Mason lives, Dr. Briggs will lecture on Brahmanism and Hinduism for a semester at Queens College, University of Melbourne. In November, he will go to Serampore, India, to spend two school years at Serampore College—the institution founded by William Carey, early Baptist missionary—teaching the history of religion and carrying on research in the field of anthropology. Mrs. Briggs, also a former missionary, will also do research in anthropology.

When you stop to think, don't forget to start again. — Monitor.

THE HOLY BONDS OF MATRIMONY

(Continued from Page 2)

court than at a choir rehearsal, or a church-sponsored party. How could you learn more adequately your compatibility with another lovely young person than by engaging with them in some of the numerous social service, education, and worship projects that are constantly being carried on by church youth groups? Some of you who are listening to me first saw your wife in a church choir and first told her you loved her while on the way home from a church social!

One of the finest things our churches are doing today is in providing a wholesome and idealistic fellowship of study, recreation and worship in which young people can find suitable mates. Classes in preparation for marriage are a part of the regular curriculum of all well-ordered church schools today.

And then after a marriage the fellowship of the church provides for young couples a group of friends whose similar ideals make easier the difficult adjustments that are involved in assuming the responsibilities of maturity. Our friendships lift us or they drag us down. The beginning of many a marital crack-up comes as a result of "getting in with the wrong crowd." When a young couple moves to a new city to live the selection of their new circle of friends is of inestimable importance. The future of their own married happiness quite often depends upon the crowd they choose to run with.

The rapid growth of young adult groups in our churches is a most encouraging sign. Couples' classes and parents' classes in our church schools are increasing more rapidly than any other department of our educational work. When a young couple moving to a new city begins at once to find their place in such a church group they are planning wisely for the future of their home. They are surrounding themselves with a circle of new friends who will help them to build out of the lumber of life's experiences not a tavern but a temple and to create from the sounds of every day not a lament but a song.

But this philosophy of life which our Christian faith provides and this strengthening fellowship which the church affords would not be enough by themselves to make the bonds of matrimony holy bonds.

And so, here is the third suggestion—Do not stop in your search for a satisfying religious experience until you have found a personal fellowship with the living Christ. In such a fellowship you have access to joyous victorious living.

Christ's life provides a standard. His people provide a fellowship. But His consciously realized presence must provide the power for us to keep trying to live at our best. This experience may not be yours at first, but if you keep faithful and keep seeking, it will come—Jesus has promised it.

Married life brings irritations, inconveniences, and misunderstandings. Married life

brings burdens, disappointments, and heart-aches. Two married people are still two human beings with all their weaknesses and faults to be reckoned with. To learn to live without jealousy, without envy, without selfishness and resentment, is this asking too much of ordinary mortals? Yes, it is. But an ordinary mortal becomes extraordinary when that person's life is daily committed with complete devotion to Christ. By His power we can overcome such weaknesses as jealousy, envy and resentment. By His power we can find strength to humble ourselves and ask for forgiveness from our mate and quickly forgive the other even before the request for forgiveness is made.

Here, then, are the three suggestions; they have been proven true by thousands of happy married couples:

First: Learn and seek to live by the great truths of our Christian faith.

Second: Surround yourself with friends who share your enthusiasm for Christ and His way of life.

Third: Find and keep alive the conscious realization of Christ's presence with you.

This means that we must seek Him often during each day in quiet prayer. As we walk, as we work; last before sleeping and first on awaking, we must pray saying, "O Christ, live in me and through me. Prove again, O Christ, through me and this one I love, that where love is God is."

So shall the bonds of matrimony become holy bonds and earth and heaven shall rejoice.



THE CHILDREN'S PAGE

ANNIE WINBURNE, Editor



IN STORYLAND

WHAT ARE LITTLE BOYS MADE OF?

This is the story of a little boy who got out of the wrong side of the bed. I am afraid it was not the first time Paul had done that, either. "I'm going to be naughty today," he cheerfully told Aunt Ann when she washed his face that morning.

Ann looked grave. "Little boys who talk so end in tears before bedtime," she replied.

But Paul did not feel at all like tears, but like teasing. Betty and Cousin Joan wanted to amuse themselves, and Paul thought girls were silly. Betty sometimes cried when he called her names, but Cousin Joan always answered back. She called after him today in answer to his teasing. "Snips and snails and puppy dog tails" Paul didn't care. He rather liked snips and snails.

To begin with, he walked along the vine border because it was forbidden. Thomas, the gardner, was waiting to speak to him when he reached the wall.

"That's a funny thing, Master Paul," said he. "I just cut this here little bunch of grapes for you, being as they hung too thick, but after you treatin' the poor old vine so bad those grapes go elsewhere." And he put that nice little bunch in his basket as he walked off.

"Silly old Billy," murmured Paul. But he would have liked those grapes.

Later he spied the doll family and a grand idea for teasing came to him. Selecting the little girls' best dolls, he tucked them under his belt and began to climb the cedar. He could climb like a squirrel, and he went ever so high. Then he scrambled as far as he dared along one of the branches and hung Selina and Belinda by their flaxen hair from the strongest twigs. He had scarcely gotten down when the little girls came running out. They sighed aloud when they saw Paul. It was Jean who beheld the awful sight of the hanging favorites. She shed real tears then, and so did Betty.

"All their hair will be pulled out," sobbed Betty, "and their new frocks spoiled."

Joan's anger was hot. "You've got to go up and fetch those dolls at once!" she said.

And as Paul was a little afraid of Joan, he climbed the tree. He disentangled Selina's hair and was about to free Belinda when—it was a rather thin little bough Paul had balanced on, and Selina had nearly fallen onto Joan's upturned face. In grabbing to save Selina, Paul jerked, the bough cracked. With a yell of terror down came Paul, heels over head, topsy-turvy onto the ground with Selina and Belinda on top of him.

"He's killed!" screamed Betty. "O darling, darling Paul!"

Joan was practical. She made a rush for house and nurse. Paul wasn't killed. He had broken his leg. Ann had been right. He did cry before bedtime, and it was worse than crying for poor Paul. It was pain, such bad pain, which the doctor said he bore quite bravely and called him a plucky little man. And

Betty and Joan waited on him so kindly during those long weeks. He had half expected Joan to say, "It serves you right," but she did not say it. She did not even seem to think it.

And although they were terribly long weeks, they were not wasted weeks, for Paul was learning three things patience, gratitude and gentleness. Joan was quite outspoken about it that day when Paul thanked her and Betty for bringing him so many raspberries.

"We love to wait on you, poor Paul," she said, "because— isn't it rather funny?—your poor broken leg has turned you from snips and snails and puppy dog tails to sugar

and spice and all things nice."

How they all laughed! But Paul grew anxious.

"Do you think I'm getting girl-ish?" he asked in such horror that the little girls had to laugh again as they assured him he wasn't that at all, but the nicest boy that could be.

I believe that was worth having a broken leg for.—Religious Herald.

The young husband wrote home from his new job, saying; "Made foreman—feather in my cap." A few weeks later he wrote again, saying: "Made Manager—another feather in my cap." After some weeks he wrote again, saying: "Fired—



VACATION TIME

*At Grandpa's house we always have
The most good things to eat
For Grandma's cookies, pies and cakes—
Oh boy, they're hard to beat.
We milk the cows and feed the pigs
And help to saw the wood
And have such worlds and worlds of fun
It's easy to be good.*

*And when we have to go back home
Our Gramp and Granny say
"We don't know what we're going to do
When you kids go away."
I wonder what they'll miss the most—
Our eating or our noise,
But when I tell my Grandpa this
He says "Boys will be boys."*

*And Grandma says "Now don't forget
You must come back next year
To help us with the chores and things";
My, Granny is a dear.
And then they kiss us both goodbye
And Grandma cries some, too,
And so we know we're going to miss
Them both, now wouldn't you?*

—Dolly Strong Rambo

IN THE WORLD OF BOYS AND GIRLS

SILHOUETTES

By M. Louise C. Hastings

You will have fun cutting out figures from black paper. Ask mother to buy some silhouette paper, white on one side and black on the other. Choose the figures you wish to cut out—animals, trees, birds, flowers, people. Then place them on the white side of your paper, draw around them and cut them out. You can make all kinds of interesting pictures now that your black figures are cut out.

Would you like a border? You might make one to go across your playroom wall. To do that you would need large figures. But you can make many interesting borders and posters with small silhouettes. To make a border, paste your black figures on light paper, and repeat the figures or the picture you have made, again and again. Instead of using one bird or one flower, and repeating the same one again for a border, make a picture of the bird on a branch or a squirrel on a fence, or a turtle on a log, and then repeat this unit again and again.

Ask mother if she has any very old silhouettes in their old frames. You will like to see how they were made years and years ago. You, too, can frame your silhouettes if you wish. Instead of a frame, use gummed tape binding, which mother will probably have to buy for you.

Have you any uncreased silver paper in the house? Silver or gold paper makes a good background for mounting a single silhouette. When it is mounted, put some glass over it and bind it with the gummed tape binding. There you have an interesting picture-silhouette to hang up in your room.—In The Christian Advocate.

JUST FOR FUN

The other day a man, frantic to locate a place to live, asked a naturalist if he knew where he could find a house. The naturalist replied: "House? Boy, you're getting soft. Why don't you live out in the open air; let old Mother Nature cover you with a blanket of stars, and have the blue firmament above as a roof?"

"Frankly," said the man, "I had in mind something a bit smaller."
—Successful Farming.

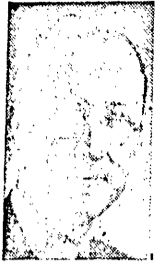
* * *

"I hear you sold your pig."
"Yep, sold him this morning."
"What did you get for him?"
"Eight dollars."
"What did it cost you to raise him?"

"Paid \$3 for him and \$5 for feed."
"Didn't make much, did you?"
"Nope, but I had his company all fall."—Jnl of Education.

send money for train fare."

His wife unfeelingly telegraphed back: "Use feathers and fly home."
—L & N Employees' Magazine.



THE CHURCH and the COUNTRYSIDE

By GLENN F. SANFORD

THE MOUNTAIN HOME LARGER PARISH

Rural Life Sunday had a deep and permanent meaning for the members of the Methodist Churches in the Mountain Home Larger Parish in Baxter county. A special service was held at the Gassville Church in the afternoon. Groups of people from the various churches over the county came, after their Sunday School sessions and preaching services, with their baskets of food and together had a wonderful feast and an hour of helpful Christian fellowship. During this informal noon hour the people from each church had a chance to get acquainted with those from each of the other churches.

In the afternoon the group spent more than two hours in worship and in a study of how they might

schools, special days, etc. (Of course, not all these are discussed at each session as some things are set up for the year.) (6) Plan seasonal activities such as Easter, Christmas, Laymen's Day, Rural Life Sunday, Harvest Festival, Family Week, etc. (7) Report and make record of the previous Sunday's work as attendance, additions, Sunday School attendance, general conditions and attitudes, and discuss any special local problems and methods of meeting them. (8) Plan visual educational program in a cooperative way. (9) Plan cooperation with other denominations in matters of community interest, as World Day of Prayer, Joint Easter service, joint Thanksgiving Day service, join in the fight against liquor, etc., etc.



Rev. Joel Cooper on left and Rev. Byron McSpadden on right studying map of Baxter County in their regular Monday morning planning conference.

cooperate with each other in reaching their goal, namely that of serving all the people in the county not being adequately served by some other denomination. The spirit of advance which seemed to permeate the entire group was made vital by their mutual concern and complete harmony.

The Mountain Home Larger Parish is the only organization of this type in the North Arkansas Conference. Rev. Joel Cooper was assigned to the parish and Rev. Byron McSpadden, associate. It is interesting to watch these two pastors work together in perfect harmony and deep appreciation each for the other. They meet each Monday morning in the pastor's study to check over the successes and failures of the past week and to plan the week just ahead. Here are some of the things they do in their morning meeting: (1) Check through the preaching schedule for the coming week and make any necessary changes. (2) List all the Parish activities to be given to the county newspaper. (3) Discuss the "approach" to various situations and individuals. (4) Discuss any new situations—possible or actual. (5) Plan revivals, Vacation Church Schools, training

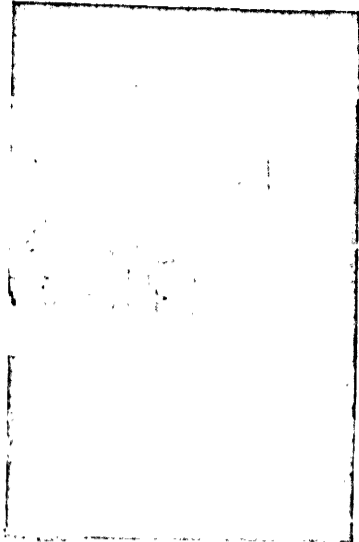
(10) Plan full cooperation with the federal, state, and county agencies in the building of better community life and the developing of a sane and sound philosophy of religion and life for all people. There are many other items which come up for discussion and planning which cannot be listed in this brief space.

Regular preaching services are being conducted in eleven different communities. The Methodists own buildings in only four of these places; Mountain Home, Gassville, Fairview, and Wesley's Chapel. At five of the places services are held in school buildings; Arkana, Salesville, Maynard, Shady Grove, and Big Pond. The services at Midway are held in a store building. One can easily see that hard work confronts the pastors and the churches in this new outreach to serve people.

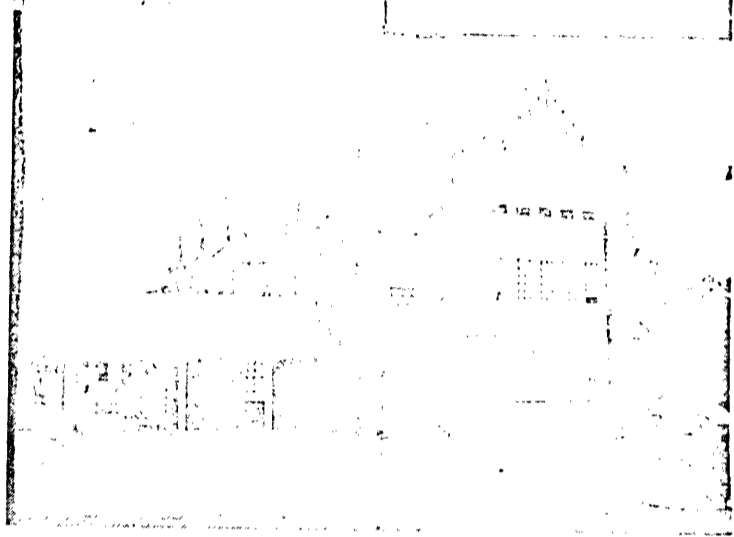
Some unusually fine things have taken place since these pastors and the churches have been working together: (1) Two old abandoned church situations have been revived, Wesley's Chapel with 14 members and 92 in Sunday School, Fairview with 38 members and 42 in Sunday School. (2) A new church has been organized at Salesville with 21 mem-

New Educational Building, Searcy

Right: Rev. C. N. Guice, pastor, Searcy, reading statement formally opening new educational building, May 16.



Below: New educational building, First Methodist Church, Searcy, located south of sanctuary, and connected as shown in picture by covered passage-way.



bers and 52 in Sunday School. (3) Two new Sunday Schools have been organized, at Midway with 35 enrolled and at Arkana with 50 enrolled. (4) They are working toward new church organizations at Maynard, Arkana, and Midway. (5) A large tent has been purchased for special services and the establishing of new preaching points. (6) A new parsonage has been built at Mountain Home for the associate pastor at a cost of \$5,000.00. It has four rooms, fully equipped, a bath room, a butane system, a usable attic. The lot was given by Carl Keys, a member of the church at Mountain Home. (7) Extensive youth and young adult organizations have been set up over the county. A youth camp is planned for the area.

The pastors have a regular preaching schedule of 25 services each month. They are called upon over the county for many types of activities and by many different interests and are working continuously in extra duties. I saw a schedule of their services in the county paper for the week beginning May 16. Each pastor was to preach four times on Sunday. Brother Cooper not only preached twice at Mountain Home but in two rural churches in the afternoon. They promote extensive lay services by using men, women and youth.

Each pastor and each church feels keenly their responsibility for the total work in the Parish. Each local church has come to realize that their security depends largely upon the loyalty and ability of each of the other churches in the Parish to carry their share of the financial program and to furnish their portion of the leadership. No church can be selfish and expect to exist very long.

It is the deep concern which one church has for the welfare of the other that brings life and permanency to their own. This is not only true with church but with individuals as well.

It was interesting to note that the central church and its pastor took the lead in the total work of the area. This is basic in any larger parish or Group Ministry plan of work.

They have a common Parish treasurer who receives and sends to the conference treasurer all benevolent funds. The pastors exchange pulpits often so that each of them may have an understanding of the total situation.

The two things that stand out most as I studied the work of the Mountain Home Parish are "Planning" and "Working" the plan.

What has been done in Baxter county by these two preachers, Rev. Joel Cooper and Rev. Byron McSpadden, can be duplicated around most every county seat town and each station church. Methodism and the Kingdom of God would be greatly blessed if this program could begin now, this week, and I am praying to that end.

G O W N I S
 Church Furniture - Stoles
 Embroideries - Vestments
 Hangings - Communion
 Sets - Altar Brass Goods
Religious Supplies

The Church As A School

By REV. LUTHER BUTT, Superintendent, Ann Arbor District

THE Methodist Church through the Crusade for Christ has resulted in an increased enrollment and attendance in our church schools and a greatly increased church membership. Attendance and participation in the week-day programs and activities also has increased.

The Methodist Church went out to "get them", now, will we "keep them" in the Church. We face the responsibility of providing a teaching program which will challenge adults.

At no time in the world's history have men and women had a deeper longing for a belief in the Fatherhood of God and the Brotherhood of man than today. We realize the power of the words of Jesus when He said, "Man shall not live by bread alone."

The Church's program must be fitted into the deepest needs of adults and meet all the problems people face in everyday situations.

The Need Of Adults

Adults have a deep longing for social integration with groups. There is in everyone a sense of needing to belong to a Christian group that will give a measure of security to him as he faces the different experiences of life.

The Christian discussion groups can help in removing the divisions and tensions which are existing in class against class, race against race, nation against nation. The adult church groups can help bind mankind into a brotherhood for peace and mercy, righteousness and love.

Christian fellowship in the Church must be a manifestation of the finest quality of love and sympathy, of encouragement and enrichment in a growing life.

The world is becoming more conscious of invisible forces and spiritual values. People need God in their lives to satisfy their inner longings. "Thou shalt love the Lord thy God . . . and thy neighbor as thyself."

Through worship one's tired spirit receives renewed strength, and the beaten and bruised person finds healing, comfort and courage.

In worship one reaffirms his loyalty to the highest ideas and ideals of life. The family going to church finds a sense of security in belonging to the Christian family. Through worship family relations are strengthened, community relations improved, the marriage vows undergirded, and the sacraments of the Church give motivation to daily living.

Adults need information and Christian interpretation to guide their thinking. "As a man thinketh in his heart, so is he"—so does he behave in his home and his community. The Church has an obligation to guide its members' thinking in more Christian ways, for there are opposing forces which secularize their lives.

Ways Of Improving The Teaching Program

If the needs of adults are to be met in the teaching program of the Church, the teaching must be improved. The traditional lecture is an inadequate method. Adults learn through their experiences just as do children and youth. It is true that words have more meaning to adults than to children, but words, after all, are merely symbols through which we communicate our ideas to each other. This is not to say that adults are never interested in lectures and talks. They want part of their teaching in this way—but only if it is inspirational or challenges their interest by being related to everyday life. Such a lecture or sermon helps them get the perspective which they need in the midst of their activity. Their own wisely guided and purposeful activities, however, yield results that cannot be gotten in any other way.

We must strengthen the church's teaching program with a variety of methods which make it possible for adults to participate purposefully in a well balanced program of activities. These activities will range all the way

from meditation and prayer in worship, through reading and discussion in study groups. For their greater interest, adults must be given a part in the planning.

The Means Of Teaching

The Church seeking to improve its teaching for adults will, first of all, consider how lessons in church school classes can be more interesting. Are there pictures, maps, graphs charts and reference books to teach through the eye as well as through the ear? Is the class using slides, filmstrips, and motion pictures on those occasions when such things are available that will tie in with the lesson to make the teaching more vivid? Does the teacher have reports, panel and forum discussions, debates which enlist the efforts and participation of the class members? Are there any direct observations of working and living conditions and of other community needs? Are these trips to institutions to discover at first hand ways in which the church serves the needs of others? Are there planning sessions for putting into practice the application of Christian teachings and then group activities in carrying on the projects?

Both in large and small churches some account ought to be taken of these needs by starting young adult groups, Home Groups, and Parent Study groups.

There are many other teaching phases of the church's program. To serve as a leader in the church should mean personal growth and enrichment. Anyone preparing for any task of service in the church should come to a better understanding of its purposes and program. There also will be new skills and attitudes formed from the experience of serving. It is taken for granted that teachers will train, prepare, and grow as they serve. The church that provides training for its teacher is doing the teacher a personal service as well as providing better leadership for itself.

Training for membership in the Church or in one of its organizations should be accepted as a prerequisite. Many churches have membership classes for children, but few train their older young people or adults as they come into, or continue in, church membership. The same persons who spend hours of study in three whole days at the time of joining a lodge may be able to join the church in three minutes, and consequently be no better for it. A carefully planned course of instruction should be given to each person in the church to enable him to know the reasons for his faith, the aims and organization of the church, its missionary and world service program, the financial needs, and its services to mankind.

At the time parents present young children for baptism, there is a wonderful opportunity for counseling by the ministers and the nursery home visitor. At this time, literature should be introduced for home reading and guidance in the Christian nurture of children.

The American home is not complete without magazines and papers about the house. Most people will at least look at headlines and pictures and many read. The Church is teaching when it provides good reading and stimulates interest in it. Some churches have special libraries for their teachers, their parents, and their membership. The magazines and papers provided by our denomination can enrich our people greatly if care is taken to inform and interest them in this wealth of material.

Who Teaches Adults?

The total program of the Church should be educational. This requires the minister to think of himself both as the leader of an educational program and as a teacher as well as a preacher. The pulpit must be a teaching pulpit as well as a preaching pulpit. The minister will not only have a knowledge of the Bible and a theology which he expounds, but he must train leaders and be able himself, to lead people into a vital faith and guide them in practicing the Bible truth in daily life.

ADULTS ARE RICH THROUGH CHRISTIANITY



Earle H. MacLeod photos
This well-attended Men's Bible Class shows how the Church School works with men of the community.



CRUSADE

Certification Of Directors

Nashville, Tenn.—Included in the legislative initiative to Christian education in the local church by the recent General Conference, was provision for certification of directors of Christian education and the observance of National Family Week. Neither of these two items of legislation has been revealed in the past two quadrenniums, it was said by Dr. J. Schisler, executive secretary of the Division of Local Church, General Board of Education.

The new legislation concerning local church directors provides that it shall be the duty of the Conference Board of Education to determine whether app

HED
TION

Christian Education Is Important For Adults

By REV. ALVA L. COX, Ex. Sec'y., North-East Ohio Conference Board of Education; President, Methodist Conference on Christian Education

It is no uncommon thing in our time to hear some one lamenting the fact of the religious illiteracy of the people of America. And increasingly we are becoming aware that this illiteracy is common among those who are members of the Church, as well as among those who make no profession of religion. As Dr. John Bennett pointed out in The Inter-seminary Series, one of the remarkable phenomena of church life in modern America is the rapid growth in membership and a parallel decrease in religious literacy.

A lack of religious and ethical certainty has long been noticeable among the adult membership of Protestant churches. Some time ago two significant articles appeared in The Christian Century. One of a rather severe indictment of the Sunday School, for its failure. The other had to do with the fact that Protestant laymen are confused and uncertain in their theological concepts. And it is entirely possible, indeed almost certainly so, that there is a very real connection between the two articles. Especially when one considers the fact that the average churches reaches only a small percentage of its adult membership with its program of Christian teaching. Many churches recently studied regularly are reaching only about 25% of their adult membership with the total ministry of the Church.

Add to all this the evidence of a lack of knowledge about the Church's teaching on social, political and economic questions and you have an excellent case for planning a program in each and every local church which is designed to reach all the members of the church family with Christian teaching, and to enroll the entire membership of the church in the church school. This was the challenge of the pre-Easter Crusade plan, and the emphasis for the next two months will continue to fall on reaching adults. Adult members of the Church have needs and problems on which they can find help through Christian teaching. The Church stands in desperate need of intelligent and efficient churchmen who know its history, its heritage and its program, for the sake of its own future. And if the Church is to wield its proper influence in the affairs of the world, it will be done by reason of the fact that informed and inspired churchmen are bringing the full force of Christian teaching to bear upon the world's problems through the medium of their own lives.

But many will ask, how is it to be done? Here are some suggestions: Practically every church now has some adult class, or classes.

Many of them are not very large, all of them could be enlarged from the membership of the church. In many churches new adult classes could, and should, be formed. Nearly every church has an age group which is conspicuous by its absence from the adult classes now in operation. In some churches young adults are the ones not reached, in others it is the middle aged group, in still others it is the aged. Every adult council should study its own situation to discover just which groups are not being reached and begin to make plans to reach them.

Adult classes now in operation could do much through visitation, membership contact, the letter of invitation and the like. In addition short term courses could be arranged dealing with the Bible, the Church, the life of Christ, the meaning of Christian membership and the like. These courses might be offered on Sunday morning in addition to the regular class now in operation, or at one time during the week. In places where there are evening and Sunday evening services, a larger program could be offered in a similar way. To help meet the church's needs for instruction, the following are some suggestions for the content of a Sunday evening class.

Informal conversation, of the type which could be held in any group of people, is a most effective method of reaching people. A group of persons might be formed to study the weather, the news, the current events, which would almost inevitably lead to a study of biblical and other material, that would be needed if the program were to be carried through to a successful conclusion.

Another possibility would be to hold a discussion group following the Sunday evening worship service to plan a strategy for implementing ideas gathered from the pastor's sermon, or for following through on a point not entirely clear, or on which additional information would be helpful.

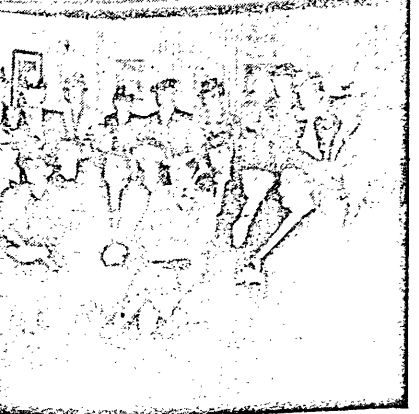
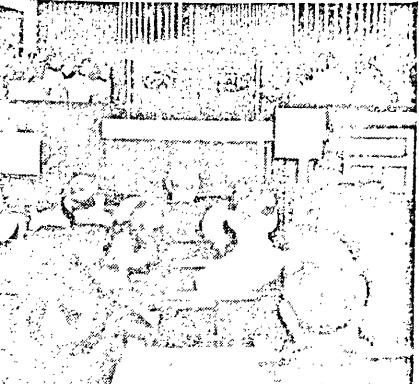
The program of the Women's Society of Christian Service, and the work of the Guild might well be expanded into a more effective, and thus more useful, reading program, or study group.

In many communities there are people who are interested in study groups, formed for the sake of the church, for the community.

Such an arrangement, if properly planned, would, it seems to me, be a most effective means for members of the church to gain Christian growth, but also would help them to discover how vitally important the Church's program of Christian education really is.



Shut-ins and others unable to attend Church School are not deprived of Christian education for the Home Department provides them with regular lesson studies.



of adult members have been reached through visitation. how many members attend morning service. Adult group service.

so many members who attend morning service.

young in a class them.

FOR CHRIST

Christian Education

the standards of the General Board of Education directors and to certify and keep a record of those who do. Persons who are employed by local churches to direct religious education work but who do not meet the standards will be known as educational assistants. A roster of certified directors will be published in the annual report of the Conference Board of Education and published in the Conference Journal. There are more than two hundred directors in Methodist churches. These persons may be consecrated in a special service in the annual conferences in which they

Methodist Student Day, June 13

Nashville, Tennessee—Methodist churches throughout the country will observe Methodist Student Day on June 13. This day, provided for in the Discipline of The Methodist Church, affords an excellent opportunity to encourage Methodist youth to continue their education on the collegiate level.

Ninety per cent of Methodist Student Day offerings now go to provide National Methodist Scholarships which are available in all colleges and universities related to the Methodist Board of Education and accredited by the University Senate, the official accrediting agency of The Methodist Church. Ten per cent of the Methodist Student Day offering goes to the Student Loan fund.

It was the General Conference of 1944 that authorized the granting of scholarships to Methodist students and committed to the Board of Education the development of the program. This was done by the spring of 1945 and the first National Methodist Scholarship was granted on September 4, of that year. Since that time over 1200 scholarships have been granted. For the academic year 1948-49, more than 500

National Methodist Scholarships will be awarded in 83 institutions.

The scholarship program has not displaced the Student Loan program but has been in addition to it. Demands for loans evidenced marked decrease during the prosperous war years but are now definitely on the increase as the cost of living continues to rise and as young high school graduates, ineligible for G. I. educational benefits, seek a college education. Methodist married veterans also make use of the Student Loan Fund to meet unexpected expenditures, such as doctors' bills. They also use the Loan Fund to make short term loans when government allowances are not received on time.

Services and other materials for use in the observance of Methodist Student Day on June 13 have been mailed to all Methodist pastors by the Division of Educational Institutions of the Board of Education, 610 Broadway, Nashville 2, Tennessee.

Additional copies of the material will be sent upon request.—Methodist on the Campus.

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

Conway Senior Assembly

A number of requests have come to our office with reference to persons who can attend the Senior Assembly to be held at Conway July 5-9.

This assembly has been planned for all persons who do not have provided for them Senior program elsewhere. Fayetteville and Fort Smith districts are to go to Mt. Sequoyah August 16-20. Jonesboro District goes to Wayland Springs. A portion of Conway District goes to Petit Jean. Seniors from other sections of the Conference are to attend the Senior Assembly at Conway.

This assembly is for persons who have reached their 15th birthday or will reach it by July 9, but who have not passed their 18th birthday.

The assembly will open on Monday afternoon, July 5 and will close at noon on July 9.

Courses of study planned primarily for personal enrichment will be offered in the assembly. There will be periods of worship, periods for discussion groups and periods for recreation.

We are making no limitation as to the number who can attend from any local church. We can provide for approximately one hundred girls and seventy-five boys. We would like for local churches, as far as possible to balance the number of girls and boys in their delegation.

Local churches should write Ira A. Brumley, Hendrix Station, Conway, Arkansas, indicating the number of enrollment cards they would like to have for their groups. Enroll early by sending in an enrollment card together with a \$2.00 registration fee for each person. Should we receive more enrollment than we can provide for enrollment fees will be returned.

Health certificates will be required and form for same will be sent out when enrollment card has been sent to the Conference office.

Church School Day Offerings

The following Church School Day offerings have been received since our last report:

Batesville District: Melbourne, \$8.61.

Fayetteville District: Rogers, \$40.00.

Fort Smith District; Clarksville, \$100.00.

Jonesboro District: Lepanto, \$10.00; Garden Point, \$5.00; Tilton, \$2.00.

Paragould District: Pocahontas, \$30.00; Rector, Fourth Street, \$10.00.

Searcy District: Central (Quitman Charge) \$1.06; Marshall, \$5.00.

The report by districts to date is as follows:

Batesville District	\$217.91
Conway District	\$282.94
Fayetteville District	\$289.64
Fort Smith District	\$705.06
Helena District	\$451.75
Jonesboro District	\$471.37
Paragould District	\$223.41
Searcy District	\$277.48

Children's Workers' Conference

There will be space for approximately 55 persons from each of the

Choir For Methodist Hour Broadcast



The choir that sings for the Methodist Hour which is broadcast each Sunday morning from Atlanta, Ga. The Methodist Hour, directed by Dr. James W. Sells and produced by Warde Adams Jr. (1. to r., insert), has played an important part in the

church's four-year Crusade for Christ which is currently emphasizing Church School enrollment and attendance. The choir also sings for the Baptist, Episcopal and Presbyterian Hours.

YOUTH ACTIVITIES WEEK

In many Methodist Youth Fellowships across the country the holding of a special week sometime during the year known as Youth Activities Week has proved to be a great stimulus and help to planning, launching and recruiting for the program of the M. Y. F. It can be for the local church a caravan week without a caravan, an institute, camp or assembly week at home; in other words, a special week of day-by-day activities to interest other youth and to launch the program of the local group.

The 1948-49 M. Y. F. theme is "Jesus Way—Our Way". This has been interpreted, first, "Learning Jesus' Way," with a special emphasis on Bible study and prayer and, second, "Living Jesus' Way," with a special emphasis on world peace and relief.

The Youth Department of the General Board of Education of The Methodist Church recommends the holding of a Youth Activities Week sometime during the year, with a special recommendation to hold it sometime during September to help get the year's program under way. The August 1948 issue of Workshop will be a special Youth Activities Week issue and will give extensive (Continued on Page 13)

two conferences for children's workers to room on the Hendrix Campus during the Children's Workers' Conference, July 13-15. Persons desiring space should make request at an early date. Persons from Little Rock Conference should write Mrs. W. F. Bates or Rev. Roy E. Fawcett. Persons from the North Arkansas Conference should write Mrs. Ira A. Brumley or Board of Education Office, Hendrix Station, Conway, Arkansas. The North Arkansas Conference office has already had a number of requests for space.

The cost per person is to be \$4.50 for room and meals. There is no registration fee.

Youth Assembly

When you read these materials the Youth Assembly of the North Arkansas Conference will be drawing to a close. As we write these materials the pre-enrollment is almost twice the number who attended this assembly last year.

A large number of churches are represented in the enrollment this year ranging from some of the smallest churches of the Conference to the largest churches of the Conference.

Summer Youth Worker

Miss Sue Osment, Conference youth president for the past year, is to work in three districts during the summer. She is to be in the Paragould District three weeks in June, in the Helena District four weeks beginning with July 11, and three weeks in Jonesboro District, as schedule may be worked out.

She will be conducting an informal program helping local churches to reorganize, or strengthen their youth program.

Leadership School, Mt. Sequoyah

The North Arkansas Conference has been given a quota of fifty for

the leadership school to be held at Mt. Sequoyah, July 19-30. Since it is necessary for all persons desiring space on the grounds to register

through the office of the executive secretary we are suggesting that interested persons write us for program and enrollment sheet.

YOU MAY HELP SOME ONE YOU
KNOW AND LOVE

When You Observe

METHODIST STUDENT DAY

The Church's Loans and Scholarships Will
Sooner or Later Serve Some Boy or Girl
In Your Community, — Perhaps
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Division of Educational Institutions

Board of Education of The
Methodist Church

810 Broadway, Nashville, 2, Tenn.

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

MRS. SUE M. WAYLAND, Editor

LARGEST MISSIONARY BUDGET EVER ADOPTED

A total of \$10,177,558 was appropriated for the year 1948-49 for missionary service of The Methodist Church in the United States and overseas at the meeting of the Board of Missions and Church Extension.

Of the total appropriation, \$3,587,359 will be used by the Division of Foreign Missions in its work in Europe, Asia, Africa, and South America; \$2,048,535 will be used by the Division of Home Missions in city, rural, and frontier parishes and institutions in the United States and in United States dependencies; and \$4,271,664 will be used by the Woman's Division of Christian Service, both in the United States and overseas. This is the largest appropriation ever made for missionary work in the history of The Methodist Church.

Approval was given to the projected Christian University for Japan to be established as "a voluntary gift as a gesture of good will from the Christian people of America to the people of Japan." The American people will be asked to give \$15,000,000 for the institution. A movement is underway in Japan to raise an additional amount. Former Ambassador Joseph C. Grew in honorary Chairman of the institution and Chancellor W. P. Tolley of Syracuse University is head of a committee planning its educational scope.

In the advance program which the Board of Missions is planning for the next quadrennium is an item of \$8,000,000 for the reconstruction of ruined schools, churches, and hospitals in Europe and Asia. This is in addition to several hundred thousand dollars already raised for the purpose in the crusade for Christ.—World Outlook.

LEVY WOMAN'S SOCIETY HAS STUDY

The Woman's Society of Christian Service of the Levy Church has completed the study book, "Committed Unto Us," written by Willis Lamott.

The attendance was good for this study. One all day meeting was held with 36 present. A luncheon was served at the noon hour.

Mrs. A. E. Phillips had charge of a program on which a play was given, directed by Mrs. Frank Dyson. The title of the play was "Once I Was Blind." The following persons took part in the play; Mrs. Andy Saery, Mrs. Herbert Wood, Mrs. Juds Lacy, Mrs. H. H. Lubker, Mrs. Skates, Mrs. Tom Martindale, Mrs. Louis Koning, Mrs. Rudy Norman, Mrs. G. Vaughan, Mrs. A. Phillips, Mrs. M. Bryant, Mrs. Ralph Dailey was pianist for the program.—Reporter.

Let us come before his presence with thanksgiving, and make a joyful noise unto him with psalms.—Psalms 95:2.

In the fear of the Lord is strong confidence: and his children shall have a place of refuge.—Psalm 14:26.

Blessed are the peacemakers: for they shall be called the children of God.—Matt. 5:9.

HAPPINESS

Elizabeth Mae Crosby

*He had sailed many seas, he had traversed the earth,
As a Croesus in wealth he held fame;
He had sought for amusement whatever its worth,
The pursuit of pleasure his aim,
But somehow the happiness, joy, and mirth
For which he had longed never came.*

*He had seen all the grandeurs that life can give,
Had mingled with nobles and king;
He had given when asked that needy might live,
But somehow his heart did not sing,
His life was as void as an empty sieve
To which no joy seemed to cling.*

*But one day a kindly one knocked at his door
And said, "I would like to come in,
I am happiness whom you are searching for
My friendship is yours to win
By giving your life to service and love
And letting God live within."*

LITTLE ROCK PARSONETTES MEET

The Parsonettes, Ministers Wives of the Little Rock District, met on May 13th. at the home of Mrs. C. H. Farmer, 1011 McAlmont, with Mrs. Rex Wilkes and Mrs. Ralph Sewell as co-hostesses.

The house was beautiful decorated with bouquets of spring flowers. The dining table was featured with a miniature Maypole, with favors for each of the guests at the end of the pastel ribbons forming the Maypole.

After a brief business session, presided over by Mrs. John L. Tucker, president, games and contests were enjoyed under the direction of the hostesses.

The group then enjoyed several musical members with Mrs. Kenneth Spore soloist and Mrs. Ewing Wayland and Mrs. Ed Dunlap pianists.

Delicious refreshments were served to 24 members and one guest.—Reporter.

NEW SOCIETIES IN THE CONWAY DISTRICT

The Naylor Charge is happy to report three new societies being born this summer, one at Oakland, one at Mt. Vernon and one at Naylor.

The pastor and wife met with the Mt. Vernon society at one of their regular meetings, Saturday afternoon May 22. They found them few in number but the spirit of the program was fine.

President of the Mt. Vernon WSCS is Mrs. Alma Keathley; Vice-President, Mrs. Sybil Rice, Corresponding secretary, Mrs. Ineda Stone; Spiritual Life, Mrs. Nolen.

President of the Naylor WSCS is Mrs. Eva Lester; vice-President, Mrs. Mamie Roberts; Corresponding secretary, Mrs. Helen Connell; and Spiritual Life, Mrs. Eura Bryant.

President, of the Oakland WSCS is Mrs. C. V. Grisham; vice-president, Mrs. Ellan Land; Corresponding Secretary, Mrs. W. W. Newberry; Secretary of Spiritual Life, Mrs. D. T. Jackson.

They are gaining new members at each meeting.—Mrs. Fred Thompson.

ADVANCE PLANNED IN WOMAN'S DIVISION

The words "ADVANCE" and "EMERGENCY" were recurrent in reports at the session of the Woman's Division of Christian Service. It was announced that studies now under way will be the basis of increased goals for missionary personnel and funds to be presented to the 27,000 woman's societies for 1948.

"Advance", according to the foreign secretaries "is an absolute necessity. In some places, without an advance, the Christian community built up by decades of service and sacrifices will die of exhaustion. In other places, whole populations now cordial to the Christian message will turn away and listen to other voices. Even the fine increase in the giving leaves us with far less than pre-war buying power and the increasing number of new missionaries still falls far short of filling the ranks thinned during the past seven years."

Reports of home mission secretaries show similar situations: "Few days pass without requests for new projects, additional workers, increased budgets and more adequate facilities. For the 3,000,000 Mexican north of the border only eight urban centers are maintained. The influx of Latin Americans into Miami has created an emergency. A very small percentage of the 13,000,000 Negroes can be served by our eighteen centers. Only two workers have been placed on the West Coast to serve Japanese-Americans. Other demands are the expansion of the work in Alaska, a possible shift in the character of work in Hawaii and the program in Puerto Rico."—World Outlook.

I am the door: by me if any man enter in, he shall be saved, and shall go in and out, and find pasture.—John 10:9.

An atheist is a man with no invisible means of support.—John Baillie, "Why I Believe in God," speech on BBC.

Where there is no vision the people perish.—Proverbs 29:18.

WOMEN IN THE CHURCH

In a platform announced by the United Council of Church Women, central agency of American Protestant women for the activities of their various societies, are the following "planks" looking toward the better care of children by church and community: an honest welcome to the child in every church; loving care through the welfare board; equal health opportunities for all; decent housing without segregation; equal educational opportunities; sufficient food for proper growth; protective labor laws; equal recreational facilities for all children. The Council calls upon every woman in every church to work for these goals.

About 100 young women are among the 300 students from the overseas mission fields served by the Methodist Church who are now in American colleges and universities on "Crusade scholarships" provided by the Church. The young women are mostly from China and India; all are Christian; and most of them are planning to return to their homelands for educational, evangelistic, or nursing service. The Church has allocated \$1,075,000 for this training.

So great is the need of the refugees on the border between India and Pakistan, that Miss Marie Johnson, R. N., of Yakima, Washington, a former U. S. army nurse who was preparing for missionary service in China, has flown instead to Karachi, Pakistan, to work in the refugee camps. Miss Johnson was released for this emergency service by her board, the Evangelical Missionary Covenant Church of Chicago, Illinois. Miss Johnson flew to Karachi with three missionaries of the United Presbyterian Church who are to be members of the medical unit organized by the United Presbyterian Church under Dr. John Vroom.

British-born Miss Jean Fraser, secretary of the youth department of the World Council Churches, has just completed a visit to American churches, and is now enroute to Switzerland. She is disturbed over the failure of American churches generally to reach the "working masses." "The churches seem to have abandoned the religious for the social ministry in the great cities", she says, "leaving the Christian message to be interpreted by shop front churches and sects and by other institutions. This suggests that church membership, as we understand it, is not a necessary part of the gospel message, or that the industrial worker—typical product of modern society—is not capable of Christian faith. For the sake of the spiritual health of any church it cannot retreat behind an income or occupational bracket. It needs the contribution of faith, fellowship and experience which the industrial worker can bring. This is a pioneer mission field of primary importance throughout the world".

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CURRENT NEWS IN ARKANSAS METHODISM

FORTY-FIFTH ANNIVERSARY OF ORGANIZATION OF BRADLEY CHURCH

The month of June marks the forty-fifth anniversary of the organization of the Methodist Church here.

Plans for this church began to be formulated in the summer of 1902, by the late D. D. Hamiter. The first step was to get a building site. On September 11, 1902, an acre of ground was deeded to D. D. Hamiter, J. H. Hamiter and T. J. Evans, trustees of the Walnut Hill Circuit of the Little Rock Conference, by the Red River Land Company for that purpose and on December 3, 1904, an adjoining strip of land was deeded to them by T. J. Evans.

For some reason the organization of the church was not effected until June of 1903, when the late Dr. J. L. Cannon, graduated from Southern Methodist University and was sent here as a substitute for Rev. George N. Campbell, who was appointed as supply to Walnut Hill Circuit at Annual Conference in November, 1902, but never assumed his duties.

The charter members of the church were; Mrs. Lula Brock, Mrs. Lena Adams, Mrs. Lucy Hamm, Mrs. Henry Hanson, Mrs. Dora Garner, Mr. and Mrs. A. J. Price, D. D. Hamiter and Eugene Hamiter. All have passed on except Mrs. Dora Garner, Mrs. Lula Brock and Mrs. Henry Hanson.

D. D. Hamiter served continuously as a member of the Board of Stewards from the organization until his death in 1931.

Under the direction of Dr. J. L. Cannon a frame church building was started in 1903 but was not ready for occupancy until the later part of 1904. In the meantime preaching services were held one Sunday afternoon of each month in the Masonic Lodge Hall above what was known as Brock and Smith store and post office on Pilot Avenue.

In 1946 under the leadership of our pastor, Rev. M. E. Scott, a brick veneer church building was started and was completed in the summer of 1947. The first service was held in it August 9, 1947.

The building committee was composed of the following members; J. B. Edwards, J. W. Meek, L. E. Taylor, Lee Crabtree and Madison Allen.

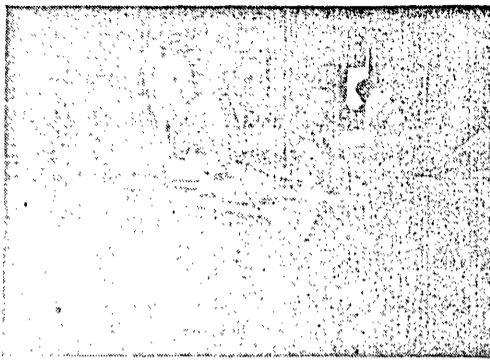
During the life of the church the following ministers have served as pastors: J. L. Cannon, C. W. Musgrove, R. J. Roland, J. J. Mellard, R. J. Raiford, W. C. Hilliard, W. H. Hansford, M. K. Rogers, A. P. Flowers, Roy E. Fawcett, J. A. Sage, G. W. Cannon, C. E. Whitten, R. B. Moore, T. M. Armstrong, B. F. Musser, A. W. Hamilton, M. E. Scott, J. A. Simpson. Rev. Edwin Keith is our present pastor.

Sunday School has been held regularly since March 1912. Jack Meek is the present superintendent.

The W. S. C. S. was organized in 1920 and has met regularly since. Mrs. J. B. Edwards was the first president. Mrs. F. P. Adams is the present incumbent. In 1946 the Methodist Youth Fellowship was organized. Mrs. J. M. Allen is superintendent of Youth Work.

Plan are under way for converting the old church building into a parsonage. Mrs. Aletha A. Hamiter,

Arkansas Delegation At General Conference



Little Rock Conference delegates to General Conference, left to right: Dr. E. C. Rule, Rev. Fred R. Harrison, B. T. Fooks, Mrs. E. D. Galloway.



North Arkansas Conference delegates, left to right, seated: Rev. J. A. Gatlin, Mrs. J. E. Critz, Charles A. Stuck. Standing, Dr. A. W. Martin, Rev. C. R. Culver, Dr. Matt L. Ellis.

The General Conference And The Rural Church

Supplementary Statement by Dr. A. W. Martin

One important item was inadvertently omitted from the article, "The General Conference and the Rural Church," which was forwarded several days ago. This item should have been included as (d) under section 4 of the article, and reads as follows:

(d) Minimum and basic Salary plans.

(1) Minimum Salary Plan. Change the present Discipline (Par. 806-809) to require the Annual Conference to "adopt a schedule of minimum support for its pastors, including full-time accepted supply pastors.

The Conference Commission on World Service and Finance shall estimate the total amount necessary to maintain the schedule of minimum support for the pastors, which total amount shall be apportioned as an item of ministerial support to the district or the charges as the

Annual Conference may determine.

This item is not subject to change by the Quarterly Conference of the local church, but shall be handled in exactly the same manner as other items of ministerial support. The Annual Conference is required to determine the method of distributing apportionments for district superintendents, conference claimants, and minimum salary support to its several districts and pastoral charges, "whether by a percentage based on the pastors current salary paid or by some other method."

(2) Basic Salary Plan. An annual conference may by a two-thirds majority vote adopt a basic salary plan after such plan has been approved by three-fourths of the Quarterly Conference in the conference.

Such a plan would provide a salary schedule somewhat after the plan now used in the mission fields of the Church.

MEETING AT CENTRAL CHURCH, ROGERS

Rev. Hal H. Pinnell, pastor of the Methodist Church at Warren, held a very helpful meeting at Central Methodist Church, Rogers, from April 19th to 30th. There were four additions to the church, and the church membership was greatly helped by the meeting.

The closing night of the meeting the pastor and his wife were invited to the basement of the church where they found a birthday "pounding"

which filled a large table.

Brother Pinnell's fine spirit, his understanding of the needs of a church, coupled with good preaching, make him most acceptable as a helper in any church. Several members here expressed a desire to have him next year.—Reporter.

A discovery that whiskey can be made of sawdust completes the ruin of the lush, who drinks himself out of house and home. He now can drink the house.—Washington Star.

DISTRICT PARSONAGE DEDICATED

On Monday evening, May 24, Bishop Paul E. Martin dedicated the recently completed Little Rock District parsonage, using the service from the Methodist Ritual for a Dedication of Home. Ministers of the District, their wives, and lay representatives from the charges of the District were present for the service and enjoyed the period of fellowship which followed the service of dedication.

The new district parsonage, located at 117 Linwood, Little Rock, was completed in February of this year, and occupied shortly thereafter by Dr. E. C. Rule, district superintendent, and Mrs. Rule.

PREMIERE OF PROTESTANT FILM COMMISSION'S SECOND PICTURE

The premiere of the Protestant Film Commission's second motion picture, "My Name Is Han", will be shown at Winfield Methodist Church, Little Rock, on June 15th at 8:00 p. m. under the sponsorship of the Greater Little Rock Ministerial Alliance, Council of Church Women, Directors of Religious Education of Greater Little Rock, and the Greater Little Rock Film Council.

The picture was filmed in its entirety in China, on the same locations where the scenes depicted in the story took place. It is being released to coincide with the launching of a study program on China during the year 1948-1949 by the Protestant churches.

Ministers, educators and leading religious laymen are expected to attend this premiere of the new motion picture.

"My Name Is Han" is now available to churches in this area through the denominations which are supporting the work of the commission, through 16 mm dealers, and through the Religious Film Association, which is the distributor.

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CHURCH SCHOOL DAY OFFERINGS

ARKADELPHIA DISTRICT		
Charge	Church	Amount
Arkadelphia Station		\$100.00
Arkadelphia Ct.		
Mt. Zion		1.00
Hollywood		5.00
Harts Chapel		2.00
Benton Station		60.00
Carthage Ct.		
Carthage		10.00
Fountain Lake		5.00
First Church, Hot Springs		80.00
Grand Avenue		25.00
Oaklawn		15.00
Pullman Heights		15.00
Tigert Memorial Ct.		
Tigert Memorial		5.05
Morning Star		4.10
Leola Ct.		12.00
Keith Memorial		10.00
Sparkman Church		14.00
TOTAL		\$363.15

CAMDEN DISTRICT		
Fairview, Camden		20.00
First Church, Camden		85.00
Chidester Ct.		
Chidester		18.00
Centennial Ct.		
Calion		5.00
Centennial		5.00
Vantrease Mem.		
Vantrease		25.00
Huttig		
Huttig		15.00
Junction City Ct.		
Junction City		6.00
Pleasant Grove		6.00
Kingsland Ct.		
Kingsland		10.00
Jackson Street, Magnolia		15.00
First Church, Magnolia		20.00
Strong Ct.		
Union		3.75
Stephens Ct.		
Stephens		15.00
Mt. Prospect		3.00
Village Ct.		
Dumas Memorial		5.00
Village		5.00
Ebenezer		1.00
Waldo		
Waldo		18.00
TOTAL		\$280.75

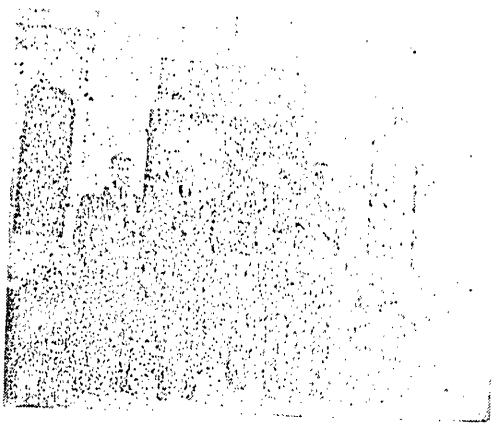
LITTLE ROCK DISTRICT		
Austin Ct.		
South Bend		5.00
Mt. Zion		7.00
Bryant Ct.		
Mt. Carmel		5.00
Salem		8.00
Bryant		5.00
Bauxite-Sardis		
Bauxite		25.00
Sardis		15.00
Douglasville-Geyer Springs Ct.		
Douglasville		10.00
Geyer Springs		10.00
England		35.00
Hazen		40.50
Hickory Plains Ct.		
Providence		4.00
Hickory Plains		4.00
Johnson's Chapel		3.00
Cross Roads		3.00
Asbury		65.00
Capitol View		30.00
First Church		165.00
Forest Park		15.00
Henderson		15.80
Highland		35.00
Oak Forest		7.00
Fulaski Heights		75.00
St. Marks		2.03
28th Street		15.00
Winfield		135.00
Mabelvale		15.00
Primrose Chapel		
Primrose Chapel		15.00
TOTAL		\$768.53

MONTICELLO DISTRICT		
Arkansas City		
Arkansas City		5.00
Crossett		
Crossett		35.00
Dermott		
Dermott		25.00
Drew Circuit		6.50
Dumas		30.00
Eudora		
Eudora		15.00
Fountain Hill		
Fountain Hill		10.00
Good Hope		
Good Hope		2.00
Hamburg		
Hamburg		25.00
Hermitage Ct.		
Ingalls		2.00
Hermitage		4.00
Martin's Chapel		4.00
Jersey		1.50
Palestine		1.00
Lake Village		20.00
McGehee		
McGehee		30.00
Monticello		
Monticello		45.00
New Edinburg Ct.		7.00
Portland-Parkdale		
Portland		12.00
Parkdale		8.00
Montrose		
Tillar-Winchester		10.00
Newton Chapel		1.00
Winchester		1.00
Ct.		3.00
Warren		
Warren		50.00
Watson		
Watson		10.00
Wilmar Ct.		

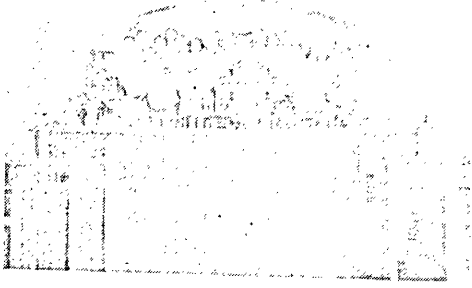
Dedication Of Lexa Church

In an impressive service on Sunday morning, April 11, the Lexa Methodist Church was dedicated. The service of dedication was led by Bishop Paul E. Martin, following one of his inspiring messages. He was assisted by District Superintendent Ethan Dodgen of

W. S. C. S. The building and remodeling program was started in April, 1944, and completed in the early part of 1948. Formerly a one-room church, the building now consists of an auditorium, five classrooms, choir loft, vestibule, and two beautiful



At right: Lexa Methodist Church Choir



At left, left to right: Rev. Ethan Dodgen, district superintendent, Bishop Paul E. Martin, Rev. J. W. Glass, local pastor, Rev. David Crouch, supply.

Forrest City and Rev. J. H. Glass, local preacher. K. L. Bratcher, Chairman of the Board of Trustees, presented the building for dedication. Bishop Martin accepted in his gracious manner and dedicated it to the service and glory of God.

The church was beautifully decorated with floral baskets of snapdragons and vases of carnations and tulips. Following the service lunch was served by the members of the

stained glass memorial windows have been added. A new heating and cooling system has been installed.

In addition to these improvements, chairs for Sunday School rooms, chairs for the choir and fifty-two new Methodist Hymnals were bought. New concrete steps and a walk were built.

Rev. J. W. Glass has been pastor of the church for ten years.—Reporter.

Andrews Chapel	2.00
Wilnot Ct.	
Wilnot	15.00
TOTAL	\$380.00

PINE BLUFF DISTRICT	
Alzheimer	
Alzheimer	10.00
Wabbaseka	
Wabbaseka	10.00
DeWitt	
DeWitt	40.00
Good Faith Ct.	
Good Faith	12.00
Arsenal	
Arsenal	1.00
Grady-Gould	
Gould	13.23
Humphrey Ct.	
Humphrey	15.00
Carr Memorial	
Carr Memorial	20.00
First Church, Pine Bluff	
First Church, Pine Bluff	85.00
Redfield	
Redfield	5.00
Rison	
Rison	20.00
Rowell Ct.	
Rowell Ct.	10.00
Sheridan Station	
Sheridan Station	20.00
Star City Ct.	
Star City Ct.	15.00
First Church, Stuttgart	
First Church, Stuttgart	40.00
Grand Avenue, Stuttgart	
Grand Avenue, Stuttgart	50.00
White Hall	
White Hall	5.00
Total	\$371.23

PRESCOTT DISTRICT	
Bingen Ct.	
Bingen	9.00
Avery Chapel	
Avery Chapel	1.00
Doyle	
Doyle	2.00
Blevins Ct.	
Blevins	20.00
Dierks-Green Chapel Ct.	
Dierks-Green Chapel Ct.	12.00
Nashville	
Nashville	30.00
Prescott Station	
Prescott Station	35.00
TOTAL	\$109.00

TEXARKANA DISTRICT	
Ashdown	
Ashdown	30.00
Wilton Circuit	
Wilton Circuit	10.00
First Church, Texarkana	
First Church, Texarkana	100.00
Horatio	
Horatio	6.57

SCOTT STREET CHURCH ELECTS SENIOR YOUTH FELLOWSHIP OFFICERS

Officers of the Senior Youth Fellowship at Scott Street Methodist Church were installed during the evening Worship Hour, Sunday, May 23. Rev. Roy E. Fawcett was present and led in the dedicatory prayer.

The officers are: President, Leroy Rackley; Vice-president, Jack Ernst; Secretary-treasurer, Cleta Stuart. Commission Chairmen: Worship and Fellowship, Marion Sorrells; World Friendship, Pattie Hobbs; Community Service, Eugene Dixon; Recreation, Barbara Trimble and Nancy Golenor; Publicity, Uldene Longstreth.—Reporter.

YOUTH ACTIVITIES WEEK

(Continued from Page 10) help for planning and holding a special week. If further help is desired by any local group, order the pamphlet "Youth Activities Week" (2211-B) free from the Youth Department, 810 Broadway, Nashville 2, Tennessee, or from the office of your conference Board of Education.—Division of the Local Church.

"Leadership Must Be Inclusive," International Journal of Religious Education, 3-'48.

The stronger the seam, the worse the rent.—French.

Texarkana Ct.	
Rondo	5.00
Buckner Circuit	15.56
Hatfield Circuit	
Circuit	
Gilham	12.00
Lewisville Circuit	3.00
Bradley-Garland	20.00
Garland	
Columbus Ct.	15.00
Harmony	3.00
New Hope	4.67
TOTAL	\$364.80
Grand Total Received for Church School Day Offerings through May 27, 1948	\$2637.46
J. S. M. Cannon, Treasurer.	

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District Conference Reports

BATESVILLE DISTRICT CONFERENCE

In a session which was characterized by a full offering of deeply spiritual preaching and by the revival of the custom of individual oral reports from all of the preachers of the district, the Batesville District met in district conference at the Mountain Home Church, May 11th and 12th. Rev. S. B. Wilford, the district superintendent, set the spiritual tone of the conference in his opening devotional, which tone was continued throughout in three inspirational sermons delivered by members of the district. Rev. E. W. Faulkner thrilled all of those present on the first afternoon with his message on "The Romance of Preaching." Rev. Roy I. Bagley brought a challenging sermon on "Evangelism" at the evening session, and in the closing sermon all were pointed to the coming new interest in Methodist doctrine when Rev. J. H. Hoggard preached on "Infant Baptism".

Much time of the conference was helpfully spent in hearing oral reports from the men of the district. This has not been the custom for several years, and the district superintendent was right in feeling that it would be helpful to hear again these reports. Brother Wilford introduced these reports by bringing his own comprehensive report on the work of the district.

Rev. James S. Upton came to us as the representative of Hendrix College during the afternoon session on the first day, and spoke of the work of the college in such a way that we were inspired to push on the short distance remaining between us and success in the Hendrix College campaign. Following Brother Upton's report, the Committee on Education brought in a special resolution urging the college to keep as its major goal in its building program the enlargement of facilities for new students so that more of our Methodist constituency might be served. On the second day of the conference Rev. Ira A. Brumley and Rev. Glenn Sanford were present to bring us helpful words concerning our interests as represented by them.

Mrs. Mac Martin, district promotional secretary of the W. S. C. S. and Mrs. Roy Bagley, district director of Children's Work were heard by the conference with profit as they reported on the activities in their special fields. Mrs. Bagley brought the conference a display of Vacation Church School materials which was helpful to all the churches. Committee Chairmen, who guided their groups in the preparation of far-reaching reports were: The Ministry, Rev. H. Lynn Wade; Evangelism, Rev. Roy I. Bagley; Missions and Church Extension, Rev. Joel Cooper; Hospitals, Homes, and Christian Literature, Rev. J. C. Wilcox; Lay Activities and Finance, Cledice T. Jones; Education, Rev. Alfred Knox, and Courtesy, Rev. Luther K. Wilson.

The outstanding single project of the district, which was highlighted by our meeting place, is the new work organized on the Mountain Home Parish, under the leadership of Rev. Bryon McSpadden and Rev. Joel Cooper. Delegates and guests to the conference attended an "open house" at the new parsonage for the parish, where Rev. and Mrs. McSpadden are now comfortably

JONESBORO DISTRICT CONFERENCE

The Jonesboro District Conference met in its 82nd session at Wilson on May 20th with Rev. J. Albert Gatlin presiding. Rev. Martin Bierbaum was elected secretary with Rev. Irl Bridenthal, Rev. H. J. Couchman, and Rev. C. C. Burton as assistant secretaries.

Rev. J. C. Riggins of Lake City brought the opening message at 9:45 and the Rev. H. J. Couchman of Osceola brought the conference sermon at 11:30 a. m. W. H. Baldwin of Jonesboro brought the opening message of the afternoon session on "Rehabilitation of the Rural Church". Carroll Watson, District Lay Leader, reported that fifty lay speakers or witnesses are speaking regularly throughout the district in the Town and Country Cooperative movement seeking to give every church at least one worship service each Sunday. The committee recommended the recruitment of more lay speakers for this outstanding work.

Charles Stuck of Jonesboro, lay delegate to the General Conference recently held at Boston, Mass., brought an address during the morning session on the "Work and Accomplishments of the General Conference". Rev. J. Albert Gatlin, also delegate to the General Conference spoke of its work. Others who attended the General Conference were introduced and spoke briefly of the impressions of the same, Dr. W. Henry Goodloe, H. J. Couchman, Rev. Lee Anderson, Rev. H. L. Robinson, Rev. Porter Weaver. Clifford L. King who took the Wesley Mobile Chapel to the General Conference was absent.

Clifford King of Manila and John M. Weston of West Black Oak were licensed to preach. Paul Dean Davis and Clifford King were added to the list of accepted supply pastors

situated, thanks to the cooperation of all the district. This work, greatly expanded due to the progress on the Bull Shoals Dam, is still one of the great challenges of the Batesville District with another man greatly needed to serve the mounting population west of the White River in this area.

The conference voted unanimously to license Brother Harold Brent of the Cave Creek Church and looks forward to useful service from him when he has completed his education.

The conference heard with profit the report on the General Conference brought to us by our district superintendent who attended the conference and who acted for a time as an alternate delegate. His words of confidence inspired us to look expectantly toward the new quadrennial program "For Christ and His Church". The district made plans to cooperate fully in the construction and operation of the new Wayland Springs Camp, to be owned and operated by the district in conjunction with the Paragould and Jonesboro Districts.

Enthusiastic endorsement was given to the report of the Committee on Courtesy, as it spoke of the wonderful hospitality extended by the people of Mountain Home and vicinity. The invitation of Central Avenue Church, Batesville, to entertain the conference next year was accepted.—Alfred A. Knox, Secretary.

recommended to the Annual Conference. These men are both from Manila, a church that has produced 7 preachers and 5 preachers' wives.

Rev. J. C. Riggins of Lake City was recommended to the Annual Conference for Admission on Trial. During this six-year period when Rev. J. Albert Gatlin has been our superintendent the Jonesboro District has recommended six men for admission on trial and has licensed eleven men to preach.

Statistical report of all the churches was read by Rev. Martin Bierbaum the District Secretary. The report revealed the following totals: Infants baptized 113; members received by vows 289; members received by letter 199; Church School enrollment 10,041; Training Credits 260; W. S. C. S. members 2000; W. S. C. S. paid local work \$7,501; W. S. C. S. sent conference Treasurer \$3,933; paid to pastors \$42,841; paid District Superintendent Fund \$4,193; Paid Bishop's Fund \$833; paid Conference Claimants \$6,398. paid for Jurisdictional Conference Expense \$204; General Administration Fund \$159; paid World Service \$8,837; Paid on buildings \$86,776; Fourth Sunday Missions \$955; Hendrix February Special \$1,378; Church School Day Offering \$505; paid Golden Cross \$1,078; Hendrix Building Endowment Additional \$18,988; Wayland Springs Camp \$3,342; Methodist Children's Home \$2,729; average attendance at Sunday School 4,515.

Our connectional interests were represented by Rev. Ira A. Brumley who spoke on the Importance of Christian Teaching, Rev. Garland C. Taylor who spoke on Evangelism, J. S. M. Cannon represented the Methodist Children's Home, Dr. William O' Donnell, Hospital Chaplain represented The Methodist Hospital of Memphis, Rev. E. H. Hall, Camp Superintendent, represented Wayland Springs Camp, and Miss Mildrel Osment of Jonesboro presented the report of the District W. S. C. S.

The following ministers visited the conference, Rev. A. W. Harris, Rev. H. M. Lewis, Rev. Ethan Dodgen, Rev. G. C. Taylor, Rev. H. O. Eggensperger, Rev. Elmo Thomason, Rev. George McGhehey, Rev. H. H. Griffin, Rev. Alfred Knox, Rev. Ira A. Brumley, Dr. William O'Donnell, and laymen J. S. M. Cannon and Reed Dennison.

A resolution of thanks was adopted in appreciation of Rev. S. O. Patty, pastor and his co-workers for the entertainment of the conference. The Conference will meet next year at Lepanto.

As a special privilege Rev. Martin Bierbaum read a resolution in appreciation of the fine leadership of Rev. J. Albert Gatlin who is in his sixth year as district superintendent. Dr. W. Henry Goodloe seconded the resolution and it was adopted with a standing vote. This promises to be the best year of the six in all phases of the work.

The Conference adjourned after prayer of consecration by Rev. E. B. Williams for the local preachers to be licensed and for the one admitted on trial and their parents who were called to the altar with the benediction pronounced by Rev. S. B. Wilford.—Martin Bierbaum, District Reporter.

No one can live wrong and pray right; no man who prays right can live wrong.—Selected.

THE 81st CONFERENCE OF THE PINE BLUFF DISTRICT

The 81st Conference of the Pine Bluff District convened at the Carr Memorial Methodist Church, Pine Bluff, on May 21st, District Superintendent J. L. Dedman, presiding. The devotional was led by Rev. Jeff Paul, pastor of the Gillett Charge, consisting of hymn, "Come Thou Fount," prayer and scripture. Roll call by Rev. Otto W. Teague, secretary of the last District Conference, who was elected secretary of the present Conference. All pastors and a good percentage of the lay delegates answered present to the roll call. The district superintendent called attention to the composite report of the District, having it read by the Statistical Secretary Coy E. Whitten. Bro. Whitten made some pertinent comment relative to the report, which showed that the District as a whole had met all financial items 100 percent for the first half of the year, and in some instances charges had exceeded this percentage.

District staff goals were read by the secretary, which report was before the Conference for consideration and those speaking to the report were Mrs. Ralph Roth in behalf of the children's work. Mrs. Roth pointed out the program and emphasized Daily Vacation Bible Schools. Rev. Bryan Stephens, Director of Youth Work for the District, spoke relative to the progress made by the youth, referring to the recent Cleveland Conference and to the great District Rally held at the First Methodist Church in Pine Bluff recently. He then urged all pastors to see to it that their Intermediate and Senior youth attend the camps at Camp Kecner for the Intermediates and Camp Couchdale for the Senior youth. Rev. R. E. Fawcett, Executive Secretary of the Little Rock Conference, was then introduced and spoke to the Conference concerning the general work of education in the District and Conference. He urged pastors to attend the Pastor's School opening June 7th. The District Missionary Secretary, Rev. Otto W. Teague, was then called upon to say a word relative to our World Service Program in which emphasis was given to the one-third increase of World Service asking for the new quadrennium. He urged pastors and laymen to adopt monthly plan of cultivation for raising the benevolences through the fourth Sunday offering, using the literature furnished by the World Service Department of our Church.

Rev. R. E. Simpson, superintendent of our Hospital in Hot Springs, was introduced by the district superintendent, and gave a good report of our hospital and interesting statistics concerning its program. Coach Ivan Grove represented Hendrix College, and brought greetings and thanks to the District for its fine contribution to the Hendrix Million Dollar Campaign and pointed out that they are closing one of the best years in the history of the school and were looking forward to even a greater year. He also said that there were many students in Hendrix from the Pine Bluff District.

The following pastor's wives were introduced: Mrs. J. L. Dedman, Mrs. S. T. Baugh, Mrs. Coy E. Whitten, Mrs. Otto W. Teague, Mrs. Virgil D.

(Continued on Page 15)

DISTRICT CONFERENCE REPORTS

(Continued from Page 14)

Keeley, Mrs. Mildred Blakely, Mrs. Jeff Paul, Mrs. C. R. Andrews, Mrs. G. L. Cagle, Mrs. J. L. Hoover and Mrs. L. T. Rogers, superannuate widow. Visiting ministers were: Rev. Charles Wyatt, Rev. Roy E. Fawcett, Rev. S. T. Baugh, Rev. R. E. Simpson, and Rev. Irl Bridenthal.

The time for intermission having arrived, Rev. S. T. Baugh pronounced the benediction. At 11:30, time for the morning worship having arrived, the congregation re-assembled with Rev. J. L. Hoover, the host pastor, directing the morning worship. Prayer was led by Rev. S. T. Baugh, and scripture was read by Rev. H. O. Bolin. Rev. Eldred Blakeley, pastor of the Star City Charge, having been selected to preach the Conference sermon was introduced by Brother Hoover. Brother Blakeley brought an inspiring and helpful message on the subject, "God Give Us True Men."

The membership of the Conference and visitors are deeply indebted to the membership of Carr Memorial Church who served us a most delicious and bountiful luncheon at 12:30.

Conference re-convened at 1:45 p. m. and Rev. Harold D. Sadler, of Rison, Conference Evangelist, brought our devotional thought, speaking forcefully on the subject, "Inasmuch as you did it unto the least of these," emphasizing that it is many time the little things that we overlook, which count in the work of the Kingdom of God. Following this helpful devotional, J. S. M. Cannon, Superintendent of our Children's Home in Little Rock, spoke concerning the work in the care of our orphans, stating that work was well on its way in the erection of the first unit of our new village home for our children. Rev. H. O. Bolin was recognized and gave a report for the Committee on Christian Literature and the report of the Committee on Qualifications of Local Preachers. Rev. J. L. Hoover and Rev. H. O. Bolin were excused from the Conference to conduct funeral services of members of their respective churches.

The report of the Lay Committee on Nominations was read by the secretary and Sidney L. Good was nominated and elected District Lay Leader for the ensuing year. Mr. Good was recognized and then spoke on the work of the lay activities in the District, emphasizing the work of the men's organizations in the churches. He nominated the following associate lay leaders: Fred Moore, J. L. Patterson, C. L. McNutt, B. S. Hundley, and George Pike.

The second part of the report of the Lay Activities concerning the District Parsonage authorizing the District Trustees to dispose of the present District Parsonage when it will be most advantageous to the District's interest was adopted. District Trustees elected were: R. A. Dickey, C. L. McNutt, J. T. Biley, Fred Moore Mrs. Lee Quattlebaum, Guy Sadler, W. A. Baker, Carl Welsh and W. C. Shepherd.

Brother George W. Robertson, Chairman of the District Committee on Temperance, was recognized, read his report and spoke on the need of temperance education.

The district superintendent then introduced Mrs. E. A. Adams, new District President of the W. S. C. S. and Mrs. John Williams, new Promotional District Secretary of the

SEARCY DISTRICT CONFERENCE

The seventy-fifth session of the Searcy District Conference met in Harrison at one-thirty o'clock on May 18, Rev. J. Kenneth Shamblin presiding. Adjournment was at noon May 19. Our district superintendent had a well planned program which he directed in a splendid way. The conference was divided in Tuesday afternoon into three groups for clinics in Christian Education. The conference preacher was Rev. Fred Roebuck, pastor of First Methodist Church in Ft. Smith. He brought us three very helpful messages. Rev. Ira A. Brumley, Rev. Glenn F. Sanford, and J. S. M. Cannon spoke to the conference concerning the work each represented.

The various charges presented good reports for the six-months period. These reports showed 75 infants baptized, 181 members received by certificate and 235 on profession of faith. The Church School enrollment was 7186 with an average attendance of 3798. Training credits totaled 194.

The charges reported \$68,804 raised for buildings and improvements; of this amount First Church, Searcy paid \$54,846. New churches are under construction at Bellefonte and Damascus. New buildings are being planned for Lurton and Wayton. The new church at McRae has been dedicated this year. Of the \$8548 accounted on benevolences there has been paid \$6827. The offering to the Methodist Children's Home amounted to \$1451, to the Hendrix College special campaign \$4520, and to the February Special \$887.

Otis Cleaver of the Damascus Charge was licensed to preach.

The district stewards recommended the sale of the present district parsonage and the building of a new one. The conference voted unanimously for the recommendation. The following trustees were elected: Ewing Pyeatt, Ernest Tims, Dr. J. T. Matthews, Joe Pierce, Marvin Hathcoat, James A. Neville, R. A. Cox, J. D. Pope, and Dr. Porter Rodgers. Special committeemen to work with the trustees are: Rabie Rhodes, Dr. J. D. Kinley and Stewart Fitzhugh.

Rev. Elmer J. Holifield and his people looked after needs of the conference in a fine way.—W. V. Womack, Sec'y.

W. S. C. S., calling on each to make talks. Both spoke briefly concerning the woman's work and pledged their support in the District Program. Mrs. T. S. Lovett, Conference Study Superintendent, was recognized and spoke concerning the good work of the women in the District.

Chairman of the Committee on Licensing and Recommendations, Rev. W. E. Brown, reported and recommended the following for license and passage of character: Palmer Garner, William F. House, Edward B. Hollenbeck. The Conference voted unanimously for their licensing. They were also recommended to the Annual Conference for accepted supply. Conference continued relation, renewal of license of Barry Bailey, James B. Swain and O. W. Barbaree.

Rev. Virgil D. Keeley, District Director of Evangelism, gave his report and spoke concerning the evangelistic efforts during the year. He urged all pastors to use every means of evangelism in his charge and referred to a number of good books on evangelism.

Rev. G. L. Cagle, Chairman of the Quarterly Conference Journals, gave report. He stated that only eleven

PRESCOTT DISTRICT CONFERENCE

The eighty-second session of the Prescott District Conference met at Okolona, May 19, at 9:30 a. m. with Rev. Van Harrell, district superintendent, presiding. Rev. George G. Meyer, pastor at Nashville gave the devotional.

Rev. C. Ray Hozendorf was elected secretary, and called the roll of the Conference.

Rev. C. C. Vanzant, host pastor, extended a welcome to the members of the Conference.

Rev. C. Ray Hozendorf read the report of the committee on "Mission and Rural Work" and Rev. Robert W. Core read the report on "Christian Education". Miss Ary Shough, Rev. George G. Meyer and Rev. Roy E. Fawcett, Executive Secretary of the Conference Board of Education, spoke to the reports.

Rev. J. R. Callicott and Rev. John Rushing distributed mimeograph reports of the charges which indicated 67 additions of profession of faith and 75 by transfer; 41 adult baptisms and 32 infants baptisms. The Church School enrollment was 5,051 with an average attendance of 3,028. All salaries are approximately 100 percent to date. World Service payments were \$4,188; Hendrix College \$618; Methodist Children's Home, \$1,945; 941 subscriptions to the Arkansas Methodist; 21 Woman's Societies of Christian Service with a membership of 700.

Greetings from Rev. James E. Major, missionary to Chile, were read and the secretary instructed to reply.

The following visitors were introduced: Rev. and Mrs. R. B. Moore, Rev. J. D. Baker, Rev. C. D. Meux.

Rev. T. E. Armstrong, District Evangelist, preached the morning sermon, which was stirring and inspiring.

The afternoon session opened with Rev. Van W. Harrell presiding. Rev. J. D. Baker, former district superintendent, presented Rev. W. S. Cazort, who brought the devotional message.

The district superintendent presented the Group Insurance Plan to the Conference and delivered the policies to the preachers.

Rev. Robert W. Core presented the report on Evangelism and J. D. Baker, member of the Conference Board of Evangelism, spoke to it.

J. C. Woodul, Chairman of the District Board of Trustees, read the report of the District Trustees in which the request was made for

charges had brought their Conference Journals.

W. H. Simpson asked permission of the floor and after a short talk moved that a resolution be written expressing disfavor of so much publicity in behalf of liquor. The resolution was authorized by the Conference. Rev. C. R. Roy, Chairman of the Committee on Resolutions, read the paper and commented. The resolution was unanimously adopted.

Question, "Where shall the next District Conference be held?" was asked and invitation was given to come to the First Methodist Church, Pine Bluff, next year. Invitation was unanimously accepted.

No further business to come before the Conference, the district superintendent gave exhortation concerning the total work of the church, "On Time, All Time," then called upon the Rev. C. D. Cade to pronounce benediction.—Otto W. Teague, Secretary.

permission and authority to sell the present District Parsonage and purchase a larger lot in Prescott for the construction of a new District Parsonage. The motion carried unanimously.

Rev. Osborne E. White gave the report of the committee on Hospitals and Homes.

The report of the committee on Quarterly Conference records was made by Rev. C. V. Mashburn.

Rev. W. S. Cazort read the report of the committee on the Spiritual State of the Church.

The Committee report on "Qualifications of Local Preachers and Accepted Supplies" was made by Rev. C. C. Vanzant. The following local preachers' license were renewed: Rev. Zane Williams, Rev. J. R. Callicott, Rev. David Williams, Rev. C. V. Mashburn, Rev. Coy Rogers. The character of the following men were passed: Rev. J. O. Gold, Rev. C. E. Hughes, Rev. A. N. Youngblood, Rev. George Townsend, Rev. E. T. McAfee and Rev. R. D. McSwain, all of whom are local elders.

Rev. A. N. Youngblood, Rev. George Townsend, Rev. E. T. McAfee, Rev. Zane A. Williams, Rev. C. V. Mashburn, Rev. J. R. Callicott and Rev. Coy Rogers were referred to the Annual Conference for use as Accepted Supplies.

Rev. Charles V. Mashburn was recommended to the Annual Conference for Local Deacon Orders.

William H. Watson, of Glenwood, was Licensed to Preach.

The committee on Church Locations and Buildings reported on the new churches under construction at Amity and Mt. Ida, and the modern new parsonages at Murfreesboro, and granted permission also to the Gurdon Church to build a new Educational Building, and recommended the building of the new district parsonage.

H. M. Stephens read the report on Lay Activities and spoke to the report.

A resolution expressing appreciation to Rev. and Mrs. Van W. Harrell for their leadership and interest in all the affairs of the District was read and unanimously adopted.

Brother Harrell expressed his gratitude for the cooperation and helpfulness of the pastors and lay people in the District.

The Conference was closed by singing the Doxology and prayer by C. Ray Hozendorf.—C. Ray Hozendorf, Secretary.

For the Lord is good; his mercy is everlasting; and his truth endureth to all generations.—Psalm 100:5.

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By DR. O. E. GODDARD



ESTHER'S ZEAL FOR HER PEOPLE

LESSON FOR JUNE 13, 1948

SCRIPTURE TEXT: *The Book of Esther.*

GOLDEN TEXT: *Who knoweth whether thou art not come to the kingdom for such a time as this? Esther 4:14.*

The book of Esther might be placed in three different kinds of literature—the short story, a Hebrew drama or an historical novel

A Short Story

The Bible contains two short stories—the book of Esther and the book of Ruth.

Once upon a time there was a great king of Persia, who delighted in great feasts and drunken orgies. On one of these occasions he was unusually hilarious and was surrounded by a great host of courtiers. He was boasting to them of the physical beauty of his wife, Vashti. He sent for her to appear without her robe that these lustful courtiers might see her beautiful form. Vashti, modest, pure, and feminine, refused to comply with the behest of her king. The king was very wroth and his courtiers advised him to divorce Vashti. This he did. Then he sent for a hundred or more of the handsomest damsels in all his kingdom to be brought in and cared for by the ones skilled in the arts of beautifying women, and when this was accomplished and the maidens were at their best, they were presented to the king. The exhibition was made and a Jewish maiden, who was not known to be a Jew, was chosen by the king to become the queen.

The king's prime minister, Haman, was offended that a Jew named Mordecai did not obeyance to him such as custom required. When the king was in a drunken stupor, Haman induced the King to issue a decree to kill all the Jews scattered throughout his empire. At the suggestion and pleas of Mordecai, Esther went into the presence of the king unbidden, which was extremely hazardous. Esther finally got the decree abrogated and secured permission for the Jews to kill Persians, and thereby revenge themselves. They killed about 75,000 Persians. Haman had built a huge gallows upon which to hang Mordecai, but instead he himself was hanged, with his ten sons upon that gallows.

Esther A Five-Act Drama

The Jewish mind was not usually dramatic. We do not know who wrote Esther, but we are certain the author was a Jew. Esther's plea for the Jews is the essence of the book. It probably is not as dramatic as it would have been had a Greek written it.

Act I

Vashti is deposed because she refused to appear at the Court when the king commanded her to enter before the drunken assemblage. Haman is made prime minister and is offended at Mordecai for refusing to kowtow to him. So he secured a decree from the king to kill all the Jews living in his kingdom.

Act II

Mordecai hears of the decree and pleads with Esther to intercede with the king for her people. "For if thou altogether holdest thy peace

at this time, then shall there enlargement and deliverance arise to the Jews from another place; but thou and thy father's house shall be destroyed; who knoweth whether thou art come to the kingdom for a time such as this." are the words of Mordecai, even as he realized the imminent danger to the queen to go into the presence of the king unbidden. Esther calls for a fast among her people; they should neither eat nor drink for three days and three nights. Then came her resolution, "And so will I go in unto the king, which is not according to the law: and if I perish, I perish." So she goes to the king, uninvited and receives a hearty welcome. The king promises her anything to the half of his kingdom.

Act III

The queen gives a banquet and invites the king and Haman. The king has a sleepless night. He has the servant read to him and they recall that Mordecai discovered a plot which was designed to kill the king, and through Esther, revealed the plan to the king, and thus saved the life of the king. He asked his prime minister what he should do to honor in the highest possible way, one of his officers. Haman suggested that he have a parade. This was a custom among them of showing great honor to a General on his return from victory. Haman thought the king planned to honor him, but imagine his chagrin when he heard the name of Mordecai being cried by the people. The next day Esther informs the king of Haman's plan. The king rescinds the decree and issues a commandment that the Jews may defend themselves. This they did. (Here we find a highly dramatic scene.)

Act IV

The queen asks for an extension of the time for killing the Persians, and the king granted her request.

Act V

Mordecai is made prime minister instead of Haman. Mordecai orders the commemoration of the feast of Purium to be held annually.

The Dramatis Personae

All the persons of this book are interesting. To me the modest Vashti should have been the heroine of the drama. Ahasuerus was a big bestial, sensual simpleton. He never had an original idea. All his decrees, good or bad, were suggested by some one else. Haman was mean, designing, sycophantic, devilish.

Mordecai was a man of sense but full of bitter hatred. Esther made a brave, heroic decision. "I will go unto the king, and if I perish, I perish." In other words, "I am willing to do this for my people if it costs me my life." But she showed diabolic hatred and after thousands of Persians had been killed she asked the king to extend the time so they could continue to slay more of the Persians. He granted her request. I would never name a daughter of mine "Esther."

Novel Or History

Some scholars think Esther is not history, but a historical novel. The historical novel, if the author has an historical imagination, and an adequate vocabulary, can make the past more real, and create an atmosphere that enables him to give a better picture than plain didactic history can give us. The critics are disturbed because neither Vashti nor Esther are mentioned in secular history. Heroditus and other historians knew only Ametriss as the wife of Ahasuerus. He married her before he ascended the throne and died leaving her a widow. My answer to this is that those oriental monarchs had palaces galore and one or more wives for each palace. After Ahasuerus became king, like Solomon, may have multiplied his palaces and his wives. Vashti and Esther probably were two among many wives.

Esther Not a Great Or Popular Book

While most people know the story of Esther, the book is not read by many people. It has but scant religious value. It does not mention the name of God. Never mentions the law, the Exiles, the temple, and not a suggestion of the life after death.

Why In The Canon?

The Jews made much of the fact that the wicked plot of Haman to destroy all the Jews in the Persian Empire, was turned into a most glorious victory the Jews ever achieved in their history. The Purium which they observe in the early

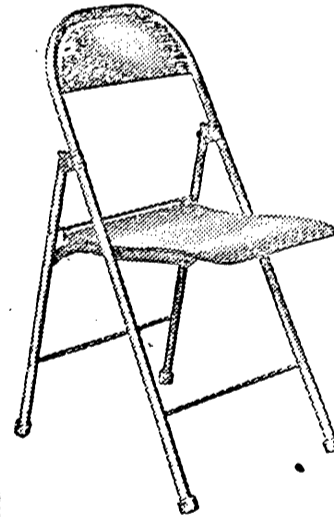
spring is one of their greatest feasts, days because it commemorates this victory. Some think the Jews got this book in the sacred canon a long time ago, and Christians finally accepted it.

One Good Lesson.

It would be a pity not to find one good lesson in this book. One warning we find is, Be alert for every opportunity to do good and do this service at once; God has a special work for every one of us, and happy is he who sees where and when he is needed and responds to that call for service. Mordecai's prophetic statement has significance for us, "Who knoweth whether thou art come to the kingdom for such a time as this?" Every child should be taught to listen to the voice of God calling each one to his special service in life. There may be countless numbers of men and women in Arkansas today whom God is calling to teach classes, serve on important committees, do some personal evangelism, to make a special offering to some worthy cause. Will all of you not heed every call of God as he directs your way of life?

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