

# Arkansas Methodist

Serving One Hundred and

Thousand Methodists in Arkansas

"The World is My Parish" 111

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

VOL. LXVIII

ARKANSAS, MAY 26, 1949

NO. 21

## World Service Is Church In Action

ONE of the advantages for the holding of the Annual Conferences in the late spring season is the ending of the Annual Conference fiscal year at approximately the same time as the World Service fiscal year is ended, May 31st. A communication recently received from the General Conference Commission on World Service and Finance requested that every effort be made to bring World Service giving up to date, so that the World Service might not be impaired. The Arkansas Methodist has attempted to make no special point of this request since all Arkansas churches are endeavoring to pay their World Service apportionments in full for the short conference year which is practically at its end.

However, one occasionally hears the idea expressed that the program of World Service is becoming too heavy for many churches, and that too much of the funds raised by local churches is being channelled into World Service. Before consideration is given to this line of thought two established facts need to be remembered. First, no religious group has ever crippled itself by giving too much money to make possible activities like those which the World Service agencies of The Methodist Church sponsor. On the other hand, experience has shown that the very opposite has been true. In those periods when the church has given the most of its material and physical resources, it has known its greatest periods of growth.

Second, there never has been a time when the World Service dollar is more urgently needed than at the present time. The present World Service program is one which has evolved over a period of time and represents a broad and balanced application of the Christian message. World Service wisely and efficiently administered is the local church in action on many fronts. In the face of the great need of the present time, each local church will want to measure up to the opportunity of making the impact of the Christian message felt at home and abroad.

## Making Plans For Protestant Newspaper

RECENT Religious News Service releases have reported plans of a group of prominent Protestant leaders who are laying foundations for the publication of a Protestant weekly newspaper. This publication on an interdenominational basis would be intended for national and international circulation, presenting the news and interpreting it from a Christian point of view. We understand that present plans call for the purchase of a Protestant weekly, The Protestant Voice, and using its facilities in the newer publication.

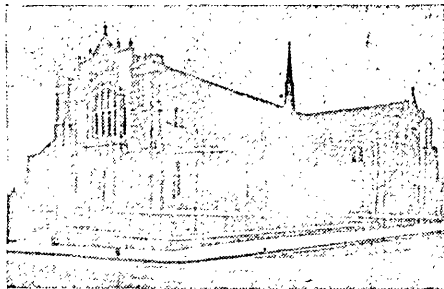
Many Methodist leaders have long urged the establishment of such a newspaper whether by The Methodist Church or in cooperation with other churches. Such a publication would not be offered to supplant or to compete with present newspapers, which in many instances follow policies, editorially and otherwise, which are not altogether in keeping with the best in Christian tradition. Rather, such a Protestant newspaper would be intended to supplement the newspapers we now have, disseminating information and points of view which would further the Christian ideal. In itself, it would become a great missionary enterprise.

## Little Rock Annual Conference At Hot Springs

ON Wednesday morning, June 8th, at 10:30 a. m., the ninety-sixth session of the Little Rock Conference will open at the First Methodist Church in Hot Springs, Bishop Paul E. Martin, our resident Bishop presiding.

This will be the sixth time the Little Rock Conference has held its annual session at First Church, Hot Springs, in the last eight years. Previous to that time the Little Rock Conference had met in Hot Springs seven times. Hence, including this session, Hot Springs Methodism will have entertained the Little Rock Conference thirteen times—a larger number of times by one than any other city of the conference.

This ninety-sixth session of the Little



Rock Conference, as will also be true of the North Arkansas Conference, will be unusual in two respects. First it will mark the end of a "short" conference year of only seven months. In the second place the conference is to be held in the spring instead of the fall.

Despite the short year it is expected that reports will, in many ways, compare favorably with the reports of a regular conference year of twelve months. Also, despite the short year, and despite the change of the season for holding the conference, there is every evidence that the "crop" of changes in appointments will be as large as in a normal full-length year. The urge of the migratory bird to move seems to be determined by the season of the year. For a Methodist preacher the inner urge to move seems to assert itself with the approach of an Annual Conference session, regardless of the season of the year in which it is held.

The large number of hotels, rooming houses, apartment houses and tourist courts in Hot Springs simplifies the matter of entertainment for members of the conference and visitors. No one need stay away for lack of a room in which to spend the nights.

The spacious sanctuary at First Church—the largest auditorium in the city—together with the various other rooms in the educational building and basement provide adequate space for the meetings of the Boards and Committees and for other features of an Annual Conference session. The pastors and congregations of the four other Methodist Churches in the city assist in the conference entertainment.

## Unfortunate Publicity

RECENTLY the World Peace Commission of The Methodist Church issued a statement which, in part, said, "We feel bound at this time to withhold support of the North Atlantic Pact." Unfortunately the press carried this statement in such a manner as to leave the impression with many that it represented the position of the whole Methodist Church with regard to the Atlantic Pact.

It should be said that no small group in Methodism is given blank authority to speak for the whole church on any subject. There is but one body in Methodism that can authoritatively speak for The Methodist Church. That body is the General Conference, which held its last meeting in Boston in 1948 and will not meet again until 1952 in a place yet to be selected.

The World Peace Commission of The Methodist Church has a membership of twenty-five divided among bishops, ministers and laymen. It has a perfect right, as a Commission, to express its opinion on any subject regarding peace or war. It is unfortunate for the press, or any other group, to make the mistake of thinking that this Commission, by a split vote, or even by a unanimous vote, could speak authoritatively for the whole Methodist Church. Not even the Council of Bishops would presume to do so.

In view of the statement by the World Peace Commission, and in view of the interpretation of that statement given by some, fourteen of the bishops of our church have made a statement for publication which includes the words, "We therefore support the Atlantic Pact with the necessary controls for its promotion of peace. We were happy to note that Bishop Paul E. Martin, our resident bishop, was one of the fourteen bishops who signed the statement. Methodist Information, in a release says, "The absence of the name of any bishop from among the signers of the statement is not to be construed that he is opposed to the Pact, since no poll was taken of all the thirty-five bishops." In the statement the bishops gave out they were careful to say, "We speak as individuals."

A majority of the members of the World Peace Commission of our church may "feel bound at this time to withhold support of the Atlantic Pact," and they have that democratic privilege. Nevertheless, it is our opinion that the overwhelming masses of The Methodist Church favor its adoption and would consider it a world tragedy if it is not adopted.

## We Shall Soon Know If Stalin Is Stalling

WITH the opening of the Foreign Ministers' Conference in Paris on Monday of this week we have the beginning of one of the most momentous conferences of recent years. There are those who declare that this conference has the greatest opportunity for making plans for permanent peace of any meeting since Yalta.

The "cold war" which has been going on in western Europe almost continuously since the fall of Germany has not only been extremely expensive to all concerned, it has been extremely dangerous. The world has been standing on the tip-toe of expectancy and anxiety throughout the entire period. Under the conditions prevailing there could be no sense of security anywhere.

After these months and even years of diplomatic maneuvers, which have proved so fruitless and disappointing, we now have the Big Four

(Continued on Page 4)



# Holding The Colleges To The Methodist Church



By FORREST N. WILLIAMS, Vice President  
The First National Bank of Chicago, Member of  
the Committee on Advance

(Delivered at Atlantic City, New Jersey, on May 3, 1949, before the General Board of Education of The Methodist Church.)



THE Methodist Church, like other Protestant Churches, is today face to face with the need for a decision as to its future in the field of higher education. However, in analyzing its future, we must inevitably consider the past. What originally prompted the Church to

become interested in this field? Well, some of the reasons are as follows:

1. The Church desired to help the student continue or establish his religious life.
2. The Church wished to insure some means of training its future leaders.
3. This field could furnish another avenue through which the power of Christianity could be projected into the life of the nation.
4. The need for a college existed and the Church was the logical founder.

Before proceeding any further, let me say right here that all of us should be **very proud** of the way the Methodist Church pioneered in the field of higher education. We should have this pride even though some of the institutions have ignored their origin and have abandoned their founders—and this at a time when they could have been of immense value to the Church and its efforts to christianize the nation.

As in the past, the goal of the Church still is and always must be to help the student in every college, whether government sponsored, privately endowed, or church affiliated—continue or establish his religious life. Its effectiveness should be of more concern not only to the Church but also to those responsible for the college administration. A student's thoughts should not be directed exclusively to his stay on earth, and to material values, but also to spiritual ones. The fact that he (or she) is a student indicates that he (or she) is eager for knowledge.

If properly led, the interest of our students in things spiritual and eternal might surprise all of us.

While the Church must concern itself with the college student, it can never forget that its own effectiveness—now and in the future—must likewise be kept in mind. And right here let me say that it does not seem unreasonable to ask that our privately endowed and Church affiliated colleges not only train our future Church leaders but also become avenues through which the voice of Christianity speaks. However, there are many people who will not agree that the Church and colleges can properly mix, each to the benefit of the other. Whether economic conditions—or some unforeseen disaster—will force a change in this thinking only time will tell, and time is running out. Economic conditions—the further encroachment of government into the field of private education, and the need for greater Church effectiveness are forcing the colleges and the churches to survey their relationship with each other.

It is already obvious that the majority of our students are being educated in tax supported institutions. Further, that some privately endowed and church sponsored institutions are receiving government aid for specific projects. It is also well known that some state institutions are seeking private endowment funds to supplement their government income. Theoretically this field properly belongs to the privately endowed institutions and to those which are church sponsored, but rising costs and public demand for more and better higher learning has led government institutions to a search for other sources of income.

The problem of other income has also become acutely important in recent years to the privately endowed and church sponsored institutions. Most, if not all of them, have been endeavoring to increase their endowments and to spread their income base of support.

As to their endowments, it has often been said that the government through its taxing

power on income and estates will eventually dry up the public sources of voluntary support upon which private and church sponsored institutions depend. Whether or not this is socially desirable need not be discussed here, but it would be folly to close our eyes to the economic consequences of these results. It must inevitably lead to higher educational costs for the student, or a curtailment in many forms of educational instruction, or a lowering in the quality of education, or fewer students, and what is more likely fewer educational institutions.

As to their income, many church affiliated or church sponsored institutions have been insistent that the Church assume a share of their financial budget, or if already contributing, a greater one. When the financial support is not forthcoming in the amount desired by the present board of trustees, they seek help elsewhere. Sometimes this is desirable, particularly when the institution remains a loyal Methodist institution, but more often than not, when an institution becomes dependent upon sources outside the Church, the consequences are that in time that institution is lost to the Church. It is unfortunate, but true, that the future of our Methodist educational institutions rests with trustees who largely determine what financial aid they need, not the Church. However, we must recognize that if any Church college must turn to a large body of people for additional financial support, it must either turn to the government (the taxpayers) or the Church (the congregations). As a matter of fact, some colleges are already turning to the Church today, not because they desire to survey their present or prospective contributions to Christianity, but only for the Church's material aid.

That the Church has been responding to appeals for assistance is well known. Its annual contributions to its Methodist educational institutions have risen from \$446,151.00 in the year 1940-41 to \$1,325,029.00 in the year 1947-48. There is a limit somewhere, however, as to how far the Church can go but it is definitely obvious that Church schools must get the needed supplement of their income from endowment, gifts and conference appropriations. Tuitions cannot be increased to a point where only those in the upper income brackets can get an education.

As has been stated, conditions are forcing the colleges and the churches to survey their relations with each other. Both have been responding and the trend may eventually develop in some institutions that close relationship which existed in our early history. It is with these problems and that history that we approach the subject of:

## “HOLDING THE COLLEGES TO THE CHURCH”

How did we get into our present difficulties? How can we avoid them in the future? What, if anything, can we do about those institutions which belong to society but which after all are Methodist institutions? Financial help should give a church some leverage in a college and certainly there must be some legal as well as moral rights in some of our “lost” institutions.

Our Discipline states (Par. 720) that three-fourths of the trustees of a college board must be Methodist, but from a quick survey it would appear that many of our institutions do not try to meet this qualification.

It is in the definition of “Who is a Methodist” that college boards are lost to the Church. Is he one who has been classified as a Methodist because in the past he or his parents have been members of the Church? Is he one who joins the Church for the sake of being classified as a Methodist so that he can qualify as a member of a college board? Is he still a Methodist if he never attends Church but periodically sends a check for the Church's support? Is he not after all buying the Church's gift? Is the service on the board of a Methodist college so little important to the Church that the office can be purchased? Of course this is not the case, but it is obvious that additional safeguards must be thrown around this office, safeguards which would apply to any **new Methodist** trustee and

in all probability to the re-election of an old one. As an example of what might be done, the Church could spell out what services are required by the Church from those who wish to serve in those capacities which are after all but trusteeships of the Church's power.

The Methodist Church has learned and other Protestant denominations have also learned our college boards must be related to one or two cooperating agencies in order that the voice of Christianity be heard. In recent years the trustees of our Church founded colleges have been chosen for the material things they could bring to the institution. The choice has not been confined to one denomination as it could well have been but has in a large measure been approached on the basis of convenience, personal contact and the prestige or connection of the particular individual at the time of the choice. The net result is that good Methodists are serving on boards not related to their church and good Protestants of other denominations serving on Methodist boards are lost to their own churches. Sometimes this intermingling of denominations on a board is helpful, but generally speaking, when there is no strong Christian point of view in a college board or leadership in that direction, the inevitable consequence is a drift of that institution into a community sponsored enterprise.

It is further suggested that no more **outright** grants be made to any college, not even for current operating expenses. In the future all grants should be conditional. They should be considered as theoretical debts to the Church (or to its Foundation if it should establish one), never to be repaid as long as a majority of the board of trustees are in fact qualifying Methodists of the type described for such a representation by the General Conference from time to time.

It is also suggested that every Methodist college, whether or not it is receiving Church help, should have in its by-laws a provision that any legacy, gift or inheritance received by it—even from a non-Methodist—shall be considered as a theoretical debt in perpetuity to the Church or to its Foundation, the same as a conditional grant from the Church unless the donor or testator shall have provided otherwise. We can no longer permit boards of trustees to ignore their trusteeship obligations to deceased donors who were either Methodists or who made their gifts knowing of the college's connection with the Church. While it might be difficult in some instances to prove that the Church connection influenced the gift, it is more difficult to prove that it did not, particularly when the donor or testator imposed no restrictions on the Church's interest or activity with respect to the gift.

Because of the nature of these two proposed debts (they are in perpetuity), some legal and binding arrangement is necessary. Millions of dollars have been given by Methodists to colleges and universities and no legal safeguards are thrown about them. They are protected only by the loyalty of the trustees to the Church. As contrasted with this, when help is given for the building of a church by the Board of Missions, it retains a lien which is never collected unless the church ceases to function as such. If a legal arrangement is worked out to apply to colleges, it could be provided that a college could only sever its Methodist connection by paying its entire obligation without interest to the Church or to its Foundation. If the burden should prove too great, the Church could of course compromise with the college if it so wished.

In case a college will accept the conditional grant provision but not the by-law provision, the Church should go along with it if that seems the sensible thing to do. After all, conditional grants over a long period of time do amount to sizable sums. Then the acceptance of the by-law provision could become a matter of form.

When a college will not accept a conditional grant or change its by-laws, the Church is under an immediate duty to survey its relationship with that institution. Have its Church ties, like those of some other Church sponsored or affiliated institutions, become tenuous or nominal or his-

(Continued on Page 5)

# THE DEVOTIONAL PAGE

REV. H. O. BOLIN, Editor

## ONE SECRET OF GIVING

A certain wealthy man went to his minister and said, "Domine, everybody is aware of the fact that I have made definite arrangements in my will to leave everything to charity, and yet I am continually accused of being a miser. Why is that?"

"I think," replied the pastor, "that I can best answer that by relating a little parable. One day a pig, lamenting his unpopularity, went to his friend, the cow, and said, 'People are always talking about your gentleness and kindness. Sure, you give milk and cream, but I give even more. I give ham, bacon, chops, spare-ribs, and many other delicacies. Still I am friendless and neglected by all. I am frequently sneered at, and ostracized. Why is it?'"

"The cow considered the problem which his friend, the pig had presented. Then with a voice full of sympathy, she gave this pertinent answer, 'Well, did you ever think it's likely because I give while I'm still living?'"

This is just a simple parable on giving, in an age of giving, but it has a deep down meaning for life as we have to live it in these days. There is no surer way to happiness than through giving, and giving generously.—William Stidger in Zion's Herald.

## LET OUR MINDS DWELL

Some fortunate people are able to live wherever they want to live. They select a site in congenial surroundings where the climate agrees with them, and they erect a dwelling to suit their own taste.

Many people have just a limited amount of liberty in selecting the place of their residence. They have to live within reach of their work, in the part of the country where their occupation takes them, and in the kind of house they can afford, whether they prefer it or not.

When it comes to selecting a home for our minds, we are more fortunate. We all have a large measure of freedom. The Apostle Paul points out an appropriate dwelling place for the Christian mind that is within reach of all of us. He tells us where we should habitually center our thoughts or, as Goodspeed translates the passage, where we should "let our minds dwell." The mental home of the Christian is among the things that are true, honorable, just, pure, lovely, and of good report.—Calvary Messenger.

## PRAYER

*Prayer is so simple—  
It is like quietly opening a door  
And slipping into the very presence  
of God;  
There in the stillness  
To listen to His voice;  
Perhaps to petition  
Or only to listen;  
It matters not;  
Just to be there  
In His presence  
Is prayer.*—North Shore Baptist.

But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance: against such there is no law.—Gal. 5: 22-23.

## LET ME THUS STAND

By Dorothy Conant Stroud

*As stands you lonely tree  
Upon the windswept hill,  
So let me, Lord, thus stand  
Bent to Thy perfect will.*

*As sinks its thirsty roots  
Through stony, barren soil,  
So cries my longing soul  
Through earthly pain and toil.*

*Thus may I ever seek  
Thy Spirit's guidance sure,  
That through adversity  
My soul may yet endure.*

—Free Methodist.

## Consecration Brings Power

We are living in a power age. Every invention brings more power. Many seek wealth, not because of the good they can do with it, but because of the power it brings. The same is true in the fields of politics and education. Some go so far as to seek power in the church, not for the good they can render by it, but for the prestige it brings them.

This desire for power is natural. It is so wide spread that it must have been placed in the heart of man by his Creator. It is all right to desire power, but all need to be careful of two things along this line: first, that the motive for seeking power is pure; and second, that when power is found it be rightly used.

It is God's will that people have power, and it is also his will that this power be rightly used. The need for power is felt in every field of activity. Power is the chief need of the Church today. Since the Church is the sum total of its membership, each individual member needs power. A chain is no stronger than its weakest link. A Church is no stronger than the composite power of its members. In fact, the members, and not the building, are the Church. That is a rather trite statement and yet it is one that great numbers of people seem to overlook. The only way to have a powerful Church is to have powerful members. This places the responsibility squarely on the shoulders of each individual member. Each one should raise the question with himself, "Am I helping or hindering the Church of the living God?"

The Lord has not left us in the dark as to how we may become powerful Christians. He instructed his early disciples to tarry in the city of Jerusalem until they were endued with power from on high. They tarried in a great consecration service. The meeting lasted ten days. The time was spent in fellowship and prayer. All differences were ironed out, at least to the extent that harmony prevailed. All prejudice and ill will were set aside. Then the Holy Spirit came. They went out from that meeting, not in their own power, but in the power of God.

More than anything else, the Church needs this power today. The evil of totalitarian dictatorship in one form or another is slowly per-

vading this earth. We are in danger of losing the freedoms for which other generations fought, bled and died. Like creeping paralysis, this evil moves so slowly that many do not detect its presence. Democracy, with its many freedoms, has its roots in Christianity. Christianity is the only power that can save it. The world's greatest thinkers, both in the Church and out of it, are insisting that our salvation lies only here. But if Christianity is to perform such a miracle, it must be infused with greater power. The Church must have a new Pentecost. Like the early disciples, through harmonious fellowship and prayer, we must seek a condition of deeper consecration. The period between Easter and Pentecost is an ideal time for such consecration. All of us should make the words of the poet our prayer:

*"Lord, send the old-time power,  
The Pentecostal power;  
Thy flood-gates of mercy  
On us throw open wide.  
Lord, send the old-time power,  
The Pentecostal power,  
That sinners be converted  
And thy Name glorified."*

Members of the Wesleyan movement should not be prejudiced against the idea of consecration. We should never forget that Wesley insisted that the object of the Methodist societies was to spread scriptural holiness throughout the world. Others may bring in ideas of holiness that we feel are not scriptural, but we should not permit their activities to drive us off of the very heart of the Gospel.

Christ desired that his disciples tarry for power to bear witness of him. He went on to tell them, "Ye shall receive power, after that the Holy Ghost is come upon you, and ye shall be witnesses unto me both in Jerusalem, and in Judea, and in Samaria, and unto the uttermost part of the earth." When this power came upon them they went out to bear witness to Christ and his ability to save, and as a result of their activities literally thousands were brought into the Kingdom of God. The Scripture tells us that all of them went out to work at this task. It wasn't a matter of only the preachers and the faithful few who bore witness, all of them were busy at the job. Little wonder that we

## PRAYER FOR COURAGE

"A fool hath said in his heart there is no God." That means that the fool's difficulties were not intellectual, but moral. His creed was born merely of his wishful thinking. The thought of God annoyed him, therefore, for his own comfort he refused to think. The fact of God made demands upon him that he was unwilling to meet, therefore, he dismissed Him.

It is not keen and clear thinking on our part that makes God seem unreal; it is rather cowardly and shoddy living. Begin to live today as if God were real and He will become real to you.

Grant us, Lord the courage to obey that we may come to spiritual certainty. Amen.—Christian Herald.

## THE BIBLE

Men cannot be well educated without the Bible. It ought, therefore, to hold the chief place in every seat of learning throughout Christendom; and I do not know of a higher service that could be rendered to this Republic than the bringing about of this desirable event.—Nott.

are told they turned the world of that day upside down.

This witness bearing by all the church members is the greatest need of our time. The coming of the Kingdom of God is greatly retarded through the fact that a mere fraction of the modern church members are trying to reach others and bring them to Christ and under the influence of the church.

A witness is one who testifies. The Christian has an opportunity of rendering a double testimony—he can testify of the power of Christ to save and keep both by word of mouth and deed of life. It was said of the early disciples, "They took knowledge of them that had been with Jesus." What they were in character and what they did verified what they said.

The modern Church needs power for a three-fold reason—it needs power to overcome the temptations of life. John said to a group of believers, "Ye are of God, little children, and have overcome them; because he who is in you is greater than he who is in the world." Then, as was said above, we need power to witness. And last, and very important, we need power to serve. We must never forget WE ARE SAVED TO SERVE. It is only as professed Christians render unselfish service that outsiders are able to see Jesus in them. Christ lives and works through the life that is fully surrendered to him. Consecration, therefore, brings power—the power of the Holy Spirit.—H. O. B.

Who is he that overcometh the world, but he that believeth that Jesus is the Son of God?—I John 5:5.

Let not mercy and truth forsake thee: bind them about thy neck; write them upon the table of thine heart.—Proverbs 3:3.

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## A WEEKLY MESSAGE

By FORNEY HUTCHINSON

### AN INTERESTING VISIT

Last night while my wife and I were sitting alone, reading together in our new home in Tulsa, there came a knock at the door and two interesting visitors entered. They were Mr. and Mrs. Arthur Lee, who came from Little Rock not long ago to make their home in Tulsa. While we had not seen them for several years, they were by no means strangers.

Mr. Lee was born and reared in Center Point, Arkansas, which is also the place of my nativity, and all of the Lee family were well known to me. Arthur's grandfather was the village blacksmith and a local Methodist preacher. As a young school-boy preacher, I often went with him to hold meetings and render other services in the community around Nashville, Arkansas, my boyhood home. Brother Lee was a fine man, not only a good blacksmith, but an interesting preacher.

When I went to the District Conference at Center Point, Arkansas, to be licensed to preach, the son of the blacksmith preacher and father of my visitor, was secretary of the Conference and my license bears his signature and his good will. While pastor of First Church, Little Rock, Robert Lee, also a son of that church secretary, and a grandson of the blacksmith preacher, was active in the membership of my church. Reverend Lester Lee is now pastor at Mineral Springs, Arkansas. Altogether, the Lees constituted an unusual and remarkable family. There are not only the Lees of Virginia, but the Lees of Arkansas.

After going to Little Rock to live and work, Arthur Lee met and married Berta Fisk. Hunter Memorial Church, on the east side of Little Rock, was my first full-time church. There I met the Fisk family to which Berta belonged. They were fine people, charter members of the church and long-time friends of my wife and myself. Berta was a young girl at that time and grew up in Hunter Memorial Sunday School and church. She and Arthur Lee met later, married and recently were transferred to Tulsa. We had a most delightful evening together. Thank God for our friends, both old and new!

### CHURCH SCHOOL JUNE PROMOTIONS

Nashville, Tennessee—A recent survey showed that a few church schools are having June promotions. In the June issue of *Child Guidance* certain adjustments in the lesson materials are suggested so the children will not lose teaching values, because of these promotions. For the schools that still have September promotions, further suggestions will be given in the September issue.

## NEWS AND NOTES ABOUT FACTS AND FOLKS

REV. N. LEE CATE, pastor at Lincoln, preached the sermon for the graduating class of 1949 of the Lincoln High School.

REV. BILL ODOM, pastor of the Jonesboro Circuit, preached the commencement sermon for the Bono High School on Sunday evening, May 15.

REV. R. E. L. BEARDEN, JR., pastor of Goddard Memorial Church, Ft. Smith, preached the sermon for the Ft. Smith High School on Sunday, May 22.

REV. E. C. HANCE, pastor at Wheatley, preached the sermon for the graduating class of the Wheatley High School on Sunday evening, May 15, in the Methodist Church.

REV. EDWARD W. HARRIS, pastor of the First Methodist Church, Texarkana, preached the baccalaureate sermon for the graduating class of Magnolia A. & M. College, Sunday evening, May 22.

REV. J. H. HOLT, pastor of the Nettleton-Bay charge preached the sermon for the Bay High School graduating class of thirty-four members on Sunday afternoon, May 15. On Sunday, May 22, he preached the sermon for the Nettleton High School. There were eighteen members of the class.

REV. C. RAY HOZENDORF, pastor of Grand Avenue Methodist Church, delivered the sermon for the graduating class of the Lakeside High School, Hot Springs, May 15. He preached the sermon for the graduating class of the Hot Springs High School on Sunday, May 22.

BISHOP PAUL E. MARTIN will preach the baccalaureate sermon for the graduating class at the Southern Methodist University next Sunday, May 29th. Bishop Martin had both his undergraduate and theological training in Southern Methodist University. He is also a member of the Board of Trustees of that institution.

WORD comes from Mrs. W. E. Bishop of Bentonville that her husband, Rev. W. E. Bishop, member of the North Arkansas Conference who retired in 1927, suffered a stroke on March 22 and is still confined to his bed. He contracted pneumonia after the stroke and was in the hospital for two weeks and was then taken to his home. Brother Bishop is eighty-one years old.

BEGINNING on June 1, Church World Service will conduct an intensive campaign in the churches of American Protestantism to secure sponsors, individuals or organizations, for displaced persons to be brought from Europe. The sponsors will be asked to guarantee housing, jobs, and transportation for the person or family to be resettled in America.

PHILANDER SMITH COLLEGE, Little Rock, achieved a new recognition when it was elected an active member in the American Council on Higher Education at the annual meeting of that body recently, in Washington, D. C., according to announcement by Dr. M. LaFayette Harris, president. This Council deliberates upon the overall problems of education on a national and international scale.

THE ministry of Education and Health of Brazil expects to spend \$3,000,000 in 1949 for the making literate of nearly a million adult citizens who now can neither read nor write. The Evangelical Confederation of Brazil is working on the same project, and is giving support to the government project—using the Laubach phonetic-picture system. Dr. Laubach's "The Story of Jesus" is being printed in Portuguese for distribution to the newly-literate.

IT has been called to the attention of the Arkansas Methodist that the Goddard Memorial Methodist Church, Fort Smith, made a Day of Dedication offering of \$214.00 and that \$50.00 has been raised thus far on an Advance Special. The money for the offering was remitted to the Chicago office of the Advance and thus did not

show in the North Arkansas Conference Treasurer's report as published in last week's *Arkansas Methodist*.

TWO new members have been added to the Hendrix College faculty to take the place of J. Glenn Metcalf, resigned, and Dean T. S. Staples who is retiring. V. Earle Copes, minister of music at Highland Park Methodist Church, Dallas, Texas, will take Mr. Metcalf's place, and Charles S. James, who is completing his work for the doctor of philosophy at the University of North Carolina, will teach political science. They will assume their duties with the opening of the fall term in September.

THE FIRST METHODIST CHURCH, Texarkana, has employed Miss Ruth Turner, of Fredericksburg, Va., as minister of music, beginning September 1. Miss Turner holds a Bachelor of Music in organ from Converse College, Spartanburg, South Carolina, and a Master of Sacred Music degree from Union Theological Seminary, New York City. She has done graduate work at Westminster Choir College, Princeton, N. J.

MISS MARGARET BARNES, American missionary, is the secretary of the North China Christian Rural Service Union which carries on its ministry despite changing political conditions in the nation. The present program of the Union, which extends from the churches into the countryside, includes crop betterment, digging of irrigation wells, encouraging cooperatives, establishing local libraries, vocational training, and educating both men and women for richer family and home life.

DESPITE wild inflation and the skyrocketing of food prices, the Canton Child Welfare Center, for orphan, displaced and destitute children, continues to feed, clothe, and educate some 250 Chinese children, under the direction of Miss Liu Fungching. She expresses her appreciation for American aid which has reached her through various church bodies included in Church World Service and United Service to China. Besides the "three r's" the Center gives the children vocational training in music, barbering, tailoring, shoemaking, bamboo-weaving, and metal work.

### WE SHALL SOON KNOW IF STALIN IS STALLING

(Continued from Page 1)

Foreign Ministers in a conference that may decide the fate of the world for the "thousand years" of which Hitler spoke.

In the heart of the rank and file of our American citizenship there is the feeling that the leaders of our nation have sincerely tried to work out plans for a permanent peace with Russia. The masses of America would not support any other policy on the part of our nation. We believe that our leaders will go into this fateful conference with a sincere desire for peace.

Because the world is allowed to know so little about the thinking and planning which goes on behind the "Iron Curtain," there is a tendency to view with caution any move initiated by the Soviet government. In this conference the United States should make a sincere, earnest effort to come to a mutual understanding with Russia. Experiences of the past have taught us that a policy of appeasement only adds to the difficulties in dealing with an aggressive dictatorship. In this conference, however, our nation should carefully distinguish between firmness and obstinacy. We should be firm but never obstinate. It will not be long until we shall know whether "Stalin is stalling." If Russia really wants peace, we believe peace for a long period of years is assured.

### LITTLE ROCK CONFERENCE ANNOUNCEMENT

The Board of Temperance of the Little Rock Conference is called to meet at First Methodist Church, Hot Springs, Arkansas, June 7th, at 7:30 in the evening.—John L. Tucker, Chairman.

# ◆ Korea And Okinawa Call For Missionaries ◆

By THOBURN T. BRUMBAUGH

THAT difficulty, and even suffering, cannot discourage the intrepid spirit of the Christian missionary movement has been recently re-emphasized in Korea. On March 17, 1949, Mrs. Ethel Van Wagoner Underwood, long a Presbyterian missionary with her husband, Dr. Horace H. Underwood, was shot in her home in Seoul by masked marauders in what may have been a political murder planned by forces above the 38th parallel in Soviet-dominated North Korea. Within two weeks the Presbyterian Board of Foreign Missions was noting a marked increase in the number of young people volunteering for missionary service, and some said that they felt divinely called to "take Mrs. Underwood's place in Korea."

The Methodist Church has likewise been experiencing difficulties of new and unprecedented character since the end of the war in that land. . . . Recently two former General Superintendents, or bishops, of the Korean Methodist Church were arrested along with other Christians for alleged collaboration with Japan during the war, even though everybody knows that Korea's greatest problems today have to do with present-day poverty, feudalism, and communism rather than with incidents now almost ten years old in relations with Japan.

Yet the Christian and missionary cause in Korea carries on valiantly and without retreat. At the very time that these disturbing incidents were being reported by American papers and over the radio, the Rev. and Mrs. Charles A. Sauer were preparing to sail from Seattle for another term of service in Seoul; Dr. E. Stanley Jones was preaching to thousands less than five miles from the frontier of Sovietized North Korea; and Korean Methodists were in prayerful conference on ways and means of eliminating discordant factors which have recently appeared within the church.

But Korea needs more of such sacrificial spirit. With only South Korea open to Christian

influences from western lands and churches, there is immediate demand for many and varied types of missionary endeavor. At the moment, the Division of Foreign Missions of the Board of Missions of the Methodist Church is seeking no less than three trained and experienced doctors

the church should be using to the fullest in communist-infiltrated areas that are yet susceptible to Christian and democratic beliefs.

What is true of Korea is, of course equally true of China, Japan, the Philippines, Indonesia, India, and indeed of almost all the well-known fields of missions. At present, however, the needs in Korea seem of paramount importance, both because of the great opportunities confronted and because of the strategic significance of Korea in the struggle now going on between democratic and communist ways of life.

In one other sphere of American influence, the need for Christian workers is shown in the absence of any missionary of the Board or of any other recognized Protestant missionary agency; this is on the islands of the Pacific most popularized by America's victories at the close of World War II—Okinawa and the Loo Choo Islands. Though chaplains and Christian GIs did much to help the small Christian community found on Okinawa (after bombs and shells had destroyed almost everything on those islands) the Okinawans are now in need of aid and of Christian leadership. The Board of Missions has funds available for the support of missionaries willing and qualified to go out to that important juncture of the world's post-war intercourse. The work of relief and rehabilitation among the destitute Okinawans calls pathetically for cooperation from American churches, as do also the opportunities for Christian evangelism, education, public health, and rural community service.

The Board of Missions and Church Extension is seeking missionary recruits for these various types of service in Korea, in Okinawa, and in certain others of the mission fields in which American churches cooperate. Those interested or knowing others who are interested are urged to write to the Personnel Department, Board of Missions and Church Extension of the Methodist Church, 150 Fifth Avenue, New York 11, New York.



T. T. BRUMBAUGH

and an equal number of nurses for immediate service in hospitals and training schools in Seoul and in Songdo, with similar opportunities opening in Taichun, in Wonju and other cities. Rural workers with agricultural experience are also needed in several Christian centers under Methodist sponsorship. The opportunities for student evangelism are also great. The field for production and distribution of Christian literature is another wide-open opportunity which

## HOLDING THE COLLEGES TO THE METHODIST CHURCH

(Continued from Page 2)

tical? If they have, what, if anything, can be done about it? Further, what can the Church do about those institutions which were Methodist founded and sponsored but which have become independent of the Church and rely upon their help from society?

The Church has but these choices:

1. It can exercise its legal rights if it has any. Certainly there must be some way to hold an organization to its trusteeship obligations to its founders and to its Methodist donors. When a charity commits a breach of trust the Attorney General of that State can call them to account. Further, as already pointed out, our General Conference could define who is a Methodist for this church purpose and at least all new trustees would have to meet the qualifications.

2. It can endeavor to obtain the cooperation of the institution through the exercise of those Christian principles which have so often shaped the destiny of the world.

3. It can start a new institution. Certainly if the Church is faced with this duty, now is the time to do it. With the great shift that has taken place in our population we have new territories and tremendous opportunities for this purpose. If the Church should ever start a new institution it should retain those controls which current experience demonstrates it needs.

While the Church has these three choices, the most desirable—and the one which is recommended—is for the Church to develop plans to bring the institution and the Church into close working relationship. It is a lot easier to again obtain the co-operation of a going institution and to work through an established organization than it is to try to start a new avenue for the Church's expression. As a matter of fact, it would even be well to affiliate with a going private institution even though it is not of the Methodist faith if a particular opportunity or need develops.

However, the Church should not accept any arrangement which will result in a perpetual drain on its resources. The long range planning should contemplate that the institution will eventually become self-sustaining and contribute to the efforts of the Church.

How then can we regain the cooperation of a "lost" institution and, what is of equal importance, how can we strengthen our ties with our existing institutions? The answer is obvious. First our church—and this means everyone from the Bishop down—must make it more apparent that they are deeply interested in our educational connections. Not only should the resident Bishop partake more actively in the affairs of the educational institutions in his area, but Bishops from other areas should be made acquainted with the institutions' problems and should have periodic contacts with them. It is just plain human nature when someone is interested in you, then you become interested in him. The effect on our own Church problems might be startling.

Second—we should pay more attention to the type of men the Church places on a college board, particularly those boards where the college is more or less independent of the Church. We should choose our representatives for the value he will be to the institution, not for the purpose of honoring him. In other words, a person should be qualified to serve in the capacity as a trustee. We cannot forget that as the institution grows and prospers the Church receives the reflected glory. In this selection we should of course have in mind our desire to honor our Methodists, but all too often in the past we have rewarded people on a personal basis without regard to the institution's welfare, and apparently oblivious to the ultimate consequences of our acts. The burden of selecting an individual should not be too difficult. If the matter is discussed with the institution they undoubtedly could supply a list of names of outstanding Methodists whom they would be delighted to have the Church consider. It would be one more way of tying the institution to the Church.

Third—we should make it quite clear what the objectives of the Methodist Church are in the educational field. There is a feeling in some quarters that the Church wants to run the institutions. Nothing could be further from the truth. Yet, it is essential that a set of principles be adopted by our proper Church officials in conjunction with our Methodist institutions that will solve the unanswered questions of the skeptics. Among those principles should appear both the point of view of the institutions and the Church. It does not seem reasonable that a college—any college—would not be interested in religion—its study and its effect on the lives of its students and society. It also does not seem reasonable that the Church ever wanted to run an institution. Any interference—if there were any—with the management was undoubtedly due to a desire to obtain someone who would also look at the Church's problem.

Fourth—it would also be extremely helpful and desirable if those principles emphasized the basic policy of the Methodist Church, to-wit: that its chief concern is greater emphasis on Christianity and the study of religion as such without any emphasis on creed. It has often been said, but it bears frequent repeating—our Methodist institutions have never been sectarian. Further, our Church wants the power of Christianity to influence society. It does not want the power to impose an unique belief on others.

And finally we should make all of our people acquainted with our Methodist institutions. This can be done by the Church alone, but it would be much better to have our institutions more extensively advertise that fact, or what is even more desirable, it could be a joint venture. We should also ask our people to take part in the activities of our institutions, to support them, and to become acquainted with their problems.

Never forget that the more the Church the college, and our Methodist people aid and assist one another, the more will our institutions be known as truly Methodist institutions, and the better able we will be to carry on His work.



# THE CHILDREN'S PAGE

ANNIE WINBURNE, Editor



## IN STORYLAND

### THE TWO LITTLE FLAGS

By May Evelyn Skiles

"We're too small to be of much use," said a flag moving restlessly on the table.

"Yes; it does seem so. I wasn't even alive last year, were you?" asked Flag Two. He was exactly like Flag One, except the stick to which he was attached. That was about half an inch longer.

"The worst of it is that I do not think we shall ever be any larger," said Flag One, straightening his folds.

"Dear dear! I couldn't wave if I tried. I am so small that a gust of wind would take me away if I tried to float outdoors. No one could see me in a crowd, anyway," and Two sighed.

"Don't rustle so. The little boy who bought us will hear you. I wouldn't want him to think we were complaining."

"No, you are right. I shouldn't either; but of what possible use is an emblem that cannot be seen?"

One and two were looking quite mournful when the little boy picked them up.

"Mother, I wish we had bought more flags at first."

"So do I, Benny, dear. I thought we had bought all we needed. Let's be thankful you could get these two when you went back for more. There will be just enough now. There's no mistake now. Of course we could have been saved a second trip to the hospital."

One unfolded a little more so that he could the better listen, but Two hugged himself in ecstasy and wrapped himself tighter about his stick: "We must be of some use," he said, "or they would not want more of us."

"We must hurry, dear," and Benny's mother began to put on her hat.

"I'm ready, Mother," and Benny wrapped the two little flags up carefully.

It was very dark, but One and Two did not mind. They could hear the little boy talking and they knew they were going to have an adventure.

"I can scarcely wait to see where we are going," said One, snuggling close to Two.

"I can't even see you, Red, White and Blue," replied Two softly.

"No, we can't see each other, but we know we are going somewhere and the little boy seems kind."

"Yes, I am sure he is, and I believe he is going to make some real use of us. I am tired of lying idle, just because I am too little to wave in the breeze; I've wanted to be on the top of some big building," said Two.

"Have you felt that way, too? I have always thought that my stars and stripes did not show enough."

"Yes, indeed," replied Two, "but now I feel as though we are going to do some good even if we are small." Two's voice was tremulous with excitement. The motion was different now. Both flags knew that Benny must be riding. Then the walking began again.

"I had such a queer sinking a

moment ago," One managed to gasp.

"It must have been what they call the elevator," Two said encouragingly. "You will feel all right soon."

When Benny removed the wrappings the two little flags saw that they were in the children's ward of a hospital.

On each cot there was a child, and each child held a flag or one lay on the pillow where a child could see it.

Benny and his mother walked to the end of the ward.

Two children sat up in their cots. Then Benny handed One to the first child, and his mother handed Two to the other little boy.

One and Two looked across at each other happily.

"We didn't mean to leave you two out," said Benny's mother sweetly. "We thought we had plenty of flags to go around."

But One and Two could only see the smiling faces of the two little children.

"I'm so happy," said the first little boy. "Just think of it—I have a flag of my very own."

"It makes up for not going to the parade," said the other boy.

The two children did not notice,



### A HAPPY PLACE

*Mother thinks of the nicest things  
For summer days.  
She makes them pleasant for us  
In so many ways.*

*Sometimes she packs a lunch  
To spread under a tree  
And invites some neighbor children,  
Maybe two or three.*

*She makes our home a happy place,  
We each one love it so,  
We'd rather spend our time right here  
Than any place we know.—A.E.W.*

## IN THE WORLD OF BOYS AND GIRLS

### WANTED—DENTIST FOR SNAILS

By Peggy

Every three months Bill and I have to go to the dentist's to have our teeth looked over; sometimes this is rather good fun, when the dentist finds nothing especial the matter, and then again it is not fun! No doubt you know the reason why, because of a personal experience.

But the last time we went to see our particular D. D. S. he said: "If so few teeth give you trouble, what would you do if you were a snail?"

"I should crawl into my shell house and amble away!" said Bill.

"How many teeth has a snail?" I asked.

"Our dentist looked very thoughtful as he answered: "Thirty-two teeth may be plenty for human beings, but a snail has 14,175 teeth in 135 rows of 105 each!"

"O-o-oh!" we sighed in a duet, for neither Bill nor I could quite believe our ears.

"It's a fact," said the dentist seriously, "and a very queer fact. For you and I eat a wide variety of foods, and the snail is so little that he surely hasn't nearly the variety we have, yet has all those fourteen hundred, and then one hundred and seventy-five thrown in extra!"

"At that rate, an elephant ought to have a million teeth at least," Bill exclaimed. "Has he?"

"That's another queer thing," the dentist said, "for an elephant never has more than ten teeth and generally only six."

"I guess there's nothing bigger than an elephant, either!" Bill cried, rather excited at the fewness of teeth in such a huge creature.

"There's the whale," the dentist put in, "and a whale has only two teeth."

"I hope they meet," I laughed, "one up and one down, or they won't do him much good!"

But ever since the dentist told us these fascinating facts about teeth I've been thinking how wonderfully God knew what each one of the creatures He made would need. And last night when I started this little story Bill said to me: "After the dentists get all the children trained to clean their teeth, up and down and the proper swishes, and after all these children grow up with perfect teeth, they'll be out of a job, unless they start to learn snail language and hang a sign on the meadow grasses; painless Dentistry. Step in and let me examine your teeth for you, madam, and bring the children."—Religious Herald.

Bill," Sister said. "But who is the 4th passenger in the plane?"

Bill looked up at her incredulously. "Sister, don't you know? That's Pontius, the pilot."—Dorothy Barron.—Catholic Digest.

"Is your wife a clubwoman, Mike?"

"No, sir. She's strictly a dish-thrower."—Lampoon.

## JUST FOR FUN

The Sister had distributed paper and crayons to the 2nd-grade class and had asked them to draw a picture of the Holy Family.

Among the many original portraits was Bill's. It showed 4 passengers in an airplane: 3 with halos.

"I recognize the Holy family

but One gave a big wink at Two, and Two's eyes shone like stars so that his little owner cried: "See! my star-spangled banner!"

But Two knew that it was his own eyes that were shining with happiness, and that what the child thought were stars were really his eyes, and the child began to count the stars.

"The stars in our little flags stand out so clearly," said Benny's mother.

And the two little flags smiled to themselves, because they knew that their eyes, the stars, were shining because they had made two little children happy and because they had helped to serve their country. —Christian Advocate.



# Tigert Memorial Methodist Church



About the turn of the century Tigert Memorial Methodist Church was organized in the eastern section of Hot Springs and has been representing Methodism in that section for almost half a century. Tigert Memorial was named for one of the

is leading in its work now. The future of Tigert Memorial is more promising now than for years past.

ing is moving on toward completion. This building is being erected just at the rear of the present church

of the congregation ultimately to tear away the present church building and erect a sanctuary where it now stands. The assembly room in the new building now being erected will be large enough to use as a sanctuary while the main auditorium is being built. The Educational Building is to be stuccoed when completed.

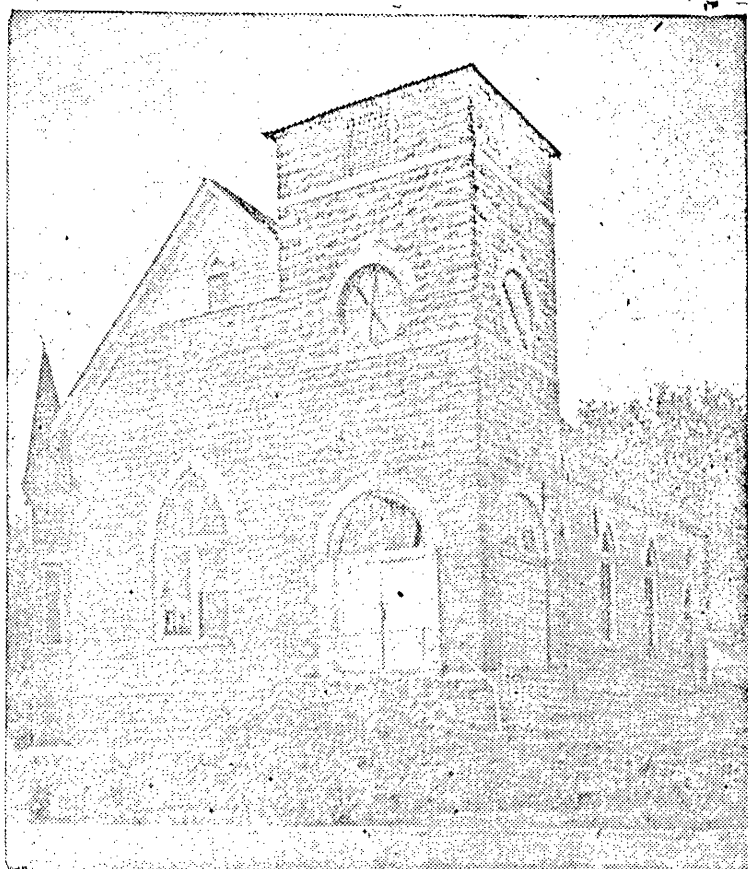
This is Brother Vanzant's first year as pastor of this charge. He describes his membership as a small group of great people. He reports that on Easter Sunday they had a great service that will be memorable in the life of Tigert Memorial. Great congregations for this church were present for the services. Fourteen were received into the church. Twelve of those received joined on profession of faith. Two were received by transfer of certificate. This makes a total of fifteen received into the church this conference year. Seven infants were baptized on Easter Sunday. For a church that last year reported one hundred, twelve active members, that is a very substantial gain.

Tigert Memorial has a growing Sunday School, an active Woman's Society of Christian Service and a wide-awake Youth Fellowship. This congregation has made a splendid record in this short conference year as its report to the coming conference will indicate.

Tigert Memorial is well located with reference to a wonderful field of service. It needs a big brother among the stronger Methodist Churches in Hot Springs. With the help such a relationship could give this "big" little church could have a rapid growth in the field it serves. —Reporter.



REV. C. C. VANZANT  
Pastor Tigert Memorial



TIGERT MEMORIAL

great bishops of earlier Methodism, Bishop John J. Tigert.

Tigert Memorial has never had a large membership and at times in the past has had some difficulties in holding its organization together and carrying on the work of the church. A heroic, consecrated group of Methodists, however, have stood by the church through all of its "ups and downs" and such a group

Rev. C. C. Vanzant, serving Tigert Memorial-Morning Star charge is the present pastor. Under his leadership the new Educational Build-

and will connect with the church. There will be eight class rooms, a kitchen and an assembly room in the completed building. It is in the plan



## Little Rock Conference Endowment Report



Board of Conference Claimants, As of May 17, 1949.

ARKADELPHIA DISTRICT—R. B. Moore, District Superintendent			MONTICELLO DISTRICT—T. T. McNeal, District Superintendent		
Charge	Endowment	Pastor's 2%	Charge	Endowment	Pastor's 2%
R. B. Moore, District Superintendent		\$ 90.00	Drew Ct., G. L. Glasgow	35.00	5.87
Arkadelphia, J. B. Hefley		60.00	Dumas, L. W. Averitt	643.50	
Arkadelphia Ct., Horace Grogan		2.33	Eudora, R. O. Beck	100.00	33.20
Benton, A. J. Christie		56.00	Fountain Hill Ct., J. C. Van Horn	77.70	18.00
Bismark, Hollis Simpson		6.25	Hamburg-Snyder, R. L. Long	482.00	50.00
Fountain Lake, Bruce Bean		9.38	Hermitage, R. L. Riffin	57.00	27.26
First Church, Hot Springs, F. A. Buddin		75.00	Lake Village, F. W. Schwendimann	192.90	33.17
Dalark, J. R. Diffie		12.00	McGehee, M. W. Miller	536.00	18.00
Oaklawn, Hot Springs, J. A. Wade		37.50	Monticello, R. E. Darrow		56.00
Pullman Heights, H. R. Holland		45.00	Parkdale, J. D. McCammon	142.00	26.00
Tigert Morning Star, C. C. Vanzant		19.00	Portland-Montrose, Clem Baker	291.00	30.00
First Church, Malvern, D. R. Robinson	\$1211.25	62.50	Tillar Winchester, J. E. Christie	128.00	30.00
Keith Memorial, B. F. Fitzhugh		25.00	Warren, H. H. Pinnell	653.00	17.50
Traskwood Ct., R. M. Crain	136.00	8.00	Watson-Kelso, W. T. Bone	38.00	
			Wilmar Ct., H. Scott	78.00	
			Wilmot-Miller's Chapel, Robt. McCammon	233.55	
CAMDEN DISTRICT—Fred R. Harrison, District Superintendent			PINE BLUFF DISTRICT—J. L. Dedman, District Superintendent		
Fred R. Harrison, District Superintendent		120.00	J. L. Dedman		90.00
Fairview, Camden, C. H. Giessen		48.00	Alzheimer-Wabbaseka, G. W. Robertson	125.50	33.75
First, Camden, W. N. Hart	842.15		Bayou Meto, Palmer Garner	200.00	
Timothy-Westside	142.00		Gillett, Jeff Paul	105.94	
Dumas Memorial-Calion, R. Mann	171.00	5.00	Good Faith, K. K. Carithers	19.50	22.50
First Church, El Dorado, Connor Morehead	6500.00		Grady-Gould, A. W. Hamilton	245.00	28.00
Vantrease Memorial, J. D. Montgomery	315.40		Humphrey, Joe Hunter	87.00	
Fordyce, R. A. Teeter	214.23		Carr Memorial, J. L. Hoover		41.00
Harmony Grove, H. R. Nabors	142.00		Hawley Memorial, C. D. Cade	125.00	33.75
Huttig, S. B. Mann	225.00	9.00	First, Pine Bluff, K. L. Spore	2500.00	82.00
Louann Ct., L. R. Sparks	220.00	11.00	Lakeside, Otto W. Teague	1200.00	70.00
First, Magnolia, J. M. McCormack	857.18	20.00	Rison, Bryan Stephens	18.83	12.00
Jackson Street, Magnolia, W. R. Boyd		41.00	Sherrill-Tucker, A. E. Jacobs		22.00
Marysville Ct., O. W. Hoover			Star City, Eldred Blakeley	100.00	36.00
Marysville	27.00		First, Stuttgart, V. D. Keeley	1100.00	56.00
Bethel	10.00		Grand Avenue, Stuttgart, H. O. Bolin	1250.00	56.00
Fredonia	70.00		Swan Lake, C. R. Roy		9.00
Parker's Chapel-Pleasant Grove, O. C. Birdwell		31.25	Pine Bluff Ct., W. E. West	50.00	
Stephens, A. I. Doss		48.00			
Strong, Joe Roe	66.00	25.62	PRESCOTT DISTRICT—E. D. Galloway, District Superintendent		
Thornton Ct., G. C. Bailey	64.00	21.00	Delight, Osborne White		30.82
Village Ct., D. L. McCauley		1.00	Dierks, J. W. Rushing		22.00
			Nashville, George Meyer		42.00
LITTLE ROCK DISTRICT—E. Clifton Rule, District Superintendent			TEXARKANA DISTRICT—J. M. Hamilton, District Superintendent		
R. E. Fawcett, Executive Secretary, Board of Education		56.25	J. M. Hamilton, Dist. Supt.		84.00
England	464.13		Bradley-Garland, J. E. Keith	50.00	
Bryant, J. R. Martin		12.50	DeQueen, Doyle T. Rowe		45.00
Asbury, Little Rock, Arthur Terry	200.00	75.00	Hatfield Ct., C. E. Lawrence		6.73
Hazen, H. D. Sadler		12.00	Lewisville Ct., James A. Simpson		41.00
Henderson, K. A. Hale		43.75	Mena, M. F. Vaught		45.00
Forest Park, J. R. Sewell		42.00	Stamps, M. E. Scott	100.00	45.00
Highland, J. L. Tucker	100.00		College Hill, Texarkana, R. H. Cannon		25.00
Hunter Memorial, C. H. Farmer		30.00	Fairview, F. L. Arnold		37.50
Oak Forest, D. M. Mann		41.26	First, Texarkana, Edw. Harris		58.03
Pulaski Heights, J. K. Shamblin	600.00	76.00			
28th Street, S. T. Baugh		28.87			
Winfield, P. V. Galloway	1500.00				
Primrose, H. D. Ginther		37.50			

OTTO W. TEAGUE, Treasurer.

# Hot Springs Methodism Preparation

## GRAND AVENUE METHODIST CHURCH

Grand Avenue Methodist Church has served the Methodists of South Hot Springs for sixty two years: first as South Hot Springs Mission; later as Third Street Methodist Church, and since 1928 as Grand Avenue Church, located at West Grand and Quapaw Avenues. The one charter member, Mrs. C. L. Bowen, is vitally interested in the growth of the church and is an inspiration to all who know her.

The Board of Stewards with S. H. Allman as Chairman has led the church in an aggressive and enthusiastic program of evangelism, church and Church School attendance. The interest in the spiritual life of the church is enriched by the devotion of the mem-

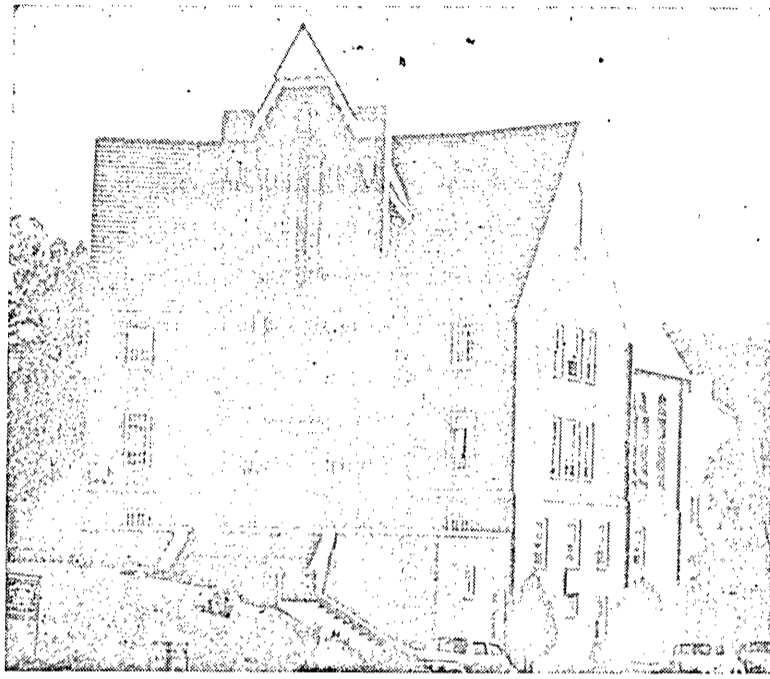


REV. C. RAY HOZENDORF  
Pastor, Grand Avenue

bers of the Board of Stewards. From 75 to 90% of the members attend the Board meet-

ings.

The Church School has a corps of efficient and faithful workers, and continues to grow in all departments and classes. Pennix Thrash, the Superintendent, is leading the



GRAND AVENUE

officers and teachers in activities designed to discover and enroll every person for whom we are responsible. The enrollment has increased to 490 and the average attendance has grown by an average of 45 persons each Sunday over last year.

The Woman's Society of Christian Service has carried on an active program of enlistment of new members, and has met the one third increase in giving to missions. Mrs. Elmer Stokes has led them in their activities.

Miss Laura Beth Braughton is president of the Youth Fel-

lowship and Mrs. Walter McGonagill is counselor. Mrs. Tom Morris Wilson is Superintendent of the Division. There is active interest in the program and in all the interests of the Church.

The choir is composed of thirty-six voices with Mrs. Wm. L. Maschmeyer as director and Mrs. Robert Braughton as organist. The choir provides beautiful and inspirational music for both services each Sunday and is a great asset to our worship services.

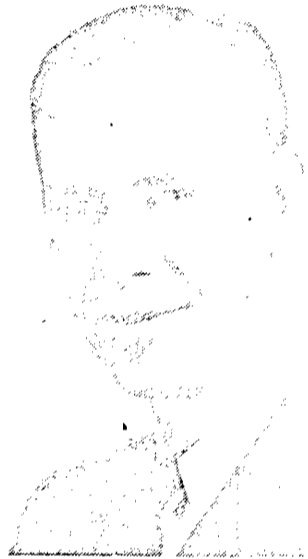
The Ushers, with Dean Bradford as chief usher, are efficient and orderly in their cordial welcome to all members and visitors. No church is blessed with any ushers more capable and faithful in their responsibilities.

The parsonage which was

built in 1947-1948 has six rooms and is built of brick veneer. It is furnished nicely, providing a comfortable and lovely home for the parsonage family.

The spiritual life of the Church is enriched through the mid week prayer services, and the prayer groups which meet regularly. The results cannot be measured except in terms of kingdom building.

The pastor, C. Ray Hozendorf, attributes the interest and growth of the church to the active part taken by the laity. The visitation of the membership in January was done by lay people and resulted in increased attendance at Sunday School and Church. The contacts of men and women has resulted in our re-

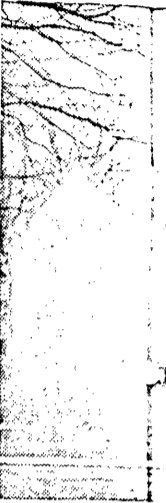


REV. HERSTON R. HOLLAND  
Pastor, Pullman Heights

ceiving 75 members and in overflowing congregations each Sunday. Fifteen babies

## PULLMAN HEIGHTS METHODIST CHURCH

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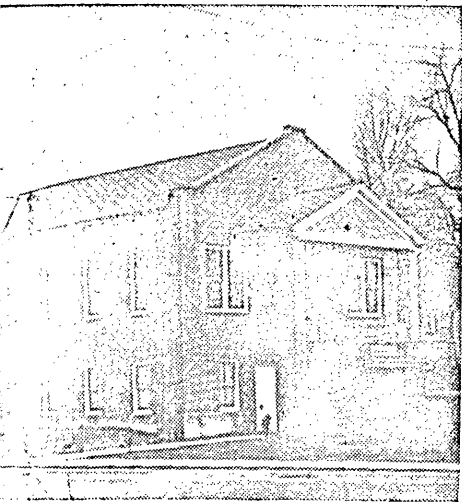
Double Rooms. Lav

Double Rooms

B. F. Lewis, Mgr.

# For Little Rock Conference

absence of a pastor for about six weeks. Yet the people bravely rallied to the new pastor and were able to meet the greatly enlarged financial program for the year. It was the privilege of this pastor to do the preaching in a ten day revival last September. The



PULLMAN HEIGHTS

general uplift was most evident. We are now coming to the close of our second appointment here. Along with most other churches, we have taken the requested increases. We accepted in full the Advance asking and will have paid the first year's apportionment by conference. We have practically completed a beautiful Church School Annex of brick and tile at the back of the church. This will be paid for when completed.

Our Church School under the direction of Mr. L. B. Hardin has made steady progress. Mr. H. D. Bennett as chairman of the Board of Stewards has rendered excel-

lent service. Mrs. H. D. Bennett has efficiently led the W. S. C. S. for the last two years. Our choir with Miss Ruth Rigsby as organist would be a credit to any church in the conference.

In our ministry here we are endeavoring to do two big things. First we are trying to lead people to know and serve the Lord. Secondly we are endeavoring to teach the people to have a greater appreciation for the Methodist Church. To do this we attempt to preach the gospel with all its purity and power and to point out the greatness of the Methodist doctrine and practice. Our motto is "Where the Bible is Preached and the Gospel is Sung."

With a consecrated people

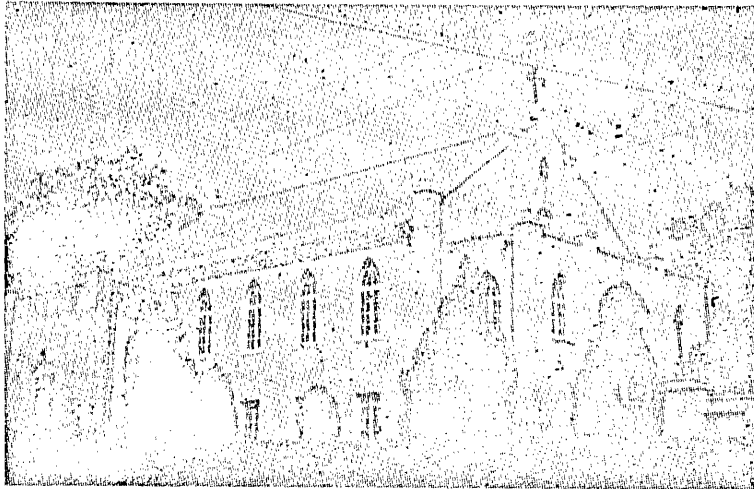


REV. J. A. WADE  
Pastor, Oaklawn

and the leadership of God we look forward to greater things for Pullman Heights.—Herston R. Holland, Pastor.

## OAKLAWN METHODIST CHURCH

Oaklawn Methodist Church, located on Higdon at Woodlawn, has served this rapidly growing section of Hot



OAKLAWN

Springs for thirty-seven years. This thriving little church has approximately 600 members. One hundred forty of these have been added under the present pastorate of Dr. J. A. Wade.

A lovely \$8,750.00 six-room parsonage has been erected this year through the splendid cooperation of a loyal congregation and under the efficient leadership of Mr. Doyle Shirley, Chairman of the Official Board. This structure was begun on the 22nd of February and the pastor moved into it on April 11. The new address is 110 Alpine.

The Church has an outstanding choir of 25 members which renders valuable service to the church and community. Two delightful cantatas were presented this year under the efficient choir di-

rector, Mrs. Fred Mills. Mr. Joe Warren is the talented organist.

The W. S. C. S. under the presidency of Mrs. G. E. Leslie is doing most excellent work. Besides meeting its

conference pledge this society has purchased a new dining room suite and Venetian blinds for the new parsonage. It has also had the living room suite upholstered and bought a living room table.

The Sunday School, under the leadership of Mr. George E. Leslie, has made steady and substantial growth. Several new classes have been organized this year. The six additional Sunday School rooms made available in the old parsonage have already been occupied.

The MYF sponsored by Miss Mary Clifton is going most excellent work. This group of young people give an open program on Sunday evening every two months.

The finances of the Church have been no worry under  
*(Continued on Page 13)*

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Hot Springs, Ark.

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MINISTERS AND DELEGATES

**Southern Grill**

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

# CHRISTIAN EDUCATION

Contributing Editors:  
Ira A. Brumley  
Pryor Reed Cruce

## NORTH ARKANSAS CONFERENCE NOTES

By Ira Brumley

### Church School Report To Annual Conference

This is the first year that church schools will be making their report to annual conference other than near the end of the church school year. Thus there is some confusion as to how to make the report.

We are offering a few suggestions about the report to be made. Each church school should report the church school enrollment as of May 29, the last Sunday of the conference year. This year all reports are to close with the end of May. Other years we have been reporting total annual enrollment. We are now to report the number on roll at the time the report is made. Persons on the adult home roll and persons who are enrolled in the evening meeting of youth other than those enrolled in the Sunday school class are to be included. Thus each church school is to report as its enrollment all who are enrolled in the Sunday school sessions, persons in the adult home department, persons in the nursery home department, and other persons enrolled in additional sessions such as youth meetings, young adult fellowship, etc. Count each person, but count no person twice.

The average attendance will be for the period from October 1, 1948 to May 29, 1949.

You will also report the financial period of your church school from October 1, 1948 to May 29, 1949.

Churches that have already had vacation church schools will add to their church school enrollment the number of children in the vacation church school not enrolled in the regular sessions of the church school.

Should you have questions about the making of this annual report please write us and we will help you, if we can.

Plans have been completed for the Conference Youth Assembly for the period of June 6-10. Registrations are coming to our office.

This assembly is for youth of the Conference. It is open to any Methodist youth of the age 17-23, or high school graduates at sixteen years of age. Should a local church not have a person of the above groups then that church can send as a delegate a person who is sixteen years of age and an officer of the local Methodist Youth Fellowship or of the sub-district.

The cost of the assembly will be room and meals, \$8.00; registration fee, \$2.00; a small amount for text materials and incidentals.

This assembly selects the officers for the new youth year and outlines the plan of youth work in the annual conference. Your church should have a part in the conference program by being represented in the Conference Youth Assembly.

This assembly seeks to give each youth attending a larger understanding of the youth program for youth in the local church. This year the program for the four year period will be presented. The new youth material should be ready to be presented at that time.

It is an experience of real value to youth to take part in such a program. The church has no program

## Teacher At Pastors' School

One of the most popular instructors in the Arkansas Pastors' School in recent years is Dr. G. Ray Jordan, Professor in the Candler School of Theology at Emory University, who is scheduled for a return visit at the next session of the School, July 4-8. He will repeat the course of last year on "The Preparation and Preaching of Sermons" with the emphasis on the materials for preaching.

Dr. Jordan has received degrees from Duke, Emory and Yale Universities, winning scholarship honors during his student days. He has done further post-graduate work at Union Theological Seminary and at the University of Chicago.

He has filled some of the largest pulpits in the area of Methodism in which he has served, the largest of which was First Church, Charlotte, North Carolina, from which he was called to his present duties in the Candler School of Theology in 1945. He gave both the Perkins and Willson Lectures in 1947 and the Brown Lectures in 1949.

Dr. Jordan is not only a preacher of distinguished ability, but he is equally well known for his writings, being author of more than a dozen volumes since the first was published in 1930. Some of these have been among the best sellers of recent years. He has shared in the publication of a number of other volumes and materials, including the Ameri-

can Pulpit Series of 1945-46.



DR. G. RAY JORDAN

He is widely traveled, having visited Palestine, the Near East, England, Continental Europe, Mexico, and Central and South America. He was one of the seven representatives of the M. E. Church, South, at the World Conference on Faith and Order at Edinburgh in 1937, and was associate delegate to the World Conference on Life and Work at Oxford in the same year.—Roy E. Fawcett.

## A RECRUITMENT PLAN

Here are four steps in getting more members in your church school:

1. Have a membership chairman who works.
  2. Discover and list prospects.
  3. Assign prospects to workers.
  4. Workers call on prospects.
- Simple, isn't it? It works.—Division of the Local Church.

## NUMBER ONE HEADACHE

Empty seats are barren ground. Have a simple plan for following up absentees. Work the plan continually. Consider these steps:

1. Take note when anyone is absent and record on slip (MR-31).
2. Assign him to follow-up worker.
3. Visit or phone. Show appropriate interest. If practical, learn why absent.
4. Report that contact was made and what caused absence.—Division of the Local Church.

June 3. This is to be the first Intermediate camp at Shore Lake Camp. It is to be followed by a number of camping programs there this summer. We do not have an adequate list of those dates so as to announce them. They will be announced soon.

The following persons have been listed to work in the Crawford County Camp: Ralph Hillis, Miss Estelle McIntosh, Thomas R. Whitton, Mrs. Thomas R. Whitton, Floyd G. Villines, M. B. Short. There will be other counselors in the camp, but their names have not been given to us.

"You can do a lot of good in this world if you do not care who gets the credit."

that helps youth to a larger understanding of the church than does our assemblies and camps.

Persons needing more information or enrollment cards should write the Board of Education, Hendrix College, Conway.

Plan now to have your church represented at Conway, June 6-10.

Will your church school show a gain in enrollment this year? What about the average attendance?

## Wayland Spring Camp Schedule

Our office has received the following schedule of camps for Wayland Spring Camp for this summer:

July 11-15, Paragould District Intermediate Camp.

July 18-22, Jonesboro District Intermediate Camp.

July 25-29, Batesville District Intermediate Camp.

August 1-5, Jonesboro District Senior Camp.

August 8-12, Batesville-Paragould Districts Senior Camp.

August 15-19, Searcy District Intermediate Camp.

Other programs will be planned for the remainder of the camping season.

Mrs. Maurice Lanier of Mountain View has been certified to teach the First Series course on Choosing a Vocation. She is to offer this course in the Youth Assembly, June 6-10.

## Crawford County Camp

Plans have been completed for the Crawford County Shore Lake Camp. This camp is under the leadership of Rev. Glenn F. Sanford. The camp is to be held the date of May 30 to

## DIVISION OF LOCAL CHURCH WILL MOVE TO NEW QUARTERS

NASHVILLE, TENN.—The Division of the Local Church of the General Board of Education will soon be leaving the building at 810 Broadway where it has been housed for the past ten years, it is announced by Dr. John Q. Schisler, executive secretary of the Division.

A very desirable site has been secured as permanent headquarters for the General Board of Education. It is across the street from Searritt College and in close proximity to Vanderbilt University and Peabody College for Teachers. A modern office building will be erected on this site within the next eighteen months. This new building will also house the Division of Educational Institutions.

On April 25 the Division purchased the residences at 1610-1618 McGavock Street and 119 Seventeenth Avenue, South, as a temporary location for offices. It is expected that the newly-acquired temporary building will be ready for occupancy in about six weeks. The Division already had purchased some time ago the residence at 121 Seventeenth Avenue, where its Audio Visual Department and the Inter-board Committee on Christian Vocations are now located.

The building at 810 Broadway is owned by the Methodist Publishing House and removal of the Local Church Division was made necessary by the large increase in Publishing personnel, which has doubled since 1940, it was said by Lovick Pierce, Publishing Agent.

The Treasurer's office and the Service Department of the General Board of Education will also move to the new temporary location. Until the new building is completed, the Division of Educational Institutions will remain temporarily at 810 Broadway.

In accordance with the change of location, Dr. Schisler requests that all communications for the Division of the Local Church and its departments be addressed to P. O. Box 871, Nashville, Tennessee.—Division of the Local Church.

## GOD'S WORLD AND OURS

Nashville, Tenn.—God's World and Ours is the title of a new Vacation Church School text by Louise and Warren Griffiths, published for the Cooperative Publishing Association by the Bethany Press. Each unit of the teacher's text provides factual information, stories, hymns, poetry, worship suggestions, and activities or projects. One of the unusual features of the course is the pieces of creative writing done by intermediate boys and girls as they have studied the subjects dealt with in the course. The pupil's book contains material for the pupil to read and discuss, activity suggestions, and the words and music for four hymns especially selected for use in this study.

There are great problems before the American people. I would be afraid to go forward if I did not believe that there lay at the foundation of all our schooling and all our thought the incomparable and unimpeachable Word of God.—Woodrow Wilson.

# WOMAN'S SOCIETY OF CHRISTIAN SERVICE

MRS. SUE M. WAYLAND, Editor

## PRESCOTT DISTRICT MEETS

The Prescott District Conference of the W. S. C. S. met in the Methodist Church at Emmett on April 29th at 10:00 o'clock. There were 71 members present other than visitors, with 12 societies being represented.

The meeting opened with the singing of the hymn, "Advance, O, Church of God." Mrs. Herbert Stephens, District President, presided over the meeting. She read the scripture taken from Matthew 25:34-46. The Rev. E. D. Galloway, District Superintendent of the Prescott District, led in prayer.

"Advance in Membership" was given by Mrs. B. W. Edwards and her helpers.

Special music was given by the Emmett society using the hymn, "Hark! The Voice of Jesus Calling." A very interesting skit stressing our Second Goal in the Advance Program was given by Mrs. R. L. Broach and Mrs. Tooley.

Mrs. E. D. Galloway, Little Rock Conference President, presented an Adult Life Membership to Mrs. Ethel Park, given by her society from Okolona.

A training period for officers was held before adjourning for lunch. A lovely luncheon was served in the new Educational Building by the women of the church.

The afternoon session opened with a hymn, "Awake, Awake to Love and Work." The scripture and prayer was given by Miss Ary Shough, Prescott District Rural Worker.

Mrs. E. D. Galloway had charge of the Installation Service. Those being installed were:

President—Mrs. H. M. Stephens.  
Vice-President—Mrs. Clyde Williams.

Recording Secretary—Mrs. Paul Inzer.

Secretary of Promotion—Mrs. B. W. Edwards.

Treasurer—Mrs. Chas. A. Scott.

Secretaries of Lines of Work: C. S. R., Mrs. J. E. Cooper; Supplies, Mrs. J. R. Meaders; Secretary of Children's Work, Mrs. John Rushing; Youth Work, Mrs. George Meyer; Student Work, Mrs. J. M. Johnson; W. S. G., Mrs. Lawrence Martin; Spiritual Life, Mrs. R. L. Broach; Literature and Publications, Mrs. P. C. Stephens; Missionary Personnel, Mrs. W. R. Burks; Member of Research Committee, Mrs. Clyde Williams.

Mrs. J. P. Carpenter, Little Rock Conference Treasurer, spoke to the group on "Advance in Our Giving." She had charge of the Pledge Service. Prescott District pledged \$4,000.00 which is 33½ per cent increase. The special music was a vocal solo by Mrs. Tully Henry of Hope, Arkansas.

The group voted to send Mrs. B. W. Edwards as a delegate to Mt. Sequoyah this summer to attend the school of Missions. Mrs. John Rushing was elected as Reserve delegate.

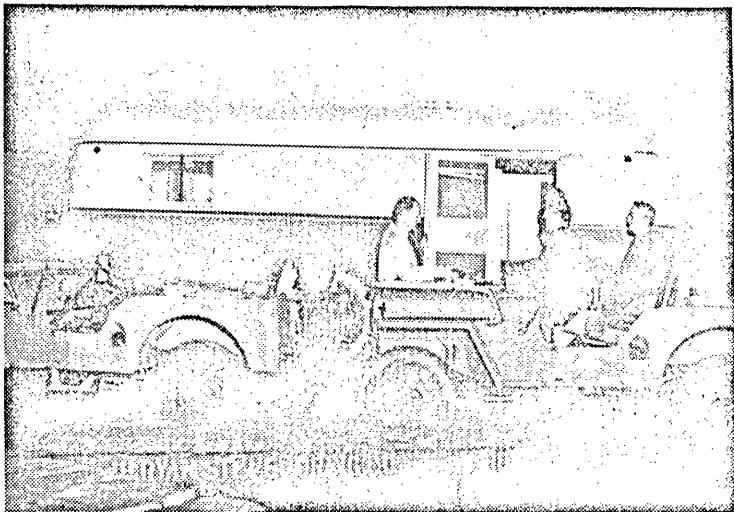
The closing message was given by Mrs. Edward Harris of Texarkana, Little Rock Conference Secretary of Missionary Personnel. Her subject was "Advance in our Living."—Mrs. Paul Inzer.

What shall I render unto the Lord for all his benefits unto me?—Psalm 116:12.

## Ambulance, Mobile Clinic to Korea Mission

THERE was recently loaded onto the "S. S. Kyska", at a Brooklyn, N. Y., dock, an ambulance, a trailer converted into a mobile clinic—all destined for missionary service under the Meth-

dock of that city. Miss Rosser, the recipient, carried on public health work in Sylacauga the war years while she was detained from service in Korea; and it was she who interested the Guild in providing the

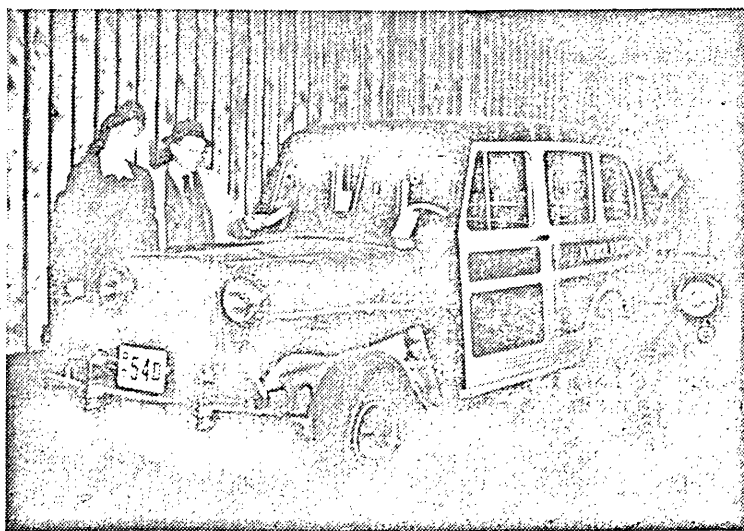


The Trailer-clinic and jeeps going to Korea

odist Church in Korea. The vehicles are now on the high seas, and soon will be in operation in Seoul, in Songdo (right on the 38th Parallel, separating the two zones in Korea), and in numerous in-between villages

mobile clinic for Songdo.

The Willys-Knight ambulance is a gift through the Woman's Division of Christian Service to Severance Hospital, Seoul. It goes to Miss Ruth Martin, R. N., and will be shared



The ambulance donated by the Woman's Division for the Severance Hospital

and rural routes.

The Glider Trailer which has been converted into a clinic is going to Songdo, where it will be used in public health work by Miss Rosser, R. N., in visiting villages and out-of-the-way rural places where there is no other modern medical assistance for hundreds of thousands of people. The clinic is a gift of the Wesleyan Service Guild of the First Methodist Church, of Sylacauga, Alabama, and of Dr. French H. Crad-

with Korean doctors who serve in the Severance Hospital.

The five "jeeps" (also Willys-Knight) go to Seoul, Wonju, and other principal centers of Korea, and will be used as a means of general transportation on many missionary journeys and services in a land where today there is limited public transportation. Three of the jeeps are sent by the Division of Foreign Missions, two by the Woman's Society of Christian Service.

## INSTALLATION SERVICES AT RISON

Installation services for the new officers of the Rison Woman's Society of Christian Service were held Sunday evening at the church. Mrs. J. R. Simmons gave the devotional and Mrs. Calvin Walker, in behalf of the society, presented a life membership certificate to Mrs. L. F. Williams, who has for many

years served in an official capacity in the W. S. C. S. Baby membership certificates were presented by Mrs. Walker to Brenda Thomasson, little daughter of Mr. and Mrs. W. P. Thomason, and Pamela England, little daughter of Mr. and Mrs. Jack England.

Rev. Bryan Stephens, the pastor, conducted the installation service which was followed by the pledge service. Miss Betty Ann Norton, ac-

## TOPICS FOR APPROVED STUDIES AT ARKANSAS SCHOOL OF MISSIONS

The three Approved Studies to be included in the curriculum at the School of Missions which will be held at Hendrix June 20-24 hold promise of being very interesting and challenging.

The textbook for the Course, "We, the Peoples of the Ecumenical Church," bears the same title as the Course, and is written by Winfield Wygal. This book is rather different from most of the books on the ecumenical church. It gives some attention, of course, to the events that led up to the founding of the World Council of Churches and to the function of the Council itself. But it goes further into the implications of the ecumenical movement in the devotional and social life of the ordinary man and woman in the local church. It is written with simplicity. Dr. Matt Ellis is the instructor for this Course.

"Japan Begins Again" by William C. Kerr, the textbook for the Course on Japan, describes Japan's appalling state at the end of the war and asks, "What brought Nippon to ruin?" Dr. Kerr, for many years a missionary in Japan and Korea, wrote this book from Tokyo, where he is now stationed. It is a convincing and thoughtful study. Miss Charlie Holland, a former Missionary to Japan, will teach this Course.

The third Course, "Cooperation For A Christian Nation," will be taught by Mrs. Elmer Hook, of the North Arkansas Conference. The textbook for this course is "Missions at the Grass Roots" by William P. Shriver. This basic study book is directed to all local church groups who want to apply Christian solutions to their problems through cooperative study and action.

Mrs. T. R. McGuire, Jr., newly elected Little Rock Conference Secretary of Literature and Publications, will be in charge of the sale of the Literature at the School.

Textbooks and much of the supplementary material will be on sale, and it is hoped that the members of the classes will come prepared to purchase the books, since this room is provided for the convenience of the "students" of the School of Missions.

Board and room are approximately \$9.00; women are expected to bring their own linens, as usual. Registration fee will be \$2.50.

Registration date begins June 1st, and Mrs. Glenn Sanford of Conway, Arkansas, is the registrar. Women please register as soon as possible after June 1st.

As the plans begin to mature the committee feels that this School will be the best yet held in Arkansas.

Interesting programs for the evening are being planned by Mrs. J. Russell Henderson, who will act as Dean of the School this year.

Plans for Morning Watch are being made. This will not be on the "Must" list of the curriculum, but

(Continued on Page 15)

accompanied at the organ by Mrs. Raymond Mays, sang during the pledge service.—Mrs. Jack England.

## CURRENT NEWS IN ARKANSAS METHODISM

### ARKANSAS CAMP FARTHEST OUT

On June 3 there will assemble at Petit Jean about 100 adults in a six-day "Camp Farthest Out," which will be the first of these interesting meetings for the state. About a year ago several from Arkansas were in attendance at a CFO held at Baker University, Baldwin, Kansas. Since then they arranged for a camp for Arkansas.

Dr. Glen Clark, St. Paul, Minnesota, founder and director of the Camps Farthest Out, will be the principal leader, assisted by Rev. Roland J. Brown of Chicago; Mrs. Roland J. Brown; Gretchen Clement, head of the School of Prayer in Washington, D. C.; Marge Lawrence of Benton Harbor, Michigan; Roberta Fletcher, Dallas, as Prayer Hostess; and Mary Lou Brinker, Hot Springs, as assistant song leader.

Accommodations are provided for 100 and only a few places are yet open. Anyone desiring to attend should write Mrs. Florence Cronstedt, 1105 Central Ave., Hot Springs, for information.

Although this is a new experience for Arkansas, it is a well known program to many spiritual life groups throughout our two Conferences. The church that is fortunate to have a representative at this "camp" will be richly rewarded in the higher spiritual level which will be brought back.—R. E. Simpson, Superintendent Methodist Hospital.

### TIMOTHY CHURCH NEWS

Our new church at Timothy was organized in February, 1947, by Rev. James Robert Scott, now a divinity student at Yale University. Our modern new building was completed and free from debt by Christmas of that year. We believe it is as beautiful, both inside and out, as any rural church its size in Arkansas.

Not only did Brother Scott organize the church, but he contributed generously of his money and lavishly of his labor to erect the building. He spent much time with great success in recruiting labor, money and materials, all donated. We were granted a \$1,000 gift by the Division of Church Extension of the Board of Missions and Church Extension and friends donated liberally.

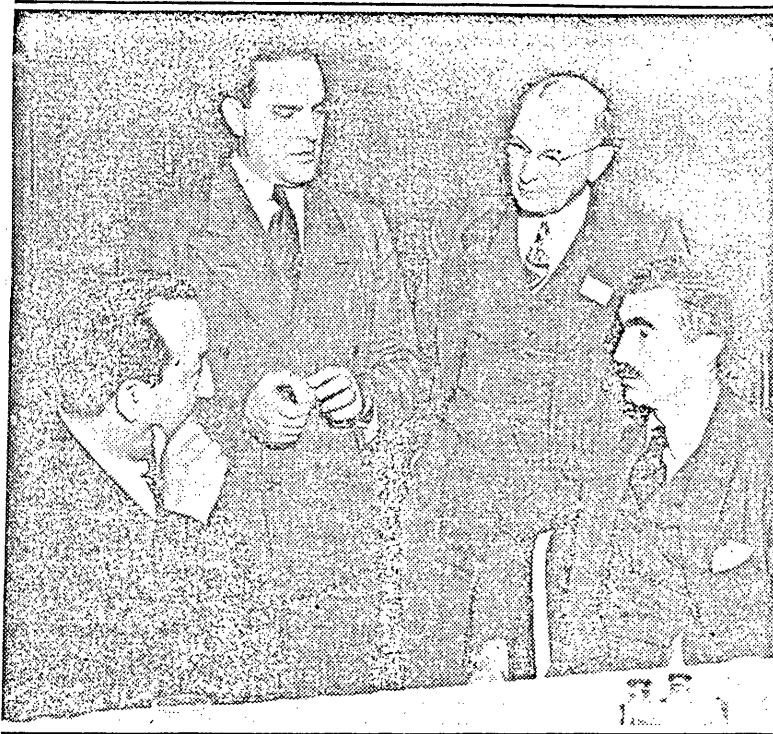
Ernest Hayes is Sunday School superintendent and Rev. C. H. Giessen is our pastor. We think we are fortunate in having a pastor with the ability of Brother Giessen.

Our first pastor, Rev. Bob Scott, was highly praised for his work in founding both Timothy and West Side churches by Rev. Arthur Terry, who was then our district superintendent, and also by Rev. Fred R. Harrison, our present district superintendent, and many others.

Our new church has not yet been dedicated, though fully paid for even before it was completed. We have a large sum in the bank awaiting a decision as to whether to want new benches or chairs.

Our membership is around forty. Our attendance this year at worship services is around two and one-half times that of last year.—Ross Paterson.

### LEADERS AT WASHINGTON SEMINAR



WASHINGTON, D. C. — "The United Nations and the Atlantic Pact" was the theme of a three-day seminar held recently in the nation's capital under the joint auspices of the Commission on Ministerial Training of The Methodist Church and the American University here. Attended by 86 Methodist clergymen, representing 38 states, the seminar offered opportunities for study and discussion of current policies in international af-

fairs. Before giving their addresses, Benjamine Cohen (left) and Kenneth Crawford (right) get a last-minute briefing from President Paul F Douglas of American University (second from left) and the Rev. Dr. J. Richard Spann of Nashville, Tenn., director of the Commission. Mr. Cohen is assistant secretary general of United Nations and Mr. Crawford is assistant chief of the Washington Bureau of *Newsweek* magazine.

### THE JUNIOR DEPARTMENT FROM HOPE VISITS THE METHODIST CHILDREN'S HOME

Led by their sponsor, Miss Kathleen Broach, the Junior Department of the Hope Methodist Church School visited the Home on Sunday, May 15th. They chartered a special bus for the occasion, and thirty-eight youngsters made the trip. Miss Broach was accompanied by Mr. and Mrs. R. L. Broach, Mrs. J. W. Purkins, and Mrs. Denver Dickinson.

The visitors brought bountiful picnic lunches with them, and at noon, a picnic lunch was served to all from tables set under the trees. With our forty-six children and the thirty-eight visitors, plus the grown-ups, we had nearly one hundred on the grounds for lunch.

It was a great joy to us to welcome Miss Broach and her co-workers with this fine group of Juniors from Hope. The congregation of this great church has been among our most liberal supporters. That their sympathetic interest is now being passed on to their children promises good things for the Home in the years to come.

After lunch, Mrs. Dickinson told a most interesting story for the children, after which some athletic equipment was presented to the children of the Home. We thank you and your co-workers, Miss Broach, and hope you and the children will come to visit us again.—J. S. M. Cannon.

### METHODIST RURAL FELLOWSHIP AND TOWN AND COUNTRY COMMISSION BANQUET

The Methodist Rural Fellowship and Town and Country Commission Banquet will be held at Central Church, Fayetteville, Friday, June 17, at 5:30 p. m. We would appreciate receiving advance notice from all persons planning to attend this banquet.

In a few days, all members of the M. R. F. will receive a card from Miss Estelle McIntosh, secretary. We kindly ask all of our M. R. F. members to co-operate by letting Miss McIntosh know whether or not they plan to attend this banquet.

Other persons planning to attend notify Glenn F. Sanford, Hendrix Station, Conway, or Floyd Villines, Jr., Van Buren.

The cost of the banquet will be \$1.00 per plate.—N. Lee Cate:

### \$15,000 LECTURE FUND ESTABLISHED AT GARRETT IN HONOR OF DR. RALL

An annual lecture series to honor the Rev. Dr. Harris Franklin Rall, professor emeritus of systematic theology, Garrett Biblical Institute, Evanston, Ill., has been announced by the trustees of the institution.

The lectures will be endowed by a fund of at least \$15,000 now being raised among faculty, alumni, and trustees of Methodism's mid-west theological seminary. The addresses will be given each year by some

### YOUNG PEOPLE'S LEADERSHIP CONFERENCE

The Young People's Leadership Conference at Mt. Sequoyah, Fayetteville, will be held August 9-19. The Little Rock Conference has a quota of 17. Each person attending must be sixteen (16) years of age on or before August 19, 1949. Only Conference, District and Sub-District Officers are eligible to attend. Persons interested in attending are asked to get in touch with the District Director for registration forms and additional information. Applications must be in to the Conference Director, C. Ray Hozendorf, by July 20, if we are to hold our quota after that date.—C. Ray Hozendorf.

### POLK COUNTY METHODIST YOUTH FELLOWSHIP

In its regular monthly meeting the Polk County Methodist Youth Fellowship met at the Wickes Methodist Church, Monday, May 9, at 7:30 p. m. The Wickes M. Y. F. had charge of the program. O. L. Childs led the congregation in singing "More Like the Master" and "Love Lifted Me." Prayer was offered by Brother Virgil Bell. The scripture lesson was read from John 14, after which the Stemple Sisters' Quartet sang "More Love To Thee." The program was concluded by a film, a sermon by Rev. William H. Rice, "I Am the Way," shown by Mr. Eagle.

The business meeting followed with Kelley Simpson presiding. Minutes were read by Marie Dagenhart. The sponsors of each fellowship announced that the annual M. Y. F. picnic would be held at the Hatfield fairgrounds the second Monday night in July. Definite plans will be announced at the June meeting.

Marie Dagenhart, who has served the county M. Y. F. so well this year as secretary, asked to be relieved of her office since she will be away at school. The president appointed Jo Ann Barham of Mena to fill out the unexpired term. Alan Bradley of Mena spoke for the fellowship in appreciation of Miss Dagenhart's excellent work as secretary-treasurer.

There were 115 young people and workers present with groups attending from Shady Grove, Mena, Old Dallas, Hatfield, Cove, Wickes and Gillham.

Delicious refreshments were served by the Wickes Fellowship.

The meeting was then adjourned until June 6 at the Cove Methodist Church.—Mrs. Ralph Edwards, Reporter.

outstanding Christian scholar on the general theme of "Christianity," which is also the title of Dr. Rall's best-known book.

Dr. Rall is not only a distinguished teacher and writer, but also served the church for many years as a member of the Commission on Ministerial Training. He retired from Garrett in 1946 after 31 years as a professor.

The committee in charge of the Rall lectureship is made up of three Garrett professors: Dr. Gerald O. McCulloh, Dr. Otto J. Baab, and Dr. Rockwell C. Smith.



## Here And There In Arkansas Methodism



By The Editors

The office of the **Arkansas Methodist** has received a most informative booklet issued by the First Methodist Church, Texarkana, entitled "Report To The Membership." The booklet deals entirely with the background and progress to date in the church's project of acquiring a new pipe organ and expanding of the music program of the church. This seems to be an excellent method of keeping the membership informed on developments and progress to date of particular church projects. Such a "Report To The Membership" at the end of a Conference year about the whole church's program for the year might prove to be another aid in keeping the membership informed.

Word comes from Fort Smith that Goddard Memorial is to build a new parsonage as the next step in its building program. The congregation recently spent several thousand dollars in acquiring property adjacent to the church property to use as educational facilities and in redecoration work in the main church plant.

On Wednesday evening of last week, Bishop Martin spoke to Methodists and their friends at Lonoke and dedicated a new educational building which was recently completed. Rev. J. E. Dunlap is pastor. An article concerning this building project will appear in an early issue of the **Methodist**.

Winfield Methodist Church, Little Rock, Dr. Paul V. Galloway, pastor, is setting aside a room in its church plant for a small chapel and prayer room. Pews, an altar, and other simple furnishings have been given by members and installed in the chapel. The prayer room will be open to worshipers throughout the week.

Elsewhere in this issue is the first report of the current campaign in the Little Rock Conference by the Board of Conference Claimants for funds for endowment purposes. This campaign, authorized by the 1947 session of the Little Rock Annual Conference was actively started during this conference year and is scheduled to be completed during this quadrennium. A study of this report will show that a substantial number of the churches of the conference have begun work in earnest to secure their part of the \$400,000.00

goal. For the information of Little Rock Conference laymen who may not know, your pastor is personally paying two per cent of his salary to the Annual Conference Board of Claimants, such money being used for current distribution among retired ministers, supplementing the Conference Claimants Fund to which all churches of the conference contribute.

The annual conference season is close at hand, and much of the usual pre-conference atmosphere prevails. About the only difference is the season of the year. The Little Rock Conference returns on June 8 to Hot Springs for its first spring session while the North Arkansas Conference will convene the following week on Mt. Sequoyah, Fayetteville. Not only will the North Arkansas Conference be trying out the "spring" conference, but it will also be experimenting with a semi-camping atmosphere as it meets on the Western Methodist Assembly grounds.

Last Sunday was a "big day" for the Conway District. Bishop Martin and Rev. R. E. Connell, assisted by visiting ministers, dedicated two new church buildings. At eleven o'clock the new church building at Naylor was dedicated. Rev. Fred Thompson is the pastor, and Mrs. Fred Thompson is associate pastor. A "dinner on the ground" for all present followed this service. In the afternoon, at 3:00 o'clock, Bishop Martin preached the dedicatory sermon for the Mallettown Methodist Church and the church there was dedicated. Rev. Paul Dean Davis, a student in Hendrix is the pastor. In the late afternoon members of the Wesley Memorial in Conway, of which Rev. A. H. Dulaney is pastor, had a reception at the church honoring Bishop and Mrs. Martin.

No parent should spend all of his time in the garden of a child's life digging up weeds; there is always the danger of scratching out flowers not above the ground.—Cominco, Consolidated Mining & Smelting Company of Canada.

Though he slay me, yet will I trust in him; but I will maintain mine own ways before him.—Job 13:15.

### NEW KOREAN BISHOP IS AMERICA-TRAINED

Bishop Yu Soon Kim, the newly elected head of the Korean Methodist Church was born in Annack, Wanghaido, Korea, on December 17, 1883.

He was educated at the Sun Sil High School, Korea, the Holiness Bible School, in Los Angeles, and at Drew Theological Seminary in Madison, New Jersey.

He married Soon Pock Yu, and they have three children, two boys and one daughter. One of the sons, John C. S. Kim, is now in the United States doing graduate study at Lehigh University in Bethlehem, Penn. The daughter, Ock Hee Kim, and her brother, Kwang Soo Kim, are attending high school in Seoul.

Bishop Kim has one brother, Yu Tak Kim, who is a medical doctor in Honolulu, Hawaii. He has one sister, Esther Herr, who lives in Los Angeles.

Upon returning to Korea, following his study in America, Mr. Kim did evangelistic work throughout Korea for three years and had remarkable success. His first pastorate was the Methodist Church in Pyeng Yang, which is the northern portion of the Korean Peninsula now under Soviet domination. From this church he was appointed superintendent of the Haichoo District. Later he was transferred to the Chunahn District. During the war he became pastor of the Ailung Methodist Church in Seoul. From this church he was elected to the episcopacy of the newly united Korean Methodist Church in April of this year.

Though limited to direct supervision over only the Methodist churches and work located in South Korea, the Korean Church assumes that Korea will eventually be one again and that Methodism likewise will continue its work and its institutions throughout the peninsula.

The Korean Methodist Church has been, since 1930, an autonomous body with fraternal relations with the Methodist Church in the United States and throughout the world.

### OAKLAWN METHODIST CHURCH

(Continued from Page 9)

the direction of the consecrated and able treasurer, Mr. F. S. Detman. Approximately \$12,000 have been raised this short conference year for all purposes.

Throughout the city of Hot Springs and the surrounding community this Church is known as "The Friendly Church," "Where one is a Stranger only Once." A warm friendly atmosphere and a genuine southern hospitality are always to be found in abundance.—Reporter.

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## SOCIAL INCIDENT

We went to a little party the other afternoon and got into conversation with a young Jew and his wife. He seemed just a little bit uncertain of himself because nearly, if not quite everyone else, was Gentile. Pretty soon, the hostess came around with a plate of tiny sandwiches. "Try the diagonal sandwich," she said, "it is filled with a ham-cheese mixture you will like."

"Thank you, no," said the Jew, "I think I'll have this little fellow over here."

"But I really want you to try that ham," she said, "it was cured on our own farm and it's delicious."

A lady on his right spoke up. "Oh, you must have the ham sandwich," she said, "It is perfectly delicious. I have never tasted anything like it before."

Perspiration began to break out on the Jew's forehead and he seemed a bit flustered: "Sorry," he remarked, "I never eat ham. You can guess how it is."

The man behind him remarked, *sotto voce*, "That's perfectly ridiculous."

The sandwich tray moved on down the room. The hostess offered it to a young Catholic woman. "You will try my ham sandwiches, I am sure," she said.

"I am sorry," said the young woman, "but I'll try the anchovy paste if I may."

The hostess laughed: "Really, I am not going to let you off! Being turned down by two of my guests is just too much. You must try the ham sandwiches."

The young lady blushed. "I am Catholic," she said, "and this is Lent."

*You are perfectly right, brother, no such incident ever took place. No hostess with a semblance of good breeding would press any of her guests to take anything he or she didn't want, nor would anyone comment critically under any circumstances; that is, not if he knew anything at all about good manners.*

Yet this kind of thing happens—just occasionally, it is true—in the matter of cocktails or no cocktails. If it happens to you, just put your offending host or hostess down as the sort of person whose invitation should not be accepted. That's the answer.—The Clipsheet.

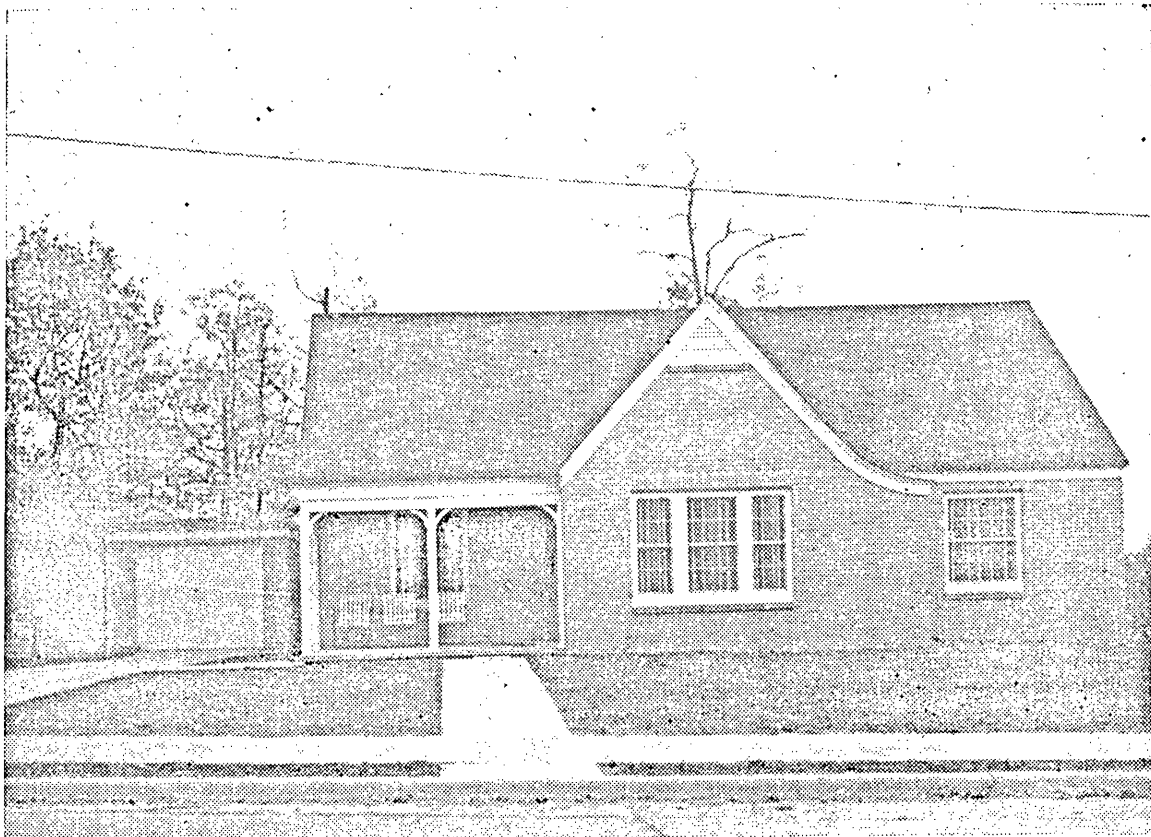
## WASHINGTON CHARGE

We are coming to the close of this short Conference year in fine shape on this charge. On May 1 our district superintendent, Rev. E. D. Galloway, held our last Quarterly Conference and the reports indicated that much progress had been made and that all finances would be paid.

The W. S. C. S. met at parsonage on the afternoon of May 16 at which time Mrs. E. D. Galloway met with us and brought to our women a great challenging message that inspired all present. They are going to carry out her plans to organize a charge society of all the churches of the charge with the slogan that each woman of our church become a member of the society.

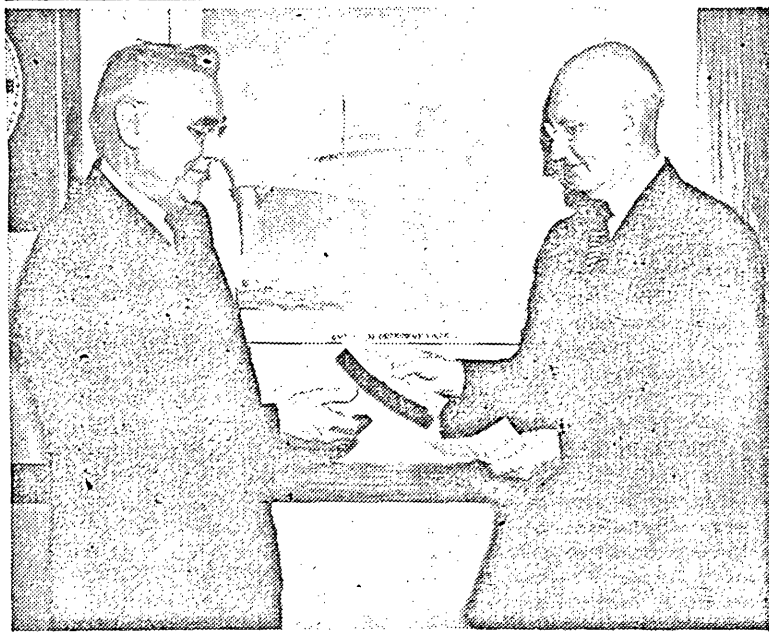
Brother Galloway is leading in a fine way and our District is going over the top.—W. C. Lewis, Pastor.

The Lord recompense thy work, and a full reward be given thee of the Lord God of Israel, under whose wings thou art come to trust.—Ruth 2:12.



Recently Completed Parsonage at the Grand Avenue Methodist Church, Hot Springs, Rev. C. Ray Hozendorf, Pastor

## Off To Preach In Northern Europe



CHICAGO—The Rev. Edward Evensen (left), minister of Trinity Methodist Church, Austin, Ill., receives tickets from the Rev. William

M. Cassetty, Jr., executive secretary of Methodism's Transportation Bureau, on the eve of his departure for Europe for a three-month speaking tour in northern Europe. At the invitation of Bishop Theodor Arvidson of Stockholm, Sweden, Dr. Evensen has been asked to represent American Methodism at sessions of the Finland, Denmark, and Norway Annual Conferences. He will also occupy the pulpit of the Methodist Church in Stavanger, Norway, and visit relatives in the land of his parents' birth. The trip will mark his first return to his ancestral home. He sailed from New York City on April 27.

Let your light so shine before men, that they may see your good works and glorify your Father which is in heaven.—Matt. 5:16.

Flattery, like cologne, should be inhaled deeply and enjoyed, but not swallowed.—Chicago Tribune.

The only true divine service is the service of humanity.—The Foundation Says.

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**NEWS ABOUT HENDRIX COLLEGE**

**Commencement Season Begins**

Commencement season at Hendrix College opened officially last week with the Junior-Senior walk ceremony. The procession of junior and senior women began at the west entrance of the campus, and moved to the lily pond, as Miss Mildred K. Shields of Conway played Keats' "March of the Noble" on the Hammond Organ.

Miss Martha Love of Jonesboro, voiced the senior women's thoughts on leaving Hendrix. She then presented her robe to Miss Juanita Metcalf of Hickory Ridge, leader of the junior girls, and the rest of the seniors repeated the ritual. The group then sang Auld Lang Syne and the ceremony ended with the recessional, Grieg's "Triumphal March."

Members of the graduating class will be inducted into the Hendrix Alumni Association the evening of May 29, when the Baccalaureate Service will be held in the morning, and the graduating exercises in the afternoon. The largest class in the history of the college will receive degrees.

**Service Fraternity Organized**

A chapter of Alpha Phi Omega, national service fraternity for college men who have been members of the Boy Scouts of America, has been organized on the Hendrix campus.

Officers elected for the Hendrix chapter of the fraternity are Frank Stroppe of Wynne, president; Dick Farr of Wynne, vice president; Claude Stone of Malvern, secretary; Jack Frost of Little Rock, treasurer; and John Butler Hayes of Little Rock, historian. Faculty advisors for the group are Dr. John P. Anderson, Dr. W. C. Buthman, Dr. H. W. Kamp, the Rev. James S. Upton and Ivan H. Grove.

The purpose of Alpha Phi Omega is to continue the fellowship and service of scouting through college years. The Hendrix chapter will be officially installed following receipt of the national charter which has been petitioned for by the group.

**Faculty Members Receive Summer Grants**

Ten members of the Hendrix College faculty will engage in special research projects this summer under grants from the Carnegie foundation for the advancement of teaching, it was announced this week by Dr. Richard E. Yates, chairman of the college's research committee.

Hendrix is one of about 30 southern colleges and universities engaged in a five-year program sponsored by the Carnegie Foundation. The foundation is furnishing an additional \$4,000 each year and the college is furnishing an additional \$1,000. Purpose of the program is to enable faculty members to improve their teaching through creative research or creative experience. The grants pay necessary expenses for travel, clerical help and materials and also pay a small living allowance.

Recipients of the new grants are Dr. John P. Anderson, professor of psychology; Paul Page Faris instructor in photography; Clinton S. Ferguson, assistant professor of economics; Miss Vivian Hill, associate professor of English; Dr. H. W. Kamp, professor of Greek and Latin; Margaret Key Hill, assistant professor of music; John E. Lyon, instructor in physics; Charles F.

McCormick, assistant professor of music; Kathleen Rowe, assistant professor of music; and James S. Upton, professor of religion.

**Dr. Staples Presented Gift From Students**

Dr. T. S. Staples, Hendrix dean and professor of history, who will retire at the end of the present school year, was honored last week in the college's final chapel program.

Hendrix students presented the

dean with a handsome, solid walnut study desk and leather upholstered chair. Dr. Matt L. Ellis, Hendrix president, spoke on the contributions which have been made to Hendrix life by Dean Staples during his more than 40 years on the staff.

If Dr. Staples' students were asked to vote on his proficiency as a teacher, President Ellis said the dean "would rate 100 per cent on intellectual integrity, and curiosity, mastery of his subject, enthusiasm, insight, belief in the impor-

tance of his subject, and his emphasis on thought instead of mere memory."—Barbara Noble.

**TOPICS FOR APPROVED STUDIES**

(Continued from Page 11)

may be attended by all who wish to do so.

Leaders of the Workshops will be announced at an early date.—Mrs. Erik F. Jensen, Mrs. W. Henry Goodloe.



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Suppose a stranger asked you to pay his electric light bill every month . . .

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## The Sunday School Lesson

By DR. O. E. GODDARD



### JESUS SENTENCED TO DEATH LESSON FOR JUNE 5, 1949

SCRIPTURE TEXT: Matthew 27:19-26; Mark 14:53-15:15; Luke 23:4-12; John 18:13-14; 19-24; 28-40; John 19:1-16.

GOLDEN TEXT: When He was reviled, he did not revile in return; When He suffered, He did not threaten. I Peter 2:21, 23.

(Dear Readers:

Never having been satisfied with any explanation of the trial of Jesus, I asked my distinguished friend and fellow citizen, Judge R. W. Robins, Associate Justice of the Supreme Court of Arkansas, to discuss the trial of Jesus in our lesson today. This is the first satisfactory interpretation that I ever have found. Many years ago when I was pastor of First Church, Muskogee, Oklahoma, a lawyer came to me and volunteered to teach this lesson to the adults of my Church. His lesson was no more satisfactory than I had heard from theologians. The explanation by Judge Robins, today, is entirely satisfactory. I am sure our thousands of Arkansas Methodist readers will be grateful to me, and more so to Judge Robins for such an illuminating article.

My friendship with Judge Robins began in the long ago when he was my pupil, then in knee pants, in the Prep Department of Hendrix College.

His advancement to his present eminence has been a perpetual joy to me. All Arkansas in general, and Conway in particular, share my pride and appreciation in his success as a man and a great jurist.)

Jesus Christ did not have a trial. Certainly the proceedings leading to his execution could not be called a trial in the sense in which we understand the word, nor did they even that day and time.

In the first place the high priests and Pharisees who controlled the Sanhedrin were his prosecutors. They had paid Judas to betray him, they had sent, not officers of the law, but their own hired bullies, to surround him in the Garden of Gethsemane.

But, while the Sanhedrin quickly decided to execute him and arrived at this decision without any real testimony, it could not render a judgment imposing the death penalty. It was necessary that Pilate, the Roman governor, sanction any such penalty.

Now Pilate, impatient and callous though he was, readily found that Jesus was not guilty of any offense. That Pilate later, on demand of the mob, agreed to the crucifixion, and sent his soldiers to carry it out, does not alter the fact that he found Jesus not guilty.

So we have this paradoxical situation as a background for the world's most awful tragedy: An examining court composed of avowed enemies and prosecutors of the accused; and the tribunal of last resort acquitting the accused but, nevertheless, sending him to his death.

Thousands of pages have been written purporting to describe the trial of Jesus. Some of these assume to rehearse in detail the testimony and procedure. But all these non-scriptural accounts are legendary or purely fictional. The only authentic account we have is that found in the four gospels; from which these

stand out as the essential factors that sent Jesus to Golgotha:

1. The vindictive hatred of the Jewish leaders;

2. The willingness of the Jewish mob to aid their leaders in procuring the murder of Christ; and

3. The weak indifference and cowardice of a Roman governor.

Jesus had incurred the deathless hatred of the Pharisees and leaders of the Jewish church because he had boldly stripped from them the robes of hypocrisy and exposed their real natures to public gaze. He had proclaimed that faith in God, love, forgiveness and good works toward fellow man, rather than rigid adherence to forms of religion, were the requisites for a man's entrance into the Heavenly Kingdom. Such a doctrine struck at the foundation of Phariseism; and worst of all, this gentle young man from Galilee had been going up and down the country proving his case from the Scriptures—the very authorities upon which the Jewish officials depended for their control of a restless people. Under their leadership they had developed the Jewish church into a big business enterprise (and we sometimes wonder if there is not such a tendency on the part of some church leaders today), and with a sort of silent partnership with Rome, their religion was doubtless a very profitable affair.

So they chose what seemed to them as the easy way to win the argument with this spiritually-minded young "agitator." They chose to murder him, but to do it in an apparent conformity with the laws.

However, they found it necessary to bring to bear on Pilate the demand of a mob. We have no way of knowing what sort of people were in this mob. Probably it was largely composed of the servants and underlings of the Sanhedrin and its members. We cannot say with any certainty that it was representatives of the Jewish population. Probably a majority of the Jewish folk who knew Jesus were his friends or followers. The Gospels bear witness to this when they record that at times the leaders of the Jews did not dare take hostile action against Jesus on account of their "fear of the people." Perhaps many in the mob responded to the urging of the Sanhedrin because they thought it the popular thing to do. In any event, when weak Pilate, torn by a desire not to shed innocent blood and a cowardly wish not to offend the Jewish leaders and their mob, he, too, chose what he thought was the easy way out, and sought by washing his hands in front of the mob to cleanse himself of the blood guilt. Ironically enough, history records that shortly afterward this Pilate was deposed from his office and recalled to Rome on complaint of the Jews.

The dust of nearly twenty centuries has covered up these actors, the Pharisees, the mob and Pilate, in the drama climaxed by the mur-

### LONG-TIME MEMBERS OF JESUP CHURCH

Looking into the past we find that the Jesup Methodist Church is one of the oldest churches in Arkansas. Rev. Eli Lindsey was one of the first Methodist preachers in Arkansas. The time was 1815. As we talked with Miss Agie Massey we find that Eli Lindsey preached in an old log house on the place she has lived for seventy-two years.

Miss Agie joined the Methodist Church fifty-six years ago. She is now seventy-three. She taught the Senior Class for over thirty years. She has felt her portion in life was to help others. She has raised and helped to raise nine orphan children. Her sister passed away in the early part of the year leaving Miss Agie with her nephew. Miss Agie loves to read the Bible and she listens to the radio.

I talked to the oldest living member of the Jesup Church, Mrs. Lucy Guthrie, who is seventy-eight years old. She lives on the site of what was known as old Shady Grove, formerly the same church as Jesup. Mrs. Guthrie joined the church sixty years ago. She has raised ten children. Her happiness has been watching her children grow up and take the responsibility in life that she is no longer able to carry. She tells of some great meetings in the history of the church.—Pastor.

der of Jesus; but their modern counterparts are still with us. The Pharisees—these are the smug, self-righteous churchmen who try to convince themselves that their high places and long prayers in the church will gain them eternal life—in spite of their sins. The members of the mob, these are the easily led, indifferent and sometimes venal folk who, on election day, vote at the behest of the politician, and always try to favor the winner, regardless of his character. And Pilate—his counterparts are to be found in many offices—sometimes a president, a governor, or a judge—who is perfectly willing to sacrifice

### SCHOOLS FOR RURAL AND SUPPLY PASTORS

Westminster Theological Seminary, Westminster, Maryland, will hold its School for Town and Country Ministers from June 27 to July 15. Visiting instructors will include Professor Frank A. Lindhorst, College of the Pacific, Stockton, Calif.; T. Wilson Longmore, Department of Agriculture, Washington, D. C.; and the Rev. Dutton S. Peterson, pastor of Catherine-Cayuta Parish, Odessa, New York, and field representative of the Methodist Committee for Overseas Relief in locating Methodist Displaced Persons. Conducted on an academic basis, this school will grant as much as four hours of graduate credit.

The Seminary will also conduct a School for Supply Pastors for the Northeastern Jurisdiction July 18 to August 5. This school will use regular Seminary teachers as instructors, and is designed to assist its students in completing the Course of Study leading to ordination and to give them practical training for the work of the ministry. For information about either school address Professor John Baxter Howes, Westminster Theological Seminary, Westminster, Maryland.

his principles in order to stay in office.

We should pray that we all avoid, in these days of modern life, the same wicked selfishness, the same weaknesses, the same cruel indifference that combined to bring about the crucifixion of our Lord and Master.

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