

Arkansas Methodist

Serving One Hundred

ousand Methodists in Arkansas

"The World is My Parish"

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

Ark. Hist. Commission
Ark. Hist. House
Rock Ark.
147477

LITTLE ROCK, ARKANSAS, June 30, 1949

NO. 26

ed Perspective

many distinct blessings which Conference session provides in attendance is a renewed the great program of Meth- possible at the conference rds, committees, and agencies Church report their work of year and outline their recom- new year.

Methodist preacher has his noting the program" adopted ference. During the year it he devote at times more ef- of the program than another, local situation and what the church is. Unless care is danger that the true whole program will be lost ails which are necessarily a ase of the program. At the the preacher sees the whole urch as it is represented in l recommendations. The ef- perspective and he goes to tter qualified to administer rogram.

Methodist layman, an An- sion is likely to have some- fect. Although he is a mem- ion that is well known for t surprising that at times the w it all fits together. If he h at an Annual Conference, ortunity of seeing the whole her. His appreciation and h and the work it is trying and he returns with a re- to help his pastor accom- e Church.

Conference ed Little

erence of Foreign Ministers a very disappointing results. at some agreements were "live and let live" basis re- of the Russian and Western at seems to lessen the im- an international "incident," al differences that partially situation about Berlin were nference.

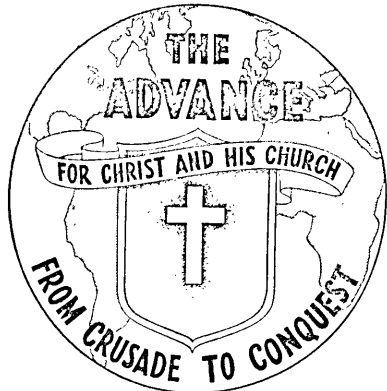
the failure of this confer- of State, Dean Acheson, on ted States, gave out in part ent: "The failure of the satisfactory and firm agree- nic and political unification es the still widely divergent between the Soviet Union vers and re-emphasizes the f ratification of the North assage of the military as- this session of Congress." t the results of the confer- t necessary.

ings us back to about the ere before the conference ar" continues with a little before. As another result conference the world must for a possible war—a war ars as there would be little er. Perhaps it is all bluff, is the most costly bluff ffered.

The Advance Offers Stable Method For Increased Giving

AMONG the many sound, basic features of the Advance for Christ and His Church is the fact that IT OFFERS A STABLE METHOD FOR INCREASED MISSIONARY SUPPORT.

Despite Methodism's interest in missions, there has been the feeling more than once that our plans for the support of our missionary work have been inadequate and at times unsatisfactory. Before the union of the three branches of Methodism many of us who worked in the Methodist Episcopal Church, South remember the annual Missionary Special offering that always followed a special study of missions with an all-out emphasis on missions from the pulpit. Many of us felt that such missionary cultivation had little lasting value as our people generally felt that it was only poorly dis-



guised propaganda to prepare the way for the offering.

To date, practically all of our efforts to increase the support of our missionary work, in any very large way, have come in the form of an emergency offering of some character. The Centenary Campaign and the Crusade for Christ are outstanding examples of that method. With the increased income from these special campaigns we expanded our missionary program only to find later that we could not support the enlarged program with our regular income.

In the Advance program our approach to the problem of missionary support has been radically changed, we believe for the better. The Advance program for increased missionary support gives promise of a stability, a dependability and a continuity that has been lacking in all former plans. In the first place, the plan makes a forthright call for a one-third increase in World Service askings above the past quadrennium.

The Advance special offers every Methodist Church an opportunity, beyond its regular contributions through World Service, to have a personalized contact with some specific missionary project at home or abroad. The Advance special is not a plan to meet a temporary emergency or to pay an assigned church quota. It is a voluntary assumption of a larger responsibility in order to meet a specific need. The inspiration that will come to a church as a result of this personal contact with a given field all but guarantees continued enlarged giving.

Help The Finance Committee

THE Methodist Church in Arkansas is passing through, at the present time, one of the most crucial periods in making the change from the fall conference to the spring conference. It has been necessary, obviously, to change the beginning of the fiscal year of the Annual Conferences and the local churches from the fall of the year to the period just before or after the spring conference. All of which means that many churches are at the present time engaged in securing pledges to cover their budget cost for the new conference year.

This activity now would not pose any particular problem except that it comes at a time when there is usually a seasonal lag in church activity and interest in many localities. Except in rare instances, attendance falls off at worship services and meetings as families take their vacations, make week-end visits with relatives, etc. Securing pledges to cover the budget will require additional effort by the finance committee as many members who heretofore have made their pledges at the church will have to be seen personally.

The membership of the churches should keep these matters in mind and assist the leadership of their churches as much as possible through this period of transition.

"The Methodist Position On Some Controversial Issues"

SOME days ago we received in our office a little pamphlet of twenty-eight pages which is an interesting, thought-provoking discussion of "The Methodist Position On Some Controversial Issues." It was written by Dr. William P. King, former editor of The Christian Advocate of the Methodist Episcopal Church, South which was published at Nashville, Tennessee.

In the pamphlet, Dr. King discusses only four of the "controversial issues"—The mode of Baptism, Infant Baptism, Predestination and the Final Perseverance of the Saints. The discussion is in no sense exhaustive but it does present in a brief, reasonable, practical, enlightening manner some of the facts about these much-discussed questions with which every Methodist should be familiar.

Dr. J. Q. Schisler, Executive Secretary of the Division of the Local Church of the Board of Education, informs us that pastors may have copies of the pamphlet for free distribution to Church School officers and teachers by sending a request to the Board of Education, Division of the Local Church, P. O. Box 871, Nashville, Tennessee, stating the number of pamphlets needed for that purpose. He states, also, that the pamphlet may be had in quantities for general distribution at a very reasonable price by writing to the same address. It would be a good investment for any Methodist church to secure enough copies of the pamphlet for each family of the church.

All who are familiar with the writings of Dr. King know that there is a clarity, a directness and a convincing logic in his discussions of controversial religious issues. In this day of controversial confusion in the discussion of church doctrines it is our feeling that it would be a spiritual contribution to the peace of mind of our people if they had this little pamphlet and would read it carefully.

The Group Ministry And Larger Parish

(This address was delivered at a recent meeting of the Town and Country Commission of the North Arkansas Conference by Rev. Cecil R. Culver, district superintendent of the Fort Smith District.)

It is not my purpose to present a pessimistic picture. I am not a pessimist by nature but I do want to be realistic. If my picture of the present conditions existing in The Methodist Church should appear a bit discouraging and depressing, please attribute it to my attempt to catch a realistic view of the situation now existing.

The rural churches of our denomination are struggling to maintain life. They are discouraged. True, there are glorious exceptions but there are far too many of the churches in the open country that find it most difficult to maintain the attendance and interest that they enjoyed even a few years ago. Where growth is not evident, a most unhealthful state exists. Many rural churches have closed their doors and Methodism faces the fact that she has not established enough new churches to offset the loss incurred in the churches that have ceased to exist. In fact, we have five thousand fewer churches today than we had a few years ago.

The church in the county seat town or central town in a given area also faces its problems. A large percentage of the new people moving into the town are not Methodist as they once were. Recently we lost three very prominent Methodists in one of the county seat towns of the Fort Smith District; one was a banker, one was the manager of a chain store, and one was the agricultural agent for the county. Three new persons came to take their places. Not one of these three was a Methodist. Ten or fifteen years ago that would not have happened. Last year, in the North Arkansas Conference, fifty-six (56) persons were added to the active list of Methodists. The same year two thousand, six hundred and thirty-five (2,635) persons were added to our inactive list of Methodists. The picture is not too bright.

The Crusade for Christ program can be considered providential salvation for the Methodist Church. During the past quadrennium, it was under the inspiration, challenge and leadership of this great Crusade that Methodism turned the trend of the Church. The trend for several years before was to show losses in most phases of the church. The trend during the Crusade was to show increases in almost every activity and organization of the church. It is a bit discouraging, however, that last year we did not show a decided increase in our active membership in the North Arkansas Conference but did show a large increase in our inactive enrollment.

The question that naturally and normally follows such a picture is, "Why? Why does our rural church not prosper? Why does the county seat church show an increased number of inactive members?" I wish I could answer the questions. There is no simple answer. And yet, there is an answer. It is our responsibility to find it. Until we can answer the question, "Why?" we can offer no solution to changing the situation.

Some say the fault with our rural churches is found in the over-organization imposed upon them and the heavy financial overhead assessed against them. There is merit in this suggestion and it must not be lightly cast aside. Bishop Martin tells that while he was superintendent of the Wichita Falls District there were churches in the district paying as little as one (1) per cent of the pastor's salary to the district superintendent's fund. There is a point in such a plan worthy of consideration.

Some say that the rural churches suffer because of lack of proper location of church buildings. Population has shifted and churches have not changed locations. This suggestion also needs careful study and well planned action.

Others say that the rural church lacks vision and action because of untrained leadership in the ministry and the laity. Most of us would agree to this statement.

Still others contend that the rural church is struggling because we do not have worship services more often in the average small church. A church cannot carry on its work and prosper

as it should with services held only once a month. This we accept as a valid reason for lack of growth in the rural church.

Another reason presented for lack of real growth in the rural church is the lack of adequate church plants. One room church buildings, poorly heated and poorly ventilated, with leaky roofs, uncomfortable pews and lack of beauty tend to create the idea within the life of youth that the people do not consider the church very important.

Rural church members say that there is lack of cooperation, helpfulness and appreciation existing between the large and small churches. Ours is a great connectional church. We plan our programs through our conferences, we work together as groups among our bishops, district superintendents and boards, but when we come to the small natural area where the local churches operate our connectional spirit breaks down and each church becomes a separate entity unto itself and must sink or swim, survive or perish,



REV. CECIL R. CULVER

through its own skills, talents and resources. This ought not to be.

Each of you could add other suggestions to these I have mentioned. You are encouraged to do so in our discussion.

I have not considered the cause for the sickness of the town church. Many of the ills discovered in the rural church through our diagnosis, would also be found in the town church if we studied her life closely. I think our primary cause is back of the trouble in the county seat church. I hesitate to use the word I am about to use, but I must. The word I would use to describe the town church is selfishness. Please do not misunderstand. Many of our churches are doing great and unselfish things but not to the extent of showing real appreciation and the Christian spirit of sacrifice for her heritage and life. The town church owes its spiritual and financial strength to the rural church. Most of her members came from the open country. The town church has sapped the leadership and financial strength of the rural church and then left the rural church to struggle on alone. I cannot describe the spirit in any better way than to say it is selfish. Selfishness, recognized or unrecognized, will gradually destroy the spiritual power of any church. Whether the ministry or laity or both are responsible for this selfishness on the part of the town church which causes the church to seek to enjoy its wealth of leadership and financial resources, "all to itself alone," I leave you to decide.

The big question confronting us is, "What can we do to improve the conditions in the town and rural church?"

I am convinced that the Group Ministry or Larger Parish program offer the best, if not the only, means of adequately facing our problem and finding ways of overcoming our difficulties.

We are familiar with the Group Ministry plan and also the Larger Parish set up. The

Group Ministry plan is one where a group of ministers in a given area organize as a group to promote the work of the church in the total area involved. The ministers are assigned by the Bishop and his cabinet to specify charges and are not responsible to any particular minister in the particular area. Voluntarily, these come together as a group to work out a program for the area involved. The Crawford County Group Ministry is an example of this plan and we will have a report from this group later.

The Larger Parish plan is one where a minister is assigned as pastor to a territory which may include many churches and "wide expanses." Other ministers or workers are assigned to this same charge as associates to the pastor. The pastor is in charge of all work done in the area and all workers are responsible or emenable to the pastor. The Mountain Home Parish is an example of this plan and we will also have a report from this group.

Personally, I favor the Larger Parish Plan, but I think the Group Ministry Plan affords an excellent way toward final establishment of the Larger Parish.

What are the possibilities of these plans? Let me list some of the possibilities in one, two, three fashion.

Number 1. A fellowship among the ministers is provided under such a program; a fellowship that allows the ministers to let their hair down and say what they think and feel; a fellowship that brings understanding, appreciation and love among the ministers; a fellowship that encourages and inspires the ministers in their work.

Number 2. A study of a given area with a common trading center is offered. It is impossible to get a true perspective of the responsibility of First Church simply by studying the parish of First Church. All the trade territory of the town in which First Church is located must be studied also. The Group Ministry can make a careful study and paint a true picture of the situation.

Number 3. The true picture in mind, the Group Ministry can plan a cooperative program in which the ministers may be used in the type of work which they do best. One minister may be good in establishing a financial system in the local church. Let him assume the responsibility of establishing financial systems in the churches of the area. The Group Ministry affords an unusual opportunity to the ministers to offer their best service to the church.

Number 4. The Group Ministry or Larger Parish program helps promote the Lay Preaching program. In the regular meetings the ministers can arrange for lay speakers to fill the pulpits of the churches not occupied each Sunday by ministers. To simply send out lay speakers, without them going out under the supervision and guidance of a cooperative group, is not too effective. When laymen understand and appreciate the needs and program of a given area, then, and only then, can they offer their best service and do the greatest amount of good.

Number 5. A cooperative group in a given area can bring together the leaders of all the churches involved and take a look at the total financial program of the area. This group could then give careful and prayerful consideration to each local church's opportunity and responsibility in meeting this financial program. I believe if we could ever get our laymen to really face our difficulty in financing our churches, they would solve our problem. Town and city churches would accept a greater share of our financial program.

Number 6. A Group Ministry or Larger Parish Program is not designed especially to help the rural church, it will revitalize the town or city church. The central church needs to lift up her eyes and see. She needs to enlarge her vision, to think about and to serve others. She needs the friendliness, simplicity, earnestness, basic virtues and interest in human life that she can gain from the rural church if she will enter into fellowship with the rural church. A cooperative program does not take from the town church and give to the rural church; it is a program of mutual sharing and all churches, rural and urban, receive help and prosper.

Number 7. The last possibility I present

(Continued on Page 14)

THE DEVOTIONAL PAGE

REV. H. O. BOLIN, Editor

THE PREACHER PREACHING TO HIMSELF

It is easy to mistake popularity for power.

All ministers are not so placed that they can get a crowd, but no minister is so placed that he cannot give Christ to all who come. "Sirs, we would see Jesus."

Of some ministers it is only too true they promise a mountain but give a mole-hill.

Let the preacher make his services "serviceable."

It is more blessed to be helpful than to be original.

Some preachers mistake solemnity in the pulpit for spirituality.

From the call to worship, to the benediction everything in the service should be beautiful and worshipful.

The end of preaching is not to be sensational but to be spiritual.

It is better, tho harder, to fill a hungry heart than merely to fill the pews.—C. M. Raby, In The South-western Advocate.

YOU CANNOT ESCAPE

You can get out of the wind and cold, and away from the storm, and above the clouds, but you can never escape your own conscience. The man who has made friends with his inner soul has prepared himself for the very worst that life can deal him. He who must battle for life and his own conscience can never hope for peace of mind. To live at war with one's self is worse than living at war with the world. He whose conscience is his ally has the strength of ten men; he who must fight himself is less than one man. Before attacking any other man be sure to make peace with yourself. "And thy Father who seeth in secret shall reward thee openly."—R. L. S. In The Christian Advocate.

KEEP CLEAN

Intemperance is not only an enslaving traffic and habit; it is essentially and inescapably an unclean indulgence. The mark of the beast is upon it. No one whose knowledge of life is at all broad, whose power to think and evaluate is sound, whose sense of smell is keen, and whose conscience is not warped doubts that drunkenness is "full of filthiness." The deepest stain, however, is not that of physical defilement but of moral degradation. The instinct of good housekeeping, the sense of beauty, the love of good order, the values of cleanliness and refinement—all lift their voices against what intemperance does both to the outer and the inner life. Keep the place clean! The house and home! The human body and the human soul! Nothing more quickly and more completely defiles and degrades the soul of man than the curse of slavery to alcoholic indulgence. Let our daily prayer be, "Cleanse us, O God, of all that defiles life, of all the evil forces that despoil our towns and cities and countrysides."—New Century Leader.

The place to stop crime is not in the electric chair but in the high chair.—Envoy J. Stanley, Director Men's Prison Bureau.

THE BETTER WAY

It is better to lose with a conscience clear

Than win with a trick unfair;

It is better to fail and to know you've been,

Whatever the prize was, square,

Than to claim the joy of a far-off goal

And the cheers of the standers-by.

Than to know deep in your inmost soul

A cheat you must live and die.

Who wins by tricks may take the prize,

And at first he may think it sweet,

But many a day in the future lies

When he'll wish he had met defeat.

For the man who lost shall be glad at heart

And walk with his head up high

While his conqueror knows he must play the part

Of a cheat and a living lie.

The prize seems fair when the fight is on.

But save it is truly won

You will hate the thing when the crowds are gone.

For it stands for a false deed done.

And it's better you never should reach your goal

Then ever success to buy

At the price of knowing deep down in your soul

That your glory is all a lie.—Detroit Free Press.

OTHERS VERSUS SELF

Selfishness is the world's greatest sin. The greatest condemnation that can be brought against any person is to say that he is thoroughly selfish; that he thinks only of his own interest and habitually puts his own welfare ahead of that of others. Selfishness is not a single act of sin, it is rather an attitude that flavors all of life. It is the root from which sin springs. The world is full of problems and most of them come from this one source.

When we think of the great sinners of the world our minds invariably turn to the evils of the flesh—lying, stealing, adultery, murder, etc. Christ insisted that sins of the spirit were far more tragical than those of the flesh. The Pharisees were almost perfect in the matter of sins of the flesh, but Christ looked upon them as the most evil people of his day. He warned them that the publicans and harlots would go into the Kingdom of Heaven ahead of them. These people were thoroughly self-centered. Christ said they loved themselves and despised others. Their sins were all the more dangerous because they were not obvious. Outwardly, their lives were above reproach. Jesus insisted that they were like painted graves—on the outside they looked good but on the inside they were full of ravings and dead men's bones.

These Pharisees were so selfish that they even used the Church to advance their own interest. The Church is in the world to seek the lost and bring them into a saving relationship with God; but the Pharisees did not have this conception of it. To them the Church existed as a thing to be used to advance their own selfish interest. They had no care whatever for the rank and file of the people. They said that the common people were cursed because they knew not the law. The Pharisees used the Church as a means to bring them into the public eye. They loved the prestige which church leadership gave them. They

liked to pray on the street corners to be seen of men and not heard of God. Christ insisted that they bound bundles heavy to bear and placed them on the shoulders of other men, but they themselves would not touch these burdens even with a little finger. They sat in Moses' seat and loved the honors conferred upon them by men but for these honors they sold their souls and bartered their characters for a mess of pottage. They hated Christ because they knew his teaching and influence would unhorse them in their assumed leadership. They lived for self and died for gain and lost all that is worthwhile in life. What a tragedy! It is so sad that they couldn't see themselves as they really were, or best of all as Christ saw them. Had they done so they might have repented, but they never felt the need of repentance.

Since selfishness is the world's greatest evil and since Christ was the only faultless character in all the human family, it goes without saying that he was wholly unselfish. The biggest word in his vocabulary was "OTHERS". He was born for others; he lived for others; he died for others; he rose for others; he ascended to the right hand of God to plead the causes of others; he is now preparing a place for others. Oh, how we all need to get a new vision of this unselfishness of Christ. We must never forget that he not only is our Saviour but that he is also our example. His challenge is, "If any man would come after me, let him deny himself and take up his cross and follow me." All of us remember the poet's prayer:

"More like the Master I would live and grow;

More of his love to others I would show;

More self-denial, like His in Galilee,

More like the Master I long to ever be."

This should be the prayer of every heart, the longing of every soul, the ambition of every life. Our chief object in being here is not to keep out of hell and get to heaven, but to become Christlike in character.

Many people despair to ever making a success of life. But there is a formula that if faithfully followed would lead all to worthwhile achievements. This formula is "Living for others." Selfishness is so prevalent and unselfishness so rare that even a one-talent individual can make his mark in the world if he will forget himself and live for others.

The writer has a book in his library that has proven a great inspiration to him. It is entitled "Religion In Shoes, or Brother Bryan of Birmingham." The book gives the life history of one of the most Christlike characters of recent years. Brother Bryan was a Presbyterian minister. He lived to be quite old. He died only a few years ago. He spent all of his active ministry in Birmingham, Alabama. Many years will pass before that city forgets him. His life was wholly unselfish. He was constantly thinking of others. Literally thousands of dollars passed through his hands, contributed by people of all faiths and no faith. They knew that he would use this money, not on himself, but where it would count for most for the good of others. He fed hundreds of hungry people during the years of the great depression.

Brother Bryan was so unselfish that it was hard to get him to use even the necessities of life for himself. Time and time again, friends would find him shivering in the cold on the streets of Birmingham and would take him into a clothing store and buy him an overcoat. Many times he would not wear the coat three blocks until he would meet some one whom he thought needed it more than he and would take the coat off and place it around the other person's shoulders. He was not a brilliant man but he so faithfully used for others what God gave him that he gripped the heart of a great city. He will long be remembered as the man who put feet and hands to his prayers; whose religion was on foot as he trod the streets of Birmingham to render help to all who were in need.

We had a case like that here in our Little Rock Conference a few years ago—old Uncle Jack Taylor. Those of us who came closest to Uncle Jack knew him as one who was always thinking of others. His great heart went out to the unfortunate. Many times when health required that he be at home, he was out on the road seeking those who needed his help. His footprints linger in this section of Arkansas. His influence lives on to inspire others to forget self and place the interest of others first in life. He who saves life will lose, but he who gives his life will save.—H. O. B.

The alcoholic beverage industry constituted in '47 1.27% of all industry in the U. S. Liquor adv'g represented in '47 13.7% of all national advertising. The average expenditure per capita for intoxicating beverages went from \$15.80 to \$62.14 in '46.—American Business Men's Research Foundation.

The Arkansas Methodist

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A WEEKLY MESSAGE

By FORNEY HUTCHINSON

MISS EFFIE HARRISON

During my pastorate at St. Luke's Church, Oklahoma City, there came as a temporary citizen and member of our church, a refined and devout woman by the name of Effie Harrison. She came from the North with her sister to be near an uncle who lived not far from Oklahoma City.

In a short while I recognized in her one of the most helpful members of my congregation. She was prayerful and zealous and was always ready to render the pastor or any branch of the church any possible assistance. I came to know her very well, indeed, and our association developed into a choice friendship.

After I left Oklahoma City, Miss Harrison went away, also. She moved to Topeka, Kansas, where she found residence in the Methodist Home of that place. She immediately became busy and useful there, organizing reading circles in the Home and performing other lines of Christian service. I sent her much of my used literature, as did others, to be used in reading to the elderly people in the Home.

During all these years we have kept in touch with each other, not only through letters, but by remembering each other at a Throne of Grace. Recently she sprung a most delightful surprise. She sent me a little booklet, written by her own hand, and filled with excerpts from my sermons delivered at St. Luke's Church during the years of her membership there. Many of the quotations come back to me now with pleasant memories of those days gone by.

I don't know of anything during my ministry that has touched me more deeply than this. May God bless our dear and faithful friend, Miss Effie Harrison!

NEW TOWNS—VITAL CHURCHES

Nashville, Tennessee—Pastors and laymen will be interested in an article to appear in the September *Adult Student* entitled "New Towns—Vital Churches," by Robert S. Clemons of the Department of Christian Education of Adults, General Board of Education. In this article he tells of building new churches in various new communities. The efforts and accomplishments of these new communities present a challenge to older communities and their churches.

NEWS AND NOTES ABOUT FACTS AND FOLKS

REV. L. R. SPARKS, pastor at Leola, should have been credited with \$183.00 on Superannuate Endowment in his reports in last week's paper.

MISS BILLIE LOCKE and James Culver of Texarkana were married on Saturday evening, June 11, at the Methodist parsonage in Washington, Arkansas, the pastor of the Methodist Church, Rev. W. C. Lewis, officiating.

REV. W. H. DUNLAP, formerly of the North Arkansas Conference, now a member of the Texas Conference, preached the baccalaureate sermon at Jefferson College, Jefferson, Texas, and at that time the Doctor of Divinity degree was conferred upon him.

REV. LELAND CLEGG, former member of the Little Rock Conference, and now pastor of Trinity Methodist Church, El Paso, Texas, was given the honorary degree of Doctor of Divinity at McMurry College, Abilene, Texas, at its recent commencement.

REV. OTTO W. TEAGUE, treasurer of the Board of Conference Claimants of the Little Rock Conference writes: "I am happy to report that the total amount paid on endowment was \$32,756.56 and \$5,243.90 was paid on the pastors' 2% in the Little Rock Conference over the period of this seven and one-half month year."

THE following corrections are made in the Little Rock Conference appointments, Texarkana District, as they appeared in last week's issue: "Horatio Circuit, Forney Harvey" should have read Horatio Circuit, E. T. Miller; Locksburg Circuit, Forney Harvey, and the Camden District, "Marysville Circuit, S. B. Mann," should have read, Marysville Circuit, W. W. Barron; Norphlet, S. B. Mann.

MISS MARY ELLEN SIMMONS, daughter of Mrs. Simmons and the late Rev. J. Frank Simmons of the Little Rock Conference, and Walter Lee Rowlan, son of Mr. and Mrs. C. S. Rowlan of Rogers, were married on June 17 at the home of Mr. and Mrs. David Calhoun in Little Rock, Dr. Aubrey G. Walton, pastor of the First Methodist Church, officiating. Mr. and Mrs. Rowlan are at home at 5611 Kavanaugh, Little Rock.

THE Walnut Ridge Church gave a reception on Friday night, June 24, for Rev. and Mrs. Oscar J. Evanson. Refreshments were served and Julian Beakley, chairman of the Board of Stewards presented the pastor with his moving expenses. The W. S. C. S. has had a new Kelvinator refrigerator installed in the parsonage. At the close of the social hour the Stewards pledged the pastor their loyal support and cooperation.

REV. JOHN M. McCORMACK, pastor of the First Methodist Church, Magnolia, writes: "We have a young man in our town, Dale Stonecipher, who is the son of Rev. A. N. Stonecipher who does evangelistic singing. He has his Master's degree in music from the Cincinnati Conservatory of Music. He served in the army, sings over the radio, and will teach music in a college this fall. We have had him sing in our church here, and I have never heard a more beautiful voice, and I have never known a more devoutly Christian character."

TWO announcements concerning gifts to Mt. Sequoyah were made by Bishop Paul E. Martin during the recent session of the North Arkansas Conference. It was announced that the Hammond Organ, recently installed in the Clapp Memorial Auditorium, Mt. Sequoyah, was the gift of Mr. and Mrs. J. J. Perkins, Wichita Falls, Texas. Bishop Martin announced at the closing session of the conference that Dr. Will H. Mock, Prairie Grove layman, was giving Mt. Sequoyah a set of tower chimes to be installed in Clapp Memorial Auditorium. These two gifts will be dedicated at appropriate services later in the summer.

REV. GRIMES WELDON GATLIN, son of Rev. R and Mrs. L. C. Gatlin of Tillar, and pastor

NO PAPER NEXT WEEK

According to the custom of many years there will be no paper next week which will be the week of July 4th. The next paper to come from the press will be the issue of July 14. In order that our readers may have the Sunday School lessons for the Sundays of July 10 and 17, we are running two lessons in this issue beginning on page 15.

of the Glide Memorial Church in San Francisco, was awarded the honorary degree of Doctor of Divinity at the ninety-second annual commencement of the College of the Pacific last Sunday. Brother Gatlin was one of the famed wartime Navy chaplains, his heroism being featured in many magazines, newspapers, and radio productions. He was chaplain aboard the Carrier USS Franklin when it was bombed 58 miles from Kobe, Japan, while carrying 105 planes and 3300 men. He was cited with the silver star and purple heart when the Franklin returned with 704 aboard.

LITTLE ROCK CONFERENCE PASTORS' REPORTS

BINGEN: J. R. Callicott, pastor. Members received on profession of faith 4. Salaries and World Service 100 per cent. Charge raised \$7.50 for Advance specials. Paid for improvements on church \$35.00. Week of Dedication \$15.00.

MENA: Mark F. Vaught, pastor. Members received by transfer 41, and on profession of faith 23. Salaries and World Service 100 per cent. Charge paid increased Askings on World Service. Raised for Advance specials \$350.00. \$850.00 raised for Superannuate endowment.

WINTHROP: M. T. Rose, pastor. Members received by transfer 2 and on profession of faith 1. Salaries 100 per cent and World Service 25 per cent. Raised for Advance specials \$8.20. A 25 per cent increase in Church School enrollment and a 50 per cent increase in attendance.

AMITY CIRCUIT: C. V. Mashburn, pastor. Members received by transfer 17, and on profession of faith 8. Salaries and World Service 100 per cent. Charge paid increased Askings on World Service. Paid for improvements on parsonage \$150.00. Raised on building fund \$4,161.00. Increase of 25 per cent in Church School enrollment and attendance.

FORESTER CIRCUIT: E. T. McAfee, pastor. Members received by transfer 4. Salaries and World Service 100 per cent. Charge paid increased Askings on World Service. Paid for improvements on church \$3,000.00 and on parsonage \$50.00. A 10 per cent increase in Church School enrollment and a 20 per cent increase in attendance.

TRASKWOOD: R. M. Crain, pastor. Members received on profession of faith 1. Salaries and World Service 100 per cent. Charge paid increased Askings on World Service. Raised for Advance specials \$25.00. Paid for improvements on parsonage \$300.00. Raised on debt retirement \$140.00. A 5 per cent increase in Church School enrollment and a 10 per cent increase in attendance.

DUMAS-CALION: Ralph S. Mann, pastor. Members received on profession of faith 9. Salaries and World Service 100 per cent. Charge paid increased Askings on World Service. Paid for improvements on church \$3,000.00. Raised on debt retirement \$500.00. A 20 per cent increase in Church School enrollment and a 25 per cent increase in attendance. Calion Church is being rebuilt at an approximate cost of \$3,000.00.

THORNTON: G. C. Bailey, pastor. Members received by transfer 5. Salaries and World Service

(Continued on Page 5)

PASTORS' REPORTS

(Continued from Page 4)

Service 100 per cent. Charge paid increased Askings on World Service. Paid for improvements on church \$50.00 and on parsonage \$200.00. Raised on debt retirement \$69.99 and on building fund \$300.00. A 150 per cent increase in Church School enrollment and an 85 per cent increase in attendance. A building program is on at Thornton Church.

GOOD FAITH: K. K. Carithers, pastor. Members received by transfer 3. Salaries and World Service 100 per cent. Raised \$95.00 for Advance specials. Paid for improvements on church \$100.00 and on parsonage \$309.00. Raised on debt retirement \$50.00. A 1 per cent increase in Church School enrollment and a 30 per cent increase in attendance. Paid one-fourth of Ministerial Endowment and five-eighths of first year of Advance. All bills, Conference and local paid.

NORTH ARKANSAS CONFERENCE
PASTORS' REPORTS

LORADO: Bill L. Odom, pastor. Salaries and World Service 100 per cent. Charge paid increased Askings on World Service. A 40 per cent increase in Church School enrollment and attendance.

POTTSVILLE: Frank Shell, pastor. Members received by transfer 2, and on profession of faith 2. Salaries and World Service 100 per cent. Charge paid increased Askings on World Service. Paid for improvements on church \$50.00 and on parsonage \$130.00.

MORRILTON CIRCUIT NO. 1: Norris Steele, pastor. Members received on profession of faith 6. Salaries paid 100 per cent, World Service 80 per cent. Charge paid increased Askings on World Service. Charge raised \$11.00 on Advance specials.

MORRILTON CT. NO. 2: Paul Dean Davis, pastor. Members received by transfer 1. Salaries and World Service 100 per cent. Charge paid for Advance specials \$15.00. Paid for improvements on church \$500.00. A 10 per cent increase in Church School attendance.

MT. CARMEL: Albert T. Gibbs, pastor. Salaries and World Service 100 per cent. Charge paid increased Askings on World Service. Paid for improvements on parsonage \$229.00. A 12 per cent increase in Church School enrollment and a 15 per cent increase in attendance.

FIRST CHURCH, FT. SMITH: Fred G. Roebuck, pastor. Members received by transfer 84, and on profession of faith 56. Salaries and World Service 100 per cent. Amount raised for Advance specials \$3116.00. Paid for improvements on church \$200.00 and on parsonage \$309.00.

COTTON PLANT: J. L. Pruitt, pastor. Members received on profession of faith 5. Salaries and World Service 100 per cent. Charge paid increased Askings on World Service. Charge raised \$238.00 for Advance specials. Paid for improvements on church \$50.00 and on parsonage \$44.00.

UMSTED MEMORIAL: J. M. Hughes, pastor. Members received by transfer 2, and on profession of faith 2. Salaries and World Service 100 per cent. Paid for improvements on parsonage \$53.00. Raised on building fund \$4000.00. A 10 per cent increase in Church School enrollment and a 25 per cent increase in attendance.

DOVER-LONDON: Uriah Smith, pastor. Members received by transfer 6. Salaries and World Service 100 per cent. Charge paid increased Askings on World Service. \$350.00 paid for improvements on church. A 15 per cent increase in Church School enrollment and in attendance.

MANSFIELD: James R. Chandler, pastor. Members received on profession of faith 5. Salaries and World Service 100 per cent. Charge paid increased Askings on World Service. Charge raised \$400.00 for Advance specials. A 10 per cent increase in Church School enrollment and attendance.

GREENWOOD: J. J. Clark, pastor. Members received by transfer 9, and on profession of faith 3. Salaries and World Service 100 per cent. Charge paid increased Askings on World Service. Raised \$35.00 for Advance specials. Paid for improvements on church \$1,226.00 and on parsonage \$338.00.

DARDANELLE: C. Everette Patton, pastor. Members received by transfer 7, and on profession of faith 5. Salaries and World Service 100 per cent. Charge paid increased Askings on World Service. Paid for improvements on parsonage \$330.00. A 2 per cent increase in Church School attendance.

TUCKERMAN: Alfred Knox, pastor. Members received by transfer 13, and on profession of faith 10. Salaries and World Service 100 per cent. Charge paid increased Askings on World Service. Paid for improvements on church \$57,000.00. Raised on building fund \$15,000.00. New church completed and occupied.

HOXIE: J. W. Moore, pastor. Members received by transfer 10, and on profession of faith 3. Salaries and World Service 100 per cent. Charge paid increased Askings on World Service. Charge raised \$35.00 for Advance specials. Paid for improvements on church \$150.00 and on parsonage \$125.00. Furnished a missionary to Moradabad, India, Miss Louise Butler.

WALDRON: Elmo Thomason, pastor. Members received by transfer 21, and on profession of faith 5. Salaries and World Service 100 per cent. Charge paid increased Askings on World Service. Amount raised for Advance specials \$106.00. Paid for improvements on church \$4,000.00. Raised on building fund \$1000.00. A 14 per cent increase in Church School attendance.

TRUMANN: O. M. Campbell, pastor. Members received by transfer 20, and on profession of faith 13. Salaries and World Service 100 per cent. Charge paid increased Askings on World Service. Paid for improvements on church \$3,286.00 and on parsonage \$714.00. A 10 per cent increase in Church School enrollment and attendance.

DESHA CT.: M. J. Pollard, pastor. Members received by transfer 7, and on profession of faith 4. Salaries and World Service 100 per cent. Charge paid increased Askings on World Service. Paid for improvements on church \$400. A 10 per cent increase in Church School enrollment and a 25 per cent increase in attendance.

MARION: G. C. Johnson, pastor. Members received by transfer 9, and on profession of faith 12. Salaries and World Service 100 per cent. Charge paid increased Askings on World Service. Paid for Advance specials \$425.00. Raised on building fund \$7,200.00. An 8 per cent increase in Church School enrollment and a 10 per cent increase in attendance.

BETHESDA-CUSHMAN: Claudie J. McLeod, pastor. Members received by transfer 2. Salaries and World Service 100 per cent. Charge paid increased Askings on World Service. Paid for improvement on church \$250.00 and on parsonage \$750.00. A 16 per cent increase in Church School enrollment and a 68 per cent increase in attendance.

SWIFTON-ALICIA: J. C. Wilcox, pastor. Members received by transfer 3, and on profession of faith 10. Salaries and World Service 100 per cent. Charge paid increased Askings on World Service. Paid for improvements on church \$600.00 and on parsonage \$300.00. A 36 per cent increase in Church School enrollment and a 25 per cent increase in attendance.

BEECH GROVE: W. C. Smith, pastor. Members received by transfer 5, and on profession of faith 3. Salaries and World Service 100 per cent. Charge paid increased Askings on World Service. Paid for improvements on parsonage \$500.00. A 5 per cent increase in Church School enrollment and a 10 per cent increase in attendance.

PARKIN: B. C. Few, pastor. Members received by transfer 5, and on profession of faith 7. Salaries and World Service 100 per cent. Charge paid increased Askings on World Ser-

vice. Charge raised for Advance specials \$145.00. Paid for improvements on church \$1700.00 and on parsonage \$60.00. A 20 per cent increase in Church School attendance.

WEST HELENA: L. F. LaFevers, pastor. Members received by transfer 19, and on profession of faith 6. Salaries and World Service 100 per cent. Charge raised \$200.00 for Advance specials. Paid for improvements on church \$50.00 and on parsonage \$350.00. Raised on building fund \$1000.00. A 5 per cent increase in Church School enrollment and in attendance.

MAMMOTH SPRING: W. T. Lingo, pastor. Members received by transfer 2, and on profession of faith 5. Salaries and World Service 100 per cent. Charge paid increased Askings on World Service. Paid for improvements on church \$700.00 and on parsonage \$200.00. A 10 per cent increase in Church School enrollment and a 15 per cent increase in attendance.

LAMAR: Sherman Ragsdell, pastor. Members received by transfer 1. Salaries 90 per cent and World Service 100 per cent. Charge paid increased Askings on World Service. Paid for improvements on church \$150.00 and on parsonage \$400.00. A 15 per cent increase in Church School enrollment and a 50 per cent increase in attendance.

SALEM: Boone L. Wilford, pastor. Members received by transfer 2, and on profession of faith 14. Salaries and World Service 100 per cent. Charge paid increased Askings on World Service. Paid for improvements on church \$42.00. Raised on debt retirement \$754.00. A 10 per cent increase in Church School enrollment and attendance.

BETHEL-CATO: Aubra O. Hays, pastor. Members received by transfer 5, and on profession of faith 6. Salaries 110 per cent and World Service 100 per cent. Paid for improvements on parsonage \$36.00. Raised on building fund \$400.00. A 5 per cent increase in Church School enrollment and an 80 per cent increase in attendance.

PERRY-PERRYVILLE: Members received by transfer 8, and on profession of faith 1. Salaries and World Service 100 per cent. Charge paid increased Askings on World Service. Paid for improvements on parsonage \$2000.00. Raised on building fund \$5000.00. New church building at Perryville is near completion. It will cost about \$10,000.00. A new modern six-room parsonage is complete at Perry, value \$8,000.00.

MCRAE: Gerald Hammett, pastor. Members received by transfer 2, and on profession of faith 5. Salaries and World Service 100 per cent. Charge paid increased Askings on World Service. Charge raised \$100.00 for Advance specials. Paid for improvements on church \$100.00 and on parsonage \$25.00. A 5 per cent increase in Church School enrollment and attendance. One revival held with good interest shown.

WHEATLEY: E. C. Hance, pastor. Members received by transfer 11, and on profession of faith 10. Salaries and World Service 100 per cent. Charge paid increased Askings on World Service. Charge paid \$42.00 for Advance specials. Paid for improvements on parsonage \$250.00. A 15 per cent increase in Church School enrollment and a 12 per cent increase in Church School attendance.

VALLEY SPRINGS-BELLEFONTE: C. J. Wade, pastor. Members received by transfer of faith 4, and on profession of faith 1. Salaries 100 per cent. Charge paid increased Askings on World Service. Charge paid \$87.00 on Advance specials. Paid for improvements on church \$406.00. Raised on debt retirement \$69.00. Raised on building fund \$175.00. Week of Dedication offering \$22.00.

CHARLESTON: Rev. and Mrs. D. G. Hindman, pastor. Members received by transfer 12, and on profession of faith 16. Salaries and World Service 100 per cent. Charge paid increased Askings on World Service. Charge raised \$45.00 for Advance specials. Paid for improvements on church \$300.00 and on parsonage \$500.00. A 10 per cent increase in Church School enrollment and a 15 per cent increase in attendance.

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THE CHILDREN'S PAGE

ANNIE WINBURNE, Editor



IN STORYLAND

IT COULD ONLY HAPPEN ON JULY FOURTH

Saro and Nulo are the twin sons of King Mino, the Terrible. Mind you, it is only because they are the Kings sons that they are lucky enough to have those names. All the others males of the Kingdom of Dullo are named Lollo, and all the females are named Lallo. Not only are their names the same, but they do the same things at the same time in the same way every day. This goes on year after year; nothing new is ever said. Life is dull, indeed, in Dullo. If anyone dares to be different, King Mino has him put to death immediately.

But, cruel as he is to his people, King Mino loves his sons dearly and can refuse them nothing. One day, when the boys are more bored than usual with the same old games, the same old books and the same old music, their father agrees to let them take a trip on their magic carpet. They fly many thousands of miles and finally reach a huge country. As they pass over it, they are amazed to see that each part looks different: high, snow-capped mountains in some places; low, green hills in others. Tall steel structures gleam in the sun; small, wooden cottages nestle in the shade of leafy trees.

They decide to explore this curious place and, making the proper wish to have themselves clothed like the people below, the boys send their carpet shooting down to earth.

Landing in a street in a big city, the first sight that greets them is a long line of marching children, wearing various kinds of red, white and blue costumes. Some are blowing horns, others beating drums. It is a strange kind of music, different from anything they've ever heard; Saro and Nulo like it. The curious Nulo approaches a friendly-looking boy who is standing on the sidewalk, and asks what the excitement is about.

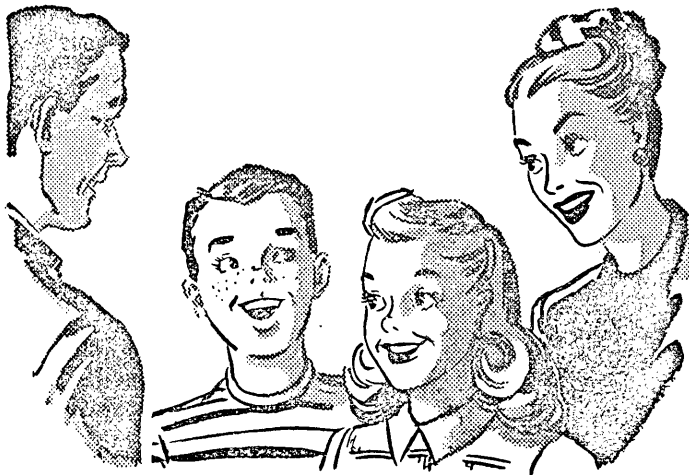
"Why it's the Fourth of July, of course. Mean to say you didn't know?"

Nulo is not abashed. "The Fourth of July? What's that?"

Just then, a jolly-faced, brown-skinned man, in a blue uniform with shiny brass buttons, passes by. Overhearing Nulo's question, he says, "You two boys must be new here. You come with me and I'll tell you about the Fourth of July." And as they stroll along, he tells the twins how the Declaration of Independence, signed on July 4, 1776, gave birth to freedom and equality in the U. S. A.

"That Declaration says that all men are created equal. Those are mighty important words, boys, and believe you me, all Americans remember them on Independence Day. But," the nice man asks, "how come you've never heard about all this? What country do you come from?"

He is quite astonished to hear about Dullo. "My, you boys must be fed up with that dull life—everything and everyone the same; if it's variety you're looking for, you've come to the right place. Just take me on your magic carpet and I'll



WHEN MOTHER SMILES

*When Mother smiles it seems to me
That things are just as they should be.*

*The world seems such a friendly place,
I see it there in Mother's face.*

*I want to do the things each day
That make the smiles come there to stay.*

—A. E. W.

show you plenty of different things."

As they start flying, he says, "Now, first of all, look at my skin. It's a different color from the little boy you were talking to, isn't it? His is white and mine's brown, but that doesn't matter in America. Here, everybody is different. The first people to live here had red skins; now there are folks with white, brown and yellow faces. They all worship God in different ways, too. Look down there, for instance. See the steeple? That's a cathedral where Catholics pray. And if you look across the street, you'll see a church where Protestants go. A little way from that, you can see a synagogue where Jews say their prayers. Even though we all worship Him in different ways, God loves us all—He created us equal, you see—like the Declaration of Independence says, And he understands all our prayers, no matter what accent they're given in."

"But," interrupts the wondering Nulo, "how do things get done? If all these people are so different, they must all have different ideas. How can you get anywhere like that?"

"It's just because we all have different talents and do different things that it's fun to live in this country, son. For instance, look at all the different people in our sports. Baseball has Hank Greenberg, Jackie Robinson, Joe DiMaggio—a Jew, a Negro, a Catholic. In football, you'll find the same winning combination of colors and creeds—Doc Blanchard, Sid Luchman, Glen Davis, Levi Jackson. And take the indoor sports of radio and the movies: comedians like Eddie Cantor and Fred Allen head the list, while Bing Crosby and Frank Sinatra get top billing as crooners. If it's variety in music you're looking for, you just name your choice and we have it—everything from Negro spirituals to the classical jazz of Gershwin, or the ballads of Irving Berlin and Cole Porter.

"Get the idea? All our favorites

are different—and it's all because of the Declaration of Independence. 'All men are created equal' is what it says. That doesn't mean we are all created alike. It means that here, in America, we're all entitled to an equal chance, regardless of race or religion. And each gives the best that is in him—no one cares about the color of his skin or the way he worships God."

With that, the nice man with the brown skin, blue suit and brass buttons goes back to his work and waves good-bye to Saro and Nulo who hurry back to Dullo on their magic carpet.

As to what follows when the twins get back to their father, your guess is as good as mine. I can see King Mino, who has always been a softie where his sons are concerned, issuing a proclamation to all the citizens gathered in the palace courtyard. It creates such a furor that many Dullo-ites have to be carried out. It states that the Kingdom of Dullo is henceforth to be known as the Kingdom of Vario, and that all Dullo-ites, hereinafter to be known as Variants, are endowed with the right to be different. In fact, they are admonished, under penalty of death, to respect these differences in each other. This revolutionary document is titled the "Declaration of Differences." It so happens that Variants are planning to celebrate "Difference Day" every July 4. Three cheers for the Fourth of July. —R. P. C.

JUST FOR FUN

In the office of the manager of a big-city department store, a woman patron was registering a complaint.

"I can't understand," said she, "why your floorwalker had to be so unreasonable. I asked him a simple question, but before he answered he wanted to know where I came

IN THE WORLD OF BOYS AND GIRLS

A HAPPY FAMILY

*What makes a happy family?
Listen, and I will tell.*

It's not your house, it's not your clothes,

Nor the car you like so well.

*Nor trips you take, nor the radio,
Nor money you have to spend.*

It's something better than all of these,

Something that will not end.

*It's love of dad, who works so hard
To get the things you need.*

*It's mother, loving and helping you
By every kindly deed.*

*It's brother's love and sister's love,
And your love for each one*

*That makes the joy and happiness,
When every day is done.—Susie
Potter Hesse, in Storytime.*

SHE SPOKE TO HIM

They all came laughingly into the corner drug store. There were five of them—gay little Betty, red cheeked Molly, stately Fern, plump Polly, and quiet, brown-eyed Daisy. They were going to have ice cream. They were merrily talking as they gathered about the little tables, when old George passed.

He was carrying an armload of boxes. Old George was the colored man about town doing faithfully the small jobs that came to him.

He knew everyone of these girls—had known them since they were little children—but as he passed where they were sitting, a stumbling, shuffling old figure with his armload of boxes, no one spoke to him—that is, no one but Daisy.

"How do you do, George?" She said in her sweet, clear young voice. "I hope your rheumatism is better."

George bowed and smiled. "Yes'm, Miss Daisy, yes'm," he replied; "it's much better, thank you, Miss Daisy." He shuffled on with his load, a smile on his old, black face.

Fern looked across at Daisy. "What in the world did you want to speak to that old Negro for?" she asked impatiently.

Daisy flushed. "I always speak to old George," she answered quietly. "He's old and sick, and I wouldn't hurt his feelings for the world. I've known him all my life."

And no one said anything more.

Old George's employer looked up as he came out carrying his load. "Well, George," he said, "you seem to be in good spirits. Got some new jobs, or found some money?"

George shook his head. "Jobs and money is mighty good," he replied, "but dey ain't everything. I know something that has'm beat—kind words." He smiled again. "Miss Daisy, she done just spoke to me," he said proudly.—Exchange.

from."

"What did you ask him?" the manager gently inquired.

"Just a plain, simple question," the lady retorted. "All I said was, 'Pardon me, but is this the second turn to the left?'"—Christian Science Monitor.



Gujarat Conference Advance Specials



(The two Conferences in Arkansas have selected the Gujarat Conference of India as their field for Advance specials.)

THE Gujarat Conference, which receives its name from the fact that the people speak the Gujarat language, is located in Western India. It centers around the town of Nadiad, about 250 miles north of Bombay.

Work among the 36,000 Methodists in the Conference is mostly rural, but the Church also has important urban work in Ahmedabad, the cultural center of Gujarat, and in Boroda, Godhra and Nadiad.

The Bombay Area, of which Gujarat Conference is a part, is presided over by Bishop John A. Subhan, a convert from Mohammedanism and the only man in the history of the Methodist Church born a Mohammedan and later elected a bishop. He is a zealous evangelist, and his little book, "How a Sufi Found His Lord," gives an excellent account of how a Mohammedan mystic came to the Christian faith. The Conference has produced some outstanding local leadership and an encouraging measure of local support. Still the needs of the Conference far outstrip the Church's capacity to meet them. Arkansas can have an active, personal part in helping the Church to move into a new era of growth and service by supporting the following Advance Specials. Individual Methodists, whole churches and every group within a church can help.

Here's How

We can Advance in Gujarat Conference:

1. THE GROWING CHURCH

Village centers. Because India remains 90 per cent rural, village centers are a very effective means of reaching the people. At a centrally-located village, a small building is constructed. It provides two-room living quarters for a pastor-teacher and his wife (often a nurse,) space for worship and primary school classes, and room for a small dispensary. Modest as these centers are, their uplifting effect upon church and community life is tremendous.

Village centers (5) each\$1,500
Maintenance, cash annually 400

District Headquarters. In addition to providing facilities similar but larger than those of a village center, a district Headquarters also serves as the residence of a District Superintendent.

District Headquarters (2), each \$4,000. 80 shares cash\$100
Maintenance, cash annually\$500

Housing for village teachers and preachers is pitifully poor and reflects badly upon the Church. Methodists of Arkansas can raise both the living standards of these Christian workers and the prestige of our Church by helping to provide better homes.

Indian houses (20), each\$500

Church Extension. The Bishops in India stress the urgent need for aid in building church to meet the needs of the growing church in India.

In Ahmedabad. City church, \$15,000. 60 shares, each 250. Mill area church, \$10,000. 100 shares, each \$100

In the villages most congregations build their own church walls, but permanent roofs must be imported from America, each \$300.

New missionaries. "It would be a blunder of the highest magnitude of the impression gains ground in America that with the attainment of freedom by India, the foreign missionary enterprise may be slowed down and that the entire responsibility should be transferred to the nationals," declared the four Bishops of India. To strengthen the fiber of Christianity Gujarat Methodists need help.

Evangelistic missionaries (2 couples), annual support each couple \$3,600

Baroda Theological Seminary. Methodism shares in the training of Gujarat-speaking ministers from three different denominations at Baroda Seminary. The school, which now accommodates only 50 students, must be enlarged.

\$5,000.
10 shares, each\$500

Maintenance, annully \$1,000. 40 shares, each \$25

Transportation. The end of the war found cars for use in church touring in a bad state of repair, or non-existent, and commercial transportation is not available in the remote sections of rural India.

Station wagons for village touring (2), each \$3,000.
60 shares, each \$50

Methodism among primitive peoples. Some of our promising evangelistic work among tribes people such as the Bihls of Gujarat. As the devastating forces of "civilization" encroach upon their tribal society, it becomes imperative for the Christian message to be planted among these simple folk.

Bihl Center, building and equipment, \$25,000. 100 shares, each\$250
Maintenance. \$1,000 annually. 40 shares, each 25

2. EDUCATION

Hill Memorial High School. Baroda, has more than 200 boys in attendance. During the past



BISHOP SHOT K. MONDOL,
one of the Bishops of India

year construction was begun on the desperately needed new building, but a rise in prices makes additional funds necessary for its completion.

Building fund, \$15,000. 15 shares, each \$1,000
Maintenance, annually, \$2,000. 40 shares each , 50

Boys' hostels (dormitories) operated in conjunction with our schools are very important as they provide a Christian atmosphere for youth.

Maintenance of hostels at Baroda, Nardiad and Godhra schools, \$2,000. 80 shares, each\$25

Kathlal School and rural reconstruction center will be located in a rural area 30 miles from any other institutional work. It will combine the emphases of education, rural reconstruction and health in serving a community of 10,000 Christians. Full plans are in hand and the Conference is awaiting funds to go ahead with this project.

Building aid, \$15,000. 50 shares, each\$300
Maintenance annually \$1,000. 5 shares each 200

Rural service and Training Center. To meet the pressing problems of rural Christians in India a many-sided approach is planned. An interdenominational effort will improve village life through training centers emphasizing agriculture, village industries, marketing, public health and worship. The Methodists are asked to share in several of these fine projects.

At Ankleswar, \$10,000. 100 shares, each\$100
Maintenance, annually, \$1,000. 40 shares, each \$25

Village Educational Service. Throughout Indian Methodism an increase in the number of village schools is necessary. Wherever village education accompanies the evangelistic program, a stronger and more effective Church has been built.

Maintenance of village schools, \$3,000 annu-

ally, 50 shares, each annually\$ 60
Educational missionary couple, annual support 3,600

Scholarships for boys. (Girls' scholarships are provided by the Woman's Division of Christian Service.)

Primary school level (50) each annually 50
High School level (25) each annually100
College level (5) each annually 150

3. MINISTRY OF HEALING

Medical extension work. The range of service of our major hospitals can be greatly extended if clinics are set up at strategic centers and provisions are made for medical touring from village to village.

Initial expense of extension, Nadiad and Baroda Hospitals\$2,000
Maintenance, annually 1,000
Ambulance, Nadiad Hospital, \$3,000. 120 shares each \$25

Nurses' Training. Eighty per cent of India's nurses are Christians, and in cooperating with the Bore Scheme to train 100 times the present number of nurses in India, the Church should strive to maintain its lead.

Enlarging nurses' and technicians' training facilities at Nadiad and Baroda, \$10,000. 20 shares, each \$ 500
Maintenance, annually \$1,000

4. LITERACY AND LITERATURE

Of the largest religious groups of India, the Christians have the highest literacy rate. Still it is only 30 per cent. The government and the churches have promoted literacy campaigns in a spasmodic way in the past, but a sustained program with full-time leadership is needed.

Literacy teachers (2), annual support, each\$250
Supplies for literacy teachers, annually 200
Bibles and portions in Gujarat, annually 500
Other Christian literature, annually 500

5. AUDIO-VISUAL AIDS

Educating and evangelizing people via the new eye-ear routes has become an accepted procedure throughout the world.

Equipment for a school, including slide and strip projectors, opaque projector, screen, 16 m.m. movie projector, turn-table, and microphone, \$1,000. 20 shares, each\$50
Supplies, annually, \$200. 8 shares, each 25
Equipment for village touring. Same as above, plus a generator needed where local current is not available, \$1,500.
30 shares, each 50
Supplies, annually, \$200. 8 shares, each 25

PASTOR'S REPORTS

(Continued from Page 5)

WESLEY MEMORIAL, CONWAY: A. H. Dulaney, pastor. Members received by transfer 24, and on profession of faith 15. Salaries and World Service 100 per cent. Charge paid increased Askings on World Service. Raised on building fund \$12,000.00. Vacation Church School closed just before Conference with an enrollment of 72. Interest in all lines continues to grow.

CLARKSVILLE: C. Norman Guice, pastor. Members received by transfer 33, and on profession of faith 37. Salaries and World Service 100 per cent. Charge paid 50 per cent of increased Askings on World Service. Paid for improvements on parsonage \$400.00. A 10 per cent increase in Church School enrollment and a 5 per cent increase in attendance. Raised on building fund \$18,000.00. Plans for educational building submitted and work to begin at once.

BEEBE: Virgil Hanks, pastor. Members received by transfer 36, and on profession of faith 56. Salaries and World Service 100 per cent. Charge paid increased Askings on World Service. Raised for Advance specials \$250.00. Paid for improvements on parsonage \$600.00. Raised on building fund \$38,000.00. A 25 per cent increase in Church School enrollment and a 50 per cent increase in attendance. Planning new church and educational building.

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Dr. Gerald McCulloh, Instructor.
Text: "Christianity," Rall.

Preparation and Preaching of Sermons.
Dr. G. Ray Jordan, Instructor.
Text: "On The Preparation and Preaching of
Sermons," Broadus and Witherspoon.

The Rural Church.
Dr. Ray Magnuson, Instructor.
Text: "The Church In Our Town," Smith.

Trends In Missions.
Dr. E. L. Sells, Instructor.
Text: Selected readings from the following:
"Let's Act Now," Baker.
"Look at the Missionary," Thomas.
"Man's Disorder and God's Design,"
"Christian World Mission," Anderson.



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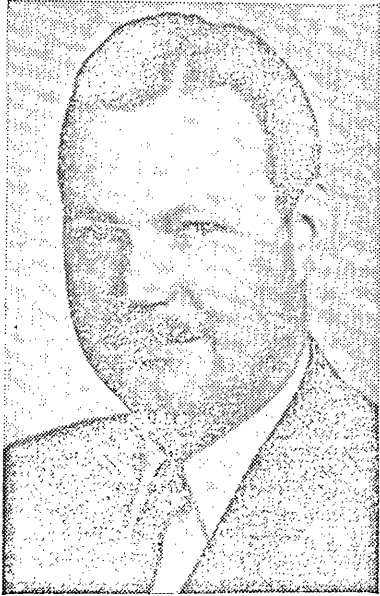
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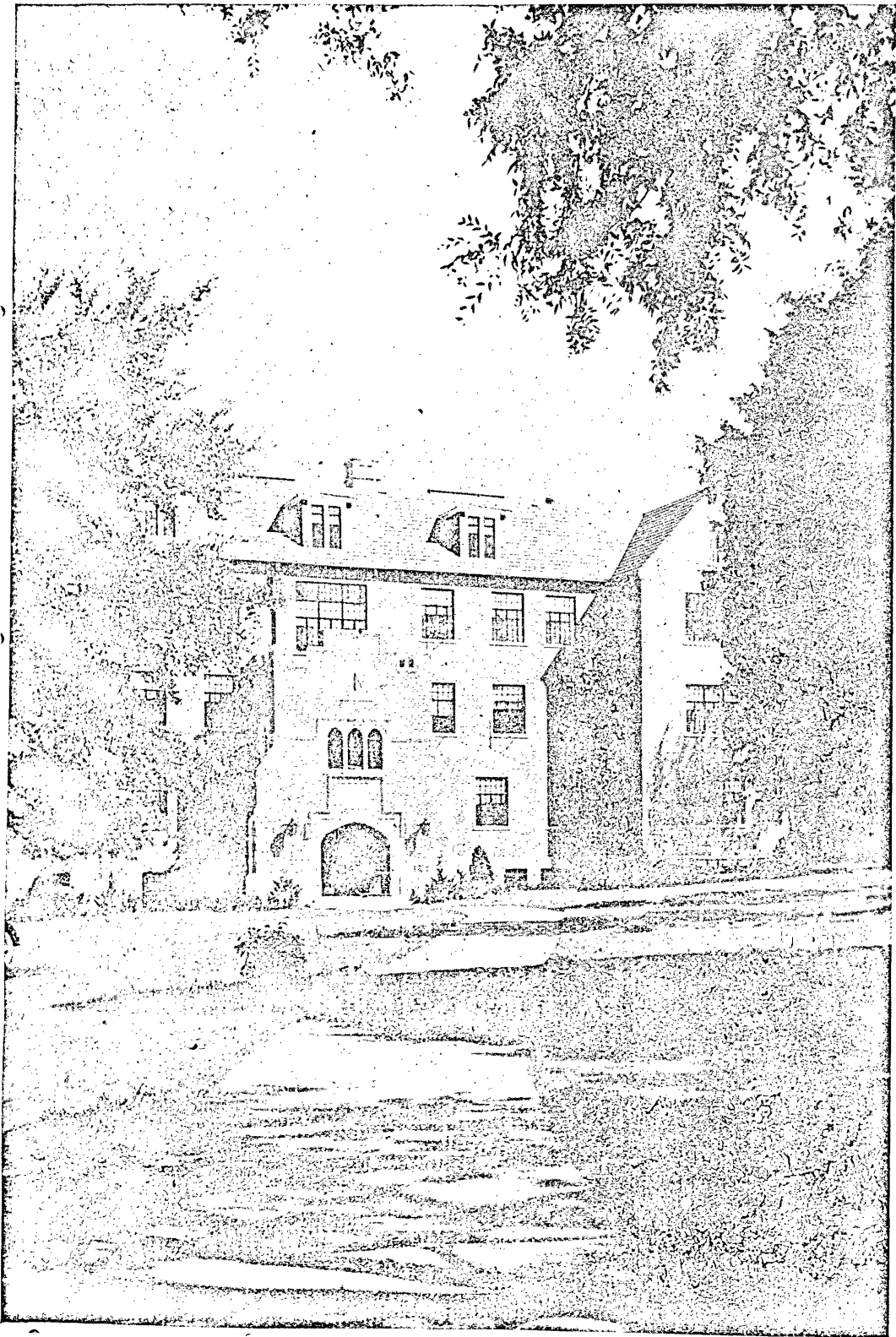
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istry and membership as today. This is true because our people know more about our college than ever before. It is true, also, because of the practical service Hendrix is rendering the Methodist Church in Arkansas.

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WOMAN'S SOCIETY OF CHRISTIAN SERVICE

MRS. SUE M. WAYLAND, Editor

WYNNE HOLDS JOINT INSTALLATION

Sixty members of the Woman's Society of Christian Service and of the Senior and Junior Guilds met for a joint installation and Pledge Service.

Seated on the rostrum were: Mrs. A. O. Chastain, Pres. Mrs. T. M. Ellis, vice-president Mrs. Jimmy Moore, assistant secretary of education Mrs. G. R. Kellogg, out-going treasurer and Mrs. Dave Tyer, new treasurer for 1949 and Mrs. J. W. Haggard, Spiritual Life Secretary.

President Chastain spoke to the women of the W. S. C. S.. Different phases of the work were discussed by the officers.

A message in the song, "I Walked Today Where Jesus Walked," was rendered by Mrs. Robert Dillport, accompanied by Miss Louise Coffin.

Mrs. G. R. Kellogg was given a gold life membership pin and a certificate for her 13 years of efficient service as treasurer of the W. S. C. S. The presentation was made by Mrs. T. M. Ellis, vice president.

Circle chairmen were seated to the left and the treasurers to the right and as the pledge was made the chairmen and the treasurer met at the altar, the chairmen making their plea for more sacrificial giving and the treasurer accepting the pledge for 1949.

Mrs. Chastain made the acceptance talk for the officers and Mrs. George Russell for the W.S.C.S.

The pledge service closed with singing by the group. Soft organ music was played at intervals by Miss Louise Coffin.

The installation service was held by Mrs. Oscar Evanson, Conference Spiritual Life officer of the W. S. C. S.

The officers of the Guilds and W. S. C. S. came from the east and west sides of the rear of the church, meeting in the middle aisle going two by two to the altar. Mrs. Donald Blackmon and Mrs. J. E. Burt lead each group carrying a lighted candle. Standing at the altar for the beautiful and impressive Installation Service and taking the sacred vows they sang "A Charge to Keep I Have." Kneeling at the altar Mrs. Evanson offered a devout prayer.

The song, "O Master Let Me Walk With Thee" closed the Installation Service.

The hostesses, Mrs. D. M. Hamrick, Mrs. J. W. Farr, Mrs. L. W. Bloxon, Mrs. H D Cleaver and Mrs. J. W. Haggard invited the group to the basement where refreshments, punch and cake were served from a lace covered table, centered with an arrangement of pink roses, candles burning in crystal holders. Mrs. Bloxon poured the punch and Mrs. Haggard served the cake.

There was one visitor, Mrs. Jim Hamlet, from San Antonio, Texas.

HENDERSON INSTALLS NEW OFFICERS

Installation of new officers of the W. S. C. S. of Henderson Methodist church was held at Sunday night services, May 22, by the pastor, Rev. Kirvin A. Hale. The following officers were installed:

Mrs. A. L. Holloway, President; Mrs. Nellie Niblock, Vice-President; Mrs. J. W. Peel, Recording Secretary; Mrs. J. E. Murphy, Promotion Secretary; Mrs. D. F. Bennett, Treas-

PRAYER

Grace Noll Crowell

*If it were not for prayer what would men do?
What would the fathers and the mothers do today,
Facing the bleak unknown the long hours through
How could they bear it if they did not pray?*

*The human heart would break beneath the strain.
And men would wander blind across earth's sod,
If forced to bear that weight of grief and pain
Without an access to the throne of God.*

*And so we pray—a million prayers arise.
No crash of battle stays their upward flight.
Like living flame released, they pierce the skies
Taking their sure way heavenward day and night.*

*And no prayer goes unheeded, all are heard,
And all are answered in God's own wise way.
Dear troubled heart, withhold no earnest word,
There is help and healing for us. Let us pray.*

—Christian Advocate.

CLARENDON HAS SPECIAL PROGRAM

Preceding the program arranged in special observance of the annual pledge and installation service of the Woman's Society of Christian Service, thirty members enjoyed a sumptuous repast at the Clarendon Hotel on last Tuesday evening.

Mrs. Julian Vogel of West Memphis, District officer of the Society, was the honor guest. The Wesleyan Guild attended also as special guests.

The program for the evening was given at the church. Mrs. F. H. Farrar as leader directed a play depicting The Light by Which all Nations Shall Walk.

Let the Lower Lights be Burning was sung by Mrs. Paul McKay, accompanied at the piano by Miss Helen Bateman.

The installation service was conducted by Mrs. Vogel. A beautiful prayer and hymn of consecration closed the service.

Mrs. A. L. Brown, presiding officer of the evening, on behalf of the entire organization expressed appreciation to Mrs. Vogel in the splendid service rendered on this special occasion.

The following officers were installed: President, Mrs. W. H. Newson; Vice President, Mrs. T. H. Farror; Recording Secretary, Miss Mary Lou Pearce; Promotion Secretary, Mrs. A. L. Brown; Treasurer, Mrs. Floyd Pearce; Secretaries of Lines of Work; Spiritual Life, Mrs. E. E. Stevenson; Missionary Education, Mrs. H. B. Bateman; Christian Social Relation, Mrs. W. R. Merritt; Student Work, Mrs. Flynn Chives; Supplies, Mrs. J. V. Malone; Literature and Publications, Mrs. W. K. McCastlin; Childrens Work, Mrs. W. W. Bateman; Status of Women, Mrs. A. H. Gilbrech; Librarian, Mrs. Eva Phipps.—Reporter.

surer; Mrs. Fred Cagle, Student work; Mrs. Paul Russell, Missionary Education; Mrs. B. V. Rogers, Spiritual Life; Mrs. Ross Claunch, Youth work; Mrs. Woodrow Butler, Children work; Mrs. Marvin Kueker, Literature and Publication; Mrs. J. H. Easley, Supply work; Mrs. Roy Bale, Christian Relations.—Reporter.

ENGLAND WOMAN'S SOCIETY

At the evening service May 29th the new officers of the England W. S. C. S. were installed. The impressive pledge service was read by the pastor, the Rev. Charles W. Richards, while the youth choir sang, "O Master let Me Walk with Thee" the following officers took their places at the chancel for the service:

President, Mrs. W. G. Cuning; Vice President, Mrs. J. W. Lipscomb; Recording Secretary, Mrs. Jack Case; Promotion Secretary, Mrs. D. P. Mashburn; Treasurer, Mrs. C. C. Dickey.

The following Secretaries of Lines of Work were also installed. Missionary Education, Mrs. R. H. Hardin; Christian Social Relations, Mrs. Edna Tobin and Mrs. E. A. Carlee; Spiritual Life, Mrs. M. G. Koonce; Youth Work, Mrs. H. L. Patterson; Student Work, Mrs. Clay Canada; Children Work, Mrs. Charles Mashburn; Literature and Publications, Mrs. Ike Allen.—Reporter.

SEARCY JUNIOR WESLEYAN GUILD

The Junior Wesleyan Service Guild met Thursday Night, June 9, at the Educational Building of the Methodist Church at 7:30 for a joint meeting with the Pearl McCain Guild for the program which was a playlet "Voices of the Nations" with the Pearl McCain Guild and the Junior Wesleyan Service Guild members participating.

After the program the Junior Wesleyan Guild went to the Wilma Fulbright Room for their Installation Service. The following were installed by Mrs. Max Patterson, retiring President: Mrs. Joe Gattinger, President; Miss Laura Margaret Cautrell, Vice President; Mrs. Katie Wasson, Recording Secretary; Mrs. Evelyn Hames, Corresponding Secretary; Mrs. Pat Headlee, Treasurer; Mrs. Lois Taylor, Promotion Secretary; Mrs. Mary Jane Carder, Spiritual Life Secretary; Mrs. Max Patterson, Missionary Education Secretary; Mrs. Bess James, Membership Secretary; Miss Virginia Stotts, Recreation Secretary; Mrs. Melvin Wilkerson, Publicity Secretary; Mrs.

W. S. C. S. OFFICERS AT SILOAM SPRINGS INSTALLED

At the Sunday evening church hour, May 15th, Rev. J. Wm. Watson, in a most unique and impressive candlelight ceremony, installed the new W. S. C. S. officers and circle chairmen. Organ prelude by Mrs. Tom Whiteside, was followed by congregational singing. The ladies stood in front of the chancel rail, where they waited beside the snowy-white tiered worship tables, bearing the symbols of the various offices, and candles pointing upwards to that beloved painting, Sallman's "Head of Christ." Rev. Watson presented the following tokens to challenge each woman in her chosen field of service:

Miss Floy Dodgen, President W. S. C. S., a gavel; Mrs. Richard Hodges, vice president, program material booklets; Mrs. Clifford Black, Secretary, record for minutes of local society; Mrs. C. G. Chandler, Treasurer, financial record book; Mrs. C. G. Harvey, Promotional Secretary's Report blanks and record book; Mrs. F. R. Hamilton, Spiritual Life, a Bible; Mrs. C. A. Phillips, Supplies, a duffel bag; Mrs. J. L. Morris, Missionary Education, a Mission Study book; Miss Harriet Waters, Literature and Publications, Methodist Woman, World Outlook, Arkansas Methodist, Christian Advocate; Mrs. E. R. Tinsley, Christian Social Relations, a trowel to cement all phases of woman's work; Mrs. Ralph Henry, Children's Work, was given the hand of little Randy Hodges, as symbol of her tremendous responsibility; Miss Mary Walker, Youth and Student Work, was presented with log book to keep information of youth in various colleges and at work; Mrs. Roger Mount, Status of Women, a pair of binoculars through which she may interpret the vision of woman's place in God's plan; Mrs. Joe Slavens, President Wesleyan Guild, a Guild Handbook guide.

Red roses were given for a badge of courage and constancy to each of four circle chairmen.

As the women knelt in semi-circle about the chancel rail for the dedicatory prayer, the face of Christ in the painting was suddenly illuminated with a rosy glow, looking down on all in loving benediction as the soft strains of organ postlude "Where He Leads Me I Will Follow" were heard.

The new choir rail, recent gift of Mr. and Mrs. A. L. Smith, and the new Chancel rail, recent gift of Mr. and Mrs. Henderson Carl and Mr. and Mrs. Ralph Pyette, lent great beauty and effectiveness to the worship center.—Reporter.

Rosalie Wrigge, Christian Social Relations Secretary; Mrs. Julian Lightle, Jr.; Secretary of Publications; Miss Sue Christian, Music Secretary; Mrs. H. H. Fulbright, Co-Ordinator.

After the installation service plans were discussed for the Guild Weekend which is to be held here June 25-26.

There were four new members and two guests present.

Miss Laura Margaret Cautrell and Mrs. Mary Jane Carder were co-hostesses and served a delicious desert plate.

CURRENT NEWS IN ARKANSAS METHODISM

NORTH ARKANSAS BOARD OF EDUCATION NEWS

By Ira A. Brumley

Mount Sequoyah Leadership School

The South Central Jurisdictional Leadership School is to be held at Mount Sequoyah July 18-29.

The primary purpose of this school is to provide training opportunities for Conference, District, and Sub-District leaders in the field of Christian Education, but there is opportunity for a limited number of local church leaders to participate in this program.

This program has been financed by the General Board of Education and the Annual Conference Boards of Education of this Jurisdiction. Thus there has been no registration fee in other years. Due to the fact that the General Board of Education is not able to provide as large a contribution now as in other years it has become necessary to charge a registration fee of six dollars per person.

The North Arkansas Conference is providing this registration fee for including certified training school instructors.

The North Arkansas Conference has been provided a quota of thirty places in this school. While most of these places are being held for Conference and district leaders there will be a few places for local church workers. Persons interested in attending the Leadership School should write Board of Education, Hendrix Station, Conway, at an early date.

Mount Sequoyah Youth Leadership Conference

The Mount Sequoyah Youth Conference is to be held August 9-19.

This conference is for conference, district, or sub-district MYF officers who have reached their sixteenth birthday and are under 24 years of age, or a fifteen-year old officer who will be a senior in high school next fall. Each delegate must be approved by the person designated for this responsibility.

The North Arkansas Conference has been given a quota of twenty for this leadership program. Five of these places are being reserved for Conference youth officers, the other fifteen places are being distributed one to a sub-district. We are asking the sub-district to select the president, if such a person can attend. If the president cannot attend one of the other sub-district officers can attend. Interested persons should write to Ira A. Brumley, Hendrix Station, Conway.

After July 15 all untaken places will be open to any sub-district officer who desires to attend. Should a sub-district have two persons desiring to attend, both should send in applications including priority. Then if additional space is to be had, we can place these additional registrations.

Be sure to ask for the announcement folder at an early date, if you are interested in this program.

Conway Senior Assembly

A Senior Assembly for persons who have reached their 15th birthday, is to be held at Conway. Hendrix College, July 11-15. This assembly is being held to provide especially for seniors of the Searcy and Helena Districts, but will be

HARTMAN METHODIST YOUTH FELLOWSHIP

The following officers have been selected by the Hartman Methodist Youth Fellowship for the year 1949-50: June Morris, president; Johnnie Ruth Gilmore, vice-president... Eva Marvel, secretary-treasurer; Emma Epperson, song leader.

The president appointed the following committee chairmen; Marcella Ballard, membership; Betty Morrow, recreation; Jean Roberts, child welfare; Lora Dene Goodin, program.

Mrs. Gilmore and Mary Cravens are the youth counselors.—Rosemary Johnson, Reporter.

VACATION BIBLE SCHOOL AT GEYER SPRINGS

The Geyer Springs Methodist Church has just closed a record session of daily Vacation Bible School. In a program at the church on Friday evening, forty-two certificates were awarded. The average daily attendance was 43.

"The Story and Work of the Methodist Church" was the theme of the study. Mrs. H. C. Branstetter was director; Miss Neva Jones, secretary; Mrs. T. L. Tarver, pianist; and teachers were: Mrs. S. E. Whitwell, Mrs. C. C. Lovett, Miss Betty Jo Crippen, Miss Juanita Branstetter, Mrs. Cecil Marshall, Mrs. Lee Jones and Mrs. H. B. Griffith. Refreshments were served each morning by the ladies of the W. S. S.

In the closing exercises on Friday evening, a pageant depicting the life of John Wesley was presented by the Junior children. Pupils of the Beginner and Primary Departments also presented a short program, and exhibited things they had made during the school.

We have just finished a year of work under the leadership of Rev. Clyde Parson. We welcome the Parsons back for another year of work and worship in our church. We have 20 young people who are doing fine work. They have a good attendance each Sunday evening. Mr. and Mrs. L. J. Miller and the pastor get credit for this.—Reporter.

open to the seniors of other districts who desire to attend an assembly on the Hendrix Campus this year.

This assembly is to in no way conflict with senior programs of the various districts. Most of the districts of the conference are holding Senior Camps for their young people.

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

The assembly will open with registration being completed between 1:00 and 3:00 p. m. Monday, July 11. The program will close with the noon meal on Friday, June 15.

Persons desiring additional information or registration cards for this assembly should write to Ira A. Brumley, Hendrix Station, Conway, Arkansas.

Persons planning to attend are asked to register early so that the assignment of rooms and the securing of adequate counseling staff may be cared for in good time.

BEN FEW SUB-DISTRICT MEETS

The Ben Few Sub-district met Monday, June 6, at Sparkman. The Sparkman M.Y.F. had charge of the worship program.

In the absence of the president and vice-president the secretary presided over the business meeting. James Edward Shuron of Sparkman was elected president of the sub-district for the following year.

The loving cup was awarded to Carthage for having won it the greatest number of times.

A total of 40 were present. The next meeting will be held at Holly Springs.

An hour of recreation under the direction of Rev. Dan Robinson of Malvern was held in the gym followed by refreshments served by the Sparkman M. Y. F.—Pat Hunter, Reporter.

VACATION BIBLE SCHOOL AT LAKE VILLAGE

A very successful six-day Vacation Bible School was held in the Lakeside Methodist Church at Lake Village on May 30 through June 4 with the Presbyterian and Episcopal Churches cooperating. Misses Fanelle Shepperson and Ann Stadler, teachers of Bible in the Camden public schools, directed this splendid school of Christian education which is their second consecutive Vacation School here.

There were 160 enrolled, including 25 Baptist children and 20 women assisting with all activities. Held daily were sword and flag drills, contests, songs, Bible stories with flannel board illustrations, handwork, memory work and refreshments. A \$25.00 offering was sent to the Pocket Testament League in New York.

Commencement exercises were held on Sunday morning during the regular Sunday School hour with an excellent attendance of parents and friends. Demonstrations and displays were given of all phases of the work done during the week, also awards for outstanding work.

A love offering was presented to Misses Shepperson and Stadler in appreciation of their wonderful teaching and leadership. It is hoped that a city-wide Vacation Bible School can be organized next summer with these two ladies directing.—Mrs. Whit Davis, Superintendent of Children's Division.

FAYETTEVILLE SUB-DISTRICT YOUNG ADULT FELLOWSHIP

The Fayetteville Sub-District Young Adult Fellowship was held at Springtown, June 21. Mrs. Homer Combs, president of the Springtown Young Adult Fellowship, presided and Mrs. Earl Downum of Springtown gave the devotional.

The principal speaker of the evening was Mrs. Alonzo Miller of Rogers. She gave an inspirational address on the theme "It Takes a heap of living to make a home." As the concluding feature of her address she read Edgar A. Guest's famous poem on "Home." During the reading Mrs. Masingill of Rogers, accompanied on the piano.

Following this Mr. Elmo Scott of Rogers, and president of the Sub-district Fellowship presided over a

VACATION SCHOOL AT FOREST PARK

The Daily Vacation Bible School of Forest Park Methodist Church, Little Rock, began June 6 and ended June 17th. The Nursery Department studied "My Home and Family." They made posters showing things that make home a happy place, such as working, playing and worshipping together. Booklets were made, new songs learned and used in moments of worship.

The Primary Department studied "We Go To Church." The children were very interested during the study and took an active part in helping to make booklets and posters as well as the interior of a miniature church.

"The Story and Work of the Methodist Church" was the study course used by the Junior Department. They also studied about the lives of the leaders of the early church, including the Wesleys, Francis Asbury and others. The children made log books of their findings including the History of Forest Park Methodist Church. Two movies were made: these were "What the Church Does" and "What God is Like." Posters were made and a map was used to show the localities of the beginning of the Methodist Church throughout the world. Reproductions of stained glass windows were made and exhibited. Rev. J. R. Sewell made an interesting talk on duties of the pastors, church officials and members.

The workers in the school were: Beginners: Mrs. Earl Cutting, Mrs. Irvin Wilson, Mrs. Billie Norris. Primary: Mrs. Stanley Viar, Mrs. Ernest Efrid. Juniors: Mrs. Harry Norrios, Mrs. Joe Hebert, Mrs. B. L. Cuttings, Mrs. Corbin Dallas. Those present every day were: Jack Cutting, Sharon Lee Cutting, Betty Jo Smith, Donna Martin, Sharon Martin, Kenneth Sharp, Jr., Barbara Williams, Donald Brummett, Marilyn Dallas, Jo Anne Efrid, Carolyn Farrer, Kay Cook, Janice Hill, Johnny Norris, Melba Horton, Gearldine Farrar, Nancy Grimmett, Tommy Williams, Jean Cook.

The school closed with a church picnic and reception for the pastor and his family.—Reporter.

business session. H. W. Jinske, the pastor, directed the group in a few outdoor games.

Refreshments were prepared and served by Mrs. Homer Combs, Mrs. Earl Downum and Mrs. W. C. Sumner.

Two ministers in addition to the pastor were present, Rev. Alfred Eason of Bentonville and Rev. Paul Bumpers of Fayetteville.—H. W. Jinske, Pastor Springtown-Highfill.





Here And There In Arkansas Methodism



By The Editors

Fewer Methodist preachers faced new congregations following the recent Annual Conference sessions than in several years. Annual Conferences for a number of years have been characterized by what may be called "much moving." Whereas, the number of charges being appointed new preachers has been more than fifty per cent, changes this year in the state were less than thirty-three per cent. The short conference year and the lack of "slack" occasioned by few retirements and deaths account in some measure for the fewer number of moves.

Speaking of preachers moving, the North Arkansas Conference passed a laymen-sponsored resolution making it the policy for churches to pay the moving expenses for their new preachers. This new measure which has disciplinary provisions is to officially take effect with the next Annual Conference session, but it provided that wherever practicable churches should do so this year. Incidentally, several churches of that conference have followed this practice for a number of years.

It is reported that the spring conference sessions have had little ill effect, if any, on the leadership training program scheduled for the summer. More conference and district assemblies for Young People, Senior and Intermediates are scheduled than ever before. The annual state-wide W. S. C. S. School of Missions was held in Conway at Hendrix last week with 100 per cent increase in attendance over last year. The annual state-wide Children's Worker's Conference is being held this week. Next week the Annual Arkansas Pastors' School will have its annual five-day session. These

programs together with others point up the fact that never before has Arkansas Methodism had the abundance of leadership training opportunities that it has this summer.

Services were held for the first time in the new First Methodist Church building at Tuckerman, Sunday, June 12. This marks the completion of a rather extensive building program which included the rebuilding of the old sanctuary into an educational building, the removal of the parsonage to make room for the recently completed sanctuary, and the acquisition of a beautiful home several blocks from the church for the parsonage.

The First Methodist Church, El Dorado, issued several weeks ago a special edition of its church bulletin which recounted the activities and accomplishments of its Department of Music. The bulletin listed the memberships of its several choirs, the special services given during the year, the various guests sponsored in concerts, the repertoire of the various choirs, and a description of the pipe organ, reported to be the finest in the state. Mr. Corliss Arnold, a graduate of the music department of Hendrix, is the Director of Music at this El Dorado church.

Dr. Fred G. Roebuck, pastor of the First Methodist Church, Fort Smith, and Mrs. Roebuck will leave in a few weeks for a trip abroad which will take them to the British Isles, and northern and central Europe. The trip is a gift from a committee of the church he serves and will be made during the month of August. Dr. Roebuck was recently reappointed for the sixth year to this church.

WHY MISSIONS TO INDIA?

Why should one send physicians and agricultural experts to India when that sub-continent now has too many people, and there is not enough food there for those already there? Won't the doctors keep from dying people who will later die of starvation?

Answering this query, Dr. James K. Mathews, former missionary to India, and now associate secretary of the Board of Missions and Church Extension, said recently:

"There are many motivations for missionary service.

"I think, for instance, that the missionary enterprise is, by implication, included in the Lord's Prayer and in the second great Commandment. It is also very clearly to be found in the parable of the Good Samaritan. In that parable, Jesus did not answer the question, 'Who is my neighbor?' If you will read it carefully you will see that He pointed out that we ourselves are to be neighbors of men everywhere in human need. This is the Christian pattern, and not until our day could we be neighbors on a world-wide scale. This is one of the aspects of the Christian missionary movement.

"It is not my purpose to try to refute *Road to Survival*, but many authorities feel that it is an overstatement of the case. Some of the

effective arguments against it are to be found in the extensive review of that volume in *Time* magazine's issue about two months ago.

"Dr. Sam Higginbottom, the Christian agricultural missionary in India, feels that agricultural production in India can be increased by 50% so that it can supply plenty of food for all the people of that land, including the increasing population. The government of India is at present reclaiming thousands of acres of land and is increasing its irrigation. India has more extensive irrigation than any other country in the world.

"India has many simultaneous problems; poverty, disease, illiteracy, under-production, rapidly growing population are a few of them. At the same time it is being rapidly industrialized. It has to face on a large scale many of the problems which in the western world have been faced over a period of two hundred years. This concentration of problems makes it difficult.

"The picture is not impossible, nor is it entirely black in India. In fact, I would say quite confidently that India is one of the most stable countries in Asia and one of the most stable countries in the world. We do not feel that the missionary movement can, in itself, solve all of the difficulties of India. We have helped to show the way. Jesus Christ taught 'wholeness.' He was

NEWS ABOUT HENDRIX COLLEGE

45 Make Dean's List

Forty-five Hendrix students made the 'B-plus' or higher academic average necessary to have their names on the Dean's List during the spring semester, according to Victor Hill, registrar.

The list is as follows: Burvin Alread, Atkins; Cynthia Brown, Bastrop, La.; Ray Bruce, Pine Bluff; Mimi Cazort, Little Rock; Doris Nell Darby, Fort Smith; Charles Day, Conway; Janis Dillaha, Little Rock; Dick Farr, Wynne; Charles Ferguson, Nashville; Pat Flannigan, Nashville; Blanche Foreman, Conway; Al Garrett, El Dorado; Clem Goode, Lonoke.

James R. Grant, Little Rock; Charles Hamilton, Little Rock; Ben Hardy, Little Rock; Betty Harton, Conway; Joe Hobbs, Marianna; Margaret Jones, Watson; Robert L. Jones, Conway; Juanita Lane, Conway; William Larsen, Little Rock; Milton Linzel, Little Rock; Anna Bess McClellan, Pine Bluff; Louise Martel, Magnolia; Frances Martin, Pine Bluff.

Barbara Noble, Little Rock; Mildred Palmer, Little Rock; J. Oliver Powell, Jr., Little Rock; Wilbur Redwine, Little Rock; Martha Rilley, Little Rock; Charles Roskopf, Marvel; Betty Shewmake, Murfreesboro; Mildred K. Shields, Conway; James Smart, Conway; Linda Smith, Gurdon; Purcell Smith, Little Rock; Frank Stroope, Wynne; Charles Stuck, Jonesboro; John E. Stuckey, Stuttgart; Marion Ware, Little Rock; Helen Marie Warren, Conway; Charles Wilhite, Mt. Vernon, Texas; Suzanne Williams, Clinton; and Patsy Wood, Pangburn.

Miss King Is Religious Worker

Miss Lois King of Conway has been appointed fulltime religious education worker in the Little Rock Conference of the Methodist Church. She will assume her duties June 20.

Miss King, who is the daughter of Mr. and Mrs. Chester T. King, was graduated May 30 with a bachelor of arts degree in philosophy and religion. She has been quite active in religious work on the Hendrix campus and in the First Methodist Church of Conway, including in her activities there the teaching of a class in the Junior Department of the Church School.

Miss King will work under sponsorship of the Little Rock Conference Woman's Society of Christian Service, conference president of which is Mrs. E. D. Galloway of Prescott. She will work with various church camps and young people's assemblies this summer and then will probably be assigned to one of the conference districts in the fall.

Miss McCorvey To Florida

Miss Annie Maude McCorvey, as-

sided. We, without apology, undertake the ministry of healing in India where we believe that, in the name of Christ, multitudes are being led and have been led into a richer, fuller life.

"Sometimes I think that we Americans are suffering from a disease. It is not painful at the present time, but in the end it may be fatal to us. That disease is our preoccupation with ourselves. If, in this day of very great need, we extend the hand of Christian fellowship and aid to our brothers in Asia, perhaps our grandchildren will rise up and call us blessed. If we do not, then our future may be dismal indeed."

METHODIST GIVING TO WORLD SERVICE UP 29.26 PER CENT, ANNUAL REPORT SHOWS

CHICAGO—Methodist giving to World Service for the fiscal year, which ended May 31, totaled \$7,672,360 according to the annual report released here by Rev. Dr. Thomas B. Lugg, executive secretary and treasurer of the General Commission on World Service and Finance.

This is the first annual report of the 1948-52 quadrennium and represents an increase of 29.6 per cent over the annual apportionment for the 1944-48 quadrennium.

Commenting on the increase, Dr. Lugg stated, "Recognizing the fact that almost 50 per cent of the Annual Conferences did not begin operating under the new apportionments until half of the year had elapsed, this is a splendid advance for the first year of the 1948-52 quadrennium."

Special gifts received in the denomination's Advance for Christ and His Church program during the past 12 months totaled \$1,353,415 and the Week of Dedication offering, March 13-20, was \$788,072. Thus, total giving to general benevolences for the fiscal year was \$9,813,847.

World Service receipts during May were \$1,909,884, an increase of \$399,627 over the same month last year.

A motorist on a country road asked a boy for directions to a neighbor's home. "When you get to the crossroads," replied the lad, "turn left." But he gestured to the right. The inquirer noted the difference, but went confidently on and turned correctly, to the right. His companion asked how he was sure. "When what we say and what we do disagree," he replied, "we mean what we do."—Walter L. Moore, *Christian Herald*.

interested in the welfare of body, mind and spirit of man. To the multitude of problems of mankind, the Christian answer must be many-sided. Professor of home-making at Hendrix, left today for a summer term of teaching at Florida State University, Tallahassee, Florida.

During the summer semester, which lasts until mid-August, Miss McCorvey will teach home economics education at the university. She will return to her position at Hendrix next fall.—George R. Stroud.

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Bishop And Mrs. Ward Write To Friends In America

THIS may—may not—be the last freely written letter which we send you for some time to come. Official censorship or self-imposed censorship may prevent such letters.

The city of Shanghai is under military law of the Nationalist Government. Communist armies are within a few tens of miles. Some people thought that the noise and lightning of a thunderstorm one night this week were the roar and flashes of cannon. Not so. Yet nerves are tense because of many things. But today we have really heard the thunder of cannon for over nine hours.

The recent return of some Methodist missionaries to the United States has given an unbalanced impression. In this Episcopal Area of our Methodist Church with territory in four Yangtze River Valley provinces twenty-three of our American single women missionaries and twenty-four men and wives now live and work in "liberated" areas. In Shanghai are twenty-two more of us, and another nine also still under the Nationalist Government; a total of seventy-eight. An important number are likewise in the North China area which has been under the new regime for months.

Each one of them has repeatedly been given opportunity to leave for the United States but volunteered to stay and his staying was approved.

There are upwards of fifteen hundred Americans, men, women and children, still in Shanghai. Even the Shanghai school for American children continues to function well. Many Americans have remained for their own commercial business or profession or in loyalty to the organizations by which they are employed. Many businessmen have refused to leave, though they had opportunity to do so easily. The wives of some of them have insisted on remaining with their husbands.

During recent months a number of our Methodist missionaries with much regret had to leave. They had liabilities of health or otherwise, or dependents who needed their care and it was best for them to go. But those who went and those who have stayed remain in good fellowship. Each is respected for the decision which he or she made. God does not call all of us to work in exactly the same way or the same place or as we might otherwise choose to work.

Thus far all of our remaining missionaries are physically safe. Most of them—we have heard of no exceptions—continue in much of their former work though limited for wide-range travel under war conditions. Far in advance each of them like Chinese associated with them, was provided with a significant amount of food and other resources for weeks of transition.

Normal communications between them and you and us by telegraph, radio, and post are suspended. But in China there always are other



BISHOP RALPH A. WARD

means of getting information though sometimes by delayed schedule. So we know something about each other.

The policy of our Church has been that the Church is not a political partisan whatever individual Christians may regard as their duties politically. American Christians should not remain in the midst of civil war if their presence would harm the Chinese Church. On this we must depend much on the judgments of our Chinese Christian friends—and we have done so. The Church has a message and a service for men and women and children under any and every

political regime.

We Americans are often misunderstood and misrepresented in many parts of the world today. We deserve some of the consequent criticism. But essentially we believe in self-government for ourselves and likewise by others for themselves. We may feel sure that our ways of national living are better for us, and believe that they would be better for other peoples. The present political and military struggles in China are part of world-wide struggles. But the struggles in China must be settled primarily by the Chinese themselves. If Americans attempted to settle theirs for the Chinese, they would not remain settled. Neither would that be in keeping with fundamental American ideas of democracy.

One of the ablest and most devout Chinese Christians, a civilian never in government service, said to a group of us at a meeting with Dr. John R. Mott in Shanghai during April in substance these meaningful words:

"Christians in other countries need to extend continuing confidence to the Chinese Church under whatever changes they may be called upon to make. Christians at a distance should be assured that Christian Chinese will not compromise that which is vital to Christian faith and practice."

The Christian Church in China, like the Christian Church in other lands, carries excess baggage. Some of that is useless or non-essential accretions or out-moded organizations, practices and attitudes. Some of it is very dear to Christians in other countries and even to Christian Chinese. But it is "excess baggage," particularly for a "marching army." Christians in other countries should not be alarmed or stampeded or lose confidence in the Chinese Church if or when some of this excess is discarded, either voluntarily or under duress. The life of the Church in the future will be stronger because of more exclusive fidelity to the essentials of Christian faith and life.

It is a high privilege of the Christian to live by faith in contentment, courageously if he can, dangerously if necessary, but not recklessly. Thus your fellow Christians in China are trying to live today. They are grateful for your fellowship and cooperation.—Katherine Ward, Ralph A. Ward.

169 Yuan Ming Yuan Road
Shanghai (o) China
May 13, 1949

THE GROUP MINISTRY AND LARGER PARISH

(Continued from Page 2)

for the cooperative program is seen in all that I have mentioned, but I desire to bring it clearly before us. I suggest this not as a criticism of any of our ministers but as a means of making the ministry of many of our men more effective. Many of our ministers who have not had the privilege of being well trained and who lack initiative can do effective work in a well-planned program, who, when being personally responsible for their own program, are able to do very little. No other plan I know offers the opportunity of realizing the greatest possible service out of our ministers. What an opportunity such an organization offers for guiding the work of the minister and for developing whatever talents he may possess.

Now, I have tried to exhaust the possibilities of the Group Ministry, or Larger Parish plan. That would be impossible for wherever such a program is used, new avenues of service are constantly being found. I have tried, and I hope with some measure of success, to make you see again, what you have already seen, and to cause you to believe with me that there are real possibilities through the Group Ministry and Larger Parish Plan of making Methodism a greater institution of service to a greater number of people.

How shall we institute the Group Ministry or Larger Parish in our conference? Are we to continue to try to educate our ministry and laity so that they will voluntarily enter into cooperative area groups? Are we to pass some resolutions in the Annual Conference to the effect that we advise such organizations be perfected? Are we to take certain areas in the con-

ference and make examples of such areas as we establish the cooperative programs in these areas trusting that these examples will inspire other areas to try the program? Should the District Superintendents divide their districts into natural areas and then call the ministers together to organize a Group Ministry in each area? Should the Bishop and his cabinet so realize and accept the value of such a set up that appointments be made on the basis of assuring such a program?

I do not desire to answer these questions. I think the purpose of this meeting is to work out our strategy for the future. We will discuss these questions later. Allow me to make a few observations. Our educational program in this field has been in operation some ten or twelve years. If we have been willing to listen and to consider this matter, we are saturated with the idea. The program of education must go on, but is that all we need to do now? Resolutions have been passed in the Annual Conference but produce little effect. Can we be satisfied to pass more resolutions? In our district we have divided our territory into natural areas and have tried to inaugurate the Group Ministry. We have at present three organizations actively alive and functioning. One other group works effectively in the summer but due to one pastor being in school fails to operate some nine months out of the year. How far should we go in attempting to make the ministers of every given area organize and meet regularly to plan their work? I do not like compulsion or coercion or even too close supervision. Initiative is always destroyed under such methods, but are the appointive powers, fulfilling to the highest degree, their responsibilities when they send into a church cooperating in a Group Ministry an individualistic, uncooperative minister, who is not

interested or sympathetic to the Group Ministry?

It is my feeling that we have reached that point in our development in this field, which we are discussing, where we ought to take some forward steps. In some manner the leadership of the conference must more convincingly reveal its interest in and show its concern for the cooperative program. If we cannot get such action in the immediate future, then I fear for this program. We ought to decide here in this meeting whether this plan offers sufficient possibilities to warrant our uncompromising and undivided loyalty to the idea or whether we think its possibilities are so limited and unpromising that the plan is not worthy of our best efforts being expanded in its behalf.

I believe in the Group Ministry and Larger Parish plans. I am more than willing to enter into a program in our conference that will work out a cooperative program that I believe will help us to serve our people. I hope that this meeting may go down in the history of the North Arkansas Conference as a meeting that planned a cooperative program for our Conference, that was adopted by our Conference, and put into operation to such an extent that the town and rural churches of our Conference so cooperated, that Methodism became a real blessing to this section of our church.

MEANING OF SUCCESS

Many years ago my grandfather reminded me that the word "success" comes from two Latin words, sub, meaning under, and cedere, meaning going along. Success, he explained, means a "going under"—a lot of digging. He believed that a young man should dig a solid foundation for whatever he is going to do.—Wall Street Journal.

TRIBUTE TO MRS. CLAUDIA MALLORY BUFORD

Mrs. Claudia Mallory Buford, the widow of the late T. A. Buford, and one of the best known and best beloved members of the Forrest City Methodist Church died on Wednesday, January 26th, 1949.

She was born in Forrest City on May 16, 1876 the daughter of the late George Mallory and Mrs. Cornelia Laughinghouse Mallory. She was educated in the schools of Forrest City and joined the Methodist Church in her early childhood.

Her greatest service was rendered in personal contacts in the home and elsewhere. Her deep love for God and her church and her unselfish desire to serve in humble places were her greatest attributes.

The whole town as well as her family and her church mourned her passing.

Mrs. Buford was the mother of four children, one daughter, Mrs. Margaret Buford Haven, Forrest City, Arkansas; three sons, Mallory Buford, Arlington, Virginia, Claude Buford, Forrest City, Arkansas and T. A. Buford, Jr., who passed away several weeks after the death of his mother. She is also survived by five grandchildren and one sister, Mrs. Geo. Taylor, Memphis, Tenn.

"Well done thou good and faithful servant

Enter thou into the joy of the Lord."
—Forrest City Woman's Society of Christian Service, by Committee.

LUTHER CURTIS ELLIOTT

Luther Curtis Elliott was born in the Sardis Community, Saline County, Arkansas, February 12, 1884, and passed away here in Little Rock, May 23, 1949. He came to this City in early manhood, along with his parents, where he spent the active years of his life splendidly and well.

He was a charter member of Highland Methodist Church which was organized on his birthday, in the year 1910, and to which he belonged as a loyal and faithful member for more than a third of a century. He was a regular and faithful attendant upon the services of his church, morning and evening, including the Church School. He was in his regular place on the day preceding his sudden passing.

He was long a member of the Board of Stewards of which he was chairman for a number of years. At the time of his passing, his pastor paid a deserved tribute by saying that Brother Luther was always for the forward and progressive interests of his church, and was concerned that it should assume an increasingly larger place in the life of the community which it serves. The writer never had a more faithful official than was this good man, during the four years of his pastorate of this growing church.

He was not only active in his local church, he was also a familiar figure in attendance upon the sessions of his Annual Conference, at one time or another serving upon Conference Commissions and Boards to which he was assigned.

Brother Luther was a good citizen of his city and state. He was always concerned for good government and was interested in having the right kind of men in public office. He was a practical Christian, carrying his faith and experience into the everyday affairs of life.

We commend the family and host of other relatives and friends to the great Heavenly Father whom he trusted and served. May the faith that sustained him be the under-

The Sunday School Lesson

By DR. O. E. GODDARD



PRILGRIM MARCHING SONGS

LESSON FOR JULY 10, 1949

SCRIPTURE TEXT: Psalms 120-134.

GOLDEN TEXT: *I was glad when they said unto me, Let us go unto the house of the Lord. Psalm 122:1.*

One of the most amazing facts in religious history is the sublime devotion of the Jews to their Church, in general and to the Temple in particular. After the Temple was built, every man was required to make three visits to the Temple, annually. He was required to attend the feasts of the Passover, the Weeks, and the Tabernacle. This of course involved a vast expense of time and money. It was at the Passover when Joseph and Mary took Jesus, who was then twelve years old, to the Temple. Nazareth is eighty-eight miles from Jerusalem. Every family who owned a donkey, packed on it their bedding and other luggage, which in the rainy season, included a light folding tent.

Many Bible readers have been perplexed over the fact that on their return home they traveled three days before they discovered that Jesus was not found among their party. The explanation that Mary gave was they supposed he was with some of their kindred. In addition to this we should remember that this caravan from Nazareth probably was composed of several hundred people. Anyone who has traveled with a party in which there are a number of early teen age boys, know how prone the boys are to gang together. A pillow and some food were all the boys wanted, day or night. Palestine is a warm, dry country; what could be finer than for a group of boys sleeping under the starry heavens? Thus we see how Joseph and Mary might not have been disturbed at not seeing Jesus even up to the third day of their travel.

Much Travel Involved

Three times each year the roads were congested with these pilgrims. The travel was slow, perhaps not more than fifteen to twenty miles per day. The people living in Nazareth needed about two weeks time to go and attend these feasts, and then return home. Those living in more remote sections of Palestine needed more than two weeks for these treks. Can you conceive of the loyalty necessary to make these Jews take these three annual journeys?

Enterprising Jews living on these highways, prepared camping grounds for these pilgrims. Around the camp fires at night these pilgrims sang the pilgrim Psalms. Be it said to the great credit of these people, they did not drink intoxicants, nor dance, nor gamble, nor indulge in any immoralities. If they arrived in Jerusalem before midnight, they went at once to the Temple grounds and sang certain pilgrim Psalms.

girding strength that will keep all of us who knew and loved him until we shall know with him the reality of the promise that in the "Father's House are many mansions."—Roy E. Fawcett.

The priests, who had to remain in the Temple until midnight, sang responsive songs to the pilgrims, then the pilgrims went to their camp for the night, returning the next morning to pay their tithes and offerings, and engage in worship in the Temple.

Jews Outside Of Palestine

The Sanhedrin decreed that Jews living outside of Palestine must come to at least one of the feasts annually and that one preferably should be the feast of the Passover. Josephus tells us that two million people lived in Palestine, and eight millions lived outside Palestine. This is probably an exaggeration. "Uncle Joe," like some horse-traders, real estate dealers—and even some preachers, did overstate some facts!

In my boyhood days there was a preacher notorious for his exaggeration. He usually talked in superlatives. The Annual Conference finally arrested his character, tried him, found him guilty, and for his punishment asked that the Bishop call him to the bar of the Conference and administer a rebuke. This the Bishop did with great skill. The guilty minister stood before the Bishop, weeping copiously and said, "I thank you, Bishop and the Conference for administering this deserved rebuke. This sin has been a source of great humiliation to me, and I have shed oceans and oceans of tears over it, and resolved millions and hundreds of millions of times never to exaggerate again." Was he cured?

Some of the Jews lived more than a thousand miles from Jerusalem. Those living on the seacoasts could come on the frail and uncertain boats of that time. People living inland, came on camels. In either case it often required at least one half of a month to arrive at the Temple and the same time to return home. Many of the faithful Jews had to use one month or one and one half month for this worship occasion. Such marvelous loyalty and liberality! These camelcades rested at night at the caravansaries.

Pilgrim Hymns

The songs these travelers sang are recorded in Psalms 120-134. Here are a few excerpts of the most used pilgrim songs. But please read all of the fifteen Psalms.

"I will lift up mine eyes unto the hills, from whence cometh my help. My help cometh from the Lord, which made heaven and earth." Psalm 121:1-2.

"Our help is in the name of the Lord, who made heaven and earth." Psalm 124:8.

"He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him." Psalm 126:6.

"Out of the depths have I cried unto thee, O Lord. Lord, hear my voice: let thine ears be attentive to the voice of my supplications. If

thou, Lord, shouldest mark iniquities, O Lord, who shall stand? But there is forgiveness with thee, that thou mayest be feared." Psalm 130:1-4.

"Behold, how good and how pleasant it is for brethren to dwell together in unity."

A Supremely Important Question

What produced the remarkable loyalty to the Church, such admiration for the Temple, and such an amazing liberality of tithes and offerings? It is an extremely important and interesting matter to all Christian churches. A proof of this unusual attitude on the part of these people is indicated by Psalm 137:5-6, "If I forget thee, O Jerusalem, let my right hand forget her cunning. If I do not remember thee, let my tongue cleave to the roof of my mouth; If I prefer not Jerusalem above my chief joy."

If all Methodists, Baptists, Presbyterians, Lutherans, Episcopalians, Nazarenes, and all other Christians were of this type, soon the world would be brought to Christ.

What Factors In These Jews Produced These Results?

Let us find some of these factors:

1. A consciousness of a divine mission. Every Jew seemed to believe that his race was the chosen race of God. This conception, enlarged, gave him a realization that his race had a responsibility for all mankind. Blessed is the nation that realizes that it has a divine mission to fulfill in human history. Such a conception would be a blessing to the white, yellow, red, and black, yea; to all races of the world. This conception applies also to all Christian denominations. Blessed also is the Christian denomination that realizes that God raised it up for the accomplishment of this divine purpose. Would that every member of our Methodist Church had a very definite realization of the divine mission of Methodism. I wish the same thing for all other Christian denominations.

Not only the nation and the Church have a divine mission, but each individual person has a divine mission. By the time a child reaches adolescence, he should be able to say to his parents, as Jesus said to his parents in the Temple, "Do you not know that I must be about my heavenly Father's business?" If any child reaches the teen age without having some impression that he has a divine mission, his parents and teachers have failed to teach him the most important fact in his life.

Adoration For The Sanctuary

The Jews adored the Temple beyond description. "Walk about Zion, and go round about her: tell the towers thereof. Mark ye well her bulwarks, consider her palaces; that ye may tell it to the generation following. For this God is our God for ever and ever: he will be our guide even unto death." Psalm 48:12-14.

These verses indicate what was in the hearts of thousands of Jews. David and Solomon were great kings. I was amazed many years ago, when the erudite H. G. Wells in his "Outline of History," made disparaging remarks about the kingship of David and Solomon. He said they were only tribal kings. King David solidified and enlarged his kingdom by military prowess and moral leadership. He transmitted to Solomon a great empire, with a mind set to build a Temple for which he had collected, in our values \$300,000,000. Solomon collected an equal sum

(Continued on Page 16)

SUNDAY SCHOOL LESSON

(Continued from Page 15)

and built the Temple at an outlay of \$600,000,000.00. This building was a masterpiece in ancient architecture. Solomon accomplished more by his matrimonial alliances than did David by military genius. There was perhaps not one contiguous tribe to Solomon's empire out of which he had not taken one hundred or more wives. Thus he "sewed up" the situation so that there was little or no probability of an invasion even if he should reign one hundred years.

The early reformers blundered greatly in building such drab, unadorned houses of worship. Those buildings often looked more like a public hall than a sanctuary. God's house ought to be the most beautiful, most attractive, most worshipful building in every locality. I am happy to note that for the last fifty years Protestants are building ornate and worshipful sanctuaries. A people more concerned about public school buildings, court houses, theaters, and their own palatial homes, never will love their Churches as Jews loved and revered their Temple. Does your sanctuary reveal the fact that God and his Church come first in your lives?

The Jews Were Liberal In Paying Their Tithes And Giving Offerings

The Jews who spent so much time in journeying to the Temple to pay their tithes, give their offerings, and worship in the Temple, demonstrated the fact that God had first place in their lives. A traveler passing through our country, I fear, never would infer that we pay our tithes and make our liberal offerings to our churches. So it seems to me that the Jews have taught us how to grow up a liberal, God-fearing, and God-loving people. The Jews were the greatest of ancient peoples. They brought to the world the greatest fact in human history—monotheism. They gave us the Old Testament Scriptures, also.

An Anti-Climax

When the Jews betrayed and then crucified Jesus, their glory began to fade. They lost their country and became wanderers on the face of the earth. They have been a people without a country. They never have written another Psalm; their name came an anathema; they have been called, "Ichabod."

Yet Hope For The Jews

If and when, the Jews of the present day, gifted as they are in music, philosophy, literature, and finances, come and accept Christ as their Lord and Savior, then they would become one of the great and mighty people of the earth.

SONGS OF THE TEMPLE

LESSON FOR JULY 17, 1949

SCRIPTURE TEXT: *Psalms 24; 84; 95:1-7.*

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

Last Sunday we studied the songs of the children of Israel as they journeyed to and from the Temple. Today we enter the Temple and note the ritual and their hymns. The Temple was arranged for elaborate services. In Jerusalem, there were scores of priests and hundreds of Levites. The priests conducted the ritualistic service and the Levites played the instruments and sang

the hymns. They conducted services before and after noon, then in the evening until midnight, throughout the festival seasons, which continued almost the entire year. This program was strictly followed seven days of the week. One group each of the priests and the Levites were responsible for each of the three daily services.

The Hebrews, Great Singers

They composed more hymns, set them to music, then sang them, using as accompaniment all their many musical instruments, as did all the ancient people. The Greeks, Romans, Chinese, Egyptians, Assyrians, and Babylonians, composed hymns, but none equaled those of the Hebrews, who wrote more songs than was produced by all other writers from Adam to Malachi.

The conception of one great God, Creator and upholder of the Universe, filled their souls with such upliftings and overpowering thought that they wrote spontaneously lyric verse. Pagan people had no such compelling creative power.

Sample Of The Temple Songs

Psalm was 95:1-7. One of the Psalms used in the afternoon service was perhaps Psalm 24:1-4. This was a much used and a favorite Psalm.

"How amiable are the tabernacles, O Lord of hosts! My soul longeth, yea, even fainteth for the courts of the Lord: My heart and my flesh crieth out for the living God. Yea, the sparrow hath found an house, and the swallow a nest for herself, where she may lay her young, even thine altars, O Lord of hosts, my King, and my God." (Psalm 84:1-3) The sparrow and the swallow were regarded as sacred and were allowed to build their nests in the Temple grounds.

Musical Instruments

It will surprise you to note the number of musical instruments used in these services. Stringed instruments were the kinnor, or the harp or lyre, the nebel, sackbut. The instruments of percussion were the tabret or timbrel, the drum, the bells, the cymbals, castanets, the shalishim. The wind instruments were bagpipe, horn, trumpet, syrinx, flute, ugab, dulcimer.

Selah

This word occurs seventy-one times in these hymns. Probably there has been seventy times seven explanations as to the meaning of this word and yet no two fully agree. Hence one man's guess is as good as another's. So here is mine. Selah is a mark indicating a pause in the song. That may be merely for rest or it may indicate the time for uplifted hands, in reverence to Almighty God; or it may mean the moment for the worshippers to kneel, or prostrate themselves upon the floor. I believe it was a kind of pantomimic worship. I feel sure it is proper to blend worship with every voice and instrument.

Hebrews Could Not Sing While In Captivity

The reputation of the Hebrews as singers had reached Babylon. Their captors were eager to hear them sing. They refused emphatically and finally. "By the rivers of Babylon, there we sat down, yea, we wept, when we remembered Zion. We hanged our harps upon the willows in the midst thereof. For there they that carried us away captive required of us a song; and they that wasted us required of us mirth,

saying Sing us the songs of Zion. If I forget thee, O Jerusalem, let my right hand forget her cunning. If I do not remember thee, let my tongue cleave to the roof of my mouth; if I prefer not Jerusalem above my chief joy." (Psalm 137:1-6).

Protestant Music, Vocal And Instrumental

For more than one hundred years, Protestantism had to fight for existence. The Roman Catholic Church seemed to be determined to prevent allowing the Protestants to exist any place under the sun. Hence, we had no time during those years to turn our attention to matters of architecture or program. A plain, drab house without any embellishment and a simple program of Bible study, prayer, and singing a hymn, was the usual form of service rendered at that time. Unfortunately, some rhyming parasites wrote doggerel which found its way into hymn books, the grossest and most ridiculous specimen of which is this: "Ye great, huge monsters of the sea, your maker's praises spout, Ye little codlings near the shore, go wag your tails about."

In due time, came Isaac Watts, and later Charles Wesley, with great, majestic, and inspiring hymns. We are indebted to Watts for *Am I a Soldier of the Cross; Alas and Did my Savior Bleed; How Pleasant, How Divinely Fair; Jesus Shall Reign Where'er the Sun; O God, Our Help in Ages Past; Joy to the World the Lord is Come; Show Pity, O Lord, Forgive; There is a Land of Pure Delight; When I can Read my Titles Clear.*

Charles Wesley gave us more than five thousand hymns, many of which are our most familiar and most popular songs in our present hymnal. Here I list some of his hymns most used and loved: *Must I be to Judgment Brought; Christ the Lord is Risen Today; Come, Holy Ghost our Hearts Inspire; O for a Heart to Praise my God; Spirit of Faith Come Down.*

Many other authors wrote hymns of incomparable worth. We find our

Methodist Hymnal contains the greatest collection of hymns ever yet compiled in any book.

What is your favorite hymn? Mine is: *In the Cross of Christ I Glory.*

Exhortations

The one great purpose of all music, vocal or instrumental, the purpose of the prayer, sermon, and the Bible reading, is to bring the congregation into conscious touch with God. This was the purpose of all the programs given in the Temple during Jesus' time. The priests arrayed in robes conducive to worship, the Levites, singing to the accompaniment of their various instruments, and all those participating in the service, were doing their utmost to help the congregation to realize the presence of God. The pastor of today, whether he is clad in clerical or business suit (I prefer that he wear the clerical suit) should come before the people with such demeanor, and such personal relationship with God.

The choir director in the selection of special music, should raise the question, "Will this message of song bring the people into consciousness of God's presence?" No music should be included in the program unless it is an aid to real worship. The people should come into the sanctuary with reverent tread, and spend a moment in prayer, then read some of the inspiring hymns. Of course, we have ceased all loud conversation, or laughter.

While the minister preaches let the congregation pray for a new vision of God. He who attends the public worship and fails to be renewed in faith in God and fails to be moved to larger service for humanity, is not living up to his best opportunity. The Jews, coming hundreds of miles to the Temple to worship, after hearing the Psalms sung and the prayers chanted, went out with their hearts aglow and even their countenances beaming with a new light.

Does the worship service of your Church so affect you from Sabbath to Sabbath? If not, why not?

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