

Hendrix Board Authorizes Chapel-Auditorium Building

ON Tuesday of last week the Board of Trustees of Hendrix College officially adopted a resolution, by unanimous vote, which authorized the construction of a Chapel-Auditorium Building on the campus of Hendrix College, to cost at least \$250,000.00. The resolution adopted was almost identical with a resolution which had been unanimously adopted by the Committee of Fourteen appointed to study the building program at Hendrix. Thus it develops that those closest to the proposed building program have come to a common decision as to the next step to be taken.

According to the recommendations adopted, those charged with the responsibility will begin at once plans for the construction of a Chapel Building that will seat three hundred and an Auditorium that will seat, including the balcony, one thousand. For the sake of economy, and in order that each building may have a more elaborate entrance the two buildings will be so joined together that a common front of chapel architecture and a common vestibule will serve for both buildings. This decision is the result of a careful and rather extensive study by individuals of the Board and Committee and numerous group meetings for counsel. It is believed by all of the individuals in each of the two groups—the Board of Trustees and the Committee of Fourteen—that this plan will more nearly meet the pressing needs for both a chapel and an auditorium than any other plan that could be devised for the money in hand for the purpose.

The Chapel will be primarily for religious services of various types. The furnishings and the architectural designs, interior and exterior, will be in keeping with this purpose. The Auditorium, which will be used for larger assemblies, will also be so constructed that it can be converted into a place of worship for gatherings too large for the Chapel.

We are all conscious that it has been necessary to make some rather radical adjustments in the original building program as planned through the Million Dollar Campaign. Building costs have all but doubled since that program, which included plans for four buildings, was launched. In the adjustments necessary some disappointments were unavoidable. In the original plans there was to be a building which would house a Fine Arts Department. The plans called also for a gymnasium and a girls dormitory. Those especially interested in these features of the building program will be keenly disappointed. Some of us would have preferred a different plan for the Chapel Building, if funds were available. Under the circumstances, however, the plans adopted seem to cover the needs in the best way possible at this time.

The "Faith Books"

IN the Advance for Christ and His Church program, November 1949 through June 1950 has been set aside for the study of "Our Faith" in the Preaching and Teaching Endeavor. A set of Our Faith booklets have been received in our office. They are eight in number. The booklets sell for seventy-five cents.

The titles for the booklets are as follows: Our Faith in God; Our Faith in Christ; Our Faith in the Bible; Our Faith in Love; Our Faith in Prayer; Our Faith in Immortality; Our Faith in the Holy Spirit; Our Faith in the Kingdom of God. Each booklet outlines something of the subject the church will study each month for the eight months beginnings with November.

The United Evangelistic Advance

THE United Evangelistic Advance is a nation-wide program promoted by evangelistic leaders from forty of the larger denominations in America. It runs from October 2, 1949, to December 31, 1950.

Our people will not confuse the United Evangelistic Advance, an interdenominational movement, with the Advance for Christ and His Church, which is a Methodist program that includes much more than an evangelistic emphasis. We may expect to find the word "Advance" used in various church programs just as the word "Crusade" came into common usage in other church programs after our General Conference projected the "Crusade for Christ."

The slogan for the United Evangelistic Advance is, "America for Christ." Every major Protestant denomination in Amer-



ica, except the Southern Baptists, is co-operating in the campaign. We have come on a new day in denominational cooperation when a united movement of this magnitude is possible. When Protestant churches in America, with a total membership approaching forty million people, can join forces in a movement so vital as winning "America for Christ," we may be seeing the development of a new spiritual power in America.

A program of the United Evangelistic Advance being distributed announces that the movement has five major purposes: 1. The spiritual renewal of the ministry and membership of the churches. 2. To reach and win the vast unchurched multitudes of the nation for Christ and the church. 3. To carefully instruct and assimilate new members into the church membership. 4. To enlist all unrelated church members in some church in the place where they live. 5. The vital transformation of persons through Christ, so that Christian personalities shall be developed in the home, business, politics and all other human relationships.

The "See You In Church Sunday" campaign is part of this general movement and runs especially through the five Sundays in October each year. There is little, if anything new in the purposes and activities of this campaign except that it proposes a high degree of unity of action which has long been lacking in the life of the Protestant church.

If through this movement, or any similar movement the Protestant forces of America can present a united front in an effort to build a better world, we shall have taken a long step toward achieving that desired goal.

Arkansas Methodism In Advance Rally

THE Arkansas Advance Rally in Little Rock, Monday, October 17, was an occasion long to be remembered in Arkansas Methodism. Never before have so many Methodists in Arkansas met together in one meeting. First Methodist Church was crowded to capacity for morning and afternoon sessions, the noon luncheon and evening Young People's banquet at local hotels were sell-outs, and Robinson Memorial Auditorium was completely filled for the evening session. An out of state observer present for the rally, who had previously attended several such rallies in other states, stated that beyond question attendance at the Little Rock Rally was the largest to date in his knowledge.

But the significance of the Little Rock Rally was not in the great crowds in attendance at the various sessions. As Mrs. Charles Mead, a featured speaker of the morning session, declared, "This meeting is not just another meeting." Methodists gathered in Little Rock for information and inspiration in the Advance Movement and were not disappointed in either sense.

The morning and afternoon sessions were planned with a practical view of assisting the various groups and leaders in the local church to Advance For Christ and His Church. The noon luncheon, evening banquet, and evening session were planned as times of inspiration. In all of the sessions the planning resulted in better informed and deeply inspired Methodists. One could easily wish that it were possible that such a day's experience could be shared by every Methodist in Arkansas.

We are all mindful of the many hours of planning and work that went into the holding of such a meeting, of the sacrifices made by many to attend the meeting, and of the contributions made by those who participated in the program. It is our opinion that all these expenditures of time and energy were amply justified by the impetus given the Advance for Christ and His Church Movement in Arkansas Methodism.

Organized To Meet Real Need

AS need arises, sooner or later some individual or group sees in that need an opportunity for service or gain, or both, and gives itself to an attempt to meet that need. Several years ago when the alcoholic became recognized as such and was to be found in increasing numbers in every walk of society, the organization "Alcoholics Anonymous" (A.A.'s) came into being. Members of this group found mutual help in rehabilitating each other and themselves from lives that otherwise would be utterly lost. Only members of this group know the vast amount of good which they have accomplished for themselves, their families, and society.

In this day when the trend seems to be "getting something for nothing" it was all but inevitable that "Gamblers Anonymous" should come into being. A companion organization to Alcoholic Anonymous, this organization was recently organized in California and has stated among its objectives abolition of horse-racing in that state.

It would be astounding to know the number of lives that have been brought to ruin and despair because they have been built on the wrong premise—chance. Any movement which proposes to repair individual lives damaged by gambling, oftentimes licensed by the state, is worthy of the support of church groups.

First Church, Little Rock, Plans New Building

By MRS. EARL COTTON

FIRST METHODIST CHURCH, located at 8th and Center Streets, Little Rock, with a glorious history of more than 100 years behind, looks with hope and dedication to a future that can be an even more glorious period of service and devotion to the Kingdom of God. With its roots deep in the early 18th century, when itinerant preachers came to serve the Choctaw Indians and remained to preach to the few Methodist families in the village of Little Rock, through the years of zealous endeavor, disasters and triumphs, First Church stands now at the threshold of an era of increased service and ministry.

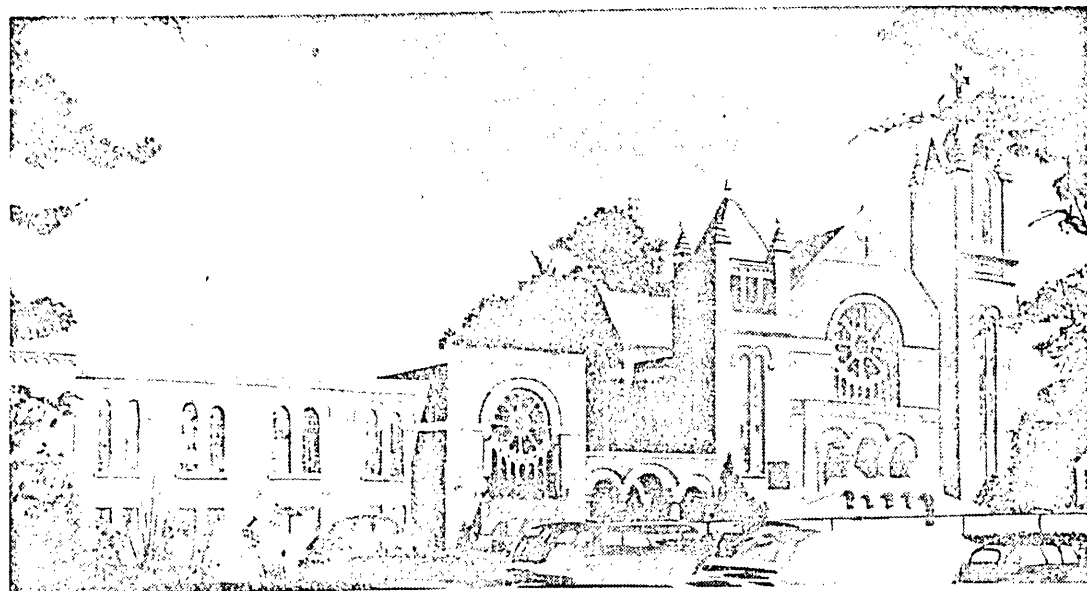
From an article in The Arkansas Gazette entitled: "Other Days" we find that the first Methodist society was organized here by the Reverend Robert Bewley in 1831. Worship was first carried on in the Presbyterian building but later moved to what Mrs. W. H. Pemberton terms, in her history of the church in 1923, as a "shanty" near the Arkansas River.

Those first ministers of the gospel marched through the history of Methodism in Arkansas with much the same devotion to the Cause of Christ as is found in the early Christian leaders in pages of Biblical history. Duke, Wells, Ratcliffe, Jones, Bump, Hester, Cole, Hunter—their names stir in our hearts a thrill of appreciation for those whose endeavors have benefitted us in such a great manner.

Hardships endured are related in the History of Methodism in Arkansas by the Reverend Horace Jewell. When they came into this vast wilderness, made even more dangerous by swollen streams and wild beasts of the forests, there were few and sparse settlements. So rigorous was the life that many of them literally gave their lives for the mission they loved. Ministers in those days, as was the tradition in the Methodist Church, stayed only a year or two at each charge, but many of them returned time and again to the ministry here in Little Rock.

In 1832 the Methodists worshipped in a warehouse near the present site of the Capitol Hotel, and during the tenure there began the construction of a new brick church on what was then "Cherry Street," later Second Street. This structure was occupied in 1836 during the ministry of the Reverend William P. Ratcliffe. The congregation was known then as the Second Street Methodist Church.

Carefully preserved in the historical records of First Church is a prepared statement of Andrew Hunter, which was given to the Reverend James M. Hawley in Dr. Hunter's room at Lagrone's at Hope during the 1901 session of Annual Conference. The late Reverend Mr. Hawley is the father of Mrs. Curtis Stout, present assistant organist of the church. Other significant documents are statements by J. O. Blake-ney, father of Mrs. H. E. Riley, membership secretary, recording his early recollections of the



Architect's drawing of present building and proposed new educational building.

little brick church on Second Street, with excerpts from letters of his mother of earlier days, and by the late L. B. Leigh mentioning names of persons he knew who were members prior to 1850. They include Chief Justice Elbert H. English, Judge William C. Ratcliffe, Dr. J. J. McAlmont, John P. Karns, James W. Ward, William H. Feild, and many others whose descendants still worship here.

While the Reverend E. N. Watson was pastor in 1878, lots were purchased on the northeast corner of 8th and Center streets in the name of Mrs. Ellen Cates, later conveyed to the trustees of the Church. It was at this time that the congregation took the name of First Methodist. Years of strenuous endeavor on the part of the ladies, led by Mrs. Cates, and the many free-will offerings and sacrificial gifts on the part of both men and women members, were responsible for the erection of a brick building in 1879. One of the first pastors to serve in this new church was the Reverend Mr. Jewell, whose daughter, Mrs. J. H. Hollis, is now an active and faithful member. The members of the church at that time numbered 407.

Disaster struck with suddenness on a Sunday morning in December, 1895, when the new building, in use less than two decades, was completely destroyed by fire. In the face of such seemingly overwhelming misfortune, First Church carried on its program of instruction and worship, in the winter in the Y. M. C. A. building located at 8th and Main and in the summer in Glenwood Park. The chapel was first erected, and was occupied with great rejoicing in the autumn of 1896. All efforts then were bent toward the erection of the present sanctuary. On August 16, 1899 the cornerstone was laid. In

it went a copy of the address of Justice English made at the laying of the first cornerstone, along with current issues of newspapers and church periodicals. This beautiful place of worship of true Gothic architecture, enhanced by stained glass memorial windows, and three rose windows, has enriched the lives of regular worshippers and the "strangers within our gates." The sanctuary, with its rose windows, meant so much to a youthful member of the church that she used it as a subject for an essay in a college English class. The church, with chapel and classrooms, served well until the mid-twenties, when the church membership rose to 2,100. At that time the present educational building was added, along with the "temporary" classrooms, now known as Rammel Hall.

In the ensuing years the membership of First Church rose to a high of 3,500 with an active enrollment in the church school of 1,400. Members of First Church have never been able to sit by and see a great need without rising to the occasion. Consequently in October, 1945 a committee was appointed to make plans and inaugurate a program leading to adequate educational facilities for a church and church school of this proportion. The late T. J. Raney was made chairman of the committee, and other members were Mrs. H. B. Bethell, John A. Riggs, Sr., Wilbur P. Gulley and B. Doyle Colvert. Since this was a period of readjustment following the war, pledges were made and bonds were contributed by members. Later this committee was enlarged to include J. T. Thompson, the late George H. Burden, W. R. Harrison, Mrs. E. J. Rauschkolb, Joshua K. Shepherd, Richard C. Butler, H. C. Couch, Jr., Graham R. Hall and

(Continued on Page 7)

DR. AUBREY G. WALTON,
Pastor

JOHN H. GREENE,
Chairman of Finance Committee

JOHN A. RIGGS, SR.
Chairman of New Education
Building Committee

W. R. HARRISON,
Chairman of Official Board

THE DEVOTIONAL PAGE

REV. ROY I. BAGLEY, Editor

FROM THE BOOKSHELF

Each of us must go into the laboratory of his own soul, try most of his experiments alone, and exchange notes with other men who are trying similar experiments . . .

When people are unable to sleep at night, they waste millions of hours. We can put these sleepless hours to wonderful usefulness for a better world by praying for each person who comes to mind . . .

Every good thought not only blesses the man himself but also pushes the entire world up toward heaven . . .

Jesus himself lived His ideals even better than he could find words to express them . . .

The greatest way to help Christ conquer the world is to saturate our own minds with Him . . .

We earn this inner place with Father and Son at the center of the universe, the same way Jesus earned it . . .

Christ's joy is in helping men make new beginnings . . .

The quest for self-perfection is often sanctified introversion . . .

We are undefeatable unless we defeat ourselves . . .

Down God's street there are always green lights . . .

Since every thought is creative, we are creators of the world—along with God . . .

You and I created a piece of tomorrow in our thoughts today . . .

—Selected.

THE WORLD NEEDS MEN

By Walter Rice Davenport

The need of the world is for men who are strong,
For men who can breast all the ramparts of wrong,
For men who can laugh at the sneers of the throng,
And go to their work with the lilt of a song.

The world looks for men with their face to the foe,
For men without fear of the hosts of below,
Whose love for their fellows forever will grow,
Since faith is undimmed in the Lord whom they know.

Too long have the men, so secure in their might,
Shut ears to the call to enlist for the fight;
Left women to fight for the truth and the right,
And stand on the field for the blue and the white.

O men of the land, with your might and your main,
Stand forth and do battle, no longer remain
In cowardly ease at the rear of the train;
Leap forth to the front and do battle again.

The fields with the enemy's troops are bestrown;
The van of their forces is beaten and thrown;
Stand steady and true for the cause you have known,
And leap at the call when the trumpet has blown.

I FIND MY GOD

You've never heard the voice of God?
Look to the stars above;
Their luminous orbs of many rays
Speak of infinite love.

The universe to you doth speak,
You need not know her laws;
The grass, the flowers, all growing things
In them there are no flaws.

The seasons as they come and go,
The wind, the sun, the rain;
The voice is there and everywhere;
It speaks and speaks again.

So lift your eyes to the starry skies,
And feel the voice of God.
O fainting heart, O weary soul
And his great works applaud.

"One Thousand Quotable Poems"
—Gamaliel Bradford

WHAT DO WE EXPECT FROM GOD?

"Men of Galilee, why do you stand looking into heaven?" Acts 1:11.

After the resurrection the followers of Jesus stood looking into the heavens with a bright and shining light of expectation reflected from their faces. Those who did not understand this experience scoffed, saying, "why are you looking heavenward?" "What help do you expect from that quarter?" So, in our time, those who have not been with Jesus cannot understand why others, caught in the midst of dilemmas, turn to him. They have been led to believe that man finds all the answers to his earthly problems on the earth.

This is the secular peril of our day—this pressure to stop expecting anything from God; this implication that since man is the creator of his own current chaos, he alone can be the saviour of his own world. And yet on every hand are people who turn their eyes to God expecting from him the help they need in finding their way out. As the scoffers still ask, "Men of America (or men of the world) why do you stand looking into heaven?" our best answer is to be found in the pattern of their expectation back there.

They looked into heaven that day for a comforter. He had made the promise that he would not leave them comfortless and they believed that he would do what he said. What he meant for them to see was that they would find their lives bound up in his; and as that new life of theirs grew strong and proved itself victorious that they would know that their lives were but the manifestation of the continuing life of Christ. The disciples passed from a wavering to a higher faith. The sight of the risen Lord gave their wavering faith an impulse which carried them into the realm of certainty. We too can expect this comforter.

But they were not just expecting one who would come and hold their hands and soothe their worried minds. It was not just peace and calm which they expected to come from heaven as a dove upon them. They expected a continuing vision

of his purposes for them. They had felt the power and they wanted to know what to do with it. Such an answer could come only to those who looked heavenward:

"Spirit of faith come down
Reveal the things of God
And make to us the God-head known
And witness with the blood."

Jesus had told them that they would be expected to do greater things than he had done and this worried them. They had doubted at first, but now they had moved beyond doubting. They were waiting confidently for God to tell them what these things were. If we focus our eyes on the heavens we can be certain that God will in his own good time, and in his own good way set our feet on the road which we should travel.

They expected a conquering sense of victory. Forty days and nights had hardly been long enough for them to become adjusted to the fact that the cross and the grave were symbols of victory. Jesus had been the incarnation of that truth, but human beings needed a sign eternally from the heavens.

So many of us are like those first disciples in that our minds have not been completely attuned to the heavenly standards of harmony and success. But if we keep our gaze heavenward, we shall discover one day that Christ's work has been successful, that he has brought man and God into perfect accord. That day shall arrive for us, when we find that Christ has actually accomplished what he undertook and has set our lives on enduring foundations—has given us eternal, victorious life.

"Thanks be to God, for it is he Who through Jesus Christ our Lord Has given us the victory."

—Alfred Knox

More costly than the Marshall Plan is the ever-increasing accident toll in this country. Every 25 minutes someone is killed, and property damage adds up to \$170 thousand every hour, day and night.—Journal of the American Judicature Society.

PRAYER FOR THE WEEK

Our Father, in the nobility of Christian character of those who have walked before us we find inspiration and help. In their courage we are shamed by our own lack of conviction. Help us, we pray, that with renewed strength we may press forward that Thy will may be done in our world. Teach us the secret of this power as we wait before Thee. When we are tempted to turn aside because of disappointment and weariness may the promise in Thy word come to fill us with renewed hope and strength, "Be not weary in well doing for in due season ye shall reap if ye faint not." Lead us to a life of deeper gratitude that expresses itself in devoted service to Thee and to those we meet day by day. We pray in the spirit of Jesus Christ, our Lord. Amen.

"THE SPIRIT OF EXPECTANCY"

One of the fatalities of religion today is the loss of expectancy. We go to church time after time without ever expecting anything of significance to happen. We have a right to expect something to happen in our lives each time that we go to church if we come in the proper spirit. The promise of Master, "Where two or three are gathered together in My Name I will be in the midst," is too often overlooked.

Sunday school teachers ought to expect something to happen in their classes each Sunday morning. It is not just a matter of bringing credited materials to the attention of the classes. It is the high privilege of leading that class into a deep experience of God.

In all the official meetings of the church we ought to expect something to happen. The officials are not merely charged with the mechanical organization of the church; they have the responsibility for the consecration of all the energies of that church. They are men and women chosen through the regular procedure of the church; it is not beyond our imagination that God had a hand in their selection to direct the affairs of that church.

New life has come to our church because of the expectancy of starting upon the construction of our sanctuary. This new life will grow if this expectancy is based on something more than sentimentality. We must work to make our dreams come true. We must strive for the spiritual basis of our work. Even as in the days of old, God is willing to lead His people as they expectantly face the future.—R. B.

Edw Bok reminisced: "I remember when a boy I asked my father once which, to his mind, was the hardest word in the English language. Without a moment's hesitation, he answered, 'No!' 'No?' I echoed in surprise. 'Exactly,' he answered. 'Not in spelling, as I suppose you mean. But you will find as you go along that it is the hardest word in the English language.' I did. And difficult it was at times to say, as my father had predicted."—Walter L. Moore, Christian Herald.

Only people who do things get criticized.—Wesley News.

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A WEEKLY MESSAGE

By FORNEY HUTCHINSON

MY HOUSE

During my fourteen years as a pastor in Oklahoma City I enjoyed the friendship of Mrs. Alice M. David. She was a great Methodist, an indefatigable worker in the W. C. T. U., and was altogether a very remarkable and gifted Christian woman.

On her eighty-third birthday she wrote the following article and sent me a copy. I thought so much of it that I am sharing it with my readers.

MY HOUSE

"I am the sole owner of the house I live in. I have lived in it eighty-three years tomorrow. In the beginning, it was a perfect structure—just large enough to be attractive and small enough to love.

As time went on, I came to admire my house very much. I was proud of its appearance on the outside, and I have striven persistently to make the inside sweet and clean and beautiful. Such guests as Anger, Jealousy, Hatred, Unkindness, are not welcome, and are not allowed to sit down inside my house. Its walls are too sacred for such as they. I want all my rooms taken up by my coveted friends, Love, Sympathy, Prayer, Goodwill.

I have had a wonderful time; it has been a real joy to live in this house of mine. But time is making its inroads, and my house is going down. The windows are not quite as clear of late, though they have served me well. The door is getting squeaky, the roof is near to cracking, the foundation is becoming trembly. I know that some day not far off, I must move out and let the old house crumble into dust.

But the tenant, the real I—the Spirit that dwells within—is patient, trusting, waiting, and feasting daily on the heavenly promises for food from His table, for guidance into that other house not made with hands, eternal in the heavens.

'So, old house, we have been long together,
In pleasant and in cloudy weather.
'Tis hard to part when friends are near,
'Twill cost a sigh and lingering tear.
So, then, slip away with little warning,
Choose His own time.
Say not goodnight,
But in a better clime—
Bid me Goodmorning! "

The increase in membership of the Methodist Church has been 5% more rapid than the growth in population during the past eight years the Rev. Albert C. Hoover, director of the denomination's statistical office, has just reported.

NEWS AND NOTES ABOUT FACTS AND FOLKS

MRS. R. E. HAMMOND has been employed as part-time secretary by the Washington Avenue Methodist Church, North Little Rock. Rev. I. L. Claud is pastor.

REV. A. N. STOREY, district superintendent, Paragould District, announces that Rev. J. R. Welch has been appointed to the Ravenden Springs-Williford Charge in the Paragould District. Brother Welch, a local preacher, has been the pastor of the Naylor Circuit, in the Poplar Bluff District, St. Louis Annual Conference.

THE parsonage at McRae was destroyed by fire on Saturday of last week with a loss of between \$5000.00 and \$6000.00. Some furniture was saved but little of the parsonage family's clothing. The house was covered by insurance but no insurance was carried on the furniture and clothing. Rev. Gerald Hammett is pastor.

PARSONAGE PATTERN is the name of a little publication being put out by the Ministers' Wives, an organization of the North Arkansas Conference with the president, Mrs. E. G. Kaetzell, Springdale, as editor. Other officers are Mrs. R. E. Connell, Paragould, vice-president and Mrs. Maurice Lanier, Mountain View, secretary and treasurer. The paper carries news of preachers' families and they many activities.

DR. CLOVIS G. CHAPPELL and Bishop Richard C. Raines will be the principal speakers at the 1950 session of Ministers' Week at Emory University. "These and other speakers will make the week a high spot in any pastor's mid-winter schedule," stated Dean H. B. Trimble of the Emory School of Theology. The session will begin on January 16 and conclude on January 20. Dean Trimble expressed the belief that housing accommodations will be more ample than they have been in the immediate past.

FIVE new missionaries' families—the heads of the families ordained ministers who have had years of service in the United States—have been named by the Board of Missions of the Methodist Church for service in Alaska. In most cases they will establish new churches; and some existing churches will be recognized as a part of the Church's "Advance for Christ and His Church"—a movement which includes the strengthening of Alaska missions. The appointees are the Rev. and Mrs. LeRoy Heilbrun, of Bethany-Hamlin, Penn.; the Rev. and Mrs. Keith Whittem of Manton, Michigan; the Rev. and Mrs. Douglas Harrell of Seville, Florida; and the Rev. and Mrs. J. P. Porter of Brevard, N. C.

DESPITE communist army control of Nanking City, China, the noted Ginling Christian College for women there reports an enrollment of over 200 students, general activities "as usual," and the establishment of a two-year course in nursery school education. "The students have been faced by a real and difficult problem," says the president, Miss Wu Yi-fang. "On the one hand there is the appeal of the victorious liberating army and the call for additional workers in various lines. On the other hand, they are uncertain about future financial support from their families and about their own future work. Emotionally they have been under a severe strain in being cut off from their families." Dr. Wu adds that faculty-student committees now study together changes in curriculum, organization, and student life.

HISTORY has shown that one may "ignore" religion but cannot "destroy" it, says Dr. John Haynes Holmes, veteran New York clergyman. "So why not use it for man's redemption—ethical and social redemption?" he asks. "Only by a recovery of religion can our world be saved. Religion, therefore, must be used. That is what it is here for. Not to be petted and cuddled and adorned and worshiped and served for its own sake, but to be used for the fulfillment of man's high destiny upon this earth. Religion must be used in furthering great works of justice and reform. It must be used to establish right relations between different groups of men, and thus to make a reality of brotherhood. It must be used to abolish poverty, the breeding

ground of all misery and crime, by distributing equally among men the abundance of the soil. And it must be used to get rid of war and to establish enduring peace. Here is the supreme test of the effectiveness of religion."

DR. MARK A. DAWBER, former secretary of the Home Missions Council of North America, says: "The large-scale housing developments present a new opportunity to the city church. This is especially true of public housing projects limited to low income residents. Some of these are emergency war-time enterprises that were intended to be merely temporary; but, because of terrific housing shortage, they have become at least semi-permanent. If not superseded in a reasonable period of time, these low-cost dwellings will become slums. This is true also of much of the cheaper postwar housing erected by private enterprise. Meanwhile hundreds of thousands of people are living in so-called low-cost housing, and other hundreds of thousands in better-scale housing areas without adequate church privileges or with none at all."

A Home Missions Congress will be held in Columbus, Ohio, January 24 to 27, "to develop a sound strategy for home missions during the next decade, and to launch a great forward movement for the fuller Christianization of America." It will be under the auspices of the Home Missions Council of North America, and will be the first step in a series of home missionary rallies and meetings across the country. Among the major missionary topics considered, it is announced by Dr. Mark A. Dawber, Council executive, will be the plight of minority groups in the American population, especially the 2,500,000 agricultural migrants whose children have little opportunity for church or school, the American Indians on the reservations, the Negro in both rural and industrial areas, and the agricultural sharecroppers of various states. Consideration will also be given to needs of American citizens in Hawaii, Puerto Rico, the Virgin Islands, Alaska. Surveys now being made of needs in all these areas for churches, schools, and religious and social workers will be presented to the Congress and later to the churches.

CHURCHMEN RING DOORBELLS TO 'SHARE THE FAITH'

ALBANY, N. Y.—(RNS)—"Operation Doorbell" went into high gear here as delegates to a convention of Seventh-day Adventists set out to "share the faith" with residents of the Capital City.

Convention authorities said "Operation Doorbell" was the result of a movement by the Church to sell "over-the-fence" evangelism to laymen, spurring them on to promote daily study of the Bible.

The delegates rang more than 500 doorbells in the vicinity of the State Capitol Building, urging nightly study of the Bible, regular prayer periods in the home, neighborhood church meetings, and frequent visits to the sick as part of their "share the faith" plan.

"The greatest need of the Church today is spiritual power," said R. W. Moore, president of the Northern New England Conference. He cited cheerfulness, courage and courtesy as qualifications of a lay church worker.

BISHOP MARTIN ANNOUNCES APPOINTMENTS

Bishop Paul E. Martin announces the following additional appointments since Annual Conference:

St. John's Ct., Mrs. Lee Anderson; Altus Ct., Leonard Byers; Prairie View-Scranton, Thomas J. Nation; Dyess-Whitton, W. L. Douglas; Lunsford-Pleasant Valley, Norris Greer; Ravenden and Wilford, T. R. Welch; Forrester, Martin Martin; Vandale, associate pastor in charge of Bay Village, J. W. Hammond; Ravenden Springs, Harvey Hazlewood; Green Forest, associate pastor, C. C. McGraw.

Ignorance is one thing that costs even more than education does.—Banking.



"We Hold Conference On The Top Of The World"



By BISHOP NEWELL S. BOOTH
Elisabethville, Belgian Congo

WE are way up on top of the world in the Dembos. This is the hill were in the olden times there dwelt the witches and the spirits. But now it has become a historic place. As far as I know this is the first time in Africa that an annual conference has met at any place other than a mission station. But there we are! At least fourteen

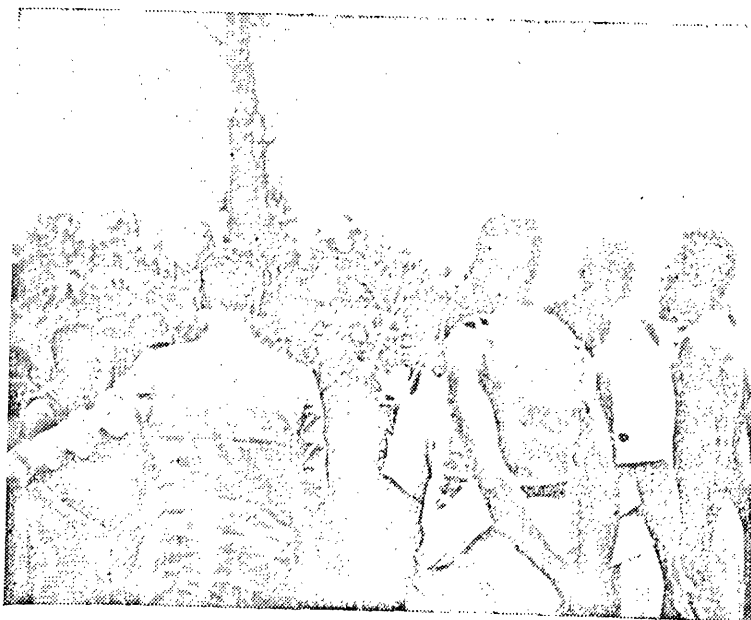
we had to straddle, hoping that they would not branch or get too wide and that we would not slip into them. Some of them would almost do for garage pits under the car. Once when I was avoiding one such, I met a truck coming down the steep grade hugging the same bank I was on. But it was his side, so I had to take off at right angles right across the ditch to the other side of

deep in the ruts nor too soft on the shoulders. There was a bridge whose supports were gone. We unloaded and watched from underneath as each car went over. There were four of them in the party. The station wagon and carry-alls took much of the luggage and extra gas. I had five ladies—about half a ton of us—in my car. And all this through country of amazing beauty.

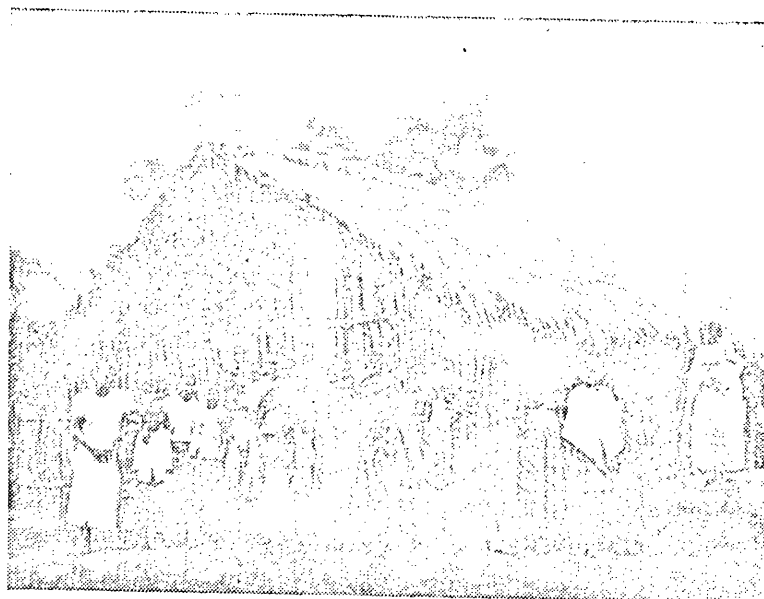
good food this morning at breakfast with fruit, porridge and coffee.

There are other houses for the visiting pastors; the crowds of people who are expected will put up very temporary shelters for themselves.

From every side you can look across to the peaks and valleys, tumbled together from a profligate hand in uncalculated beauty. On the hill itself these buildings and



Crossing a "white man's bridge" in the jungle area



A Sunday school outside the church building in a Dembos village.

of us missionaries are here. The rest will come tomorrow.

But what a day to get here! I have driven over 150 miles of the worst road I have ever travelled. I thought I had seen things that were pretty bad before. I have been in the Dembos before. We have slithered through the mud from Kapanga to Lubondai. I had crossed those roads from Kambini north to Mambone and on to Rhodesia. The roads in the Rhordesia reserves and up to Chikwiza are really something! I have ridden from Launda over the road to Ambriz and up to Leopoldville. Back in '34 I took Dr. Hopkins over the road from Saurimo to Malange and across no-man's-land from Quibokolo to Kibentle into the Congo. I have plowed through the sand out to the villages in Mocambique. I have twisted and skidded around the impossible curves and grades from Luscbamo to Minga.

But none of them match the road which I put the Ndeke yesterday. Only 150 miles, but it took me thirteen hours to make it. It is true that we stopped for a couple of services at Caxito and Xikabu, but that took only an hour and a half. And we paused about a half hour for lunch. But the other eleven hours we were pushing right along. Once for about 50 feet I got up to 25 miles an hour. I felt as though I were speeding! We had done better than that the first 40 miles. We made that in two hours. Some of it was even paved. But the next hundred miles were something to dream about!

There were washed-out chasms down the middle of the road which

the road and do it quickly.

There were literally hundreds of rocks in the roads too high for the Ndeke to straddle. I had to avoid them all. When they were just properly placed you can imagine the snake tracks I made going back and forth across the road. Often they were on a grade which would never pass at a road-builders' convention. The makers of this road never heard of a maximum 9% grade!

Some of the patches were terrific. Three time I had to go so slowly to avoid rocks that I slowed too much to make the grade and had to back around down to try it again. There were times that we stood on our nose going down to little streams and then had to turn back up so sharply that there was not room for the length of the car. I had to stand on my tail and wriggle and scrape along. Then we would come up over such a sharp rise that the hood stood between the driver and the road. I would not dare to go on without seeing the rapidly falling-away road on the other side, for there were often big holes or high rocks.

Most of the time I had to ride the rough center ridges, for trucks had worn the ruts too deep. I was very conscious of the soft underside of the car, particularly where the gas tank hung low. I winced as though I scraped myself every time I miscalculated.

At streams we had to get out and move rocks around, either to fill holes or remove dangerously high sharp points. And then going rocking through, we hoped we would make it. There were mud and water holes that we hoped were not too

After such a day it was surely grand to get a good sleep. The African folks here have done marvels in getting ready for the Conference. They have built a large pise house with a central living room and four

the massive church—at least a hundred feet by thirty—are built among palms, mangoes and citrus fruit trees. The benches in the church are made of springy palm-branches bound onto a framework



Group of children in a village in the Dembos area, Angola, Africa.

bedrooms. They have insisted that the "Bishopoo" have one to himself! Then there is another house as big with grass walls as well as grass roof for a men's dormitory.

The folks served us a nice dinner last night of meat stew and then potatoes and chicken. They have built a grass and palm-branch dining room and separate serving kitchen. One of the ministers' wives is taking charge of the cooking and serving. She continued with the

of poles supported by forked sticks driven in the ground.

It was great to get a good sleep. My shoulders and arms are still sore though from the twisting and jerking from the wheel yesterday and from the constant shifting. Sometimes even in the night I seemed to be virtually lifting the car by the wheel and setting it over in a safer place, or pushing it ahead by the shift lever as we strained up one of those mile-long mountains.

One of the principal topics to be considered when the Home Missions Council of North America holds its "Congress" in Columbus, Ohio, early next year will be what the Protestant churches in America should do on behalf of the 1,500,000 agricultural workers and their families

in the United States. They have been described by the council as "at the bottom of the economic ladder, too seldom protected by social legislation, or given the help of the communities whose crops they harvest." Dr. Albert Z. Mann, of the Minnesota Migrant Committee, one of those

who will present the matter to the Congress, points out that conditions of disintegration of family life, threats to the future exploitation, and illiteracy among the migrant children—all faced by these necessary workers—are directly contrary to Christian belief."



THE CHILDREN'S PAGE

ANNIE WINBURNE, Editor



IN STORYLAND

A MERRY HEART DOETH GOOD LIKE A MEDICINE

By Gertrude D. McKelvey

It was a great day for Donald, but it was a blue day for Kirk. Donald lived in the country where his father had a greenhouse, but Kirk lived in the city where the houses were close together with no space for flower gardens.

Donald was happy as he hitched his pony to the flower cart. Twice a week he drove the cart loaded with flowers into the city. His father claimed that Donald always sold more flowers than anyone else in the family. The boy whistled a tune as he carried the freshly cut flowers to fill the large buckets of water that lined the cart. The cart looked as though it would burst with the glorious color and fragrance of the flowers.

Yes, Donald was happy as he prepared to go into town, but Kirk was not one bit happy. He had the mumps! All day long he could do nothing but sit at the window and look down upon the city streets.

Donald dropped the small red and white striped awnings that hung neatly from the roof of his cart on both sides, then the back and front ones. This done, he climbed into the driver's seat, content that his flowers would not wilt in the morning sun.

"Giddap, Trotty!" called Donald as he gently flapped the reins over his pony's back. Long ago he had named the pony Trotty because of the trot-trot sound his small hoofs always made. Donald thought up a song as he went along. At first he sang it softly until he had it all composed. Then because he thought it was a good song he sang it louder:

*"It's a merry merry day,
And I'm on my merry way
To take my plants and flowers
To the children of the towers!"*

Somehow the city houses in tall buildings always made Donald think of towers. By the time he reached the city he was singing at the top of his voice. People smiled as they turned to look at the boy and some even called hello! As he reached the part of the city where he was known, his customers came out of houses one by one to buy his flowers. By one o'clock he had only one bunch of gladioli left.

"Time for lunch, Trotty," Donald said, pulling the feed bag over the pony's head. Climbing up into the seat of his cart, he got out his own lunch and began to eat. It was when he raised his thermos cup to his lips for a drink of cool chocolate milk his mother had given him, that he saw the boy. From the third floor front window the boy looked down at Donald with a sad face.

"Hello!" called Donald.

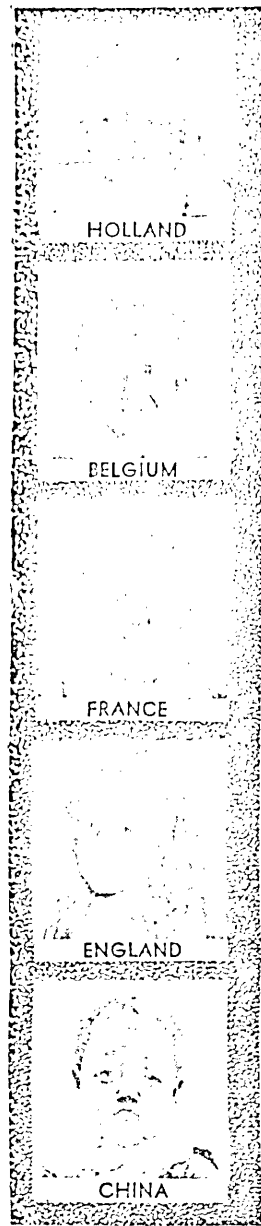
"What's your pony's name?" asked the boy without smiling.

"I named him Trotty," answered Donald. "What's your name? Mine's Donald."

"Kirk," answered the boy.

"Come on down and see my pony," called Donald.

"Can't," answered Kirk, in a



FATHER, WE THANK THEE

*We thank Thee, Heavenly Father,
For all Thy loving care,
For beauty of the earth
About us everywhere.*

*We pray Thee for Thy children
Wherever they may be,
And as we love each other
We show our love to Thee.*

*Help us to have a happy world
Where children all may stay
In peace and love together.
We ask Thee, as we pray.
—A. E. W.*



IN THE WORLD OF BOYS AND GIRLS

GOD'S DARK

By John Martin

*The Dark is kind and cosy,
The Dark is soft and deep;
The Dark will pat my pillow
And love me as I sleep.*

*The Dark is smooth as velvet,
And gentle as the air
And he is good to children
And people everywhere.*

*God made the Dark so Daytime
Could close its tired eyes
And sleep a while in comfort
Beneath the starry skies.*

*The Dark can see and love me
Without a bit of light.
He gives me peace and resting,
He brings the gentle night.*

*The Daytime, just like children,
Needs rest from work and play,
So it can give us children
Another happy day.*

*God made the Dark for children
And birdies in their nests.
All in the Dark He watches
And guards us while we rest.*

—Selected.

WHICH?

*When I am in the country
I like the trees and grass.
I like the cows and horses,
I count them as I pass.*

*When I am in the city
I like the city streets,
I like the trucks and taxis
Passing by in fleets.*

*"The city or the country?"
I sometimes say to Mother,
"I cannot say which one I like
Better than the other."*

—Tippett

WHAT TO DO ON A RAINY DAY

On a rainy day, when everything is dull and dreary and there is nothing to do, get a piece of paper, fold in the middle, and then fold again; cut into blocks, and on each write something like this: "Help mother," "Make the beds," "Draw," "Read," "Rock little baby sister," "Read to grandfather," etc. Then turn the slips face down and shuffle, draw one and do what it says. Sometimes you will be surprised. This will keep you busy for a long time.—The De-lineator.

JUST FOR FUN

The little girl was moving from California to Boston with her parents, and was greatly excited. The night before the departure, saying her prayers as usual, she finished off with "God bless mommy and daddy and my little brother Tommy; and this is goodbye God—we're moving to Boston tomorrow."—Edison Voice Writing.

A BOY'S PRAYER

*I pray, whatever wrong I do,
I'll never say what is not true;
Be willing at my task each day,
And always honest in my play.*

*Make me unselfish with my toys,
And generous to the other boys;
And kind and helpful to the old,
And prompt to do what I am told.*

*Bless every one I love, and teach
Me how to help and comfort each;
Give me the strength right living brings,
And make me good in little things.*

—Selected.

out of his pocket and gave her a bunch of small links that looked much like keys.

When Donald climbed into his cart again, Kirk called from his window, "Hey, thanks a million! And I'll be seeing you Friday."

Mumps or no mumps, Kirk was now grinning from ear to ear. Donald drove off singing his song at the top of his voice again. But all Kirk could make out as he listened was something about a merry day.

"It sure is!" agreed Kirk, smilingly.—In The Christian Advocate.

most discouraged tone. "I've got the mumps and I have to stay here for another whole week!"

"That's tough," said Donald. "I had mumps once. Well, guess I'll start for home now."

"Are you coming back again?" asked Kirk, now eagerly.

"Oh, sure," answered Donald. "I come here twice a week as long as the flowers last. Be back on Friday."

"I'll watch for you."

"O. K.," called Donald, as he started off with a giddap to Trotty.

Donald was several blocks away from Kirk's apartment when the idea struck him. He turned Trotty about and headed back to Kirk's house. The boy was gone from the window. Donald hurried up the three flights of stairs and rang the bell.

"Is this where Kirk lives?" he inquired of the woman who opened the door.

"Yes, I am his mother," She smiled as she said, "I'm sorry I can't ask you in . . ."

"Oh, I know he has the mumps," broke in Donald. "I talked to him from the window. I just wanted to leave these flowers for him—and this puzzle that I've been carrying around in my pocket. Maybe he can figure this thing out for me!"

First he handed Kirk's mother the gladioli. Then he pulled his hand

Alcoholic Authors

By BISHOP EDWIN HOLT HUGHES, In The Voice

THE fact is generally recognized that scenes in the Moving Picture Theatres join the paid advertisements in the newspapers as propagators in behalf of the liquor trade. The films can surround bottles and steins and kegs and barrels with a distinct glamor, compounded of palatial surroundings and beautiful women. Even when the horrors of Jackson's "Lost Week-End" find their way to the films, the alcoholic vendors seek to turn tortures into a plea for "temperance" that makes recruits for intemperance. The pleas in behalf of liquor in the renumerating pages of the daily papers can scarcely be misinterpreted. They are definitely intended to increase the sale of rum; and that increase surely means more drunkenness.

I

But there is a second influence which has a distinct bearing on the temperance crusade. Great reforms have often moved to the climax of victory because of persuasive books. Even if one's prejudice leads to a protest against or for "Uncle Tom's Cabin," it is still true that no right-minded person would deny the influence of that volume. In the campaign to secure more justice for the Indians in America, Helen Hunt Jackson's "Ramona" had an undisputed power. Uncle Tom in the one case, and Alessandro in the other, became attorneys for causes. In other social movements, literature has become a champion. The novel "Strange Fruit," and the poems of Countee Cullen, such as "Episode," are factors in the discussion of the race question—while at the present time the presses are sending forth a flood of books dealing with the economic situation. Allowing all possible criticisms, these volumes often look for genuine solutions.

II

The temperance crusade, however, has not yet secured powerful literary expression. Volumes that were at first hailed as virtual tracts have either had some touch of compromise that weakened them, or have been perverted by the liquorities into sympathetic treatments for the drinkers as victims of disease. The "Lost Week-End" was caused not by germs that were picked up in barrooms, but rather by germs lodged in the system by some inescapable inheritance. The proper treatment is then found in the Hospital rather than in the Court Room!

III

The literary change in this respect has had a recent illustration. West Virginians have a natural interest in the frontier stories of Zane Grey. His name, as well as his frequent stories about the Zanes, as a family of heroes in the history of the section that now makes "The Little Mountain State," would indicate that he was a rel-

ative justly proud of Colonel Zane, and Jonathan Zane, and Betty Zane, the heroine whose perilous race for powder and water, amid the arrows of the savages, saved the occupants of the Fort from death. One of Zane Grey's novels, "The Last Trail," first appeared in 1909, forty years ago. In 1946, it came back as a reprint among the "Pocket Book" editions whose low cost have given them a plentiful sale. So we have a chance to compare the born-decade-ago volume with



Bishop Edwin Holt Hughes

the type of bibulous books now produced, more than occasionally.

IV

Several characters in "The Last Trail" are examples of what liquor can do in disintegrating real life. The signal figures in the book are not constant drinkers of someone's "health" when the real effect is to produce avoidable sickness. The frontier tables of the Zanes are not miniature barrooms. In the book only once is the bottle sought for a purely social reason. But two persons are pictured as walking toward their graves along a path strewn with the glasses of destruction.

Some of the descriptive phrases may be offered, without giving names of persons. "He had followed . . . wild dissipation and became a gambler and a drunkard." Of the murderous man it is said, "He was drunk." "The little cuss got drunk and raised hell." "The young men . . .

flushed and wild with drink, hung over the bar." "The noisy barroom . . . reeked with the fumes of vile liquor." "The sailor with hot, rum-soaked breath became a drunken ruffian," and was tossed "like a sack of meal over the bluff." The Englishman, once a gentleman, "lay dead-drunk in the grass," causing the lovely woman to cry aloud, "Ah, the curse of rum!" "Drunk for a week" he "was kicked into the middle of next week." And the victim comes to his senses long enough to say, "Miserable, drunken wretch that I am." There are other passages and phrases of the same dreadful kind. If they had been originally written by a temperance crusader, the compromisers would have been loud against the fanatics. How intemperate can the intemperate become in their speech about the temperate!

V

The personal goals in the cases of the drinkers are not attractive. Case dies as he attempts an outrage on a beautiful woman; a bullet from the rifle of her protector "dotted the center of his temple." Brandt, in a final breach of his most sacred promise, had scarce fired his own murderous gun, when the bullet of the famous frontiersman dropped the rum-soaked carcass into the boat that "drifted downstream," as if "fate had glanced down the sights of Watzel's rifle." The institution comes in for its share of destruction. Colonel Zane had warned Metzlar the "tavern" keeper, that the community would not long tolerate his headquarters of violence and death. Yet the liquor traffic, then as now, had no ritual for decent behavior. At last the Inn was wrecked; the doors broken from their hinges; piles of furniture, rude tables, chairs, beds, and other articles heaped beside the smoking rubbish; while upon "the shattered cellar door" lay the motionless figure of Brandt, covered with a piece of rag carpet. The evil institution which had been King of Wickedness was dead; and no one shouted "Long live the King."

VI

The query arises—Do we have the genuine successors of such novels as "The Last Trail" represents? Have our writers lost the trail? Is some pen today making ready to write the literary epic of the temperance reform? Is there not in this realm an opportunity for another Helen Hunt Jackson to send her name down the years in a noble repute? Are we not writing for another Jack London—himself so sorely smitten by alcohol—to give us a more complete and more powerful second edition of John Barleycorn—so that the very opposite of the Saint Johns of history may be seen walking amid the lurid flame and smoke of his own direful creation?

FIRST CHURCH, LITTLE ROCK, PLANS NEW BUILDING

(Continued from Page 2)

H. F. Buhler, and in May, 1948 a campaign was launched in which approximately \$110,000 in cash and pledges was raised.

It was during this period that three new classes were formed in the Young Adult department of the church school, and to provide space for them, Mr. and Mrs. Joshua K. Sheperd gave a cottage, which was moved onto the lots across Center Street from the Church. About this time, following a conference with representatives of the church and the Interdenominational Bureau of Architecture, the decision was reached that a much greater building program was necessary to serve those of the present generation and an enlarged membership in the church of the future.

Early in 1949 John H. Greene, E. M. Archer, H. Tyndall Dickinson, Carl Hall, L. M. Hawkins, James C. Robinson, J. D. Simpson and Mrs. Sam M. Wassell were added to the building committee. John A. Riggs, Sr., took up the reins of leadership for the New Educational Building Committee, which had been laid down by Mr. Raney.

Mr. Greene assumed chairmanship of the Finance Committee of the New Educational Building Committee and gave unstintingly of

his time and energy in formulating plans for the final phase of the building program. With Mr. Riggs, the pastor, Dr. Aubrey G. Walton, and other members of this committee, weeks of conferences with architects, members of departments and classes in the church school and other organizations of the church were held. Plans were drawn by Bruce R. Anderson and were distributed to the membership. Of great importance was the meeting of the enlarged finance committee, held on September 19, which took on the atmosphere of an old-time Methodist meeting, when members announced increased and additional contributions to the already swelling New Educational Building Fund.

On the afternoon of September 25 fifty members met at the church to receive cards for the canvas of every member. They came in the spirit of devotion to duty found in this church. They knew the nature of the meeting prior to their arrival, and took cards for solicitation. The plans for the New Educational Building were presented to a called meeting of the membership on September 26, and were unanimously accepted. They heard a stirring address by Fred A. Isgrig. Members of the committee went into the pulpit on successive Sabbath days and gave reasons for their unwavering support of the program. They were Richard C. Butler, Wilbur P. Gulley and Graham R. Hall.

And so members of First Church look with hope and loyalty to new and better church and church school facilities, more fitted to serve the great numbers of children, youth and adults who are influenced by our deeds of sacrifice and our acts of consecration. Members of First Church today look back over the wonderful heritage handed them at a cost of great effort and hardship to those who went before, a heritage which provides advantages that sometimes have been taken lightly. May the eyes of future generations look back to this day and, in the name of Jesus Christ, "rise up and call blessed" those who are providing for their worship, instruction and fellowship in Christian love.

Seventeen of the 96 United States senators are Methodist according to a recent tabulation made by a Washington inter-church organization.

Figuring on the basis of about ten million members of the several Methodist denominations, one in every thirteen persons in the continental United States is a Methodist. In the Senate the proportion of Methodists is much larger. More than one in six of these statesmen are Methodists.

Nine members of the present Senate are Roman Catholics. While the House of Representatives was not included in the present poll, previous studies have shown the Catholic proportion as larger in the Lower House.

Little Rock Conference Treasurer's Report

RECEIPTS FOR PERIOD JUNE 15, 1949-OCTOBER 10, 1949

ARCADELPHIA DISTRICT											
Charge	Bishops Fund	Conference Claimants	Benevolences	World Service (4th Sun. Offering)	District Superintendent's Salary	Charge	Bishops Fund	Conference Claimants	Benevolences	World Service (4th Sun. Offering)	District Superintendent's Salary
AMITY CT.						Harmony Grove	2.50	15.00	12.50		20.00
Oak Grove	.25				1.70	Westside	2.75	15.00		12.50	20.25
Amity	7.86	45.00			59.25	Total	8.25	42.50	12.50	25.00	57.25
Point Cedar	.33				2.53	HOLLY SPRINGS CT.					
Total	8.44	45.00			63.48	Holly Springs	3.25	17.00		20.00	25.25
ARCADELPHIA	84.00			550.00	162.00	JUNCTION CITY CT.					
ARKADELPHIA CT.						Beech Grove	1.31	2.25	4.00		2.53
Harts Chapel		12.00				Blanchard	1.31	2.25	4.00		2.53
Hollywood					27.00	Junction City	10.50	72.00	26.50	25.00	81.00
CADDO GAP CT.						Olive Branch	.54	3.75	4.00		4.22
Caddo Gap	1.00	1.00	2.00		1.03	Total	13.66	80.25	38.50	25.00	90.28
County Line	1.00	1.00	2.00		1.03	LOUANN CT.					
Grant's Chapel	1.00	2.00	3.00		1.62	Liberty	3.94	22.50		15.00	30.40
Norman	1.00	4.00	10.00		6.50	Louann			32.00		33.75
Total	4.00	8.00	17.00		10.23	Silver Hill	8.75	50.00		35.00	17.00
DALARK CT.						Total	12.69	72.50	32.00	50.00	81.15
Manchester	6.00	25.00	40.00		22.25	LEWISVILLE CT.					
Bethlehem					20.00	Bethel	1.40	11.20	25.00		10.80
Total	6.00	25.00	40.00		42.25	FIRST CHURCH, MAGNOLIA					202.50
DELIGHT CT.						JACKSON ST., MAGNOLIA					113.07
Antoine	2.75	27.50	16.50		20.25	McNeil					10.50
Delight	9.00	44.00	72.00		66.00	MARYSVILLE CT.					
Saline	2.00	14.00	23.00		17.00	Bethel	5.25				10.25
Total	13.75	85.50	116.50		103.25	Fredonia	14.00	8.00			30.00
GLENWOOD	31.00	30.00		33.32	60.75	Friendship	5.25				10.11
GURDON					30.00	Marysville	14.00				18.00
HOT SPRINGS CT.						Total	38.50	8.00			68.36
Bethlehem	2.00	11.00	13.00		5.00	NORPHLET CT.					
Mt. Pine	7.00	20.00			25.00	Norphlet	7.89	49.50	3.52	39.74	60.75
Total	9.00	31.00	13.00		30.00	Quinn	3.50	5.50		12.90	6.75
HOT SPRINGS CHURCHES						Total	11.39	55.00	3.52	51.74	67.50
First Church	30.62	245.00	753.34	133.23	236.25	PARKER'S CHAPEL, PL. GROVE					
Grand Avenue	24.50		50.00		165.40	Parkers Chapel	17.50				75.00
Oaklawn					101.25	PRINCETON CT.					
Pullman Heights					141.75	Macedonia	1.66	7.25	23.00		12.37
FIRST CHURCH—MALVERN					168.75	Princeton				4.56	5.00
KEITH MEMORIAL—MALVERN	16.00	100.00	76.00		134.00	Providence					5.00
MOUNT IDA	9.00		65.00		61.00	Waverly					2.43
MURFREESBORO	8.00	54.00	75.00		60.84	Zion					5.00
OKOLONA CT.						Total	1.66	7.25	23.00	4.56	29.80
Beirne	3.50		25.00		5.00	STAMPS				38.44	121.50
Center Grove	7.00	10.00	25.00	10.00	24.85	STEPHENS, MT. PROSPECT					200.00
Okolona	18.00	35.00	30.00		35.45	Stephens					
Trinity	7.00	20.00	30.00		25.00	TAYLOR CT.					
Total	35.00	65.00	110.00	10.09	90.30	Taylor	4.75	27.50	30.00		37.00
ROCKPORT CT.						Welcome				6.00	
Magnet Cove	1.00	7.00	20.00		13.50	Total	4.75	27.50	30.00	6.00	37.00
Butterfield	4.00	18.00	30.00		27.00	WALDO CT.					
Total	5.00	25.00	50.00		40.50	Waldo			450.00		117.00
SHOREWOOD HILLS					20.25	Willisville	14.00	64.00	40.00	27.72	
SPARKMAN-SARDIS						Total	14.00	64.00	490.00	27.72	117.00
Sardis					42.75	DISTRICT TOTALS	\$ 303.27	\$ 663.06	\$ 806.31	\$ 396.41	\$ 2,131.08
TRASKWOOD CT.						General Administration and Jurisdictional Conference Expense Fund:					
Congo	4.00	5.00		5.00	10.00	Garland \$2.50, Mt. Vernon \$4.00, Sardis \$3.00, Shiloh \$2.00, First Church, Camden					
Ebenezer				20.00	16.83	\$155.00, Calion \$9.00, Vantrease \$12.00, Atlanta \$1.04, Christie Chapel \$2.60, Emerson					
Point View		10.00	23.00		13.50	\$3.00, Ware's Chapel \$1.80, Buena Vista \$2.50, Harmony Grove \$1.50, Westside \$1.25,					
Traskwood				20.00	16.63	Holly Springs \$3.00, Junction City \$3.00, Liberty \$3.00, Louann \$7.00, Silver Hill \$5.00,					
Total	4.00	15.00	23.00	45.00	57.07	Bethel \$5.00, Fredonia \$10.00, Friendship \$5.00, Marysville \$10.00, Norphlet \$5.00, Quinn					
GRAND DISTRICT TOTALS	\$ 288.81	\$ 740.50	\$ 1,393.84	\$ 771.65	\$ 1,899.12	\$5.00, Parkers Chapel \$10.00, Macedonia \$1.66, Princeton \$2.00, Taylor \$2.25, Willisville					
General Adm. & Jurisdictional Conference Expense Fund:						\$16.00.					
Arkadelphia \$65.00, Caddo Gap \$1.00, County Line \$1.00, Grant's Chapel \$1.00, Norman						Total					
\$2.00, Manchester \$6.00, Antoine \$1.50, Saline \$2.00, Glenwood \$19.00, Bethlehem \$6.00,						\$ 294.10					
First Church, Hot Springs \$36.47, Grand Avenue \$30.00, Keith Memorial \$12.00, Mount						Minimum Salary Fund (Church)					
Ida \$8.00, Murfreesboro \$5.00, Center Grove \$4.00, Trinity \$7.00, Butterfield \$6.00, Magnet						Garland \$5.50, First Church, Camden \$130.00, Vantrease \$64.00, Beech Grove .75,					
Cove \$8.00, Congo \$4.00.						Blanchard .75, Junction City \$12.00, Olive Branch \$1.25, Bethel \$1.60, Fredonia \$16.00,					
Total						Friendship \$6.00, Norphlet \$9.00, Quinn \$4.00.					
Minimum Salary (Pastor)						Total					
First Church—Hot Springs						\$ 250.85					
Minimum Salary (Church)						Minimum Salary (Pastor)					
Arkadelphia \$96.00, Saline \$3.00, First Church, Hot Springs \$35.00, Grand Avenue						Bethel .80, Friendship \$3.00, Norphlet \$5.40, Stamps \$36.00.					
\$28.00, Murfreesboro \$9.00, Center Grove \$5.00, Okolona \$5.20, Trinity \$8.00.						Total					
Total						\$ 45.20					
Area Fund						Area Fund:					
Arkadelphia \$15.00, Antoine \$1.00, Glenwood \$4.00, Grand Avenue \$7.50, Mt. Ida \$2.00,						First Church, Camden \$15.00, Vantrease \$5.00, Dumas Memorial \$1.50, Calion \$1.50,					
Murfreesboro \$12.10, Center Grove \$2.00, Trinity \$1.00.						Atlanta \$2.34, Christie's Chapel \$1.04, Emerson \$1.20, Ware's Chapel .62, Harmony Grove					
Total						\$1.00, Westside .25, Liberty \$1.00, Louann \$1.00, Silver Hill \$1.00, Fredonia \$1.00, Friend-					
Advance for Christ						ship \$0c, Marysville \$1.00, Parker's Chapel \$2.50, Bethel .50.					
Glenwood \$30.00, First Church, Hot Springs \$277.77, Grand Avenue \$159.00, Mt. Ida						Total					
\$25.00, Murfreesboro \$83.34, Center Grove \$12.00.						\$ 37.95					
Total						Advance For Christ					
World Communion Offerings						New Hope \$15.00, Philadelphia \$15.00, Atlanta \$19.75, Christie's Chapel \$19.00, Emerson					
Arkadelphia \$37.22, Morning Star \$3.00, Tigert \$6.00.						\$21.30, Ware's Chapel \$12.73, Buena Vista \$25.00, Harmony Grove \$25.00, Westside					
Total						\$25.00, Holly Springs \$3.00, Stephens \$375.00, Waldo \$160.00, Harmony \$15.00.					
GRAND TOTAL RECEIVED						Total					
						\$ 735.83					
						World-Wide Communion Offering					
						Calion \$8.25, Junction City \$16.78, Stamps \$20.47, Waldo \$19.00.					
						Total					
						\$ 64.50					
						GRAND TOTAL					
						\$5,733.56					

CAMDEN DISTRICT						
BRADLEY-GARLAND						
Garland	\$ 4.75	\$ 33.00	.....	.....	\$ 37.12	
Holly Springs	3.00	15.00	.....	.....	6.00	
Total	7.75	48.00	.....	.....	43.12	
BUCKNER CT.						
Buckner	.....	.....	.....	.....	11.50	
Mt. Ida	.....	.....	.....	.....	1.00	
Mt. Vernon	3.00	14.00	.....	.....	.....
Oak Grove	.....	.....	.....	.....	4.65	
Sardis	3.00	7.00	.....	.....	5.50	
Shiloh	2.00	9.00	5.00	1.55	4.00	
Total	8.00	30.00	5.00	1.55	26.65	
CAMDEN—FIRST CHURCH	114.00	.....	75.00	.....	219.36	
CHIDESTER CT.						
Silver Springs	.....	.....	.....	.....	34.00	
COLUMBIA CT.						
New Hope	2.00	14.46	.....	19.58	21.00	
Philadelphia	.....	.....	.....	4.00	.....
Sharmon	.....	.....	.....	.....	10.00	
Total	2.00	14.46	.....	23.53	31.00	
DUMAS MEMORIAL-CALION						
Calion	12.00	15.75	17.04	.....	31.50	
Dumas Memorial	.....	18.00	20.00	.....	25.00	
Total	12.00	33.75	37.04	.....	56.50	
EL DORADO CHURCHES:						
First Church	.....	.....	.....	.....	243.00	
Vantrease	16.00	130.25	34.75	69.50	114.10	
CENTENNIAL CT.:						
Centennial	.....	.....	.....	18.46	20.00	
Hi-Bank	.....	.....	.....	.....	3.50	
Total	.....	.....	.....	18.46	23.50	
EMERSON CT.						
Atlanta	4.08	10.40	.....	5.25	8.43	
Christie Chapel	4.08	5.00	.....	10.40	8.43	
Emerson	5.25	7.50	.....	12.00	10.12	
Ware's Chapel	3.06	3.50	.....	7.20	5.91	
Total	16.47	26.40	.....	34.86	32.89	
HARMONY GROVE CT.						
Buena Vista	3.00	12.50	.....	12.50	17.00	

Charge	Bishops Fund	Conference Claimants	Benevolences	World Service (4th Sun. Offering)	District Superintendent's Salary
PRIMROSE CHAPEL	13.00	90.00		101.25	79.00
ROLAND CT. Martindale				9.81	
DISTRICT TOTALS	\$ 379.27	\$ 1,892.75	\$ 5,773.04	\$ 439.36	\$ 2,159.91
General Administration and Jurisdictional Conference Expense Fund:					
Austin \$3.00, Mt. Tabor \$2.00, Mt. Zion \$1.25, Bryant \$3.50, Salem \$5.00, New Bethel \$1.26, De Valls Bluff \$1.00, Douglassville \$5.00, Hunter Memorial \$8.75, Pulaski Heights \$33.32, Winfield Memorial \$70.00, Primrose Chapel \$7.50.					
Total				\$ 141.58	
Minimum Salary (Pastor) Douglassville \$5.00, Asbury \$15.00.					
Total					\$ 20.00
Minimum Salary (Church) Austin \$2.00, Bryant \$8.00, Mt. Carmel \$6.00, Douglassville \$10.00, Hunter Memorial \$18.00, Pulaski Heights \$20.00, Scott Street \$20.00, Winfield Memorial \$32.00.					
Total					\$ 116.00
Advance For Christ Austin \$9.00, Mt. Zion \$3.33, Bryant \$20.00, Mt. Carmel \$15.00, De Valls Bluff \$12.50, Mabelvale \$75.00.					
Total					\$ 134.83
World-Wide Communion Offering Austin Ct. \$15.00, Bryant \$5.00, Capitol View \$30.00, Primrose Chapel \$35.00.					
Total					\$ 85.00
Methodist Student Day Offering De Valls Bluff					\$ 5.00
GRAND TOTAL RECEIVED					\$11,146.74
MONTICELLO DISTRICT					
DERMOTT DREW CT.	\$ 17.49	\$ 140.00			\$ 135.00
Green Hill	2.00			10.00	20.00
Lacey	1.00	4.50		8.25	7.50
Prairie Chapel	1.00	5.00		13.25	8.25
Valley	1.00	4.50		7.75	
Total	5.00	14.00		31.50	43.50
DUMAS					101.33
EUDORA	15.75	126.00			121.50
FORDYCE	63.00	84.00	342.84		91.00
FOUNTAIN HILL CT.					
Extra		6.00		10.00	9.00
Ft. Hill		20.00		5.00	47.00
Walters Chapel		3.00		5.00	11.00
Zion		4.00			4.00
Total		33.00		20.00	71.00
HAMBURG-SNYDER					
Snyder					13.50
HAMPTON-HARRELL					
Faustina	7.00			10.00	
Hampton	7.70	48.40		37.50	59.40
Harrell	9.45	29.70	25.00	18.24	
Total	24.15	78.10	25.00	37.50	87.64
HUTTIG CT.					
Bolding Church				10.56	60.75
Huttig			25.00	18.83	
Total			25.00	29.39	60.75
KINGSLAND CT.					
Kingsland	5.25	27.00		32.50	40.50
HERMITAGE CT.					
Hermitage	2.00	15.00		20.00	21.00
Ingalls	4.00	5.00		10.00	10.00
Jersey	5.00	10.00		15.00	15.00
Martin's Chapel	5.00	25.00		20.00	15.00
Palestine	3.00	10.00		25.00	10.00
Total	19.00	65.00		90.00	71.00
LAKE VILLAGE	11.68	93.34		133.34	90.00
McGEHEE	39.50	157.50		300.00	152.00
NEW EDINBURG CT.					
Hebron	5.00			8.30	10.00
Wagnon	3.00	5.00	8.00		7.00
Wheeler Springs					10.00
Total	8.00	5.00	8.00	8.00	27.00
PORTLAND-MONTROSE					
Montrose					42.86
Portland					40.52
Total					83.38
STAR CITY CT.					
Cornersville					15.00
Glendale	7.00	9.00	12.00		15.00
Mt. Home	7.00				1.50
Star City					76.05
Total	14.00	9.00	12.00		107.55
STRONG CT.					
Rhodes Chapel	8.00	47.00			14.00
Strong					27.00
Union	7.00	7.00	20.00		24.00
Total	15.00	54.00	20.00		65.00
THORNTON CT.					
Chambersville		10.00		10.00	13.50
Temperance Hill	2.00	10.00	10.00		13.50
Thornton	7.00	40.00	37.50		54.00
Total	9.00	60.00	47.50	10.00	81.00
TILLAR-WINCHESTER					
Newton's Chapel	3.00	10.00		15.75	11.75
Selma	5.00				38.00
Tillar	6.00	36.00	60.00		44.50
Winchester	7.00		32.50		25.00
Total	21.00	46.00	92.50	15.75	119.25
WARREN	18.48	147.00		399.99	141.75
WATSON-KELSO					
Kelso	3.50	21.00		28.75	27.00
WILMAR CIRCUIT					
Andrew's Chapel	.75	5.00		6.25	6.75
Mt. Pleasant	2.75	15.00		12.50	20.25
Wilmar	2.75	15.00		37.00	20.25
Total	6.25	35.00		55.75	47.25
WILMOT-MILLER'S CHAPEL					
Miller's Chapel	1.25	5.25		12.50	10.25
Wilmot					108.00
Total	1.25	5.25		12.50	118.25
DISTRICT TOTALS	\$ 297.30	\$ 1,200.19	\$ 572.84	\$ 1,204.97	\$ 1,896.15
General Administration and Jurisdictional Conference Expense Fund:					
Lacy .25, Hermitage \$2.00, Ingalls \$2.00, Jersey \$2.00, Palestine \$1.00, Lake Village \$6.68, Fordyce \$65.00, Harrell \$10.00, Huttig \$5.17, Kingsland \$2.25, McGehee \$27.50, Hebron \$2.00, Wagnon \$2.00, Cornersville \$8.00, Glendale \$5.00, Mt. Home \$3.00, Rhodes Chapel \$5.00, Union \$5.00, Temperance Hill \$2.00, Thornton \$5.00, Newton's Chapel \$8.00, Selma \$3.00, Warren \$21.21, Kelso \$1.25, Andrews Chapel .25, Mt. Pleasant \$1.00, Wilmar \$1.00, Martin's Chapel \$2.00.					
Total					\$ 196.56
Minimum Salary (Pastor) Rhodes Chapel \$2.00, Union \$3.00, Selma \$3.00, Miller's Chapel .75.					
Total					\$ 8.75
Minimum Salary (Church) Lake Village \$13.34, Harrell \$10.80, McGehee \$22.50, Wagnon \$4.00, Cornersville \$6.00, Mt. Home \$2.00, Rhodes Chapel \$8.00, Union \$9.00, Selma \$6.00, Tillar \$6.50, Warren \$21.00, Kelso \$4.00, Andrews Chapel \$1.00, Mt. Pleasant \$3.00, Wilmar \$3.00, Miller's Chapel \$1.50.					
Total					\$ 121.64
Area Fund Lake Village \$1.68, Fordyce \$35.00, Kingsland .25, McGehee \$10.00, Cornersville \$2.00, Glendale \$2.00, Mt. Home \$1.00, Rhodes Chapel \$1.00, Union \$1.00, Warren \$10.00.					
Total					\$ 63.93
Advance for Christ Martin's Chapel \$10.00, McGehee \$125.00, Thornton Church \$5.00.					
Total					\$ 140.00

Charge	Bishops Fund	Conference Claimants	Benevolences	World Service (4th Sun. Offering)	District Superintendent's Salary
World-Wide Communion Offering Cornersville \$10.55, Star City \$21.60.					
Total					\$ 32.15
GRAND TOTAL RECEIVED					\$5,734.48
PINE BLUFF DISTRICT					
ALTHEIMER-WABBASEKA					
Altheimer	4.00	27.00	42.00		31.00
BAYOU METO CT.					
Lodges Corner	9.00	75.00		118.00	14.00
CARTHAGE CT.					
Carthage					25.00
Tulip		10.00			10.00
Total		10.00			35.00
DeWITT	39.37	100.00	160.00	100.00	200.00
ENGLAND	63.00				250.00
GILLETT					100.00
GOOD FAITH	9.50	27.50			72.50
GRADY-GOULD					
Gould				17.00	14.00
Grady	16.00	25.00		10.00	50.00
Crigler	5.00	10.00	10.00		10.00
Total	21.00	35.00	10.00	27.00	74.00
HUMPHREY-SUNSHINE					
Humphrey				50.69	51.75
KEO-TOMBERLIN-HUMNOKE					
Keo	5.00	30.00	48.75		30.00
Humnoke	7.00	38.00	40.00		25.00
Tomberlin	2.50		15.00	16.00	15.00
Total	14.50	68.00	103.75	16.00	70.00
LEOLA CT.					
Leola	11.00	24.00			25.00
LITTLE PRAIRIE CT.					
LaFargue		7.50		12.50	10.00
Prairie Union					17.75
Total		7.50		12.50	27.75
PINE BLUFF CHURCHES					
Carr Memorial		200.00		150.00	120.00
Hawley Memorial					141.00
Lakeside				616.85	218.68
RISON					27.00
ROE CT.					
Hunters Chapel					13.00
Roe					17.00
Shiloh					13.00
Ulm				8.31	17.00
Total				8.31	60.00
ROWELL CT.					
Center	1.25	6.25	1.50	9.38	8.50
Mt. Olivet	1.25	6.25			8.50
Prosperity	1.50	7.50	1.25	10.75	10.75
Total	4.00	20.00	2.75	20.13	27.75
SHERIDAN-NEW HOPE					
New Hope	3.00	9.08			6.75
Sheridan					109.35
Total	3.00	9.08			116.10
SHERRILL-TUCKER					
Sherrill					76.75
Tucker				9.25	
Total				9.25	76.75
ST. CHARLES CT.					
St. Charles					12.00
STUTTGART CHURCHES					
First Church					100.00
Grand Avenue	39.50	156.00			201.89
SWAN LAKE	8.00	45.00		41.07	60.75
WHITEHALL-SULPHUR SPRINGS					
Redfield				4.00	
Sulphur Springs	9.00	26.00		15.00	20.00
Total	9.00	26.00		19.00	20.00
DISTRICT TOTALS	\$ 234.87	\$ 830.08	\$ 318.50	\$ 1,188.80	\$ 2,132.92
General Administration and Jurisdictional Conference Expense Fund					
Altheimer \$3.00, Lodges Corner \$10.00, Grady \$12.00, Gould \$6.00, Crigler \$4.00, Keo \$3.00, Tomberlin \$2.00, Sulphur Springs \$4.00, Grand Avenue, Stuttgart \$40.00, Swan Lake \$13.00.					
Total					\$ 97.00
Minimum Salary (Pastor) Nothing paid.					
Minimum Salary (Church) Altheimer \$5.00, DeWitt \$90.00, Grady \$30.00, Keo \$3.00, Tomberlin \$2.50, Grand Avenue, Stuttgart \$45.00.					
Total					\$ 175.50
Area Fund Altheimer \$3.00, Lodges Corner \$1.00, DeWitt \$5.00, Gould \$1.00, Grady \$2.00, Crigler \$2.00, Hawley Memorial \$3.00, Sulphur Springs \$2.00, Center \$1.00, Mt. Olivet \$1.00, Prosperity \$1.00, New Hope \$1.00, Grand Avenue, Stuttgart \$10.00, Swan Lake \$4.00.					
Total					\$ 37.00
Advance For Christ Altheimer \$24.00, Lodges Corner \$58.00, Carr Memorial \$130.00, Center \$8.75, Prosperity \$10.00.					
Total					\$ 230.75
World-Wide Communion Offering Altheimer \$17.85, Gould \$12.00, Lakeside \$62.50, Rison \$15.00, Sherrill \$11.00.					
Total					\$ 118.35
GRAND TOTAL RECEIVED					\$5,363.77
(Prescott-Texarkana District continued next week)					

RECAPITULATION					
District	Bishops Fund	Conference Claimants	Benevolences	World Service (4th Sun. Offering)	District Superintendent's Salary
ARKADELPHIA	\$ 288.81	\$ 740.50	\$ 1,393.84	\$ 771.65	\$ 1,899.12
CAMDEN	303.27	668.06	806.31	396.41	2,131.08
LITTLE ROCK	379.27	1,892.75	5,773.04	439.36	2,159.91
MONTICELLO	297.30	1,200.19	572.84	1,204.97	1,896.15
PINE BLUFF	234.87	830.08	318.50	1,188.80	2,132.92
PRESOTT-TEXARKANA	296.99	1,075.62	2,429.49	249.65	2,133.98
TOTAL	\$ 1,800.51	\$ 6,407.20	\$11,294.02	\$ 4,250.84	\$12,353.16
G. A. & J. Exp. Fd. Advance					
ARKADELPHIA	\$ 224.97	\$ 637.11	\$ 30.00	\$ 189.20	\$ 44.00
CAMDEN	294.10	735.83	45.20	250.95	37.95
LITTLE ROCK	141.58	134.83	20.00	116.00	
MONTICELLO	196.56	140.00	8.75	121.64	63.93
PINE BLUFF	97.00	230.75		175.50	37.00
PRES-TEX.	152.50	102.50	102.00	127.25	
TOTAL	\$ 1,106.71	\$ 1,981.02	\$ 205.95	\$ 980.44	\$ 183.48
World Wide Communion Offering					
ARKADELPHIA			\$ 46.22		
CAMDEN			64.50		
LITTLE ROCK			85.00		5.00
MONTICELLO			32.15		
PINE BLUFF			118.35		
PRESOTT-TEXARKANA			38.00		
TOTAL			\$384.22		\$5.00
GRAND TOTAL RECEIVED FOR THIS PERIOD					\$40,952.55
C. E. HAYES, Treasurer Little Rock Conference October 12, 1949					

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

CHRISTIAN EDUCATION

Ira A. Brumley
Contributing Editors:
Pryor Reed Cruce

NEWS ABOUT HENDRIX COLLEGE

Religion And Life Week Now In Progress

The annual Religion and Life Week at Hendrix got under way last Sunday with the Rev. J. Kenneth Shamblin, pastor of the Pulaski Heights Methodist Church in Little Rock, as principal speaker. He delivered the evening sermon at the Conway First Methodist Church, with the Hendrix Chapel Choir, under the direction of V. Earle Copes of the Music Department, providing the music for the service. In cooperation with the Methodist mass meeting in Little Rock, no programs were held on the campus Monday.

Activities of the week on the campus began Tuesday at the college's regular weekly chapel period when Mr. Shamblin and the choir led another worship service. The theme of all the week's addresses is "Religion and Life." Morning and evening worship meetings have been held every day on the campus during the week and will continue through tomorrow. Featured in the evening meetings are musical numbers by Hendrix music students and talks by the Rev. Shamblin. Conway ministers of various denominations including the Rev. Jack Allin, Episcopal; the Rev. Other Smith, Baptist; Father Anthony Lachowsky, Catholic; and the Rev. J. C. Dawson, Church of Christ, have presented informal talks each afternoon in the college Chapel building.

Special prayer services are being held in all the college residence halls each night under the direction of the chairmen of religion in each hall, and this morning a special chapel program was presented with an address by Mr. Shamblin and music by the Chapel Choir.

The regular early morning student worship services are being held this week with special emphasis on the week's theme, "Religion in Life." The week's activities will close with the evening meeting tomorrow night.

Endowment-Increasing Gift Made

Dr. and Mrs. E. M. Gray of Mountain Home have made a gift of a rich 80-acre farm to the endowment of Hendrix College, President Matt L. Ellis has announced. The farm is located in Craighead County. Dr. Gray is a well-known physician and Methodist layman at Mountain Home.

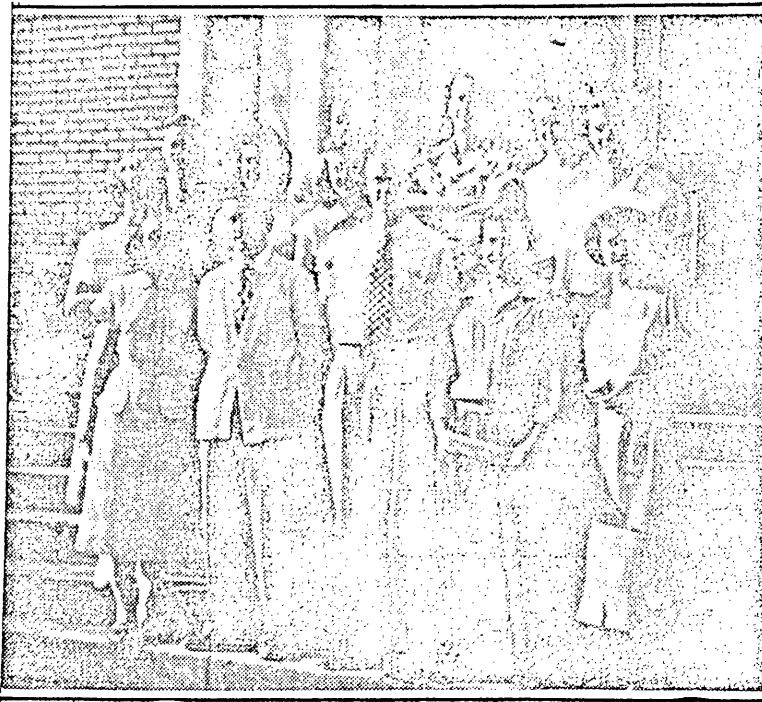
Dr. and Mrs. Gray will retain an interest in the farm during their lifetime, President Ellis said, and it will thereafter become a part of the college's permanent endowment. All income from the farm is to be used to provide scholarships for "needy and worthy young men and women attending Hendrix College."

"The college greatly appreciates this most generous contribution," Dr. Ellis said, "not only because of its monetary value but because it expresses the high regard which Dr. and Mrs. Gray have for Hendrix and its mission in the field of Christian education."

Hendrix Representatives To Attend Conference

Hendrix will send three official representatives to the Conference on

NATIONAL COUNCIL OF METHODIST YOUTH



Shown above are the young people who will head the National Conference of Methodist Youth for the next two years. Reading from left to right the Council members are: Front row—Velma King, Liberal, Kan.; Joe Kennedy, Birmingham, Ala.; Jameson Jones, Nashville, Tenn., president; Bob Gnegy, Washington, D. C., recording secretary; and Doris Boruff, Carson, Iowa.

General Education to be held at Petit Jean mountain Oct. 21 and 22, President Matt L. Ellis has announced.

The conference, which is sponsored by the North Central Association of Secondary Schools and Colleges, will attract participants from all Arkansas institutions. It will discuss the problem of general education in the liberal arts college.

Representing Hendrix will be Dr. Robert L. Campbell in the humanities, Dr. Harry I. Lane in the natural sciences and Dr. Richard E. Cates in the social sciences.

Dr. Campbell also will serve as general chairman of the humanities section during the entire conference, Dr. Ellis said.—Barbara Noble.

Chapel Choir Chosen

Membership in the Hendrix College Chapel Choir, select 28-voice traveling unit of the Hendrix Choristers, has been announced by V. Earle Copes of the music department, director of the group.

The choir, a select group of singers, will make several appearances this year both on and off the campus. First scheduled appearances are the annual Hendrix Religion and Life Week which will begin October 18.

The Chapel Choir will make its annual concert tour in the spring. Last year it included 11 cities in northwest Arkansas.

Members of the choir this year are: Sopranos, Eloise Arnold of Monticello, Mary Helen Stroope of Wynne, Ann Tennyson of Smackover, Marilyn Vaughn of Morrilton, Jo Clarie Knoll of Stuttgart, Lonnie Johnson of Blytheville, and Louise

Second row—Carol Jean Brill, Milwaukee, Wis.; Dick Cain, Los Angeles, Calif.; Shirley Reece, Stockton, Calif.; Jim Lawson, Massillon, Ohio, vice president; Elizabeth Willis, Lubbock, Tex.; Bert Lyle, Tupelo, Miss.; August Aamodt; and Fred Fiske, Lansing, Mich. Not shown in picture is Bill Des Autles of Fargo, N. D., new financial secretary.

BOOKS FOR CHILDREN

In addition to books used with children in the program of the church itself there is a wider service to families and children in this area. If made available early enough, either by displaying the books themselves or by providing selected book lists, family Christmas gifts and birthday gifts to their children will include good books. Some churches have a weekly story hour on Saturday morning or afternoon. Others make use of "Children's Book Week," usually observed by public schools and libraries the second week in November. A display of selected books for children at the church with a person present to interpret them can be a helpful social and educational event for parents during "Book Week."

To meet this need the Department of Christian Education of Children has prepared in mimeographed form an annotated list of children's books. Single copies of this list are available on request to the Department of Christian Education of Children, Box 871, Nashville, Tennessee.—Division of the Local Church.

Martel of Magnolia; altos, Elizabeth McDowell of Mt. Ida, Julia Mullens of Heber Springs, Hettie Lou Wilson of Hot Springs, Virginia Westfall of Camden, Alicia Ann Bell of Lepanto, Margaret Rich of Forrest City, Marion Sorrells of Little Rock, and Elizabeth Smith of Kansas City, Mo.

Tenors, W. S. Buffalo of Little Rock, Charles Miller of Texarkana, Carmine Stahl of Paris, Allan Hilliard of Russellville, Bob Jordan of Little Rock and Arthur Sears of

VACATION SCHOOL AT TURRELL

A Vacation Church School was held at Turrell, Sept. 19-25, for the boys and girls of the Turrell-Gilmore Churches. Seventy-four pupils were enrolled with thirteen instructors and a large group of assistants.

The school was held after school hours, from 1:30 to 4:00 p. m. As the school closes at 1:30 to allow rural pupils to pick cotton, we were able to get the town pupils for an extended session of two and a half hours each afternoon. The school was postponed from summer months on account of the polio epidemic.

The Kindergarten age studied, "We Go to Church;" Primaries, "Outdoors in Palestine;" Juniors, "Praise Ye the Lord;" and Intermediates, "Exploring the Bible with Intermediates." Intensive work was done before the school began in getting children who do not go to Sunday School enrolled. The Sunday after the school the attendance at Sunday School at Turrell was the largest in its history. The school held a closing program at Gilmore Sunday night when each group shared with their parents and friends some of the things they had learned. The school was like a revival for the entire church. The pastor held one consecration service with each school-age group during the time. We consider this the best school we have ever held.—Lester Weaver, pastor.

YOUNG ADULT CLASS, NEWARK

The young men of the Young Adult Sunday School Class of Hazel Edwards Memorial Church, Newark, were hosts to the young women of the class at a dinner at the church on Wednesday evening, September 21st.

The event was the culmination of an attendance contest, the losers entertaining the winners.

The young men served a delicious chicken dinner with all the trimmings.

Following the dinner, several games were played under the direction of young women of the class.

Those present were: Mr. and Mrs. Don Baker, Mr. and Mrs. Edward Benson, Mr. and Mrs. J. L. Magness, Mr. and Mrs. Austin Leeds, Mr. and Mrs. O. W. Lynch Jr., Mr. and Mrs. P. G. Magness, Wallace Creswell, Mrs. Iva Ryan and Misses Imogene Rye and Mary Elda Snyder. Mrs. P. G. Magness is teacher of the class.—Reporter.

Standing, as I do, in the view of God and eternity, I realize that patriotism is not enough. I must have no hatred or bitterness towards anyone. — Edith Cavell, English nurse, just before her execution by Germans, World War I, quoted by Ernest Protheroe, A Noble Woman. (Epworth, London)

Hot Springs. Basses, Fred Walton of Benton, Perry McKimney of Little Rock, Donald Jones of Little Rock, Winston Kimbro of Tillar, Fred Arnold of Little Rock, Joe Arnold of Little Rock, and Bill Barry of Forrest City.—Barbara Noble.

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

MRS. SUE M. WAYLAND, Editor

LITTLE ROCK DISTRICT FALL SEMINAR

The Little Rock Fall Seminar was held in Scott Street Church, Little Rock, on September 9. A very impressive devotional service was given by Mrs. Faye Nunnally, that prepared the hearts and minds of those present for a helpful day.

Mrs. Earl Perkins, district secretary of Missionary Education, presided and gave a preview of the program and a general discussion of the study work, and by using a chart on which was the dial of a clock, she helped the ladies to see the possibility of finding time for their study work.

Mrs. T. W. McCoy, Conference Vice-president, gave a very instructive talk on program building. She told of the many different sources where leaders could find materials for making their program interesting and helpful.

The group was divided into classes for the study of the following subjects: "Cooperation for a Christian Nation," by Mrs. Floyd Crouse; "Women of The Scriptures," Mrs. Eric Jensen, and "Youth Work," by Miss Ruby Galloway, director of Youth Work from Winfield Church.

The hostess church served a lovely lunch at the noon hour. Following the lunch hour the ladies went directly to study work on the following subjects: "Children's Worker," Mrs. Neill Hart; "Japan," Mrs. Ewing Wayland, and "We the People of the Ecumenical Church" by Mrs. J. R. Henderson.

The group reassembled in the sanctuary where the meeting was concluded and Mrs. C. L. Woosley led the closing prayer. —Reporter.

CARAVAN AND ZONE MEETING AT WILTON

The Woman's Society of Wilton was hostess to Zone number one and to the Caravan of the Texarkana District on September 27.

The devotional was in charge of Rev. and Mrs. Claude Clark.

The following district officers were present: Mrs. J. E. Oslin, secretary of C. S. R.; Mrs. Earl Miller, secretary of Organization and Promotion; Mrs. C. J. Parsons, treasurer; Mrs. R. L. Ghatt, recording secretary. All offices presented their work in a most helpful way.

Lunch was served at the noon hour, Mrs. J. L. Mesamore giving the invocation. Mrs. Parsons called the group together for the afternoon with lovely quiet music. Mrs. Ghatt led the afternoon devotional. A business meeting for the zone was held by Mrs. J. L. Mesamore, Zone chairman.

Officers elected for the next year are: Mrs. Hal Mabry, Chairman, and Mrs. Idell Johnston, Recording secretary and treasurer.

A round table discussion of the work of the W. S. C. S. was led by the District Officers. The meeting was closed with prayer led by Mrs. Parsons. —Reporter.

Urging the million and half members of the Woman's Society of Christian Service of the Methodist Church to pray for the success of the work and ideals of the United Nations, and to write to the officials of UN and to Congress their desires

A PRAYER FOR OUR TIMES

Mrs. G. W. Hutchinson

*Teach us, O God, Thy law of love,
Living together, help us see
The highest peak of righteousness:
Faithful to God and man to be.*

*Help us to judge ourselves always,
In all relations on the earth,
By justice, mercy, truth, and love,
These standards of eternal worth.*

*Reverence for God in all our ways
Shall teach respect for persons, too;
With freedom and equality,
And that compassion Jesus knew.*

*If e'er on earth God's will is done
The mind of Christ in groups must live;
True fellowship in God's great love
To all the earth true heaven shall give.*

*Then wars and woes shall be no more,
But peace and calm security,
And all that makes Christ King and Lord
Shall reign throughout eternity.*

—Selected.

MONTICELLO DISTRICT OFFICERS MEET

Officers of the Monticello District, W.S.C.S., met at Dermott in the home of Mrs. John Golden on Thursday, September 15th, at 10:00 A. M. for lunch and an all day meeting.

Mrs. T. S. Lovett, Secretary of Promotion for the Little Rock Conference W. S. C. S. conducted an Officers' Training Class which was both inspirational and informational.

Officers of the District presented valuable information concerning their work.

Plans were announced for the District Seminar to be held in Monticello Thursday, September 22nd.

Following a delicious lunch, Mrs. Golden, President, conducted a short business session and the meeting closed with a devotional led by Mrs. William Bullock, District Promotion Secretary.

Officers present were: Mrs. John Golden, Dermott; Mrs. T. A. Prewitt, Jr., McGehee; Mrs. L. D. Griffin, Monticello; Mrs. William Bullock, Dermott; Mrs. DeVal Purkins, Warren; Mrs. J. H. Hutchinson, Monticello; Mrs. O. E. Holmes, Crossett; Mrs. J. R. Echols, Monticello; Mrs. P. H. Herring, Warren; Mrs. Ralph Clayton, McGehee; Mrs. Lester Warlick, McGehee; Mrs. H. M. Machen, Portland; Mrs. W. S. Anderson, Monticello, and Mrs. T. W. Scifres, McGehee. —Mrs. DuVal L. Purkins.

for international action and goodwill, Miss Thelma Stevens, an executive of the national Society, lists some of the "significant achievements" already made by the world body; it has stopped the beginning of five different wars; it has resettled 400,000 families; it has helped feed 4,500,000 children, and prevented disease among 5,500,000 children; it has produced the Bill of Human Rights for all peoples; it has stamped out a cholera epidemic in Egypt and Lebanon; its Trusteeship Council is working on behalf of dependent peoples; its Status of Women Committee is working on behalf of women and families.

BATESVILLE DISTRICT FALL SEMINAR

First Church, Batesville, was hostess to the Fall Seminar on September 1st. Mrs. J. P. McNealy, district president, presided over the all day meeting.

Rev. S. B. Wilford, district superintendent, opened the session with scripture and prayer. The theme for the day was "Toward One World In Christ". The program was preceded by an organ prelude.

Mrs. C. M. Lieh, district secretary of Missionary Education, had charge of the program for the day.

The studies were given by the following ladies: "Japan," Mrs. Morris; "We the People of the Ecumenical Church," and "Women of The Scriptures," Mrs. C. M. Lieh. Miss Mary Ellen Smith, director of Religious Education of First Church Batesville, gave a brief review of "Missions at the Grass Roots." Miss Ora Weeks and Mrs. Harold Riggs talked on Children's Work, and Mrs. Henry Crandell talked on Youth Work.

The Misses Ann Wilford and Ann Franks sang "Happy the Home" accompanied at the organ by Dabbs Franks. A lovely lunch was served at the noon hour in the basement of the church. Rev. Raymond Franks the pastor host, gave the closing meditation. Chairman of the hostess group was Mrs. L. C. Craig. —Reporter.

According to Miss B. Louise Foster, missionary in Chentgu, West China, two graduates of the School for the Blind of that city are now enrolled as students in the West China Union Theological College. One is a man, the other a woman; both are looking forward eventual Christian preaching among the millions of blind people in all parts of China. Miss Foster says that both take their classroom notes in Braille.

Does education pay? Does it pay to sharpen tools before working with them?—Earl Riney, Church Management.

CAMDEN DISTRICT EXECUTIVE MEETING

The Camden District Officers met in executive meeting, September 23, 1949, in Stephens Methodist Church, with Mrs. J. P. Carpenter, and the ladies of the local society as hostesses.

The meeting was opened by singing the hymn, "The Church's One Foundation." Mrs. Alfred Doss gave the devotional, closing with prayer by Rev. Alfred Doss.

The District President, Mrs. Nelson Thornton, presided.

She appointed as nominating committee, Mrs. W. C. Farley, Mrs. Harvey Crumpler, Mrs. Otis Fincher, to replace officers going out of the District.

Announcement was made of the selection of Mrs. Alfred Doss to take the office of Secretary of Spiritual Life, made vacant by the resignation of Miss Lola Thornton.

Mrs. Thornton designated the day as "Officers Training Day" for the district officers, also for the local officers of the Stephens Society.

Roll was called and fourteen conference and district officers responded.

Mrs. T. S. Lovett, Conference Secretary of Promotion, was introduced and instructed the officers, both district and local, in their duties.

Mrs. Ernest Glaze spoke of the value of the Caravans.

Mrs. J. P. Carpenter asked that emphasis be placed on the collection of the Elizabeth Thornburg Workman Fund.

A delicious lunch was served in the social hall of the Church by the women of the Stephen's Society.

The afternoon meeting was opened with prayer by Mrs. R. H. Cole, followed by the singing of the hymn, "My God and I", led by Mrs. W. C. Farley.

A telegram from Mrs. J. W. Rhea, expressing regret that she could not be present, was read.

Mrs. Lovett continued the instruction of the officers.

The president told of the Assembly to be held in Cleveland, Ohio, April 18 to 21, 1950.

A motion was made to pay Mrs. Lovett's expense to the meeting, also to pay Mrs. Giessen's expense to Aldersgate, and Mrs. Crumpler's expense of literature with the exception of study books.

Motion was made that a joint letter be sent out immediately by all officers.

The nominating committee made the following report, which was accepted: That Mrs. Jamie Talley of Stephens fill the unexpired term of Mrs. F. A. Gordon, Fordyce, as secretary of Children's Work. Mrs. T. H. Owens, Stamps, fill the unexpired term of Mrs. Booth Hope, Fordyce, as Secretary of Supplies.

The Treasurer, Mrs. Otis Fincher, made her financial report for the last quarter.

Amount in the Camden Rural Fund, \$947.37.

Meeting was closed with prayer by Mrs. Neill Hart. —Mrs. M. E. Scott, Acting Secretary.

To desire to have many books and never use them, is like a child that will have a candle burning by him all the while he is sleeping.—Henry Peacham, N. E. A. Journal.

CURRENT NEWS IN ARKANSAS METHODISM

NEWS FROM SCOTT STREET CHURCH

Scott Street Church is having a good year. Last Christmas our Junior Department of the Church School had a White Christmas tree and raised \$5.00 which was sent to Overseas Relief. They also had a rummage sale and gathered soap box tops and wrappers, and with some donations they were able to present our Church School superintendent with \$25.00 to start an educational building fund. The teachers for this department are Mrs. E. W. Holland and Ernest Glover.

We are also proud of our Intermediates. The writer is the superintendent of this department. We gave a spring frolic and raised almost \$50.00 which we paid for our floor covering of asphalt tile for the Intermediate worship room. The teachers are Mrs. M. M. Troutt, our Church School superintendent's wife, and Frank Bass, Sr.

Our M. Y. F. had an ice cream social and the proceeds were used for sanding and varnishing the chapel floor and the young people's class room floor.

The Brillhart Class, of which Mrs. Rufus Sorrells is the teacher, gave a womanless wedding and with the proceeds purchased a red velvet kneeling pad for the length of our communion rail.

The Fidelis Class has purchased a lovely illuminated cross for use in the sanctuary.

The Tri W Class has sent Rev. Jim Major \$200.00 for use on the church property they are buying in Chile. The new class officers are Walter Bailey, president, succeeding Mrs. Sylvia Moore; Andy Hosp, secretary, succeeding Arthur Bear and Miss Irene Hillman was re-elected treasurer and Fred Longstrength vice-president. This class also sponsors the Upper Room and sees that a copy of it reaches every home in our church.

Our W. S. C. S. has done a lovely piece of work. Our president, Mrs. Fred Longstrength, has not been able to be with us a great deal on account of ill health, but the vice-president, Mrs. Arlos Roemer, has done a fine job. We have had some very necessary repairs made on our kitchen and on the downstairs part of our church with the help of our pastor, Rev. Rufus Sorrells, and several of our church men. We have hung new plastic curtains throughout the downstairs. We entertained the Little Rock District Seminar in September. Our circle chairmen are Mrs. E. W. Holland, Mrs. J. F. Walton, Mrs. Lloyd Robins and the writer.

The Board of Stewards is doing a good job this year.

At our last Church School Workers' Council we raised \$30.00 to apply on the educational building fund.

Our choir sang at the Robinson Auditorium with the other Methodist choirs of Greater Little Rock at the Advance for Christ Rally on October 17.—Mrs. Frank Bass, Sr., Reporter.

Think all you speak, but speak not all you think. Thoughts are your own; your words are so no more.—Patrick Delany, Whyte Line.

FAYETTEVILLE SUB-DISTRICT YOUNG ADULT FELLOWSHIP

The Fayetteville Sub-District Young Adult Fellowship met on October 11 at Bentonville with Rev. James Randle, pastor of Central Church, Rogers, and Miss Dorothy Haxton of Bentonville, as the speakers.

Brother Randle spoke on "Achieving Maturity." Miss Haxton gave a summary of her experiences as a student in a Norwegian university located at Oslo, Norway. Among the things she studied were a survey course in Norwegian culture and history and biology.

The Fellowship assumed responsibility for a \$50.00 scholarship each year for a boy in the Gujarat Conference in India, totaling \$200.00 for the four years.

Games and refreshments were enjoyed in the educational building. Brother Eason was unable to attend as he was engaged in a meeting at Berryville.

The ministers present were Rev. Paul Bumpers, Rev. Arnold Simpson and Mrs. Simpson, Rev. James Randle and Mrs. Randle and Rev. H. W. Jinske.—H. W. Jinske, Reporter.

NATIONAL LEPROSY MISSIONS WEEK OBSERVED

The seniors of the First Methodist Church, Conway, participated in the first national observance of Leprosy Missions Week, October 6-16.

"Mary Reed", a film in technicolor which gives the thrilling drama-packed life story of one of our great Methodist missionaries was shown on Oct. 9. An interesting account of the unique medical and spiritual ministry of the Methodist Church among people with leprosy was given.

"The African Prince", a heart searching film in sound and color depicting the struggles of the prince at the famed Garkida Leprosy Colony, was used on Oct. 16.

These films can be secured from the American Mission to Lepers, 509 Burt Building, Dallas, Texas.—Reporter.

RICHMOND

The parsonage at this place had been unoccupied for sixteen months until Rev. and Mrs. Claude Clark and family arrived to make it their home. Richmond is very happy to have this fine family in its community and feels our church will take on new life under Brother Clark's leadership.

Not only was the parsonage made ready for their coming, but a generous supply of the material blessings of life greeted the new pastor and family on their arrival.

Recently a group of people met at the church and proceeded to the parsonage with a second old fashioned pounding, thereby showing their appreciation of the new parsonage family.

Plans are fast taking shape for some needed improvements on the parsonage which will make it more attractive as well as comfortable.

We are few in number but pledge our loyalty and hearty cooperation to our pastor in his efforts to up-build our church and community.—reporter.

PLANS FOR HENDRIX CHAPEL-AUDITORIUM APPROVED

General plans for the new Chapel and Auditorium at Hendrix College were approved last week at the fall meeting of the college Board of Trustees.

According to the plans, the Chapel will seat approximately 300 and the Auditorium approximately 1000. The two units will be served by a single impressive foyer and the Auditorium as well as the Chapel will be appropriate for religious services. A distinctly religious character will be given to the entire unit. The Auditorium stage will be adequate for recitals, dramatic productions and commencement exercises, and programs of such magnitude as the annual Christmas concert of the combined Band and Choristers.

Architects for the building will be Wittenberg, Delony and Davidson of Little Rock, who are also architects for the new dining hall-student center which is now nearing completion.

According to present plans, the Chapel-Auditorium will be in the eastern part of the campus north of Martin residence hall and east of the new dining hall-student center. New walks, drives, and landscaping will establish a major entrance to the campus from the east, reached from Highways 64 and 65, as now located. The present small auditorium or "little theater" has already been moved from its former location in front of Martin Hall and some of the new major sidewalks have been laid.

Plans for the Chapel-Auditorium have been the product of a Committee of fourteen authorized by the Board of Trustees and representing the college and the Church. Heading the committee were Bishop Paul E. Martin and President Matt L. Ellis. Representing the North Arkansas Conference were Rev. Cecil R. Culver, Fort Smith; Rev. Grover C. Johnson, Marion; Dr. E. T. Wayland, Little Rock; and Dr. C. M. Reeves, Conway. Representing the Little Rock Conference were Dr. E. C. Rule, Little Rock; Dr. A. G. Walton, Little Rock; Dr. Connor Morehead, Camden, and Rev. Arthur Terry, Little Rock. Representing the college were Dr. R. L. Campbell, Dr. O. T. Gooden, E. W. Martin and Paul Page Fairs.

The Chapel and Auditorium will fill longstanding needs at the college. Chapel programs and commencement exercises and other activities attracting large groups are now held in the gymnasium.—Reporter.

Public officers are the servants and agents of the people to execute laws which the people have made.—Grover Cleveland.

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RECEPTION AT CORNING

The Corning W. S. C. S. and Wesleyan Guild entertained with a reception and buffet supper at the church on Wednesday evening, September 21, honoring Rev. and Mrs. S. O. Patty, Corning school faculty members, Board of Education members and their families.

After dinner about 175 members and guests assembled in the church auditorium for a short informal program. Paul Oliver, chairman of the Board of Stewards, introduced Brother and Mrs. Patty and presented them with a gift from the church members. E. W. Cockran, a member of the school board, introduced M. D. Forrest, superintendent of the Corning school and asked him to present the members of the school faculty.

Mrs. W. W. Henry had charge of a most enjoyable musical program. Mrs. Nell Kenn played several piano selections. Barbara Stevens and Donald Young each sang numbers.

The evening's entertainment was closed with the group singing "Blest Be the Tie that Binds" after which Brother Patty pronounced the benediction.—Mrs. Earl Ray.

EXAMPLE

One summer day I performed a wedding on an Ontario farm, and as the ceremony ended, a heavy rainstorm began. After a treacherous two-mile drive on slippery clay roads I finally gained the paved highway—only to have a puncture at that moment. There seemed nothing to do but step out and change the tire in the rain. Just as I opened the trunk, a man appeared and said: "You're all dressed up, Mister. Get back in your car and I'll change that tire for you." He did—and refused my offer of payment. "Thanks," he said, as he walked off, "just pass it on to the next chap you find in a jam." It was the best sermon I had heard in a long time.—Rev. D. A. Cowan, of Aylmer, Ontario, Canada, in Rotarian.

Manners are like the cipher in arithmetic; they may not be much in themselves, but they are capable of adding a great deal to the value of everything else.—Mutual Moments, Mutual Benefit Health and Accident Ass'n.

If all Christian communions would unite in denouncing the liquor traffic, in twelve months there would be no liquor traffic to denounce.—Rev. Dr. Joseph Parker (City Temple), April, 1897.

Church Furniture

Pews

Opera Chairs

Chancel Furniture

Folding Chairs

Sunday School Furniture

Quotations Without Obligation

L. L. SAMS & SONS

WACO, TEXAS

NEWS FROM THE
METHODIST CHILDREN'S
HOME

Since our last report, the following visitors have inspected our new Home: Mrs. J. H. Pickett, Mrs. A. J. Graves, Little Rock; Pat Cathcart, Page Foundation, Tulsa, Oklahoma; Mrs. John W. Selle, Little Rock; Circle No. 9, Winfield Church, Little Rock; Mrs. L. B. Crenshaw, Mr. and Mrs. R. L. Cherry, Mrs. Elmer Smith, Mrs. Alta Chandler, Mrs. K. C. Smith, and Mr. and Mrs. H. H. Hamner, all of Little Rock; and the A. C. Shipp Wesleyan Service Guild of Winfield Church, Little Rock.

We list below the gifts and contributions received since September 8, date of our last report:

Memorials

In memory of:

Charles Frazier Dabbs, given by Mr. and Mrs. Emmet Hawkin, Procter; Mr. and Mrs. J. F. Fogleman, Marion.

Rev. R. E. L. Bearden, Sr., given by Mr. and Mrs. J. F. Fogleman, Marion.

Mr. Corley G. Price, given by Dr. and Mrs. R. W. Spezhaus, Forrest City.

Mrs. Will (Bessie) Harmon, given by Mrs. Ilene Norman, England; Mr. and Mrs. W. G. Rye, England; Mr. and Mrs. Robert Bowles and Mrs. Ray Meador, Dumas.

Mr. R. J. Lanier, given by Mr. and Mrs. W. R. Johnson, Earle.

Mr. R. C. Nickles, given by Mr. and Mrs. J. E. Lalman, West Memphis; Mr. and Mrs. R. D. Dillport and Mrs. L. A. Wallace, Wynne.

Mr. A. P. Terrell, given by Mrs. A. P. Terrell.

Mr. Walter Allen, given by Mrs. Emory Sweet, Forrest City.

Mrs. J. M. Workman, given by Mrs. S. W. Anderson, Little Rock.

Miscellaneous Contributions

Rev. James Trice, Brinkley, \$100.00	
Beebe Methodist Church	100.00
T. J. McAlister, Gurdon	7.50
Circle No. 6, Asbury Church, Little Rock	12.19
Circle No. 9, Winfield Church, Little Rock	21.00
Kelsie Skinner, Mena	5.00
Marysville Circuit Vacation Bible School	5.00
Mrs. Thomas Lockett, Camden	10.00
Susanna Wesley Class, 1st Church, Texarkana	5.00
Mr. and Mrs. C. E. Yancy, Brickeys	5.00
Little Rock Conference Treasurer	78.61
Miscellaneous contributions	\$357.99

Other Gifts

Mrs. J. T. Wynne, Little Rock, boys clothing
Mrs. John A. Jones, Glenwood, 8 new pillow cases, 4 new sheets
Mrs. Fuzzell, rides for all children at Fair park
Optimist Club, Little Rock, football games
Circle No. 1, First Church, Little Rock, miscellaneous shower of clothing and linen
Circle No. , First Church, North Little Rock, miscellaneous shower for our fourth new building
Douglasville Methodist Church, clothing for a child
Carl Finch Co., Little Rock, 15 tickets to Shrine Circus
Churchmen and Gill Drug Co., Little Rock, 15 tickets to Shrine Circus
Mr. C. C. Breeding, Little Rock, 10 tickets to Shrine Circus
Circle No. 9, Lakeside Church,

Heads Department Of Pulpit Evangelism

Nashville, Tenn., October 11—Establishment of a department of Pulpit Evangelism and selection of Dr. Clarence L. Daugherty, Jr., of Pittsburgh as associate secretary to head it, has been announced by the General Board of Evangelism of the Methodist Church.

Dr. Daugherty comes to the Board of Evangelism from the pastorate of the Smithfield Street Methodist Church in downtown Pittsburgh in which he has served since 1940. A native of Pittsburgh, he also served the Bellevue Methodist Protestant Church there in 1934-40.

A graduate of the University of Pittsburgh in 1930 with the A. B. degree, Dr. Daugherty attended the Harvard University Graduate School of Arts and Sciences and Harvard Divinity School. From the latter he received the Bachelor of Systematic Theology degree in 1935. He has also done graduate work at the University of Pittsburgh and Garrett Biblical Institute in Evanston, Illinois.

Adrian College, Adrian, Michigan, honored him with the Doctor of



REV. C. LLOYD DAUGHERTY, JR.

Divinity degree in 1941.

Dr. Daugherty married Miss Gertrude Kromer in 1935. They have four children: Mary Alice, Gertrude Helen, Margaret Louise and Clarence Lloyd III.

"WAR OFFERS NO SOLUTION TO
EAST-WEST CONFLICT"

By GARLAND EVANS HOPKINS,
Associate Secretary, Board of Missions
and Church Extension

IT is difficult for an American to maintain emotional balance or objective viewpoint when he attempts to assess the East-West situation. As I have visited areas under Russian control, I have tried to be objective, but with what measure of success I cannot know. Some facts seem crystal clear; others are clouded and difficult to bring into focus. I shall at present share only those conclusions about which I now entertain no doubts. This means that I can now give only a partial picture of the situation or even what I think about the situation.

First and foremost, I am convinced that war offers no solution to the tensions and conflicts existing between East and West. Neither the democracies nor the communist countries have anything to gain from resorting to arms to solve the problems which are the outgrowth of conflicting ideologies. Nevertheless, it is impossible to rule out the possibility of war. With each side suspicious of the motives of the

other, and with the continued fraying of nerves by the "cold war", almost any unfortunate incident could become the beginning of a full-scale war.

The way out of the present dilemma lies in statesmanship and diplomacy, backed by a genuine desire for determination to obtain freedom for all people. Means must be found to get the truth to the people of both East and West. The Western press is often guilty of presenting only a part of the story. The Eastern press is interested only in giving accounts of incidents which discredit the West. Only when there is widespread understanding of the facts, both good and bad, can people make intelligent choices, ideologically or politically.

In the West it is high time we have done with both hysterical fear of communism and naive refusal to face the facts of Eastern totalitarianism. Neither attitude is conducive to maintaining peace. This does not mean that I advocate peace at any price. It does mean that I reject war as a possible means of spreading democracy. Victorious war against communism would almost certainly result in widespread return of fascism in some countries, in chaos and anarchy in others, but it would bring democracy to none.

If the western democracies are to win the present ideological struggle, they must produce more evidence of devotion to the uplift of the masses. Inclusion of fascist Portugal in the Atlantic Pact did not help in this respect, nor did the policies of the present regimes in Italy and Greece inspire the masses in neighboring countries to believe that the influence of the democracies is on the side of the people. It is entirely proper to condemn party regimes, controlled elections and abridgements of individual freedom in Eastern European countries. It is also proper to condemn the same occurrences in Portugal, Spain, and Greece. It is right to condemn imperialistic aggression by Russia in

Czechoslovakia, Poland, and elsewhere, but only if similar imperialistic practices by the Netherlands against Indonesia or by France against Indo-China and North Africa are also condemned. The weakness of the democracies' case against communism is that one or another of them is guilty of almost any charge to be levelled against the communists.

The most tragic aspect of the current situation in Eastern Europe is the failure of the church to serve as conscience to the state. The Roman Catholic Church has compromised her potential strength by intermingling her plea for religious liberty with other pleas against land freedom and school reforms, long overdue. The Orthodox and Protestants, remembering centuries of Roman Catholic persecution and obstruction and their relatively freer and more favorable position today than under former regimes bound by Vatican concordates, allow these to blur their vision of the shape of things to come. They stand by silently until it is too late to raise a protesting voice, or they completely capitulate to the demands of the state.

These demands do little to interfere with freedom of worship. They affect church policy only if the local body has international connections. The fact so frequently overlooked in western countries is that Roman Catholics, Orthodox Lutherans, reformed churches, and Jewish synagogues are each still being supported by the state in one or more of the communist countries. The state is not against the church in the performance of its priestly functions. It does not demand that it give up its prophetic functions in relation to the political or social order. There is no real separation of church and state in most of the Eastern European countries. Rather, the churches have been, or are in process of being, integrated into the program of the state.

Unfortunately, no clear voice has been raised against this subordinating of the church to the state. Stepinac of Yugoslavia was undoubtedly a Nazi collaborator; Mindszenty of Hungary was tainted by political maneuvers that, at least, bordered on treason; Ordass lacked the ability to make himself a symbol; and the Bulgarian pastors chose life, as one of them pointed out in his testimony, rather than the greatness almost thrust upon them. The Roman Catholics are only fooling their own peasant constituency, certainly not the communists, when their wooden statue in Lublin weeps blood from one eye and tears from the other, presumably in sorrow over the plight of the church. If Archbishop Beran of Czechoslovakia, personally a good man with a liberal viewpoint, is to become the symbol of the church as the conscience of the state, he must distinguish between

(Continued on Page 15)

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ARKANSAS

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NEWS

NORTH ARKANSAS CONFERENCE PLANNING SESSION

HAVE YOU HEARD ABOUT?

WHAT? The North Arkansas Conference Planning Session.

WHO? District and Sub-district M. Y. F. presidents and the District Directors of Youth Work.

WHEN? October 7 and 8.

WHERE? Hendrix College.

WHY? Their purpose was to make plans to be carried out and these are the decisions they made.

They gave suggestions to the conference MYF council about ways they might improve the conference program.

A decision on district MYF organization was led by Rev. James S. Upton, Conference Director of Youth Work. The district is the connecting link between the conference and the sub-district. District MYF organizations are increasing in the North Arkansas Conference, and they are expected to prove profitable in improving the youth work of the conference.

Rev. Ira A. Brumley led the discussion on ways to improve sub-district work and the group made these decisions. Somehow we must have more and better planning done by the sub-district council, but this should not take the place of a monthly meeting of the sub-district unless it is the consent of the youth to have it done this way.

If all our sub-districts planned their meetings for each month around a specific theme it would help to have uniformity and better planned programs. Definite themes were decided upon for the following six months.

November—Methodist Youth Fund
December—Christmas Caroling and Watch night services

January—World Missions

February—Evangelism

March—Easter emphasis

April—Summer Activities

These things will be emphasized at the sub-district meetings and plans will be suggested for carrying them out in the local churches. During the following month the local churches will do them and the next month will report on them.

A special emphasis will be made upon increasing youth's special, "The Methodist Youth Fund." The map, "The Methodist Youth Fund in Action," clearly explains the things the MYF Fund does. It can be ordered from the Methodist Youth Fund, Box 871, Nashville, Tennessee.

This planning will be successful because each person present is considering it his personal responsibility to see that these plans are carried out.

THE CONWAY AND PERRY COUNTY SUB-DISTRICT

The Methodist Youth Fellowship met in the Lanty Methodist Church on October 3. There were 45 present with three visitors from Hendrix College.

The Lanty young people presented a very inspiring program built around a hymn study.

BUFFALO ISLAND SUB-DISTRICT

The Buffalo Island Sub-District M. Y. F. met at Caraway, September 19, with Lura Wheeler, president, presiding.

The Caraway M. Y. F. presented the worship service which consisted of hymns, a solo by Rev. Gail Anderson, Black Oak, and a play. The cast was composed of Bette Krutz, Hilda Branscum, Lura Wheeler, Lyle Clements, and Bill Branscum.

During the business session the special offering for the Methodist Children's Home was received. The sum was \$150.

The banner was presented to St. John.

New officers were elected as follows:

President, Norma Jewel Hargrove, Black Oak; Vice-president, Bonnie Nelms, Lake View; Secretary, Charlene Edwards, Lake City; Treasurer, Mary Ellen Tipton, Manila. Reporter, Del Fore; Counselor, Rev. Raymond Krutz, Caraway.

Rev. George Stewart, Monette, told of the state rally in Little Rock, October 17, and plans were made to attend.

Churches represented were Black Oak, Caraway, Del Fore, Lake City, Lakeview, Manila, Macey, Monette, and St. John. 122 were present.

The Sub-District will meet at Monette October 24.

Following the business session, the group adjourned for recreation and refreshments directed by Jo Welch and Tommy Riggs.—Lura Wheeler.

YOUTH FELLOWSHIP MEETING AT SPRINGFIELD

The Mallettown young people met with the young people of Springfield at the Springfield Methodist Church Friday evening, October 7, for a Youth Fellowship meeting.

Springfield was in charge of the program. The program was begun with two songs by the choir, and prayer by Rev. Paul Dean Davis. The scripture was read by Voncille Willis. Interesting talks were given by Jimmy Franks, Myra Wharton, Carolyn Jones and Griffin Duncan. A poem, "The Better Way," was given by Myrtle Alice Smith. A song was sung by the Springfield Trio.

The following officers were elected for this new fellowship meeting: President, Myrtle A. Smith; Vice-president and reporter, Betty Stell; secretary and treasurer, Betty Jo Scroggins.

Doonie Dancer was elected delegate to go to Little Rock to a Youth Banquet, October 17.

Recreation was directed by Yvonne Peterson. Folk songs were directed by Rev. Paul Dean Davis. Refreshments were served after the recreation.—Betty Stell, Reporter.

The president, Miss Betty Taylor, presided over the business meeting. The Lanty young people served refreshments.—Patsy Thompson, Vice-president.

MYF TO INITIATE SPECIAL DRIVE FOR NEW CAMP SITE DEVELOPMENT

(This is the fourth in a series of articles to explain the goals for the year as were outlined by the Little Rock Conference Youth Council in their meeting at Arc Isle on August 25-26.)

Realizing the tremendous need to begin immediately on the development and improvement of the new conference camp site on Lake Catherine near Hot Springs, the Youth Council of the Little Rock Conference voted unanimously to present this need to the entire membership of the Methodist Fellowship in this conference in the hope that through the channels of their district and sub-district organizations, they might launch a financial campaign which will take care of the construction costs of one cabin per district.

Particular emphasis was made by the group that such an undertaking on the part of any local, district or sub-district MYF should be done by the young people themselves. This campaign is not to be a solicitation campaign at all—through their own efforts, the youth of the conference are urged to earn the money or pledge it from their own earnings.

The estimated cost of the construction of a cabin is \$2500 each. The youth council did not outline a definite course of action to reach this goal, but various suggestions were made during their meeting. Such suggestions were made as follows:

- (1) A local church group might observe a "Hobo Day"—this is to be used only for the camp improvement program and not to be confused with the Conference wide "Hobo Day" which has been scheduled for March 11 or 18, 1950;
- (2) Any group might raise funds by having box suppers, ice cream socials, chili suppers or similar money-raising schemes;
- (3) Personal pledges on the part of the young people themselves. If each of the 10,000 young people of the Little Rock Conference would pledge the price of one coke a week for a year to this camp development fund, the net result would be over \$25,000.

The council recommended that various groups over the conference might make pilgrimages to the camp site in an effort to familiarize the young people with their new camp.

It is hoped also that it will be possible to have a two-weeks' work camp at the beginning of the summer at which time a group of young people who would spend a week, or both weeks, working on the improvement of the camp. The weeks, June 5-17, have been set aside for this particular purpose and any young person who is interested in participating in this first work camp in the conference is asked to write the conference director for further information.

As the camp development program stands now, it seems probable that the site will be ready for use in conferences, retreats and institutes this next summer. It will be ready if the young people of the conference fall in behind this new campaign and lend their support to it. Quarterly reports will be published in order to make known the progress which is being made.—Emogene Dunlap.

COLUMBIA COUNTY SUB-DISTRICT

The Sub-district M. Y. F. of Columbia County had its regular meeting on September 26.

The program opened with the worship service in the beautiful sanctuary of the First Methodist Church of Magnolia.

After the worship service the group went to the fellowship hall where the business meeting was held, games played and refreshments served.

A very interesting book review of "Gentleman's Agreement" was given by Miss Pansy Pucket.

Louise Fincher presided over the business meeting in the absence of our president, Betty Rodgers.

There were approximately 60 present, and Stephens won the attendance banner having 15 in attendance.

The next meeting will be held October 25 at Jackson Street Methodist Church, Magnolia.—Davis Bilberry, Reporter.

SEDGEWICK METHODIST YOUTH FELLOWSHIP

The Sedgewick Methodist Youth Fellowship met on Sunday evening with Billy Worlow as leader. Ann Vance read the scripture which was taken from the first Psalm. Billy Trotter gave a talk on the "Wise Use of Time."

Roll call was answered with a Bible verse given by each one present.

New officers were elected as follows: President, Verna Meyers; Secretary and Treasurer, Billy Worlow; Reporter, Emily Lee. The Adult counselors are Mr. and Mrs. Howard Vance, Mrs. Dolly Farmer and Miss Jean Arnold.

Plans for making a more interesting M. Y. F. were discussed for the new year.

We extend an invitation to others to attend our M. Y. F. in the Methodist Church at 7:00 p. m. each Sunday evening.—Reporter.

SUB-DISTRICT OF UNION COUNTY

The Sub-district of the Methodist Youth Fellowship of Union County held its monthly meeting Monday night, October 3, at Marysville. Approximately 125 young people and adult workers attended the meeting. Marysville was in charge of the program, and Mrs. Edward Harris, counselor, showed a moving picture, "Your Nickel's Worth" about the Methodist Youth Fund.

Reports from local churches were given with banners going respectively to Norphlet Senior and Marysville Intermediates.

During business session commissions met. For next month they are: Worship and Evangelism, each individual have a daily devotional; Recreation, Halloween party; World Friendship and Community combined, to send Christmas to Japan.

The next meeting will be November 7 at Norphlet.

Refreshments were served by the hostess church and afterward dismissal was sung with all young people clasping hands in a friendship circle.—Dot Adams, Reporter.

According to all recent developments of scientific opinion it is not improbable that a belief in the stimulating and supporting qualities of alcohol will eventually become as obsolete as a belief in witchcraft.—Times. (London)

SOCKMANS EXPERIENCE RUNAWAY IN ITALY

Dr. Ralph W. Sockman, Mrs. Sockman and traveling companions suffered a narrow escape in Florence, Italy when a horse, drawing an open carriage in which they were riding, was suddenly frightened and got out of control.

The hack driver, Dr. Sockman and Miss Anne Griswold, the Sockman's niece, were all violently thrown from the carriage when the runaway vehicle struck a tree. The horse was killed and the driver was still unconscious when the Sockman's left Florence.

Dr. Sockman's fall was broken by the driver's body on which he landed, and Miss Griswold's was cushioned by the horse. Mrs. Sockman and her sister, Miss Juliet Endly, librarian at Pfeiffer Junior College in North Carolina, were bruised and badly shaken. Both Dr. Sockman and his niece suffered painful contusions, but were otherwise uninjured.

Dr. Sockman, a member of the Central Committee of the World Council of Churches, had attended its annual session at Chichester, England. During August he was the preacher at the American Church in Paris. The Paris minister filled Dr. Sockman's Christ Church pulpit in New York during the same period.

On October 2 Dr. Sockman resumed the National Radio Pulpit, the Sunday morning service which NBC has been broadcasting since 1923. This first program of the season marked the opening of the United Evangelistic Advance which is to be carried out during the next 15 months by 38 Protestant denominations.

NEW RELIGIOUS PROGRAM IS GOOD LISTENING

Another example of the adaption of the more listenable types of radio program to religious use, will be found this autumn in the new weekly half-hour which opened on the ABC network Thursday, September 29, under the title, "Someone You Know."

Because the Methodist Church is closely linked with the Protestant Radio Commission, which is producing this program, Methodists are asked to help publicize it. "Someone You Know" will be heard during October, November and December on Thursday evenings (except November 3) from 9:30 to 10:00 p. m. CST.

Dealing with problems of mental health and pastoral counseling and using the most renowned experts in the several fields, each program will first dramatize a frequently-met life situation. Then a panel made up of ministers, physicians or educators, will discuss the problems involved. Subjects to be treated in this 13 week series include alcoholism, juvenile delinquency, mental illness, bereavement, old age, physical handicaps, marital difficulties, prejudices and pre-marital counseling.

Church people can help to make this entrancing program successful by advertising it in church calendars and by word-of-mouth support. Since it is a sustaining program, its use is optional with local ABC stations. If it is not being "aired" by any particular one, church people are urged to ask for it. If there are conflicting local commitments, the station manager may be willing to record the program and present it later by transcription.

Expression of appreciation, if

LOOKING AT RELIGION

By DON MOORE



SUNDAY SCHOOL LESSON

(Continued from Page 16)

malady through true repentance and reformation, they tried to heal it at the skin surface. They failed just like ancient Greece and Rome and like modern Germany and Italy have recently failed. It is true that Judah continued about 125 years longer than Israel, but she did not seem to learn a thing from the sad example of her sister nation.

In spite of the sad example of Israel and the warning of the prophets, Judah failed to learn her lesson. The big question for us is, Have we learned ours? The nations of this generation, including our own, are flagrantly guilty of the very sins that were laid at the doors of Judah and Israel. God looked for justice on the part of these nations and found the oppression of the poor. God looked for benevolence and found the greed of the rich. He looked for sobriety and found drunkenness on every hand. These nations reaped just what they sowed. We must never forget that this is a universal law.

One of the most important things that the Sunday School people throughout the world can do is to pray earnestly that the leaders of the nations of the world may realize the spiritual content of our modern problems and take God into account in their solution.

Listeners believe "Someone You Know" merits them, if made to local stations and to ABC headquarters, will be helpful in making possible future similar programs.

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This cynic generation of power politicians and intellectual critics, struck by an invisible malady, has lost the capacity for love and the courage to hope. Therefore they are impotent and cannot bring us peace. But when the world shall have felt a passion for peace and another generation of men shall have recaptured their courage to love and to aspire, then Peace shall steal unaware into our room, and putting her hands across our eyes from behind, whisper, "Guess who?" And before we know it, when we least expect her, she is there to remain by our fireside and bless us and our children with her presence.

—Lin Yutang, Between Tears and Laughter, (Day)

WARS OFFER NO SOLUTION TO EAST-WEST CONTEST

(Continued from Page 13)

his fight for religious liberty and his fight to maintain the political supremacy and wealth of the church.

In all areas I visited I was well received and kindly treated. I believe that between my contacts arranged by governmental officials and those with church leaders and members I was able to get as balanced picture as my limited time would allow. I come away convinced as ever that the great need of our times is a dynamic democracy that will so attract the people of the world that totalitarianism of any form will disappear from our world. To make democracy dynamic is the challenging task of Christian citizens in America and in other western countries. If we fail to meet this challenge, the communists will continue their forward march. The issue is not one to be resolved by out-distancing the communists in an armament race. We must out-distance them in our everyday practice of democracy, at home and abroad.

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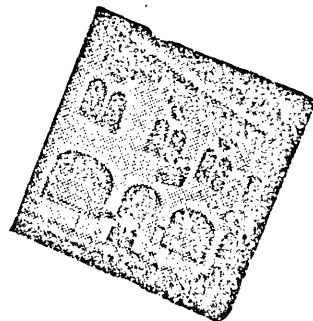
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The Sunday School Lesson

By REV. H. O. BOLIN



THE IMPERATIVE OF SOCIAL RIGHTEOUSNESS

LESSON FOR OCTOBER 30

SCRIPTURE TEXT: Isaiah 5:1-17; 28:1-10.

GOLDEN TEXT: "Woe unto them that call evil good, and good evil." Isaiah 5:20.

It is doubtful if more appropriate material for warning the nations of our day could be found than the Scripture that is being used in this series of Sunday School lessons. Isaiah and Jeremiah issued warnings to the nations of Israel and Judah. These nations refused to heed the warnings of the prophets and went down into destruction. Because of the similarity between world conditions now and that of these nations in the long ago, these warnings are up to date.

To get the full force of the messages of these men there are a few things we need to keep in mind:

First, there was no separation of church and state during their time; it was all one. As a nation the Israelites had begun their existence under the government of a theocracy—God himself ruled through the judges and the prophets. The nation later demanded a king and Saul was chosen, but it never got entirely away from the idea of theocracy. This background enabled the prophets to fully see the sin of political corruption. Since we do not have that background we are likely to pass over political corruption too lightly. The prophets would insist that all politicians be very religious, but we have come upon a time when we often hear people say that no good man should go into politics. It is a tragedy that some feel that way about the matter.

A second thing we need to bear in mind is that the prophets thought of immortality more in terms of the continued successful existence of the nation rather than of the individual. To them the worst thing that could possibly happen would be for the nation to be completely destroyed. They realized that the judgment of God would be upon the nation because of sin, but they always expected a faithful remnant to carry on. Generations would come and go but the nation would live on. Their idea of individual immortality was exceedingly hazy, so much so, that we find the Apostle Paul saying that Christ brought life and immortality to light through the gospel.

An Unfruitful Nation

Isaiah 5:1-4 gives us the picture of an unfruitful nation. He used a little scheme that was often used by the prophets of that time to attract the attention of the people. He began his message with a song. No doubt he gave this message at the time of some festival when a lot of people would be present from the country as well as the citizens of Jerusalem. The prophets usually spoke on street corners and other places where they could get a good hearing.

The prophet's song had to do with the description of the vineyard of his friend. The site of the vineyard had been selected with great care. It was a fertile place on the side of a hill where it would get the warmth of the early spring sun.

The rocks had been gathered out of it. A stone wall and a hedge had been built about it to protect it from predatory beast and men. A wine vat had been hewn out of the stone. A watchman's tower had been built as further precaution against thievery. Then the owner had been careful in his selection of vines. Everything was in readiness for a great harvest, but when the owner went out to gather the grapes they were wild grapes. You can imagine the feeling of these people as they heard the story related by song. They were a people of the soil and of the vineyards. They could think of nothing worse than to have a man go to all that trouble only to find that his vineyard had failed. The prophet challenged them to judge between him and his vineyard to see where the failure lay. He had done everything possible to assure a good crop.

When the interest of his listeners was at its height, the prophet suddenly and without warning informed them that the parable had a serious meaning. Judah is the vineyard and God is the owner. God had done every thing possible to make Judah a fruitful nation, but it had failed. When he looked for the fruit of justice, he found corruption; when he looked for the fruit of righteousness, he heard the cry of the oppressed; when he looked for sobriety, he found drunkenness on every hand.

The Nation Condemned

The sins of Judah brought condemnation upon it. That is always the case; sin carries with it the elements of its own punishment. Both individuals and nations reap just what they sow. The sins of men and of nations finally find them out. Men and nations unaided can no more escape the consequences of their sins than they can escape themselves. Their sins become part of themselves.

Judah had failed to go along with God and now he was about to forsake the nation. We are told in the Bible that two cannot walk together except they be agreed. When it comes to walking with God, the individual or the nation must conform to his ways. God does not change. He is now absolutely perfect and any change on his part would be to something less than perfect. So long as the individual or the nation is willing to go along with the Lord, he will not forsake even though the following may be afar off. But when the nation or individual of his own initiative forsakes God he finds himself without the protecting care of God. The hedges and walls of the vineyard will be torn down and the vineyard will be left to the ravages of the beasts of the field. Then it is that the foundation of life's building is the shifting sand and not the solid rock. Sorrows, disappointments, diseases, losses, temptations and finally death will come and the structure

will fall because it was not founded upon the Rock. The individual or the nation cannot get along without the protecting care of God. The one who tries it invites certain destruction.

Isaiah 5:8-17 describes more definitely the sins of Judah. Two sins in particular stand out—greed and drunkenness. The greedy rich were adding house to house and field to field while the poor were more and more becoming dispossessed. A system of serfdom was being born which would mean that the masses of the people would live lives of want and suffering, ever becoming poorer while the rich were becoming richer.

Added to this terrible condition of greed was that of drunkenness. The leaders of the nation were a besotted bunch. The prophet accused them of rising up early to begin their drinking and then continuing at the same activity until late at night. Along with their drunkenness they brought in their jazz music. The prophet in describing the situation went on to say, "The harp, the viol, the tabret, and the pipe, and the wine are in their feasts." Had Isaiah added "the women" he would have given a perfect description of the modern roadhouse, and you can rest assured that they were on hand at the wild parties then just as they are now.

Ephraim Also Condemned

The lesson material closes with Isaiah 28:1-10. Here we find the northern kingdom—Israel, also condemned. The prophet calls the nation Ephraim after the principal tribe that constituted it. The capital city of Israel, Samaria, was located on a beautiful hill surrounded by a fertile valley. The city was protected by walls or forts that were thought to be impregnable. The citizens placed their hope of security in the walls. The prophet called them their "crown of pride." The prophet warned that their crown of pride would be trodden down. The Assyrian armies would come "as a tempest of hail and a destroying storm, as a flood of mighty waters overflowing, shall cast down to the earth with the hand."

Israel had about the same trouble that Judah had. Greed, drunkenness and maladministration were present everywhere. The nation had become so corrupt that it was ready to fall of its own rottenness. In less than a year from the time this warning was given it did fall never to rise again. People are yet talking about the ten lost tribes of the Israelites. These were the tribes and this was the nation that through its

sins brought such a calamity upon itself.

Isaiah's most scathing rebuke was reserved for the priests and the false prophets. Of them he had this to say: "The priests and the prophets have erred through strong drink, they are swallowed up of wine, they are out of the way through strong drink; they err in vision, they stumble in judgment. For all tables are full of vomit and filthiness, so that there is no place clean."

The Security Of A Nation

Over and over again Isaiah insisted that the security of a nation is to be found in the character of the people rather than in outward means. If people become too corrupt inwardly there is no outward power on earth that can save them. In the final analysis it is character rather than cash that counts in the salvation of a nation. The true strength of any country is to be found in the character of its citizens rather than the skillful manipulation of affairs by diplomats and politicians. It is well that things be carried on wisely, but no wisdom of man can long sustain a nation where God is left entirely out of the picture. An awful calamity awaits any nation that becomes too corrupt. The righteous, God-loving and God-fearing people are all that hold countries together. Even Sodom and Gomorrah would have been spared if only ten such people had been found in their borders. They went down because of their own internal rottenness. Many other nations and civilizations have gone by the same route. No person, even with reasonable intelligence, can make a careful, openminded study of history without coming to the conclusion that the chief enemy of any nation or civilization is inward corruption. More than a score of civilizations have passed into oblivion because of rotten moral conditions, and literally hundreds of nations and city states have gone the same way.

Both Judah and Israel were about to fall. The prophets warned that they were going down because of inner corruption. The politicians and diplomats refused to heed the warning. They tried to save the nations by alliances and other schemes. There is no harm in these political expediences provided God is not left out of the consideration. These nations left God out. The only answer to their problem was a spiritual answer, but they tried to solve it on the material level. The cancer had sunk its roots deep into the body of the nations but in the place of striking at the roots of the

(Continued on Page 15)

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