

## What Happens To The Benevolence Dollar?

IT became necessary for us to discontinue, for the time, our discussion of "What Happens to the Benevolence Dollar" as it has been appearing in the center column of page one. We did not complete that discussion and hope to continue it to include the apportionments our two conferences make of the fifty per cent of our Benevolence Dollar which remains for distribution within the conference.

There are two of the ten items supported by our World Service Dollar which we have not mentioned as yet. They are The Commission on World Peace and The American Bible Society.

The Methodist Church is vitally interested in the cause of World Peace. It has not limited that interest to a general discussion of the matter. We have set up a Commission on World Peace with headquarters in Chicago. This Commission receives nine-tenths of each cent contributed for World Service: It is the responsibility of this Commission, as an agency of The Methodist Church, "To advance the interests of the Kingdom of our Lord through international justice and the spirit of good will throughout the world; to endeavor to create the will for peace, the conditions for peace, and the organization for peace; and to organize effective action in the church for the advancement of peace." (Methodist Discipline) So long as the Commission on World Peace is able to make a contribution to the cause of world peace, the membership of The Methodist Church will be glad to support it.

The American Bible Society is a non-denominational, non-profit organization. Its purpose is to furnish Bibles to people everywhere, at home and abroad, who are not able to buy Bibles at the price charged by regular publishing houses. In the program of world evangelism there is possibly no other single agency that has contributed so much to that cause as the American Bible Society. Missionaries would be limited in many ways in their work but for the numerous translations of the Bible or portions of the Bible into so many different languages and dialects. The Methodist Church contributes one and one-quarter cent of each World Service Dollar to the American Bible Society to help make possible the monumental work it is doing in distributing the Scriptures to so many who need them and would likely not have them but for the work this organization does. Any money The Methodist Church contributes to The American Bible Society is well spent.

## Faith Without Works— Works Without Faith

WE are entering a period of study of the foundations of our faith and the reasons for our faith in the great principles and realities of the Christian religion. While we emphasize faith, we should keep in mind the statement of James that "faith without works is dead." It is not enough simply to "be good." Vital goodness is not negative; we must be good for something.

In the Advance Rally in Little Rock, Mrs. Charles Mead gave us the other side of the "faith" picture when she said in substance that it is often easier to work for the Lord than it is to do his will. We often go about our Christian life in a dutiful, customary, habitual frame of mind without our actions being motivated by a vital, moving faith. We may work without real faith but we seldom have real faith without works.

## "Our Faith In God"

WITH the first of November we are to begin "The Preaching and Teaching Endeavor" of the Advance for Christ and His Church.

In the period from November 1949 through June 1950 we are to study *Our Faith*.

There may be some who have expected this study of "Our Faith" to be a study of the particular doctrines of The Methodist Church. Without question our people should be more familiar with the position of The Methodist Church on some controversial questions. It remains, however, that most of the differences between churches, so far as particular doctrines are concerned, deal with matters of comparatively, secondary importance that have little, if any effect on Christian character, Christian service or the salvation of a soul. If that be true, it is doubtful that an emphasis on con-

But without faith it is impossible to please him; for he that cometh to God must believe that he is and that he is a rewarder of them that diligently seek him. Hebrews 11:6.

troversial doctrines during the Advance period would have made us either more Christlike or more tolerant of Christian people in other churches. Both of these qualities of character are vitally important and should be cultivated at every opportunity.

It is much more essential that we be familiar with the great basic truths that undergird the faith of the whole Christian church than to be able to "argue" about denominational differences. With this in mind, our leaders have planned a study in Faith that covers the fundamentals of Christian living. What could be more important for the membership of our church, or any church, than the study of our faith in God, in Christ, in the Bible, in Love, in Prayer, in Immortality, in the Holy Spirit and in the Kingdom of God?

For the month of November we are to study "Our Faith in God." Our ministry and our membership may get much help in this study from the little booklet prepared by the Advance Committee for this study. Every Methodist home should have a pack of the "Faith Booklets" for home study. Our study of this great truth will not, of course, be confined to the materials found in the booklet.

It is our purpose, in this column, to discuss the subjects outlined in *The Preaching and Teaching Endeavor* as they are being studied by the church general. There are so many approaches in the study of our faith in God that it will be possible for all of us, ministers, teachers, editors and leaders in all organizations and departments of the church to be mutually helpful as we study this number one truth in all Christian churches.

## Bishop and Mrs. Martin To Visit India

BISHOP AND MRS. PAUL E. MARTIN will leave Friday, October 28, on an extended trip to the Far East and India. This is the first trip to any of Methodism's foreign missionary fronts that Bishop Martin has made since his election to the episcopacy. This trip is being made on assignment by the Council of Bishops, which provides for periodic episcopal visitation for the mission areas.

Bishop and Mrs. Martin's route to India calls for brief stops at the Hawaiian Islands, Japan, China (Hong Kong), Philippine Islands, Sumatra, Malay Peninsula, and Ceylon, arriving in Cochin, India, Christmas Eve, and departing from there Christmas Day to arrive in Bombay, India, December 27. Their address during the period December 27, 1949 to January 10, 1950, will be: c/o Bishop John A. Subhan; Robinson Memorial; Byculla, Bombay, India. On page twelve of this issue of the Arkansas Methodist is a complete time schedule for Bishop and Mrs. Martin's trip through January 10, 1950. From time to time the ARKANSAS METHODIST will furnish further information on the schedule.

For the Methodists of Arkansas, we wish for Bishop and Mrs. Martin a most enjoyable journey, the blessings of our Heavenly Father on their mission, and a safe return for continued useful service among us. They will sail aboard the S. S. President Monroe, American President Lines Ship, November 4, from San Francisco, California, and will return to the states March 17.

## "Deficit Spending" As A Layman Sees It

WITH our national government facing a possible deficit of five billion dollars this fiscal year it is not surprising that the question of deficit spending has been raised in many quarters.

It has been rather common for people, either directly or indirectly, to blame President Truman for the growing deficit in our national budget. Last week the press reported the President as saying that he is as unhappy as anyone over deficit spending. That about makes unanimous the vocal opposition to increasing our national debt. However, with everyone "agin" it, the deficit continues to grow.

The experience of an editor of a religious publication in handling the finances of our national government adds up to practically nothing. It may be that his judgement regarding such matters has about the same value. However, we all do know the inevitable results of continued, deficit spending in other fields. That knowledge gives us a decided "sinking sensation" just below the diaphragm when we see our national government, with a staggering debt of two hundred fifty billion dollars, add another five billion dollars to that debt within twelve months; and that during a period of inflationary prosperity, when our national income is practically at an all-time peak.

It is not difficult to foresee the final results for either an individual or a business institution whose credit has been stretched to the breaking point if, during periods of prosperity when money is cheap, instead of paying something on those debts, expenditures continue indefinitely to exceed income and the debts continue to increase.

The informed citizenship of Arkansas remembers the precarious condition the credit of

(Continued on Page 4)

# ☉ The Moral Basis Of True Worship ☉

By HARVEY MOORE

(Harvey Moore, one of the teachers of the Men's Class in the First Methodist Church at Arkadelphia, delivered this message to the class on Sunday, October 9th.)

Cease to do evil, learn to do well. Isaiah 1:16-17.

**O**UR lesson this morning has to do with worship, and in the topic given and the scripture read there is set forth the basis for true worship. In order that we may have a clearer understanding of what this basis is, let us consider first—

## Some Aspects of Worship

The first of these is the conventional aspect. All over this land of ours, on this day, multiplied thousands of people are in places of worship. While many of them are truly worshipful, yet one suspects that a very large per cent have gone to the church simply because it is the conventional thing to do in that particular locality. Worship for them is simply a matter of going to church if the people with whom they are associated attend worship services. Given a different situation they do the conventional thing that is done there. Worship, for them, is simply conventional.

Another of the aspects of worship is that which is known as the aesthetic. There is within every normal human being this aesthetic faculty, the sense of beauty which delights in the artistic, the harmonious, the impressive. Today there are thousands of people seated in places of worship because they delight in stately architecture, in beautiful windows, in aesthetic surroundings. These do something to them. I never look upon the expressive windows of our auditorium without being emotionally stirred. And this is well. I fear that there are far too many people who would divorce feeling from places of worship, from religion. We do need our emotions stirred, we need food for our aesthetic natures, but is that the extent of worship? To many it is.

Closely allied to the above is the ceremonial aspect of worship. And this makes its appeal to many. The orderliness, the impressiveness, the air of mysticism, the ceremonies of worship, the creeds, the rituals, the sacraments, all are calculated to engender in one a spirit of reverence, to beget within one a spirit of adoration. In short they are means of worship. But too often their purpose is forgotten. Too often people gather in the sanctuary for this aspect alone. Orderliness and ceremony and ritual are helpful to the attainment of an end, but they are not the end. One can not truly worship simply by going through the mechanical aspects of a ritualistic service. He may repeat the creed, sing the hymns, say the Lord's prayer, and partake of the sacrament, yet never worship truly. He has only performed the ceremonial aspects of worship. Let us now look for—

## The Nature of True Worship

What is true worship? When does one truly worship? What is there which distinguishes the true from the false, the real from the spurious? The word worship in its original meaning is worthship, or recognition of worth.

Therefore worship of God is recognition of His worth. This contemplates His goodness, His mercy, His patience, His love, His greatness, His omnipotence, His power. But the full significance of the difference between true worship and just worship turns upon the kind of recognition.

And at this point, many place the emphasis upon the conventional, the physical, and the ceremonial. They either limit God to a certain locality or push Him away into the realm of mysticism. There is the recognition of God by means of physical contrivances, by set days and elaborate ceremonies.

But there is another kind of recognition of worth, and this goes much deeper. Here is a home in which there are two sons who recognize the worth of their father. One of these never forgets his birthday, he keeps a photograph of his father in a conspicuous place, he gives to him expensive presents, and speaks in respectful tones. The other in like manner recognizes his father's worth. But the first of these stops there.

There is no expression in his spirit and character of recognition of that which is really his father. The second son is the spiritual affinity of his father. He recognizes his worth, not only by verbal expressions, but by his ideals and attributes. There is a spiritual tie between them. They are very close to each other. He truly worships.

Jesus very plainly set forth the meaning of true worship. In conversation with the woman of Samaria at Jacob's well when she said, "Our fathers worshipped in this mountain, and you say we should worship at Jerusalem," Jesus replied, "The day is coming, and now is—when neither in this mountain, nor in Jerusalem shall men worship the Father—for God is a spirit and seeketh such as worship Him to worship Him in spirit and in truth."

You see, true worship is something more than churches and ceremony and Psalms. Yes, it goes much deeper. It reaches right into the center of the innermost being, it is the closeness of the human heart to Divine love, the uplifting of the soul to the eternal harmony of God's purposes. It is not a ceremony, but an attitude, not an act, but a spirit. And this brings us to



a discovery of—

## The Moral Basis Upon Which It Depends

Let us make no mistake at this point. The basis of true worship is a moral basis. I have said that within each of us is an aesthetic faculty, that is, a sense of beauty. There is also an ethical faculty, the sense of duty, the sense of right and wrong, the power to apprehend truth. Jesus is God's truth for life, His way for men to walk in, His ideals to be lifted up, the very expression of the heart of a loving father. We can not worship Him in spirit and in truth, no, we can not even approach near to Him if in our hearts and lives we hold that which is vile and mean and selfish and contrary to His very nature. Wrong is wrong and right is right, eternal as the ages, eternal as God. The holiness of God will countenance no substitution for his truth as it was revealed in Christ. By Him we come to God.

The passages of scripture which were read today, taken from Isaiah and Jeremiah, tell of a worshipful people, who performed their ceremonies with religious zeal. But we hear the condemning voice of God also saying in effect, I am tired of your ceremonies and your Psalms and your special days and occasions, of your burnt offerings, of your gifts, of your crying, "The Temple! The Temple! The Temple!" All of your worship is but hollow mockery. Your hands are covered with blood, you work injustice in the land, you oppress the weak. I will not hear you until you clean up. You see, no amount of ceremony and gifts, no amount of loud praise and pious prayers can take the place of personal righteousness and right relationships with one's fellowman.

It seems that this truth is often overlooked. Or maybe we just take the easy way. Consider one of our great hymns, "In the cross of Christ

I glory, Towering o'er the wrecks of time. All the light of sacred story gathers round its head sublime." Who wrote that? Sir John Bowering who later was governor general of Hong Kong when the British Empire was forcing the opium traffic upon China. Well, sometimes it is easier to sing the praises of a Christ upon the cross than it is to worship Him in the life that he would have us live.

Take for example another, even John Newton who recorded in his diary that he had never known sweeter hours of communion than experienced upon the deck of his vessel when with his crew around him he read the liturgy of the church twice daily. Below the deck in the hold of the vessel was a cargo of slaves, frightened and filthy. Yes, it was indeed easy to feel an emotional uplift, but what of his duty to those poor unfortunate human beings. How can one square that with the truth of Christ who died to set men free?

But let us not be too critical of these men who may have been, to some extent, victims of the social and religious customs of their day. It is so easy, you see, to worship in the formal accepted way, and yet never truly worship. It is so easy to sing "Love Lifted Me" and yet never live the risen life among fallen men, never extend a helping hand to some fallen brother, and in our social relationships exemplify a spirit utterly opposed to that of which we sing. It is so easy to sing here on Sunday morning "Blessed Be The Name of The Lord," and yet use the name of the Lord in vain before leaving the church grounds. It is so easy to sing, as we sit in the auditorium, "O Day of Rest and Gladness," and at the same time be planning to desecrate the holy Sabbath day. Yes, one can even sing of "That Beautiful Home Over There" while maintaining tenant houses that are a disgrace to decency.

Yes, it is indeed easy to say we have worshipped simply because we have said worshipful words. But Jesus said differently. On one occasion a woman exclaimed, "Blessed is the womb that bore thee, and the breasts that thou didst suck." Truly worshipful words, but Jesus quickly replied, "Yea rather, blessed are they that hear the word of God and keep it." And when the rich young ruler came greeting Christ with "Good Master," Jesus quickly challenged him at this point. Christ was not concerned with worshipful words, He was concerned with this young man's way of life, and He brought to him the challenge of the cross. It was, and is more important to Christ that one follow Him than that one simply should exclaim "Good Master." Indeed he was concerned that men should not fail to see the moral basis of true worship for we hear Him on another occasion crying, "Not every one that sayeth unto me Lord, Lord shall enter into the kingdom of Heaven, but he that doeth the will of my Father which is in Heaven." And that will relates to personal righteousness, and social responsibility.

This lesson comes right home to us this morning as we sit here in this place of worship, telling us that the basis of true worship is moral, that it is personal righteousness and right relationships with our fellowman. It says to us in the words of Isaiah "Cease to do evil, learn to do well."

## MUSIC FEDERATION TO CONTINUE HYMN PROGRAM

The National Federation of Music Clubs has announced it will continue its Hymn-of-the-Month program through the 1949-50 season.

Last year, the announcement said, the program "was highly successful in focusing attention of millions of Americans on the stalwart hymns of the Christian and Jewish faiths."

The hymns are featured in religious broadcasts. Hymn for October is "Faith Of Our Fathers;" for November—"Now Thank We All Our God."—The Church and Radio.

While I have written music which goes right to the people, I also wanted to serve other ends besides simply entertainment. I wanted to conquer the hearts and souls of men.—Franz Lehar, Hungarian composer, last message to his public.

# THE DEVOTIONAL PAGE

REV. ROY I. BAGLEY, Editor

## FROM THE BOOKSHELF

As man's knowledge has reached an impasse, his skill has become suicidal . . .

There was never such world-wide admission that war is a crime, never such diabolical war and rehearsal for war . . .

God seems lost in vastness . . .

Prayer is like life, for it is a life: it swings between the poles of aloneness and comradeship . . .

Jesus walked in light that same path along which others stumbled in darkness . . .

Jesus is the only fully rational soul, for he only is fully delivered from the insanity of selfishness . . .

If prayer were only autosuggestion it would be thistledown carried away by the wind, or wrecked like a boat defying the stars; whereas, at its best, it is deeply consonant with man's truest life . . .

There is ultimately no argument for prayer except praying, but there is an argument to rebut the arguments leveled against prayer . . .

Prayer in its essence is neither fear, nor social control, nor autosuggestion, nor rationalization . . .

—George A. Buttrick, Prayer

## A PRAYER FOR PASTORS

*Father of mercies, bow Thine ear,  
Attentive to our earnest prayer:  
We plead for those who plead for  
Thee;  
Successful pleaders may they be.*

*Oh, clothe their words with power  
divine  
And let those words be ever Thine;  
To them Thy sacred truth reveal;  
Suppress their fear, inflame their  
zeal.*

*Teach them to sow the precious  
seed;  
Teach them Thy chosen flock to  
feed;  
Teach them immortal souls to gain,  
Nor let them labor, Lord, in vain.*

*Let thronging multitudes around  
Hear from their lips the joyful  
sound,  
In humble strains Thy grace im-  
plore,  
And feel Thy Spirit's living power.*

—Benjamin Beddome, in Gospel Banner.

## A FLYING STEWARDESS

Read: Psalms 139:7-12.

Miss Dorothy Stumph has spent a large share of the last thirteen years more than nine thousand feet above the earth. You might think that she lived on a high mountain, but actually she is a stewardess on the Northwest Airlines, flying between the United States and China by way of Alaska and Japan.

On almost every flight there are passengers who tremble at the sight of icy mountains, fog, and a world of water below. But a warm smile and a few words from the stewardess put them at ease on the eight thousand mile trip that takes them close to the North Pole.

Do we ever stop to think how much a smile and kind words can do to make the people about us feel happier too?—Christian Home.

## THE CHURCH

*O where are kings and empires now,  
Of old that went and came?  
But, Lord, thy church is praying yet,  
A thousand years the same.*

*We mark her goodly battlements  
And her foundations strong;  
We hear within the solemn voice  
Of her unending song.*

*For not like kingdoms of the world  
Thy holy Church, O God!  
Tho earthquake shocks are threatening her  
And tempests are abroad;*

*Unshaken as eternal hills,  
Immovable she stands,  
A mountain that shall fill the earth,  
A house not made with hands.*

—A. Cleveland Coxé  
No. 384  
The Methodist Hymnal

## THE CHURCH IS OF GOD

*"If this work be of men it will  
come to naught . . . but if it be of  
God ye cannot overthrow it." Acts  
5:38, 39.*

To every member who comes seeking membership in The Methodist Church the following preamble to the church vows is read: "Dearly beloved, the church is of God and will be preserved till the end of time, for the promotion of his worship and the due administration of his word and ordinances, the maintenance of Christian fellowship and discipline, the edification of believers and the conversion of the world."

Do we really believe that the Church is of God? If we do it will make certain important differences in our attitude toward it.

First of all it will affect our definition of the church. If it is for us just another man-made institution it becomes another competing for time, money and interest. But if we see the Church in proper light it does not vie with other interests for our allegiance; it becomes the one interest which transcends all others in life. The minister and members of the church must never give the impression that they regard their church as one more in a long list of service institutions.

The Church is of God, and God help us to come to that place where we so regard it. We do not pay "church dues"—we lay on God's altar those things which are already His. We do not squeeze out a few minutes for him—all our time is his. We do not consecrate our talents to him—we are simply the stewards of endowments which he has lent us for a lifetime.

And then we must come to see the church as part of the great purpose which God is working out in history. God desires not only to save individuals, but he also wants to create for himself a people—a fellowship of faith and love here on the earth. This we can see all down through history since the days of early Israel. The church is both human and divine. It is more than a meetinghouse or a company of people organized for religious pur-

poses. It is a creation of God and its life is from God. The church points men to God, not to itself. It calls men to follow, not the example of even its best members, but of Jesus Christ.

Finally, if we see the church as of God we will be optimistic concerning its success. Then we will stop making our periodic pronouncements that the days of the church are numbered. If the church is of God it will, as we assert in the Methodist ritual, be preserved until the end of time. And yet how often we do hear people both within and without the church who share the opinion that the church is through.

Dr. Arthur Wentworth Hewett has said:

"You are not historical if you get hysterical because, heaven though you may be, the lump is large and densely lumpy. If there is anything that makes me mad as a moist hen, it is to have some fool say that the church has failed because men haven't listened to what the church all the time has been trying to say."

The Christian fellowship has all the values of human friendship on a worldly basis, but it transcends that. A guide in Alaska was pointing out to a tourist where to look for Mt. Elias. The traveler remarked on a mountain which he supposed was the one indicated, but the guide watching the level of his eye, exclaimed: "O not there! Look up higher. There!" Then against the dim blue which he thought was at first the sky, the tourist looked far toward the zenith and saw with amazement a sublime summit, whiter than Easter lilies, higher than the clouds. The Christian fellowship of the church is like that. It has common roots with the lesser mountains above which it stands, but there is something about it which is high and shining with the glory of God.—Alfred A. Knox.

Lack of will power has caused more failure than lack of intelligence or ability.—Flower A. New-House, Forbes.

## PRAYER FOR THE WEEK

*Our Heavenly Father, we stand amazed in the presence of Jesus. Our wonder and amazement touch the depths of our heart and we come making our prayer of thanksgiving. Thy love has been shown us in so many ways; through the Bible, through great Christian spirits, through Christian fellowship and in Jesus Christ, our Lord. Give us courage, we pray thee, to walk in thy way. May the life of Jesus of Nazareth bring to us renewed confidence in thine eternal goodness. May His presence in our hearts sustain and guide us day by day. Amen.*

## "RELIGION AN INTEREST"

We often hear people talk about religion as if it was an extra curricular activity. We think of religion as being something that we can either give our devotion to or let it alone and never be any worse or any better through our attitude toward it. Too often it is looked upon as a hobby that people can indulge in who have enough time to give to it. It is not a vital concern but merely a convenient way in which to make friends and enhance the beauty of our social life.

Church attendance is a point of meeting together with one another not expecting anything much to happen. Attending church ought to be looked upon as a date with God. As people come to church in an expectant attitude of meeting God they come away spiritually blessed and strengthened.

Perhaps one of the reasons for this nonchalant attitude toward religion is that we have considered it as merely a means of getting home to Heaven. Our future life is a very important part of our faith. But once we can project this into an indefinite future there seems to be little urgency about the claims of Christ upon our lives. There is that expectant hope that enlivens our lives that when this life is over we shall not be as the beast of the field, but that we shall live in everlasting fellowship with God the Father. Where we miss the point too many times is that heaven is not merely a place of future bliss and happiness but it is a present recognition of the joy of Christ in our hearts. All of our activities should be calculated to make the presence of Christ more real in our lives that our joy might be full.

Saint Paul must have been wrestling with this same problem for in writing his first letter to Timothy he says, "Physical training is of some service, but religion is of service in every way, for it carries with it the promise of life here and hereafter." It was not a matter of an arbitrary nature so far as Saint Paul was concerned. It was a matter of life and death.

When we realize that religion is the vital factor in life now as well as in the life to come, then it becomes more than an interest; it is a necessity, a vital need, that we cannot neglect. The fullest life is found in man's proper relationship to God. Jesus said, "I have come that ye might have life and that ye might have it more abundantly."—R. B.

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EWING T. WAYLAND }  
ANNIE WINBURNE } Assistant to Editors

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

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Aubrey G. Walton, Burney Wilson.  
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## A WEEKLY MESSAGE

By FORNEY HUTCHINSON

### THE MINISTER'S HOLY MOMENT

A minister's holy moment is when he stands with a father at the bedside of the wife and mother, with a new-born babe in her arms. She has been sanctified by the agony of birth through which she has just passed. He has been prepared for fatherhood by witnessing that agony. In the midst lies the new-born babe in which is wrapped limitless possibilities. We should uncover in that presence!

Early, one morning, a young lawyer friend of mine called me over the telephone. Said he, "I've got something out here at the hospital to show you." "What's that?" I asked him. He told me it was a fine baby girl born the night before. I said, "How are they?" He said, "Oh, the mother and baby are fine, but I've got a mighty bad cold."

Of course, I hurried out at once, congratulated the parents, and looking into the face of the baby girl, suggested a moment of prayer. I prayed for the parents that they might create an atmosphere in their home that would make it easy for the child to develop into a great woman; that they might so live and promulgate the spirit of Christ that the baby would naturally and inevitably grow up in the nurture and admonition of the Lord; that God might appoint a guardian angel to keep the little one from harm and danger, and lead her in the good and right way.

The father was greatly moved; there were tears in the mother's eyes, and it seemed to me that angels were hovering near and I, as pastor, stood in the midst.

It was a holy moment. I realized that in that new-born babe there were literally limitless possibilities. What a joy, and at the same time, responsibility to her young parents, and what an opportunity for the church and pastor! No wonder the pastor stood with uncovered head. *It was his holy moment!*

### WORSHIP SERVICE FOR USE IN HOME

Nashville, Tenn.—A beautiful new worship service with a four-color cover page of the nativity scene by Hole is again being offered by the Department of the Christian Family. Pastors will wish to send this service to every family in the church, either with their Christmas letter, or to distribute it in church on Christmas day with the suggestion that families use it sometime during that day.

Entitled "Christmas Worship in the Home," the service may be ordered from Service Dept., Board of Education, Box 871, Nashville, Tenn. \$2.00 per hundred, 30c per doz. Persons ordering the service are requested to send cash with order.

## NEWS AND NOTES ABOUT FACTS AND FOLKS

BISHOP PAUL E. MARTIN announces that Rev. Charles A. Simpson has been appointed as pastor at Jasper.

DR. PAUL V. GALLOWAY, pastor of Winfield Church, Little Rock, is doing the preaching in a series of services at Portland where Rev. Clem Baker is pastor. Rev. James S. Upton of Hendrix College will preach at Winfield Church on Sunday morning, October 30, and Rev. Charles P. McDonald, pastor at Holly Grove, will preach at the evening service.

THE following item appears in *Campus News*, a newsheet put out by the General Board of Education: "Almost a fifth of this year's student body at Hendrix College are planning for life service in some religious field. All such students automatically become members of the college's Pre-Theological Fellowship, which this year numbers more than 90 out of the total college enrollment of approximately 500."

THE Japan International Christian University Foundation—which plans a great Christian University near Tokyo—reports that Japan's goal of 150 million yen towards the institution has been exceeded by two million yen, and that 99 per cent of the contributors were non-Christian. The Emperor and Empress made gifts totalling 150,000 yen, and the governor of the Bank of Japan served as campaign chairman.

THE Division of the Local Church of the General Board of Education held open house in its offices on McGavock Street and 17th Avenue, South, in Nashville on October 14. Guests included staff members from Editorial Division and from the Division of Educational Institutions of the Board which remain at 810 Broadway, the staffs of the Board of Evangelism, the Methodist Publishing House, Scarritt College, and the Board of Missions of the Southern Presbyterian Church whose offices are just across the street at the corner of McGavock and 16th Avenue, South.

TWENTY-FIVE recently-arrived Christian Japanese students are now studying in the United States on "Crusade Scholarships" granted by the Methodist Church. At least an equal number are in America under scholarships granted by the Presbyterian, Congregational, Evangelical-Reformed and other mission boards to students likewise related to the United Church of Christ in Japan. These American agencies are cooperating interdenominationally in developing a new leadership for the Christian movement in Japan. Twenty-eight of these students arrived from Japan recently on the "S. S. General Gordon," along with others from China, Korea, the Philippines and elsewhere in the Orient.

THE importance of the rural church in American life will be stressed by speakers and study groups at the "Convocation of the Town and Country Church," to be held in Lincoln, Neb., Nov. 8 to 10. Governor Val Peterson, of Nebraska, will speak on the church in public life; Dr. Frank W. Peck, of the Farm Foundation, "Medical Care for Rural People;" Prof. Rockwell C. Smith, of Garrett Institute, "The County Seat Church and Rural Life;" "The Missouri Valley Development and the Rural Church;" Dr. Charles E. Friley, Iowa State College of Agriculture; "Rural Issues of Concern to Rural Churchmen;" Dr. Douglas Ensminger, U. S. Department of Agriculture. One thousand leaders of rural churches, schools and farm organizations will attend.

OF the twelve colleges and universities in China supported by the United Board for Christian Colleges in China, and by various Protestant denominations of the United States, Canada, and some European countries, ten are now in territory controlled by communist armies and civilian governments. According to the Board, these colleges, like all private schools, have been required to register with communist educational commission, "but as yet there is no evidence that this action in any way threatens their independence . . . All twelve colleges are open and continuing their basic work of serving the Chinese

people. They are operating on their home campuses with enrollments totalling 9,000. None reports any drastic changes in personnel or curricula, despite the advent of the new political regime."

AMONG the women who participated in the recent conference of Protestant church experts and leaders, meeting in Chicago recently to "develop a program that may serve as a guide to all the Protestant churches, agencies, and institutions that are devoted to helping to build new organizations of citizens," were: Mrs. Harper Sibley, president of the United Council of Church Women; Dr. Helen O. Rice of Ohio State University; and Mrs. G. Larsen Sperry and Miss M. Olsen, of the United States Commission for Care of European Children. The conference was called by the International Council of Religious Education, the Federal Council of Churches, the Home Missions Council of North America, and the United Council of Church Women. Its report will be made first to the White House Conference on Child Welfare early next year.

MISS RUTH BARTON PIPER, head nurse of the Methodist Mission Hospital in Kapanga, the Belgian Congo, Africa, has been awarded the "Medaille de l'Effort de Guerre Colonial 1940-1945" by the Belgian Government. This is in recognition of her services as nurse and as acting-superintendent of the Hospital during part of the war period. Miss Piper was born in Kapanga—the headquarters town of the famed African chief, Mwato Yamvo. She is the daughter of Dr. and Mrs. Arthur L. Piper, for thirty years medical missionaries and founders of the hospital services of Methodism in southern Congo. During these years they have served Mwato Yamvo's people, ridding the region of the sleeping sickness, and bringing both tuberculosis and leprosy under control. Both Dr. Piper and his daughter have been attacked by sleeping sickness and both have recovered. After receiving her early training in mission schools in Africa, Miss Piper came to the United States, receiving her R.N. degree from the Mountinside School of Nursing, Montclair, N. J., and her B.S. from State Teachers College, Millersville, Pa. She was commissioned as a missionary of the Methodist Church in 1943.

### NEW PUBLICATIONS HELPFUL TO RADIO PASTORS

"Treasury of the Christian Faith" (Association Press, 1949, Shuber and Clark, editors) just off the press, is a handbook of excellently chosen short selections especially useful for religious radio talks. Included in the 800-page book is a wealth of Scripture readings and sermon material. The editors have stated that to their knowledge none of these items has been taken from copyrighted material, thus proving a welcome source for the radio minister.—Issued by Protestant Radio Commission.

### "DEFICIT SPENDING" AS A LAYMAN SEES IT

(Continued from Page 1)

our state reached a few years ago because of a heavy indebtedness. Suppose Arkansas, at that time, instead of setting up a systematic plan for liquidating the debt, had continued year after year, even in the most prosperous times, to add other millions of indebtedness to the existing debt. What do you think would have happened?

Perhaps the economic laws which apply in the financing of the affairs of a national government are different from those which govern the financial affairs of an individual, a business institution, or a state. If so, such economic laws are too intricate and even mysterious for the average layman to attempt to understand them. Our uneasiness, however, lies in the fact that we are fearful that there are no special economic laws which apply only to national governments. If it develops that these fears are well grounded, it will follow that our fears about deficit spending are equally well founded.



# HOLINESS



By Y. D. WHITEHURST, Pastor at Melbourne

*Text: "And thou shalt make a plate of pure gold, and shall grave upon it, like the engravings of a signet, HOLINESS TO THE LORD." Exodus (28:36.)*

**G**OD has designed that man should be holy, and that man should worship Him in holiness. Holiness is the element of distinction between God and man, and for man. Holiness is not absolute perfection. It is not angelic perfection, nor is it Adamitic perfection. There is no middle ground, nor a happy medium. We are, or, we are not. We have made ourselves sick—spiritually sick trying to find a happy medium. There is no substitute.

When God chose Aaron to fill the high priest office, He laid down some strict laws for holiness. The high priests were the ministers of the Most High, and employed by Him to transact the most important matters between God and His people. Wherefore God the Father was interested in the present and eternal spiritual happiness of His children.

God said to Moses, "And thou shalt speak unto all that are wise hearted, whom I have filled with the spirit of wisdom, that they make Aaron's garments to consecrate him, that he may minister unto me in the priest's office." (Exodus 28:3.) Aaron's dress was symbolic of that holiness, purity, and beauty which characterize the Divine nature of worship, and which are essentially necessary to all who wish to worship Him in this present day of ours, "Without which no man shall see the Lord." The plate of gold Aaron was to wear upon his head we may consider the grand badge which signified the sacred office he was to fill. This crown of gold was a proof that God had called him to the holy office of the high priest, and was a symbol of holiness and purity. The priest, (the minister) was, and is, to minister in holy things, and to be the representative of a holy God. The priest was to offer sacrifices, to make atonement for sin, and to put away the sins of the people. He was mediator between God and the people, and he was to obtain for them those divine influences by which they should be made holy and be prepared to dwell with holy angels in heaven. The plate with holiness to the Lord was to be worn on Aaron's forehead to teach the people that the law of God required holiness, and that this was its aim, design and end. The same is required by our ministers—their influence, their actions and deeds and their ministry are to be holy, and they are to seek divine influence to teach the people that the law of God requires holiness. They are at all times to be clothed in righteousness. The anointing of the Spirit of God is to be upon them that they too may be called the representatives of a holy God.

The minister does not fill the office of the high priest as mediator between God and the people to make atonement of blood for the sins of the people. Jesus is our High Priest. He gave himself an offering, gave his blood atonement for the sins of the whole world. "But Christ being come an high priest of good things to come: Neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption for us. For if the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh, how much more shall the blood of Christ, Who through the eternal Spirit offered himself without spot to God, purge your conscience from

dead works to serve the living God." (Heb. 9:11-12-13-14.)

God designed that man should be holy to live with a holy God and to dwell in a holy heaven. When God made man, He stood him upon his feet before his Maker a holy man, soul and body, but man chose sin and brought death and shame upon the human family. For this God made a supreme sacrifice. Hear what He said to the serpent, "And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel." (Gen. 3:15.) God is sacrificing the death of His son Jesus Christ upon the cross for the sins of the whole world that man may share with Him the divine influence of the spirit of holiness in his heart and



REV. Y. D. WHITEHURST

life: thus, Christ bruises the serpent's head, destroys his power and lordship over mankind. "To open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me." (Acts 26:18.) God did not design that man should live a suppressed Christian life, but that he should live a sanctified life. The Apostle Paul said, "Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin." (Rom. 6:6.)

God has no pleasure in seeing His people live a suppressed Christian life. He desires that they live a consecrated, crucified Christian life. It is not a growth, or get it all at once. If some hungry heart should inquire about the more perfect way of holiness he probably would be sidetracked by some of us with unbelief still in his heart. Jesus said, "Blessed are they which do hunger and thirst after righteousness: for they shall be filled." (Matt. 5:6.) Too, many of us today do not hunger and thirst after righteousness. We may have argument, logic, eloquence. We may have entered into the human laboratory of scientific research and have human philosophy, but without holiness we cannot see God. What would happen in the modern church today if someone should shout out of his heart the praises of God? Shouting in the Wesleyan day was common. Holiness in the hearts of the early Wesleyan Church is what gave it power and

made its revivals a success. It will make any revival, or any church a success today. Methodism was Spiritually born in holiness, and with a holy zeal.

The Methodist Church spread Scriptural holiness throughout the world. Holiness is what made the Methodist church a mighty church, and may we pray that God will again inflame the heart of Methodism with the same holy, fervent zeal. We will admit there is something lacking in the spiritual atmosphere of the worship service. There is too little of the manifestation of the presence of God. We do not hear many amens, no shouts of praise from hearts filled with perfect love. No tears shed for joy, no tears shed over the lost. Membership in the church is almost compulsory, rather than voluntary with a spirit-filled heart and life. Probably we are responsible for this slow creeping spiritual paralysis. We have torn down the altars in our church and have substituted church membership for the old-time heartfelt religion our forefathers handed down to us. May God grant that the ministers will hear the Macedonia call—BACK TO THE ALTARS.

I wonder what our reaction is to this Scripture? "Ye shall be holy: for I the Lord your God am holy." (Lev. 19:2.) "God sitteth upon the throne of his holiness: Holiness becometh thine house, O Lord, forever." (Psalms 47:8-9:5.) Holiness may be obsolete to some of us today, but there will be a day when holiness will be the sign of God's redeemed children: "In that day shall there be upon the bells of the horses, HOLINESS UNTO THE LORD; and the pots in the LORD'S house shall be like the bowls before the altar, Yea, every pot in Jerusalem and in Judah shall be holiness unto the LORD of hosts: and all they that sacrifice shall come and take of them, and seeth therein: and in that day there shall be no more Canaanite in the house of the LORD of host." (Zech. 14:20-21.) The entire universe of God will be holy; it will be clean; it will be pure. Wherever we may be, or permitted to be, it will be, HOLINESS UNTO THE LORD. We will have the divine influence of heaven now, if we possess holiness in our heart and lives in this present day. We also will do well to remember that God is holy, and that the law of God requires holiness if we are to live with Him in eternity, in the place Jesus is preparing for them that love Him.

John the Revelator saw the holiness of God when he said, "Holy, holy, holy, Lord God Almighty, which was, and is, and is to come." (Rev. 4:8.) Isaiah lifted his prophetic telescope and looked beyond the milky way into God's eternal kingdom and said, "Holy, Holy, Holy, is the Lord of Hosts." (Isaiah 6:3.) What a vision of the Almighty. Isaiah saw his uncleanness, and cried out, "Woe is me." If the Church of God would cry out as Isaiah did, God would move mightily in the church. Isaiah cried out again and said, "And an highway shall be there, and a way, and it shall be called the way of holiness; the unclean shall not pass over it: No lion shall be there, nor any ravenous beast shall go up thereon, it shall not be found there; but the redeemed shall walk there. And the ransomed of the LORD shall return, and come to Zion with songs and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away." (Isaiah 35:8-9-10.)

Thank God for the way of holiness in this world, and in the Eternal World where God's redeemed children shall walk with Him in love forever.

## SEARCY AND ROSEBUD CIRCUIT COOPERATIVE RURAL PROGRAM

(Continued from Page 7)

nights when the pastor is not scheduled for services; and third, a long term result will be a better vision and understanding of the whole program of The Methodist Church by the town and country churches participating in the cooperative program.

This is a new program to the

Searcy area but it is not a new program elsewhere in the North Arkansas Conference. There, under the leadership of Brother Gatlin and others who believe in the "Town and Country Church United For Greater Service," the program has met with merited success. They feel that the redemption of the rural areas of our nation is dependent upon an awakened interest by the town church in the nearby country churches, churches which

## NORTH ARKANSAS CONFERENCE NOTES

(Continued from Page 10)

invited to assist in certain of the institutes.

Now is the time for local churches to get plans made for a training school to be held in the winter or

incidentally have made possible the town churches of today.

spring. Every church should plan to have a school of its own or join with other churches in an area school. We have a large staff of training instructors, many of whom have not been given an opportunity to render service this year through teaching in a training school. Study your June Christian Education Bulletin to see just what course and the instructor you need to do the training job that needs to be done in your church.



# THE CHILDREN'S PAGE

ANNIE WINBURNE, Editor



## IN STORYLAND

### THE LITTLE PUMPKIN

By Aunt Peggy

Down in Farmer Brown's garden a pumpkin vine curled itself along the edge of the corn patch. On the vine three golden pumpkins reflected the midday sun. There was a fourth pumpkin, right up near the roots of the vine, but he was so small and timid that he hid himself under the leaves and never came out to take a sun bath.

So close to the little pumpkin that he could have touched him, had he not been too timid, lay a great big pumpkin. All day long the big pumpkin boasted of his size.

"I shall take the prize at the County Fair," bragged the big pumpkin. "Every day when Farmer Brown comes to look at me, I throw out my chest and show him what a big fellow I am. Too bad you must stay in this dull garden while I travel," he said, as he looked down on his smooth skinned sister in the next crook of the vine.

"Don't be too sure of yourself," she scoffed. "You may be big, but you are tough, while I am tender. What kind of pies would you make?"

Far down at the tip of the vine a long, humpback pumpkin curled himself around a stump and said nothing. He was not big like his boastful brother. Neither was he tender like his vain sister. And he was so far away from the timid little pumpkin that he did not know he was there. In fact the humpback pumpkin was so unhappy about his gnarled shape that he spent all his time complaining about his own misfortunes, and never gave a thought to anyone else.

Day after day the little pumpkin hid among the leaves and listened to his brother and sister quarreling and his deformed brother crying.

Then one day in the autumn Farmer Brown came with a wheelbarrow and cut the big pumpkin from the vine. "I'll capture the blue ribbon with this one," he chuckled.

Then he turned to the next pumpkin and smiled again. "Just right for Mother's prize winning pies—here goes another blue ribbon for the Browns." He lifted the pumpkins into the wheelbarrow and rolled them away, whistling a merry tune as he went.

Down at the far end of the vine the humpback pumpkin wailed, "He didn't even look at me."

"He didn't look at me either," sighed the little pumpkin, peeping from under the leaves.

"Who's that?" The humpback pumpkin was so startled that he stopped crying.

"I'm your little brother," the little pumpkin said timidly.

"Where have you been all this summer?" asked the humpback pumpkin.

"I was so small that I hid myself," apologized the little pumpkin.

"Silly thing," scoffed the humpback pumpkin. "Don't you know that you won't grow big if you don't lie out in the sunshine?"

"Really? I hadn't thought of that." The little pumpkin was so sur-



## PARTY PLANS

*My Mother thinks that girls and boys  
Should have a time for fun,  
She helps me plan a lot of things  
To do when chores are done.*

*She's helping me with party plans  
For Halloween right now,  
The jack-o'-lantern grins and seems  
About to make a bow.*

*Nuts and fresh warm gingerbread  
And apples galore  
Will be there for each girl and boy,  
They may go back for more.*

*We like this way of sharing  
October's joys  
And bringing happiness  
To other girls and boys.*

—A. E. W.

prised that he almost rolled from under the leaves. "The sun does feel good," he said.

After that the little pumpkin pushed farther and farther away from the leaves until he lay out in the sunshine. And each day his pale green skin became a little darker, until it was as gold as his brother's. He was admiring his sun tan when Farmer Brown came down the path with his small son. He saw them stop and look at his humpback brother.

"I'll enter it in the freak exhibit," the boy was saying. "It's better than Bob's twin potatoes."

When they had taken the humpback pumpkin away, the little pumpkin was very lonely. After that he took no pleasure in sunbaths. He would have liked to roll back under the leaves, but Jack Frost had touched the leaves one night, leaving them limp and black.

One day when the little pumpkin was feeling especially sorry for himself, Farmer Brown's son came running towards him. "Just the right size for a jack-o'-lantern." The

boy danced with joy. "Gee, I'm glad it didn't grow big enough for pies!"

And the little pumpkin nestling in the boy's arms, smiled contentedly. "What's Hallowe'en without a jack-o'-lantern? Here's where I shine."—North Carolina Christian Advocate.

## JUST FOR FUN

A reader of a weekly paper wrote to the editor asking when it was proper for a gentleman to remove his hat. The editor replied that it should be done when mopping the brow, when taking a bath, when eating, when going to bed, when taking a collection, when having the hair trimmed, when being shampooed, when standing on the head.—Gordon Gammack, Des Moines Register.

Ad Quoted from a Newspaper: "Take out a policy. One customer

## IN THE WORLD OF BOYS AND GIRLS

### THE SCREECH OWL

It was just at dusk of an October day that I heard a most distressing wail from the orchard. At first I thought it was some child crying, and wondered what child could be out there. Then, standing in the door, I thought the cries were of some older person in great distress. Beyond the orchard there was a little house, where an old lady lived. I knew she was all alone at that time, and I said to myself: "The poor old soul has fallen down and has broken some of her bones." I snatched a wrap from the closet and ran through looking this way and that.

The apples the men had picked that day were on every side. I could not stop to turn my eye toward them, they were such a beautiful sight.

The screeches grew more and more distressing, and sometimes I felt sure there was a little child lost on the wayside, and then I concluded again that it was my crippled old neighbor. But on coming in sight of the house, there stood the old lady in the doorway looking this way and that.

"What is that dreadful noise?" I called out.

"That is just what I am trying to find out," she answered. "It sounds like a child."

At that moment a boy came along in a wagon. With a "halloa there," I made him stop.

"Did you see any crying child as you came along?" I asked.

"No," he said.

"Listen. Do you hear that cry of 'distress'?" I asked in fear and trembling.

Then the boy threw back his head and roared with laughter. "Don't you know what that is? That is a screech owl." And he drove on, I suppose, to have another laugh at my expense with the boys.

But it was such a relief to know that nobody was in distress that one could not be indignant at being fooled and laughed at when the result was so satisfactory.—Exchange.

got her arm broke the other day and we paid her \$500. You may be the lucky one tomorrow."

Rastus—All money these days is tainted.

Sambo—What do you mean by tainted?

Rastus—'Taint yours and 'taint mine.

"Gimme an all-day sucker," the youngster demanded of the candy man.

He was handed one.

"Looks kind of small," remarked the youth looking at it doubtfully.

"Yeah, the days are getting shorter."

"Billy," inquired the teacher, "can you tell me where the Red Sea is?"

"Yes," answered Billy. "It's on the third line of my report card."—Watchman-Examiner.

# ☉ Searcy And Rosebud Circuit Cooperative Rural Program ☉

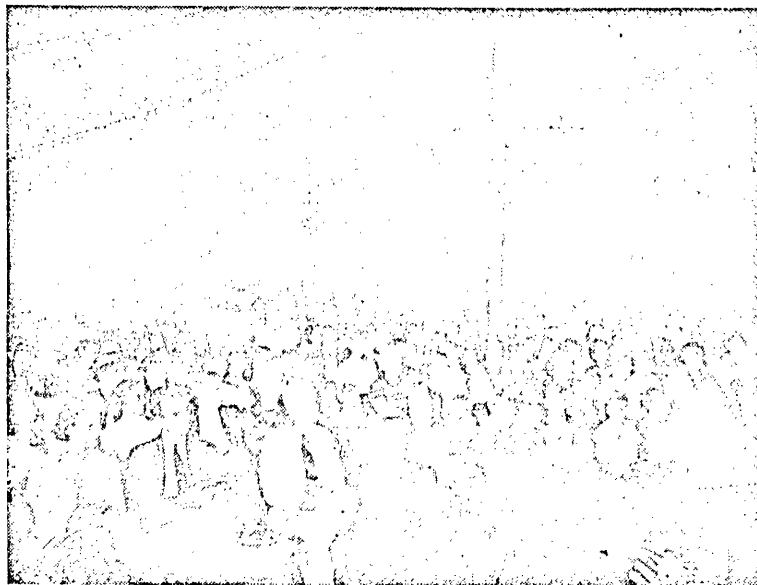
By EWING T. WAYLAND

OCTOBER 2, 1949 was a significant day in the calendar of most churches of Protestantism. Worshipers in many churches were realizing anew the oneness that binds Christians everywhere. They knelt at the altar of their respective churches and pledged anew their allegiance to Christ and His Kingdom. They placed on the altar of their churches a vast sum of money to be spent in alleviating suffering and destitution in needy areas of the world. October 2 was World-Wide Communion Day.

October 2 was a significant day in the churches that make up the Rosebud Circuit, Searcy District, and in the First Methodist Church of Searcy. The importance attached to this day in these churches revolved around two reasons: the observance of World-Wide Communion Day, and the launching of a Searcy and Rosebud Circuit Cooperative Rural Program. Just as Christians everywhere were realizing anew their oneness in the Kingdom of God, worshippers of a town church and several country churches were realizing a oneness between themselves which perhaps they had never before known. But the experiences of that day were not made possible by the simple method of announcing the schedule for the day. This high experience came as the result of planning and working over a period of many months.

Just about a year ago Rev. J. Albert Gatlin was appointed as pastor of the First Methodist Church, Searcy. Upon taking up his new duties he found among the interests of several laymen a more than passing concern for several rural churches near Searcy. As he began to plan his church program, it was only natural that he include plans for cultivating the interests of the Searcy church in the surrounding rural territory.

It was decided that the first joint endeavor of the Searcy Church and the nearby rural churches would be a revival meeting. When Rev. Henry Carpenter, present pastor, was appointed to the Rosebud Circuit at the 1949 Annual Conference session, plans were completed for the holding of this Cooperative Revival. The date August 17 through August 28 was selected for the meeting and it was decided that the Center Hill Church would be the ideal location for the services. Plans were completed by members of the arrangement committee composed of George



*Under The Tent At Cooperative Revival  
Rosebud Circuit, August 17-28  
Center Hill Church*

apparent that the services would meet a long felt need. The Smyrna, Harmony, Center Hill and Searcy Methodist Churches were united in this evangelistic effort and each service found numbers of people from each of these churches present.

The revival meeting proved to be a wise start for the Searcy and Rosebud Cooperative Rural Program, for it immediately placed the whole program on a sound spiritual basis. The revival claimed as its greatest outward result the reactivation of the participating rural churches. Further, the membership of the cooperating rural churches was brought to a genuine appreciation of the sincerity of the town church which sought to help it. Also, laymen of the Searcy church were brought to a new appreciation of the rural churches near Searcy and what they have meant to the town church.

The next step to be taken in the co-operative program was the observance of World-Wide Communion Day, October 2. Plans called for the holding of a reunion service at Center Hill on Sunday morning with the Smyrna, Harmony, Center Hill, Gum Springs, and Searcy Churches cooperating, and a service Sunday night at the Searcy church.

It was the writer's privilege to visit the Sunday morning service. Driving through a steady downpour of rain and over muddy roads to the Center Hill church in company with the Searcy pastor, the prospects were none too encouraging for a service, especially at 9:30 a. m. But on arrival at the church, one was immediately impressed by the churchyard full of automobiles and the strains of a familiar hymn coming from within. The Searcy pastor spoke briefly of the significance of the day, both in the world and in the Cooperative program and then with the assistance of the pastor, Brother Carpenter, and the writer, administered the Sacrament of the Lord's Supper.

The announcement was made at this service of the assignment of lay speakers from the Searcy church who would conduct worship services in the various churches of the Rosebud Circuit. This will make possible the holding of additional services at the various churches since Brother Carpenter's schedule does not permit his being in more than one church each Sunday. The schedule of lay speakers as announced is as follows: Center Hill Church, Joe Pierce, First Sunday; Smyrna Church, J. H. Wiseman, Second Sunday; Harmony Church,

Erby Blackburn, Third Sunday; Rosebud Church, Mrs. H. H. Fullbright, Fourth Sunday. Other speakers will be assigned as the program progresses.

Following the dismissal of the World-Wide Communion service, the worshippers returned to their respective churches for Sunday School, and the Searcy pastor returned to Searcy in time for the observance of World-Wide Communion Day there. The writer remained for the Sunday School hour at Center Hill and spoke to the group there following Sunday School.

As a result of conversing with leaders in this co-operative program, several observations may be made which may be of help in understanding the successful progress made thus far. First, it is increasingly evident that mass evangelism is still a most effective means in revitalizing and rehabilitating neglected church areas. Secondly, the town church must have a minister and a number of laymen who are wholeheartedly interested in the welfare of the nearby rural churches. An interested minister with no interested laymen or interested laymen with no interested minister will not turn the wheels of a co-operative program. Third, apparently the co-operative program works best when the town and country church take advantage of the natural trade and educational center. In this particular instance, Searcy is beyond a question the trade center for the surrounding rural areas that are cooperating in this church project. The recent consolidation of various school districts now make it possible for children and young people to attend the Searcy schools. Fourth, such a program is not a program sponsored and promoted by the town church. Rather, it is a co-operative program, planned and promoted by the various cooperating churches and their leadership. At the outset, the parent church may appear to take the lead, but it does only to the extent of helping the weaker church to get on its feet and help itself. Fifth, the writer was impressed by the quickness with which the local leadership in the country churches caught a vision of the significance of the whole program and what the program can mean to all the churches cooperating. There is an immediate appreciation for what has already been done and this appreciation is expressed by increased interest and outlay of time and money to further the program. Finally, the Searcy

*Churches of Rosebud Circuit Now  
Cooperating in Cooperative Rural Program  
Top: Center Hill, Gum Springs  
Bottom: Smyrna, Harmony*

# Arkansas Methodist

(For the benefit of Methodists throughout Arkansas who for various reasons were unable to attend the Advance For Christ and His Church Rally held in Little Rock, October 17, and for purposes of recording briefly the activities of the day, the ARKANSAS METHODIST presents here a written and pictorial account of the Mass Rally.)

**M**ETHODISTS from every section of the state were present for the Advance Mass Meeting in Little Rock, Monday, October 17. Representing more than one thousand Methodist Churches in Arkansas, they gathered in Little Rock to launch the Preaching and Teaching phase of the Advance For Christ and His Church Movement. This mass meeting was one of seventy-seven such meetings which are being held throughout Methodism in the interests of the Advance Movement.

For the most part the program in all seventy-seven meetings followed the same pattern, being adapted in each area to meet local conditions. The Little Rock meeting began at the First Methodist Church at 10:00 A. M. with Bishop Paul E. Martin leading in a period of worship. Mr. Richard Greer, choir director of the Central Methodist Church, Fayetteville, led the more than one thousand Methodists present in singing several great hymns of the church. At 10:30 Rev. James S. Upton, professor of Religion, Hendrix College, Conway, led in a panel discussion, "The Study Of Our Faith In The Church School." This discussion was presented in the form of a Board of Education meeting in a local church as it planned its program for the study of our Faith in the church school. Brother Upton represented the pastor in the meeting, Rev. Ira A. Brumley the Executive Secretary of the Conference Board of Education, Mr. J. W. Hull the Church School Superintendent, Mr. Richard T. Steel the Adult Division

Chairman, Mrs. W. F. Bates the Children's Division, and Miss Emogene Dunlap the Young People's Division.

The program for the morning sessions was concluded with a discussion of "The Women and The Advance." Mrs. Charles W. Mead, member of the Woman's Division of the General Board of Missions and Church Extension, and the chairman of the standing committee on Wesleyan Service Guild of the Woman's Division, was the speaker. Mrs. Mead's address was one of the high points of the day's program.

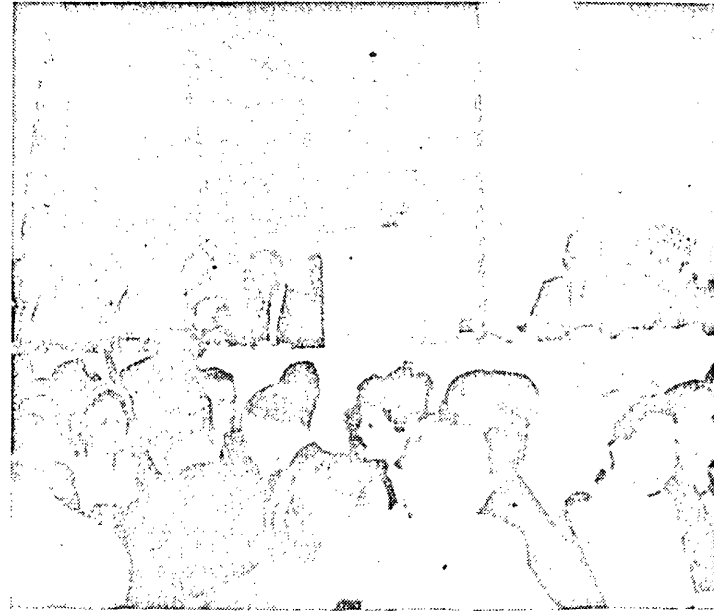
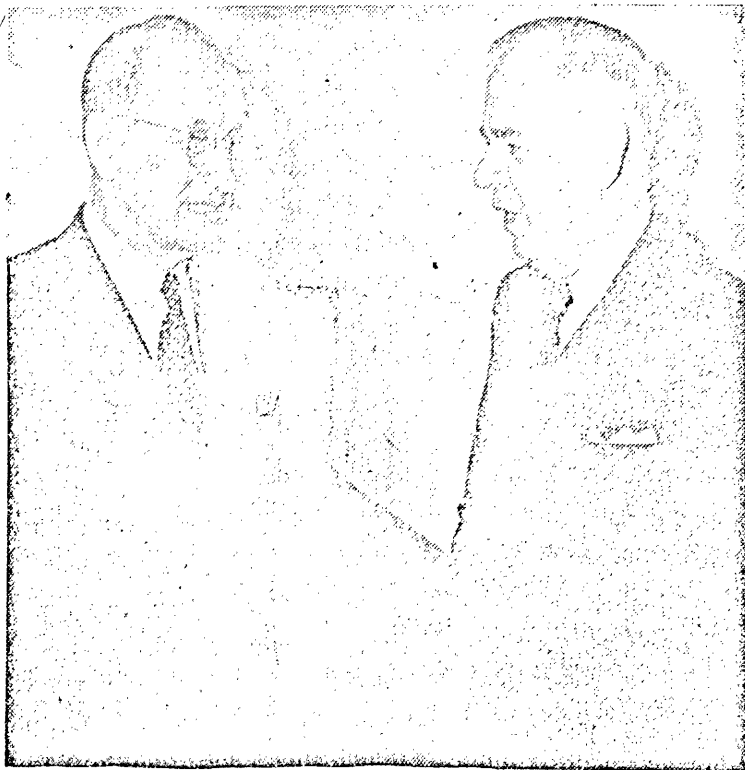
Seven hundred and fifty were present at the Hotel Marion during the noon period for the Advance Luncheon to hear Bishop Dana Dawson tell about India as Methodism's greatest opportunity. This message was deeply appreciated because of Arkansas Methodism's interest in India at the present time. Arkansas's two annual conferences have accepted the Gujarat Annual Conference in India as their Foreign Special during the Advance Movement. This address had further interest because of Bishop and Mrs. Martin's trip to India.

At the afternoon session at First Church, Dr. Matt L. Ellis, Member of the General Conference Advance Committee, Lay Leader of the North Arkansas Conference, and President of Hendrix College led in a helpful discussion on "The Laymen's Part In The Advance." He was assisted in this presentation by Mr. Nels Barnett, Batesville, Mr. Joe A. Goetz, North Little Rock, and Mr. O. A. Graves, Hope. The final period of the afternoon's program was devoted to a discussion "The Pastor and The Advance" led by Dr. Guy M. Hicks, pastor of the First Methodist Church, Shreveport, Louisiana. Dr. Hicks told something of the program of Advance as it is being developed in his own church, the largest Methodist Church in the Arkansas-Louisiana Area and the seventh

(Continued to Col. 6)

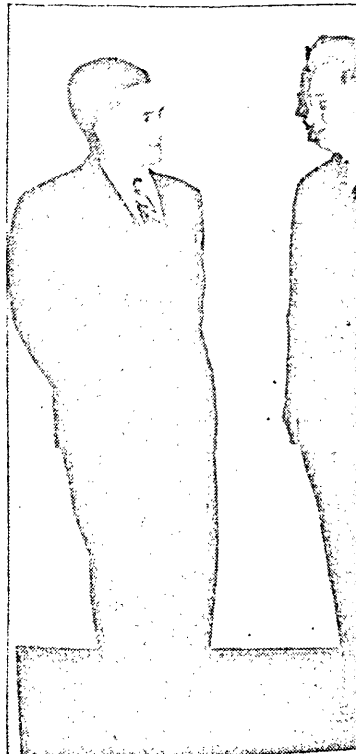
Bishop Martin and Bishop Dana Dawson, Kansas-Nebraska Area, at the noon Advance Luncheon, Hotel Marion. Bishop Dawson was the speaker at the Luncheon.

(Photo courtesy of Arkansas Democrat)



Upper Left: Speaker's table at the noon Advance Luncheon. Left to right: Dr. Matt Ellis, Lay Leader, North Arkansas Conference; Roland Shelton, Lay Leader, Little Rock Conference; Mrs. Charles Mead, Omaha, Nebraska, who spoke at the morning session; Bishop Martin; Bishop Dawson, who addressed the Luncheon; Mrs. Paul E. Martin; Dr. Guy Hicks, Shreveport, La., who addressed the afternoon session.

Middle Left: Speaker's table at the Youth Banquet, Skyway Room, Lafayette Hotel. Left to Right: Richard Greer, Fayetteville choir director, who led the congregational singing at the rally services; Miss Ruby Galloway, Director of Youth, Winfield Methodist Church, Little Rock; Dr. Paul Galloway, pastor, Winfield Methodist Church, Banquet Toastmaster; Rev. D. L. Dykes, Jr., pastor Central Methodist Church, Fayetteville, who addressed the Banquet; Rev. James S. Upton, Director of Youth, North Arkansas Conference, and Hendrix Professor



By

# Methodists In Advance Rally

by EW HAYLAND



the Youth Banquet. This banquet was sold out a week in advance and hundreds of other youth would have been in attendance had there been sufficient accommodations. Dr. Paul Galloway was the toastmaster for the occasion and Rev. D. L. Dykes, pastor of the Central Methodist Church, Fayetteville, was the speaker. Brother Dykes addressed the youth on "The Claims of The Faith On Youth."

The day's program was climaxed with a mass meeting at Robinson Memorial Auditorium where a capacity crowd of three thousand people gathered for the evening service. The program was begun with a song service under the direction of Mr. Greer after which Dr. Fred G. Roebuck, pastor of the First Methodist Church, Fort Smith, led the congregation in prayer. The anthem "Gloria in Excelsis" was sung by a Methodist Chorus of two hundred voices, made up from the Methodist choirs of Greater Little Rock and directed by Mr. John H. Summers, Organist and Choirmaster, First Methodist Church, Little Rock. Accompanists were Mrs. Everett Bowman, Organist at Winfield Church, Little Rock, and Mrs. John H. Summers, Accompanist in the Little Rock Public Schools.

The principal addresses of the evening's program were delivered by Bishop Clare Purcell, Presiding Bishop of the Birmingham Area and Bishop Dana Dawson, Presiding Bishop of the Kansas-Nebraska Area. Bishop Purcell's address "Our Christian Conception of the Worth of Man" made the hearers immediately conscious of the infinite and eternal worth of the human soul, while Bishop Dawson in his address on "Our Faith in Christ" warmed the hearts of his listeners

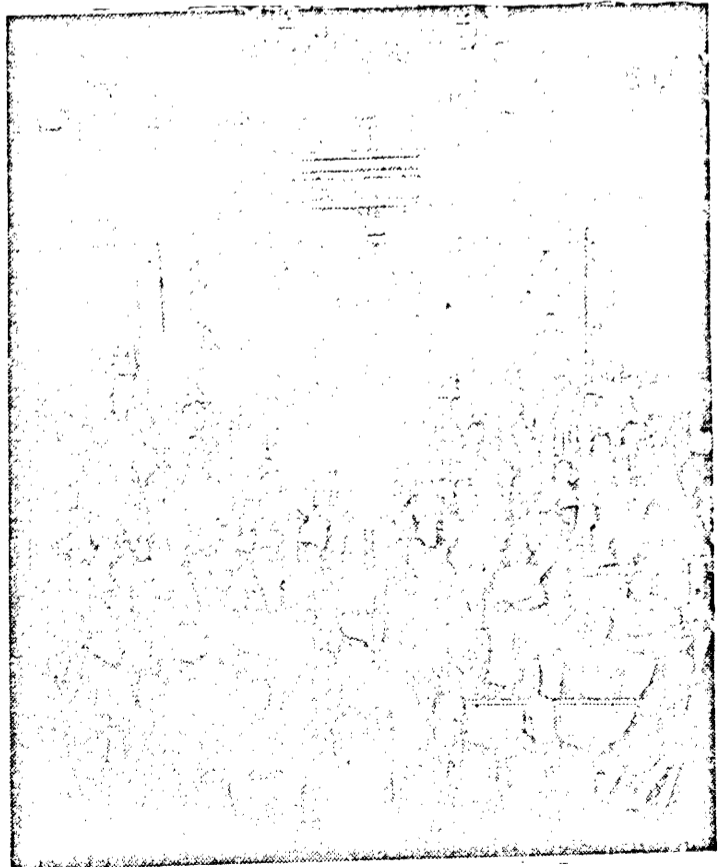
as he reiterated the Christian's hope for a needy world. Never before had so many Methodists in Arkansas met together for fellowship, worship and inspiration.

Time alone will reveal the ultimate practical worth of the Advance Mass Rally but an immediate result was a quickening of interest in the Advance Movement. Thus far, Methodists of Arkansas have been concerned mostly in the Advance Movement with the acceptance of "Advance Specials." This has been termed the "expressional phase" of the Advance Movement and normally would be that part of the program which follows a deepening of the individual's faith. However, the goals set are more easily reached when a part is assumed and raised each year of the quadrennium. Thus, it became necessary this first year to give considerable emphasis to the "expressional phase" of the Advance Movement as this part of the program was being set up within Annual Conferences, Districts and local churches. But the Little Rock Advance Rally brought the initial phase of the Advance Movement, Our Faith, before the thinking of Arkansas Methodists. Very little was heard concerning the acceptance and raising of money for Advance Specials, but a great deal was heard about the Preaching and Teaching Phase of the Advance For Christ and His Church Movement.

I hold the unconquerable belief that science and peace will triumph over ignorance and war, that nations will come together not to destroy but to construct, and that the future belongs to those who accomplish most for humanity. — Louis Pasteur.

Part of the crowd that filled to capacity the First Methodist Church, Little Rock, for the morning and afternoon sessions. Part of the overflow crowd heard the program through a public address system in the Educational Building Chapel.

(Photo courtesy of Arkansas Gazette)



of Religion. In the lower right can be seen Miss Barbara Brothers, "Miss Arkansas of 1949," a member of Winfield Methodist Church.

Bottom Left: Dr. Guy Hicks, Shreveport, Louisiana, and Dr. Aubrey G. Walton, pastor of the First Methodist Church, Little Rock. Dr. Hicks addressed the Rally on "The Pastor and The Advance." Dr. Walton addressed the Louisiana Advance Rally, October 19 on the same subject.

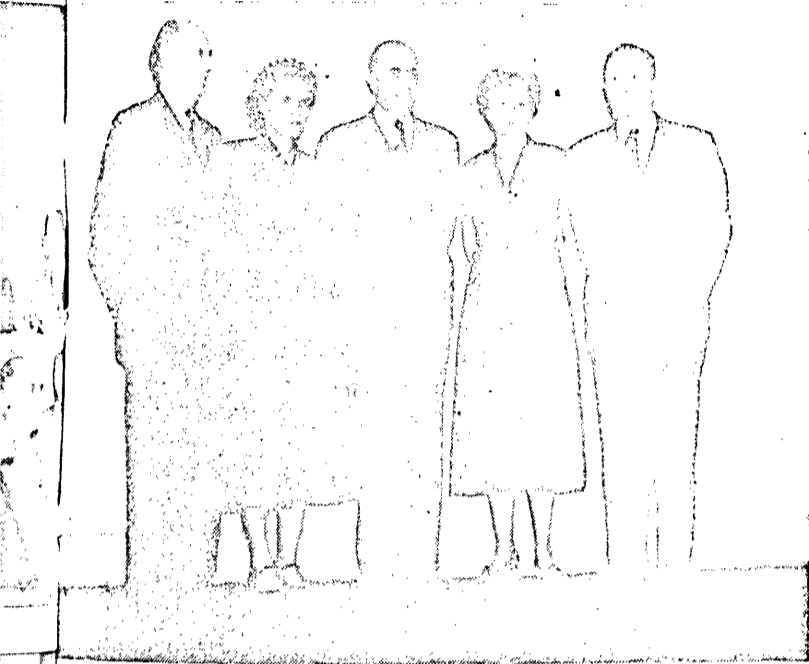
Upper Right: Members of the Panel Discussion "The Study of Our Faith in The Church School." Left to right: J. W. Hull, Russellville; Miss Emogene Dunlap, Little Rock; Rev. Ira A. Brumley, Conway; Mrs. W. F. Bates, North Little Rock; and Rev. James S. Upton, Conway, leader of the Panel Discussion. Richard Steel, another member of the Panel was not present when the picture was taken.

Middle Right: Rev. D. L. Dykes, Jr., Fayetteville, who addressed the Youth Banquet.

Lower Right: Bishops Clare E. Purcell, Birmingham, Paul E. Martin, Little Rock, and Dana Dawson, Topeka, Kansas, have a word together just before the opening of the evening program at Robinson Memorial Auditorium. (All photos, unless otherwise credited, are Ark. Meth. photos.)

largest Methodist Church in the Methodist connection. At the request of Dr. Hicks, Dr. Paul Galloway, pastor of Winfield Methodist Church, Little Rock, spoke concerning the program of the Winfield Church on Sunday evenings. Winfield has one of the largest Sunday evening congregations in Arkansas Methodism.

At 5:30 p. m. five hundred young people crowded into the Skyway Room at the Lafayette Hotel for



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

# CHRISTIAN EDUCATION

Ira A. Brumley  
Contributing Editors:  
Pryor Reed Cruce

## NORTH ARKANSAS CONFERENCE NOTES

By Ira A. Brumley

### Church School Rally Day Offerings

We are reporting below the list of Church School Rally Day offerings received by Thursday morning, October 20. The reports to date have been most encouraging. It is our hope that church schools which have not reported will do so at the earliest possible date. This program should be gotten out of the way in local churches as other programs are coming along which must be given consideration. Should a church school need copies of program to observe the Church School Rally Day emphasis we will be glad to send them. Even though you used one of the programs in the spring there are two programs in the booklet.

The following are the offerings to date:

Batesville District: Salem, \$10.10; Tuckerman, \$25.00; Calico Rock, \$9.80; Batesville, Central Ave., \$35.00; Cotter, \$15.00; Weldon, \$12.00; Tupelo, \$8.00; Yellville, \$10.00; Newport, Umstead, \$10.00; Batesville, First Church (part payment), \$50.00; Batesville, Asbury, \$10.00.

Conway District: Conway, Wesley Memorial, \$15.00; Greenbrier, \$10.72; Dover, \$4.75; Conway, First Church, \$100.00; Sylvan Hills, \$5.00; Morrilton, \$60.00; Salem, \$6.25.

Fayetteville District: Lincoln, \$25.00; Green Forest, \$10.51; Alpena, \$5.00; Huntsville, \$5.00; Farmington, \$5.00; Rogers, \$44.43; Gravette, \$10.00; Presley's Chapel, \$5.00; Springdale, \$60.00.

Ft. Smith District: Hartman, \$10.00; Mt. Zion, \$2.00; Mansfield, \$12.80; Shiloh, \$2.00; Cecil, \$2.00; Magazine and Wesley Chapel, \$6.00; Lowe Creek, \$2.00; Paris, \$50.00; Towson Ave., \$2.00; Prairie View, \$5.00; Huntington, \$10.00; Hartford, \$20.00; Ft. Smith, St. Luke, \$20.00; Ft. Smith, First Church, \$200.00; Coles' Chapel, \$6.00; Charleston, \$14.65; Altus, \$6.50; Ratcliff, \$2.00; Hays Chapel, \$6.00; Gar Creek, \$2.65; Barling, \$6.35; Massard, \$3.16; Alma, \$13.34; Mulberry, \$13.34; Denning, \$3.00; Midland, \$3.00; City Heights, \$4.00; Spadra, \$4.00; New Hope, \$10.00; Central, \$0.67; Lavaca, \$7.33; Vesta, \$4.00; Square Rock, \$4.00; Cathren, \$2.00; Ft. Smith, Fifth St., \$10.00; Midland Heights, \$30.00; Clarksville, \$100.00; Booneville, \$50.00.

Helena District: Colt, \$8.00; Marvel, \$15.00; Clarendon, \$25.00; Aubrey, \$5.81; Earle, \$30.00; Wheatley, \$5.00; West Memphis, \$35.00; Blackfish Lake, \$5.37; Brinkley, \$40.00; Mellwood, \$5.00.

Jonesboro District: Harrisburg, \$15.00; Marked Tree, \$25.00; Osceola, \$50.00; Tilton, \$2.00; Lunsford, \$2.00; Pleasant Valley, \$3.00; Tyronza, \$10.00; Lone Oak, \$2.50; Halfmoon, \$2.50; Manila, \$37.11; Monette, \$28.00; St. John, \$6.80; Riverside, \$6.00; Hickory Ridge, \$5.00.

Paragould District: Pocahontas, \$25.00; Beech Grove, \$5.00; Rock Springs, \$3.40; Hoxie, \$10.00; Corning, \$45.00; Marmaduke, \$5.80; Camp Ground, \$5.00; Smithville, \$4.00; Jessup, \$4.41; Union Grove, \$10.00.

Searcy District: McRae, \$16.89;

## Dr. Clemmons In Little Rock Conference

**B**EGINNING Sunday, November 6, Dr. Robert S. Clemmons of the Department of Adult Education of the General Board will direct a series of district meetings in the interest of enriching the program of the Adult Division.

Dr. Clemmons has worked with young adults in the city slums, suburban areas and in rural communities. He has been associated with the religious staff at Riverside Church and the Church of All Nations in New York City. He was pastor of a Methodist Church in Ohio, where he had unusual success in organizing a young adult fellowship. Prior to joining the staff of the Department of Christian Education of Adults he was Wesley Foundation minister to students at Kent State University.

During the past four years Dr. Clemmons has met with young adult groups from coast to coast and guided them in planning their programs. Each month he publishes a column in the Adult Student to help young adult groups in the Methodist churches plan their work.

While Dr. Clemmons' speciality has been Young Adult work, his visit to the Little Rock Conference will be in the interest of the entire adult group, with particular emphasis on teaching and the improvement of the general adult program.

These meetings are planned first of all for teachers of adult classes and groups. However, pastors, general and adult superintendents together with officers of adult classes will find these discussions most

Damascus, \$6.20; Augusta, \$25.00; Griffithville, \$9.00.

Miss Anna Rose Miller of Ft. Smith, has been certified for the Second Series course of Teaching Children.

### Searcy Training School

A four unit training school is being held at Searcy this week for the churches of that area of Searcy District. The courses are as follows:

Activities for Children, Miss Mary Shipp Sanders, Denton, Texas. The Methodist Youth Fellowship, Rev. James L. Bagby, Jackson, Tenn.

Christian Beliefs, Rev. Alfred A. Knox, Tuckerman, Ark.

The Church and Its Work, Ira A. Brumley.

The Charleston Charge is having three training schools as follows: Cole's Chapel, October 24-26; Grand Prairie, Oct. 31 to Nov. 2; and Charleston, Nov. 7-9. The course on Christian Beliefs is to be offered by Mrs. D. G. Hindman in the first two schools. The other school will offer the course on Teaching Children, being taught by Miss Anna Rose Miller of Ft. Smith.

Two training schools were held in the Ft. Smith District the week of October 9-14. A school at Mansfield on Christian Beliefs was taught by Ira A. Brumley. A school at Paris on What It Means to Be a Christian was taught by Robert Bearden, Jr.



ROBERT S. CLEMMONS

worth while.

The schedule by districts is as follows:

Monticello—Nov. 6, at Monticello, McGehee, and Warren

Camden—Nov. 7, at First Church, El Dorado

Texarkana - Prescott—Nov. 8, at Nashville

Arkadelphia—Nov. 9, at First Church, Hot Springs

Pine Bluff—Nov. 10, at First Church, Pine Bluff

Little Rock — Nov. 12, First Church, Little Rock (Young Adult Work); Nov. 13, at First Church, Little Rock (General Adult Work.)

—Roy E. Fawcett.

A one unit school is being held in Conway, First Church, this week, offering the course on The Work of the Adult Division, being taught by Mrs. V. K. Chowning of Okemah, Okla.

Miss Mary Shipp Sanders completed a series of four three-day training schools in the Paragould District last week: Portia, Marmaduke, and Corning.

### Berryville Training School

There is to be a three unit training school at Berryville, October 31 to November 2. The following courses are to be offered:

Teaching Children, Miss Mary Shipp Sanders, Denton, Texas.

The New Testament in the Life of Today, Rev. Ralph Hillis, Van Buren, Ark.

The Church and Its Work, Ira A. Brumley.

### Conway District Institute

A series of Christian education institutes began in Conway District last Monday night. There are to be three other such institutes as the one held at Washington Avenue Church, as follows: Conway, First Church, November 1; Dardanelle, November 3; and Morrilton, the date to be arranged.

Dr. C. M. Reves, the district superintendent, is being assisted in these institutes by the members of his district staff: Mrs. George Avent, Miss John Warren; O. E. Coward, and I. L. Claud, and other persons  
(Continued on Page 5)

## NEWS ABOUT HENDRIX COLLEGE

### Homecoming Next Week

Open house at the college's new dining hall-student center will be a feature of this year's homecoming celebration on November 5. Although not yet completed, Georgia Hulen Hall should be ready for occupancy soon after this date. That night, the Hendrix Warriors will meet the Ouachita Tigers at Young Memorial Stadium.

Schedule for the day is: 2:00 p. m., Registration—Administration Building:

3:00-5:00 p. m., Open house in Georgia Hulen Hall.

7:15 p. m., Coronation of Homecoming Queen—Young Memorial Stadium.

7:30 p. m., Football game—Hendrix vs. Ouachita—Young Memorial Stadium.

Homecoming Frolic following game—Axley Gymnasium.

### Alpha Chi Elects

Pre College's chapter of Alpha Chi, national scholarship honor society, was scheduled to initiate thirteen new members Oct. 27. Dr. O. T. Gooden is faculty advisor of the chapter.

Elected to senior membership are Miss Carol Beth Cade of Pine Bluff, Miss Louise Martel of Magnolia, Ben D. Rowland of Little Rock, James D. Smart of Conway, and Pat Wood of Pangburn. New junior members are Miss Cynthia Brown of Bastrop, La., William C. Bullard of Little Rock, Clement Goode of Lonoke, Milton Linzell of Little Rock, Miss Carolyn Pullig of Stuttgart, Miss Martha Riley of Little Rock, John E. Stuckey of Stuttgart, and Miss Betty Jo Teeter of Fordyce.

Advanced from junior to senior membership are Miss Eloise Arnold of Monticello, Chester Fecher of Beebe, Robert L. Jones of Conway, Bill Larsen of Little Rock, Miss Helen Marie Warren of Conway, and Mrs. Elizabeth Teague Workman of Conway.

### Hendrix Alumnus Joins Harvard Faculty

Dr. Inis L. Claud, Jr., 1942 graduate of Hendrix College, has joined the faculty of Harvard University as instructor in government.

Top ranking student in his graduating class at Hendrix, Dr. Claud received his Ph. D. in political science from Harvard last summer. He is only 26 years old.

Claud is the son of the Rev. and Mrs. I. L. Claud, Sr., of North Little Rock.

### Campus Beauties Chosen

Five Hendrix College co-eds have become the reigning campus beauties for the 1949-50 school year at Hendrix.

Chosen in an all-student Who's Who election were Miss Charlotte Smith of Kansas City, Mo., campus sweetheart and Miss Dorinda Harper of El Dorado, Miss Mary Ruth Holiman of Bauxite, Miss Bettie Whitman of Malvern, and Miss Pat Wood of Pangburn, beauties.

Each of the beauties will be featured in a two-page spread in the 1950 Troubadour, Hendrix yearbook, according to Ferris Norton of Pine Bluff, yearbook editor.—Barbara Noble.

# WOMAN'S SOCIETY OF CHRISTIAN SERVICE

MRS. SUE M. WAYLAND, Editor

## HELENA DISTRICT GUILDS MEET

The semi-annual meeting of Wesleyan Service Guilds of the Helena District was held in Forrest City on Sunday afternoon, October 16, with Miss Virginia Hine, District Secretary, presiding.

Members from Helena, Marianna, Wynne, Brinkley, West Memphis and the host church were present.

Included in the devotional, was the meditation from the October "Advance Clipper" led by Miss Sue Wilkins and the reading of Mrs. Critz' message on the Advance by Mrs. Frank Jones, president of the Forrest City Guild.

Highlights of the Jurisdiction Guild Week-End, School of Missions and District Secretaries' Meeting were mentioned and materials distributed concerning these meetings. A report of the Seminar of United Council of Church women held recently in Forrest City and her visit to Camp Aldersgate was given by Miss Hine.

Advance Guild Goals were checked, a list of the units of the district as to number of members and mission giving for the quarter was furnished, along with calls for supply work.

Information from Miss Norris' recent letter was given, particularly stressing the inauguration of the "Angelus Hour" at 6 p. m. daily when prayer will be offered for our eight Guild missionaries, Guild members on the field and others we know who are serving.

The four approved studies for the year were mentioned with materials exhibited, reports discussed, and the observance of Week of Prayer and World Community Day was urged.

Special guests at the meeting were Mrs. Ethan Dodgen, Mrs. Lloyd Conyers of Wynne, Mrs. Jesse Johnson of Brinkley, Mrs. Julian Vogel of West Memphis and Mrs. James Burkett of Marianna. Miss Dorothy Harris of Wynne was elected associate district secretary of the Helena District.

## HUNTER MEMORIAL ELECTS PRESIDENT

Mrs. R. K. Covington was elected president of the W. S. C. S. of the Hunter Memorial Society, succeeding Mrs. Frank Agee, who resigned recently.

Mrs. Covington heads a well organized staff of officers and five well organized circles.

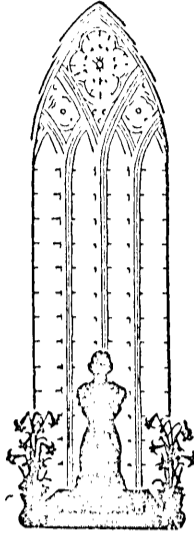
She formerly was an assistant in the nursery department and chairman of a circle for several years.

Her election, by popular vote of the members of the society, was a demonstration of their faith in the ability and potentialities of this young woman.—Reporter.

## GRACE AT MEALTIME

A six-page leaflet containing graces for use at mealtime has been prepared by the Department of the Christian Family of the Board of Education for distribution in local churches. Place it in your literature rack, use it for Family Night, send it to parents or distribute it on Sunday in connection with a service on family worship.

Single copies free to church of-



## A PRAYER FOR THE TIMES

By Walter L. Scranton

*Almighty God, thou hast given unto us the gift of life; give unto us the wisdom to use this gift with understanding. All about the world the visible walls of men's hopes have crumbled. Yet thou hast placed within the citadel of our souls the seeds of deathless hope.*

*Today, with despair rising in the wake of the nameless misery visited upon multitudes of peoples, help us to know that in thee we have a power strong enough to triumph when the world has done its worst.*

*When we sense thy living presence, O God, we find our fears giving way before the surge of faith; our weakness disappears in the strength that is thy strength; above the darkness of this world we see the light of thy glory.*

*May the gift of hope, given by thee, kindle and rekindle the fires of faith until the whole world will be possessed by thy truth which alone can bring healing to the nations. Amen.—Christian Advocate.*

## MONTICELLO DISTRICT SEMINAR

The Monticello District Seminar of the Woman's Society met at Monticello September 22nd for the Fall Seminar.

The theme for the day was "Toward One World In Christ." The meeting opened with the singing of "This is My Father's World" and prayer led by Mrs. Ralph Clayton.

Mrs. John Golden, president of the district, brought greetings for the group. Mrs. James Hutchinson, secretary of Missionary Education for the district was in the chair and presided over the meeting. She gave a preview of the program. Mrs. Eric Jensen, Conference Secretary of Missionary Education brought some of the changes in presentation and plans of study and Mrs. T. S. Lovett, Conference Promotional Secretary, discussed program building.

The following studies were presented in departmental Workshops with the following leader conducting the studies: "Women of the Scriptures," Mrs. Eric Jensen; "Japan Begins Again," Mrs. J. H. Hutchinson; Children's Work, and Youth, Mrs. Jim Echols. In the afternoon Rev. Roland Darrow presented "We the People of The Ecumenical Church," and Mrs. T. S. Lovett presented "Cooperation for a Christian Nation," which concluded the workshop.

A covered dish luncheon was served to 136 members which represented 24 different societies. An impressive worship service was given by Mrs. Ralph Clayton, district Spiritual Life secretary, which closed the meeting for the day.—Reporter.

## FINANCIAL REPORT—NORTH ARKANSAS CONFERENCE W. S. C. S.—FIRST QUARTER, 1949

Balance June 1st	\$ 9,900.50
Receipts:	
W. S. C. S. Pledge	\$ 6,090.28
Special Memberships	615.00
Missionary Proj.	277.80
Youth	1.00
Children	23.91
Narcotic Education	162.40
World Federation	7.15
Total	7,177.54
W. S. G. Pledge	658.60
Special Membership	25.00
Projects	923.78
Narcotic Education	4.90
Total	1,612.28
Supplies	351.00
Replace Membership Pin	2.50
Total from District Treasurer	\$ 9,143.32
Received from other sources:	
"In Remembrance"	\$ 40.00
M. Y. F.	142.91
Bal. from Mrs. Kaetzell	100.00
Refunds	120.83
Total	403.74
Total Receipts	\$ 9,547.06
GRAND TOTAL	\$19,447.56
Disbursements:	
To Division:	
W. S. C. S. Pledge	\$ 8,103.97
Special Memberships	675.00
W. S. G. Pledge	900.00
Special Memberships	50.00
Total credit on Pledge	\$ 9,728.97
Youth	\$ 326.49
Children	32.36
Total	358.85
Total credit on appropriations	\$10,087.82
Supplies:	
Home	\$ 700.00
Foreign	6.65
Conference	57.25
Total	763.90
Supplementary Gift Home	129.16
Supplementary Foreign	100.00
Division Cultivation	30.50
Replace Membership Pin	2.50
Total	262.16
Total sent Division	\$11,113.88
Other Disbursements:	
Administrative Ex.	\$ 633.09
Printing	948.09
Mt. Sequoyah School of Missions	164.72
Hendrix School of Missions	85.50
National Training Seminar	50.00
Narcotic Education	250.00
Rural Worker—Ins., car ex.et.	394.24
Jurisdiction Cultivation	366.39
Total	2,892.03
Total Disbursements	\$14,005.91
Balance in Bank September 1st, 1949	\$ 5,441.65

### SPECIAL MEMBERSHIPS

Memorial, Mr. Johnnie McClure, by Conference Officers.

**BATESVILLE DISTRICT:** Adult Life: Mrs. Vannie Lynn Wallace, Newport 1st Church; Mrs. Frank White, Miss Nellie Dyer, Batesville Central Avenue. Hon. Baby: Barbara Fay Grimes, Newport 1st Church; John Richard Griffin, John Roy Stokes, James Milton Stokes, Batesville Central Avenue; Peggy Ann Knox, Tuckerman.

**CONWAY DISTRICT:** Adult Life: Mrs. R. E. Brawner, No. Little Rock 1st Church; Mrs. Audra Basham, Morrilton W. S. G. Hon. Baby: Ralph Newkirk, Carlene Merrick, Mary Jane Mitchell, Lynda Suzanne Hart, Sherry Gene Dickenhorst, Kay Williams Massey, Judy Ann Stobaugh, Morrilton.

**FAYETTEVILLE DISTRICT:** Adult Life: Mrs. Magnolia McGregor, Rogers; Mrs. J. G. Perry, Siloam Springs; Mrs. R. W. Fisher, Fayetteville Cent. Youth: Rebecca Bernice Heathman, Huntsville. Hon. Baby: George Thomas Alexander, Winslow; Blaine Albert Jackson, Margaret Ann Hurley, Alpina Pass; Linda Sharon McGee, Siloam Springs.

**FT. SMITH DISTRICT:** Adult Life: Mrs. J. A. Shibley, Mrs. P. R. Hennessey, Mrs. E. Beavers, Ft. Smith 1st Church. Hon. Baby: Richard Clark Land, Clarksville; Michael Edward Grober, Ft. Smith Midland Heights.

**HELENA DISTRICT:** Memorial: Mrs. Olie Clark McClean, Marianna.

**JONESBORO DISTRICT:** Adult Life: Mrs. R. E. Owen, Marked Tree; Mrs. Z. B. Baller, Jonesboro Huntington Ave.; Mrs. George Stillwell, Blytheville Lake St.; Miss Mamie Adams, Jonesboro Dist.; Mrs. Buel Crider, Harrisburg W. S. G. Hon. Baby: Jim Frank Collar, Joiner; Margaret Ritter, Marked Tree; Lee Ann Hummelstein, Jonesboro 1st Church.

**PARAGOULD DISTRICT:** Adult Life: Mrs. W. S. Southworth, Imboden; Mrs. R. B. Warner, Walnut Ridge. Hon. Baby: Joe Stephen Selby, Hoxie.

**SEARCY DISTRICT:** Adult Life: Mrs. J. R. Jordan, Clinton; Mrs. J. L. Mullens, Mrs. J. T. Bridwell, Mrs. Alice Andrews, Heber Springs.

MRS. BEN DE VOLL, Treasurer.

Officers and teachers, or 15 cents per dozen, 70 cents per hundred. Order from Service Department, Board of Education, P. O. Box 871, Nashville 2, Tennessee.—Division of the Local Church.

For every young man in business who does drink, no matter how moderately, there is some young man of the abstaining kind waiting around the corner for his place and who will do his work all the better

because he does abstain.—Edward W. Bok, Modern Eloquence, Vol. 4, p. 112.

# CURRENT NEWS IN ARKANSAS METHODISM

## ANNUAL MEETING, BOARD OF TRUSTEES OF METHODIST CHILDREN'S HOME

The Board of Trustees of the Methodist Children's Home held its annual Board meeting at the Home on October 18th. The following members were present: Dr. Connor Morehead, Rev. H. M. Lewis, Rev. Paul V. Galloway, Rev. Harold D. Sadler, J. T. Thompson, E. B. Belshie, Rev. J. L. Dedman, Dr. W. Henry Goodloe, Dr. C. M. Reves, Rev. R. E. L. Bearden, Rev. T. T. McNeal, R. J. Rice, Rev. Alfred Eason, J. S. M. Cannon.

The report of the superintendent showed the financial affairs of the Home to be in excellent condition and that four new buildings are now completed. Within a few days now, the last of the children will be moved from the old building on Elm Street to the new location, 2002 Filmore.

The chairman of the Board appointed Dr. W. Henry Goodloe and Dr. C. M. Reves, of the North Arkansas Conference; Rev. T. T. McNeal and Rev. Paul V. Galloway, of the Little Rock Conference to work as an advisory committee with the superintendent and his assistant, Raymond Fisher, in the promotion of the Christmas offering.

A significant movement was inaugurated by the Board in the appointment of Mrs. Curtis Stout, of Little Rock, to contact and interest the Methodist women of the two Conferences in the work of the home. We believe that this move will be of inestimable value in promoting the future growth and development of the Home. Mrs. Stout is well known throughout the state and has been one of our most enthusiastic supporters. The Board is most happy to have her head up this feature of our plan.

Dr. Connor Morehead was re-elected chairman of the Board; Rev. H. M. Lewis, vice-chairman, and Paul V. Galloway, secretary. J. S. M. Cannon was reappointed superintendent and treasurer for the ensuing year.—J. S. M. Cannon, Superintendent.

## KNOW YOUR HOSPITAL

On the 18th an unsigned card came to the Methodist Hospital, and because it is so important, an "open letter" seems logical. The card read: "Several persons were discussing the fact your hospital was in debt. They thought it to your credit you were not making money out of the infirmities of your fellowman. Could it be managed better?"

Dear Friends: Replying to your card may I say that most hospitals operate at a loss, and none that I know are concerned with making money. I am glad you feel that the Methodist Hospital is not concerned with that. The reason for a debt is due to several important things: first, a twenty-four hour vigil must be kept in the interest of the treatment of those in the hospital and for anyone who may have to be rushed in at night. This means three shifts of nurses—around the clock. It also necessitates two shifts in several other departments. Secondly, the rates are established and no one is charged more than any other, regardless of their financial welfare. A third reason for our debt

## SCHEDULE OF BISHOP AND MRS. MARTIN



Bishop and Mrs. Paul E. Martin are scheduled to sail from San Francisco, California November 4, aboard the President Monroe for the Far East and India. For the information of many, the following schedule of the various ports that Bishop and Mrs. Martin will visit en route to India is given. At least ten days should be allowed for airmail to Bishop and Mrs. Martin addressed to these various stops and to India.

	ARRIVE	SAIL
San Francisco .....		Nov. 4
Honolulu, Hawaiian Islands .....	Nov. 9	Nov. 10
Yokohama, Japan .....	Nov. 20	Nov. 21
Kobe, Japan .....	Nov. 22	Nov. 23
Hong Kong, China .....	Nov. 29	Dec. 1
Manila, Philippine Islands .....	Dec. 3	Dec. 6
Singapore, Malay Peninsula .....	Dec. 9	Dec. 15
Penang, Malay Peninsula .....	Dec. 16	Dec. 19
Colombo, Ceylon .....	Dec. 22	Dec. 23
Cochin, India .....	Dec. 24	Dec. 25
Bombay, India .....	Dec. 27	

For example, a Christmas greeting to Bishop and Mrs. Martin which you desire to reach them Christmas Eve should be addressed as follows and mailed before December 13.

Bishop and Mrs. Paul E. Martin  
On The President Monroe  
The American President Lines  
Cochin, India.

All communications should be by airmail. Consult your local postmaster for airmail rates. For the period from December 27, 1949 to January 10, 1950, the address of Bishop and Mrs. Martin will be:

Bishop and Mrs. Paul E. Martin  
c/o Bishop and John A. Subhan;  
Robinson Memorial;  
Byculla,  
Bombay, India

Information concerning the mailing address after January 10 will be available in a few days and this information will be published in the ARKANSAS METHODIST from time to time. Communications to Bishop and Mrs. Martin in San Francisco before the date of sailing should be addressed: "On the President Monroe, The American President Lines, San Francisco, California."

lies in the fact of our terrific loss in 1946. Before our hospital was much over a year old a deficit of around \$46,000 was incurred. We have not recovered from this loss yet.

As to better management—that is what we have been striving for since November 1946. Our operating expenses have been considerably reduced, certain equipment installed, some purchases made in large

quantities for the best prices, and personnel reduced where practicable. As an example: our ice cost us 60 cents per hundred. We installed a flake-ice machine which produces our ice at about 12 cents per hundred, or less. Or take our laundry—we are now installing machinery to do our laundry and this operation alone will pay for itself in a year and then reduce our laundry expense from \$5,000 a year

## SPECIAL SESSION OF MONTICELLO DISTRICT CONFERENCE

A special session of the Monticello District Conference was called on October 7, at Wilmar by the district superintendent for the purpose of disposing of the district parsonage and the location of the new parsonage.

The Conference approved the sale of the old property to Hulbert Crute of Monticello for a consideration of \$8600.00 and a gift of \$2600.00 for the District Parsonage Fund.

The Conference voted to move the parsonage from Monticello, where it had been located for the last 94 years to Warren. The Official Board of the Warren Church made an offer of a gift of \$2500.00 to the Parsonage Fund if the parsonage was located in Warren.

The district superintendent, Rev. T. T. McNeal, appointed the following committee to purchase the new property and build a new parsonage: Merle Peterson, Levi Wilcoxon, T. A. Prewitt, J. Ralph Clayton, and two members from the Warren Church.

The Conference authorized the district trustees to borrow a sum of not more than \$3000.00 to be repaid out of the District Fund to be used in the building of a new parsonage.

The new pastors in the re-organized district were introduced to the Conference as follows: R. A. Teeter, Fordyce; Joe B. Roe, Strong; George Bailey, Thornton; Eldred Blakely, Star City; P. D. Alston, Huttig; Fred Mead, Kingsland.

The Warren Church agreed to assume the expense of moving the district superintendent to Warren.—Robert O. Beck, Secretary.

to about \$2,500.

We would appreciate your visiting us and seeing what is being done with your hospital. Or, we would appreciate any suggestions you may have to make.—R. E. Simpson, Superintendent.

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The South's Largest Organ Company  
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Folding Chairs  
Sunday School Furniture

Quotations Without Obligation  
**L. L. SAMS & SONS**  
WACO, TEXAS

# Goddard Memorial Has New Parsonage

THE Woman's Society of Christian Service of Goddard Memorial Methodist Church, Fort Smith, Arkansas, and Rev. and Mrs. Robert E. L. Bearden, Jr., held Open House at the newly completed parsonage on Sunday afternoon, October 16, between the hours of 2 and 5 o'clock, for members of the congregation and invited guests.

The committee in charge of arrangements for the afternoon was composed of Mrs. George Shamlin, Chairman, Mrs. M. L. Goldsworthy, Mrs. J. A. Armbrust, and Mrs. Robert E. L. Bearden, Jr.

Fall flowers were used about the home. A lace cloth covered the dining table on which were arranged bronze chrysanthemums on an antique silver reflector. Silver candle holders with tapers were used. Gift flowers were used in the living room.

Receiving the guests were: Mrs. George Shamlin, president of the Woman's Society of Christian Service; Mrs. T. L. Hunt, representing the Parsonage Committee; Dr. Prentiss E. Ware, chairman of the Board of Stewards; Dr. Ralph Crigler, chairman of the Building Committee, and Rev. and Mrs. Robert E. L. Bearden, Jr.

Presiding at the guest register were Mrs. Lawrence Nance and Mrs. C. D. Cole.

Serving at the punch bowls were: Mrs. Cecil R. Culver, Mrs. Ralph E. Crigler, Mrs. H. O. Bailey, and Mrs. R. W. Lynch.

Assisting in the dining room were: Mrs. Goldsworthy, Mrs. Frances Winter, Mrs. J. Neal Jones, Mrs. Armbrust, Miss Gelene Floyd, and Mrs. J. A. Rockwell.

Others who assisted in entertaining were: Mrs. W. C. Godt, Mrs. Dwight Leming, Mrs. Bill Tanner, Mrs. R. E. Hambric, Mrs. Robert Dickson, Jr., Mrs. Lynn Bennett, Mrs. Raymond Funk, Mrs. Opie Little, Mrs. Edward Hahn, Mrs. Thomas Watkins, Mrs. Bud Spangler, and Mrs. B. P. Cook.

The building of the parsonage is the third step in the expansion program of Goddard Memorial Methodist Church which will extend over a period of years. The other two projects already accomplished are the purchase of property adjacent to the church and the installation of a heating and refrigeration air conditioning unit in the church sanctuary and dining room.

Members of the Planning Committee of the Expansion Program are: T. L. Hunt, Dr. Crigler, Prince Willmon, Jack Ragon, and B. P. Cook.

Construction of the new parsonage has been in charge of H. O. Bailey, a member of the Board of Stewards of Goddard Memorial Church. The house is a spacious one and one-half story structure of Modified Cape Cod architecture built at a cost of \$20,000 exclusive of furnishings, lot and garage, and many contributions in material. The woodwork throughout is gum in natural finish. The plastered walls are tinted and the bathroom is of metal tile. The house is characterized by beautiful built-in features such as a paneled wall and dado in the dining room with china cabinets built-in. New furnishings, rugs and drapes have been secured, and the property has been landscaped by the Woman's Society of Christian Service.

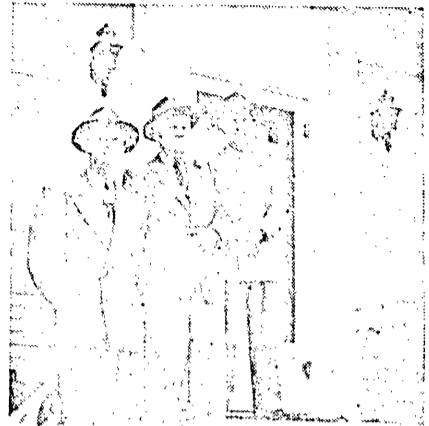
Members of the Building Committee were: Dr. Ralph Crigler, J. B. Garrison, Marvin Blaylock, W. E. Huey, Jr., Mrs. T. L. Hunt, and Mrs. T. L. Roberts.

Members of the Parsonage Committee who had charge of furnishing the new home were: Mrs. Marvin Blaylock, Mrs. Alpha Wiggins, and Mrs. Roger W. Lynch.

Dr. Prentiss E. Ware is chairman of the Board of Stewards.

Goddard Memorial Church has not been concerned with local matters to the exclusion of greater claims. A goal of \$1320.00 per year for the Advance Program has been

On the new Parsonage steps, left to right: Rev. Robert E. L. Bearden, Jr., Pastor; Dr. Ralph Crigler, Chairman of Building Committee; and Dr. Prentiss Ware, Chairman of Board of Stewards.



New Parsonage, Goddard Memorial Methodist Church, Fort Smith, Arkansas.



set by the Advance Committee, and World Service increased 30%.

The Advance Specials are being raised partially by thirteen groups in the church (Youth Fellowship, Church School Classes, etc.) Each group has adopted a student in the

Baroda (India) School for Boys, or one share in the support of a native preacher in the Baroda District. Pictures of students and personal letters describing the work in the mission school have recently been received from Baroda.

## NEWS FROM THE EL DORADO SUB-DISTRICT

(Continued from Page 14)

odist Youth Fellowship, had a fall sub-district round-up at the First Methodist Ranch in El Dorado. The actual dates of the round-up were the nights, September 27th, 28th and 29th. The purpose was to train all our officers in each local church so that they may be qualified to do better work this year.

Coming down to guide us in the different corrals were the Rev. and Mrs. Charles Giassen and the Rev. Dan Robinson. Also, around the ranch to help keep everything running smoothly was our own foreman, Mrs. Edward Harris and our leading cowboy, Howard Childs.

Tuesday night, the first night of the round-up, began with a party and chuck wagon supper. Immediately after this there was a general assembly and then our workshop groups. At 8:35 everyone gathered around the campfire to worship; then hit the homeward trail at 9:00.

Wednesday night, beginning at 6:00 the sub-district council and ranch foreman, gave a supper honoring Brother and Mrs. Giassen and Brother Robinson. During the meal the discussion was mostly centered

around the Methodist Youth Fund, which is a fund through which members of the Methodist Youth Fellowship may help in a program of missions, Christian education and youth work around the world. Following this a short assembly was held. The program was a skit given by the sub-district officers. After this workshops were in session for an hour and then everyone drifted back into the corral to enjoy a full hour of recreation. At 9:00 everyone gathered around to participate in the evening worship service. After praying the MYF benediction there was a stampede for the plains.

Thursday night, the last night of the round-up, began with the workshops. Following this Mrs. Giassen, who was once a missionary in Japan, spoke on the Japanese, their dress, customs and food. Afterwards a film was shown about the Methodist Youth Fund. After a short recess everyone then entered into the sanctuary of the church. There a dedication service was held with all officers participating. Every person made a covenant to give better service this year.—Dot Adams, Sub-District Reporter.

The worst fault of a motorist is his belief that he has none.—Omaha World-Herald.

## SOUTHWESTERN SUB-DISTRICT MEETS

The Southwestern Sub-District met at Salem Methodist Church October 2. The Salem M. Y. F. was in charge of the worship program. A lighted cross served as the worship center. The theme of the program was based around the cross.

The business meeting was called to order and a welcome was extended to Benton as this was their first time to be in this Sub-District. They had a good representation for the first meeting.

Churches represented were Bauxite, Benton, Bryant, Geyer Springs, Primrose, Sardis, and Salem. Salem had the largest number present with 38, and Benton second with 26. There was a total of 128 present.

A film on the Prodigal Son was shown.

Benton will be host to the group on the next meeting on November 7. Refreshments were served by the Salem Church.—Bettie Lou Thomas, Acting Chairman.

There is a wonderful, mystical law of nature that the three things we crave most in life—happiness, freedom, and peace of mind—are always attained by giving them to someone else.—Christian Observer.

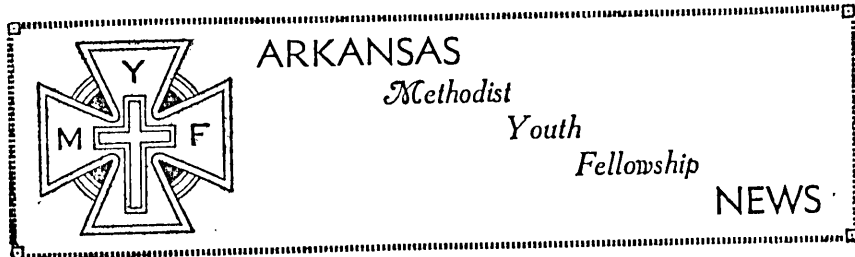
## ALFRED WASSON SUB-DISTRICT MEETS

The Alfred Wasson Sub-District held its regular monthly meeting in Sulphur Springs, Monday, September 26. The Sulphur Springs Methodist Youth Fellowship presented the worship program. Rev. Brady Cook gave the invocation, followed by several hymns and a chalk talk, by Rev. Olin Findley on "Lord Jesus, I Love Thee."

Miss Betty Jo Melton presided at the business meeting. The Sub-District Council will plan the next five meetings around a central theme. The next meeting will be at Central Methodist Church in Fayetteville. The Fayetteville Central Church group won the attendance banner.

Recreation included a short informal program, and a short skit by the Sulphur Springs group. Following the recreation refreshments were served.—Jim Weaver, Reporter.

A life motivated only by the desire for money and what it represents means, in the end, not only a barren, unlovely existence for the individual but a threat to all society.—Florence Hale, Grade Teacher.



### MISSISSIPPI COUNTY SUB-DISTRICT

The Mississippi County Sub-District met at Luxora on October 10th at 7:30 p. m., with Bob Edwards, president, of Blytheville, presiding.

Each person was pinned with a badge representing the "Forty-Niners." The worship program, built around Community Service, was in the form of a pageant "Forty-Niners" with the stage cleverly decorated to form the background.

During the business session, going to Little Rock for the Youth banquet and Rally was discussed. Forty-six of our members attended.

Each local M. Y. F. sponsored a booth at Luxora. The different articles used in making these booths are to be used as a project of its M. Y. F.

Osceola won first place with their booth for Kennedy Hospital at Memphis. They will present their gifts in person October 23rd.

The next meeting will be held November 14th at 7:30 p. m., at Blytheville, Lake Street.

Delicious refreshments were served at the close of the evening.

The Sub-District Council met immediately afterwards. — Martha Rose, Reporter.

### YOUTH DAY AT WESLEY MEMORIAL

Wesley Memorial Church, Conway, Rev. A. H. DuLaney, pastor, observed Sunday, October 9, as Youth Day in a great and inspiring way, stressing the importance of youth's part in the Advance for Christ and His Church.

George Wayne Martin, Hendrix student and pastor at Vilonia, brought the morning message and the evening service was in charge of Miss Eloise Rhode, new youth director of the church. Her message on "Christ Above All in Practice in M. Y. F." was followed by the candlelight installation of the following M. Y. F. officers: Charles Robinette, president; Edna Smith, vice-president; Peggy Treece, secretary; Valjean Montgomery, worship chairman; Rose Norwine, community service chairman; James Conley, recreation service chairman; LaVerne Nooner, World Friendship chairman; Mr. and Mrs. Chester Rider, Senior counsellors and Mr. and Mrs. John Neff, Intermediate counsellors.

Mrs. F. D. Rhode is superintendent of the Youth Division.—Reporter.

### KEISER YOUTH DEPARTMENT HAS PICNIC

The Youth Department of the Keiser Methodist Church had a weiner roast on Tuesday night, October 11, at the home of Mrs. Joe Hillard.

Approximately thirty-five came and enjoyed the games and fun including the class teachers, Mrs. Eddie Halsey, Miss Louise Brock, Miss Mary Frances Buzbee, Mrs. John Allen Barber and our pastor, Rev. J. L. Pruitt.—Reporter.

### BUTTERFIELD M. Y. F. HOLDS COUNCIL

The Butterfield Methodist Youth Fellowship Council held its regular quarterly council meeting in the home of their counselors, Mr. and Mrs. Frank Spurlin on Monday evening, October 3.

The meeting was called to order by the president, Jean Efrid.

The work of each of the commissions was discussed and the following plans made:

**Worship and Evangelism.** The third Sunday evening in October this commission will work with the World Friendship Commission in planning a personal pledge service. The fourth Sunday evening our group will be host to the charge youth meeting at which time a candlelight service is planned. November 30 was set aside for our regular Thanksgiving program. On December 25 a Christmas play is planned with Betty Howard in charge of arrangements and Beverly Wallace and Fay Rusher in charge of the music. Most of the group are looking forward to attending the annual district watch-night service and some are planning to attend the young people's banquet in Little Rock, October 17.

**World Friendship.** The group plans to make tray favors for all holidays throughout the quarter. The project for this quarter is sending supplies to our mission among the Navajo Indians. November 13 was set aside for a special program dealing with the Navajos. Articles will be brought for the box. In December the interest will center around our own Children's Home in Little Rock. Gifts will be sent to the children.

**Community Service.** Inez Dammann and Betty Howard were elected to keep the church neat and ready for worship during this quarter. October 19 was set aside as general church cleaning night. After work there will be a playtime and refreshments. The third week in November has been set aside as church grounds cleaning time. It will close with a weiner roast. A pulpit Bible will be bought as a Christmas gift from the department to the church.

**Recreation:** 1. Annual fall picnic below Carpenter Dam on October 9. 2. Hallowe'en party and treasure hunt on October 31. 3. Hayride on November 23. 4. During Christmas week there will be a buffet supper at the home of Mr. and Mrs. Jim Wallace. There will be a candlelight setting carrying out the Christmas theme.

At the close of the meeting refreshments were served. — Mrs. Frank Spurlin, M. Y. F. Counselor.

### COLT M. Y. F. SOCIAL

On Sunday, September 25, the Colt M. Y. F. planned a social meeting for Saturday night, October 1.

A number of games were played and a bonfire built and weiners were roasted and other refreshments were served. Songs were sung at the close of the evening.—Leroy Burton, Reporter.

### EAST PARAGOULD SUB- DISTRICT MEETING

The regular monthly meeting of the East Paragould Sub-District met at Piggott, October 11, at 8:00 o'clock.

The worship service was in charge of the host church. Dix Stalling, vice-president of the sub-district, opened the program with a trumpet solo, "The Holy City." Johnny Underwood introduced Rev. Bill Scroggin, who delivered the evening message.

The president, Freda Lockwood, was in charge of the business meeting. Reports were given from various churches regarding their activities.

Games and refreshments were enjoyed on the lawn of the church after the business meeting.

The next meeting will be held at Paragould First Church. Nine churches were represented with a total attendance of 124.—Freda Lockwood.

### CHRISTIAN ADVENTURE PROGRAM

A Christian Adventure Program for the Mount Magazine area of the Fort Smith District was begun almost three years ago with an institute held twice yearly. The program of Oct. 7-3 was held at the Lavaca Church beginning Friday afternoon at 5:00 o'clock and ending Saturday afternoon at 2:30. The program consisted of worship, recreation, and study. Lavaca was a good host, providing the noon and evening meals at the church and entertaining the youth in their homes over night.

A large group attended from the following churches: Booneville, Charleston, Grand Prairie, Vesta, Central, Lavaca and Paris.

Bro. Earle Cravens of Paris, was dean and taught the course "The Story of the Church." Mrs. D. G. Hindman, co-pastor at Charleston, taught "A New Day in Japan," and Rev. C. L. Martin, the host pastor, taught the course, "Jesus Our Leader."

The ladies of the Lavaca Church served excellent meals while the good homes offered entertainment for the night. The recreation directed by Rev. Martin A. Bierbaum of Booneville, assisted by Bro. Martin, was very good.

The Paris church will be the host to the spring meeting of the youth activities of the subdistrict.—Reporter.

Good men are the stars, the planets of the ages wherein they live, and illustrate the times.—Ben Johnson.

### PINE BLUFF DISTRICT YOUTH WORKERS MEET

The goals for the year as set forth by the Little Rock Conference Methodist Youth Fellowship Council were presented to a large group of youth workers from the Pine Bluff District at a meeting at Grand Avenue Methodist Church, Wednesday evening, October 12.

Following a "pot luck supper" the District Methodist Youth President, Buddy Arnold, Pine Bluff, presided over the business meeting, at which time the district officers were introduced, and the delegates from the various churches recognized. Mrs. B. J. Burkett, District Youth Counselor, distributed quarterly report blanks and introduced Miss Emogene Dunlap, Conference Youth Director, who discussed with the group the following goals:

1. At least 10 per cent increase in enrollment in Youth Division.
2. Encourage more full-time Christian Service volunteers.
3. Have more leadership training schools.
4. More publicity of the M. Y. F.
5. Better promotion and collection of M. Y. Fund.
6. Promote Camp Development Program.

After the meeting the group played folk games, directed by Miss Dunlap. The evening was closed with the forming of a large Friendship Circle and the singing of "Into My Heart."—Pat McCollum.

### SEDGEWICK M. Y. F.

The M. Y. F. of Sedgewick welcomed two new members at its meeting on Sunday night.

A number of choruses were sung before the regular meeting and several were selected to be learned in the future.

Talks were given on the topics "Jesus' Concern Over Money" and "The Christian's Use of Money."

During the discussion period the Ten Commandments were studied and each one present took part.

LeRoy Trotter is the leader for the next Sunday evening meeting.

We invite others to attend the M. Y. F. and to stay for the services following.—Reporter.

### NEWS FROM THE EL DORADO SUB- DISTRICT

Heh! All you cowboys and cowgirls—it's time to climb down from your broncos—the round-up is over.

You see, last week, we, the Meth-

(Continued on Page 13)

## Little Rock's Favorite Eating Place

"Quality Food at Popular Prices"

Stop in and enjoy our excellent variety of delicious foods—at reasonable prices.

**LIDO**  
CAFETERIA  
815 MAIN STREET



Little Rock Conference Treasurer's Report

(Continued from last week)

PRESCOTT-TEXARKANA DISTRICT

Charge	Bishops Fund	Conference Claimants	Benevolences	World Service (4th Sun. Offering)	District Superintendent's Salary
ASHDOWN	\$ 28.50	\$ 100.00		\$ 75.00	\$ 75.00
BINGEN CT.					
Averys Chapel					6.00
Biggs Chapel					3.00
Bingen					15.00
Doyle				10.00	
Friendship					5.00
Pump Springs					1.00
Sweet Home		5.00		10.00	
Total		5.00		20.00	30.00
BLEVINS CT.					
Bethel	3.50				27.00
McCaskill					43.00
Total	3.50				70.00
CENTER POINT CT.					
Center					7.00
Center Point					2.00
Trinity					5.00
Wakefield					3.00
Water Creek					3.00
Total					20.00
CHERRY HILL CT.					
Cherry Hill			10.00		10.00
DeQUEEN	17.50	140.00	250.00	10.00	135.00
DIERKS CT.					
Dierks	27.30				110.60
DODDRIDGE CT.					
Fouke	1.00	6.00		8.75	9.00
Olive Branch	1.75	9.00		14.75	13.00
Total	2.75	15.00		23.50	22.00
EMMETT CT.					
DeAnn					7.00
Emmett	7.20	45.36	100.00		111.36
Midway					22.95
Total	7.20	45.36	100.00		141.31
HATFIELD CT.					
Cove	1.00	3.50		6.00	5.00
Gilham	1.00	5.00		5.00	6.00
Hatfield	7.00				10.00
Old Cove					13.00
Vandervoort					4.00
Total	9.00	8.50		11.00	38.00
HOPE	84.00				162.00
HORATIO CT.					
Horatio					25.00
Walnut Springs					5.00
Williamson					2.50
Total					33.50
LOCKESBURG CT.					
Belleville				6.00	42.50
Lockesburg			50.00	6.00	42.50
Total			50.00	6.00	85.00
MENA	17.49	140.01	249.99		135.00
MINERAL SPGS. CT.					
Mineral Spgs.	10.00	50.00	15.00	10.00	62.00
Ozan					15.00
St. Paul					25.00
Sardis	1.00	4.50	30.25		7.50
Schaal					1.75
Shiloh					1.50
Total	11.00	54.50	45.25	10.00	112.75
NASHVILLE					70.88
PRESCOTT STATION					42.75
PRESCOTT CIRCUIT					
Fairview	5.00		53.00		40.00
Moscow	2.00	7.00		25.00	14.00
Total	7.00	7.00	53.00	25.00	54.00
SHADY GROVE-N. MENA					
Old Dallas		2.00	10.00		4.00
Potter		4.00	5.00		5.00
Shady Grove		12.00			20.00
Total		13.00	15.00		29.00
SPRINGHILL CT.					
Springhill				10.00	25.00
TEXARKANA CHURCHES					
College Hill	9.25	57.75			70.77
Fairview					158.92
First Church	57.00	455.00	1,651.25		439.00
TEXARKANA CT.					
Harmony					10.00
Pleasant Hill					7.00
Rondo	5.00	23.00		23.00	22.00
Total	5.00	23.00		23.00	39.00
WASHINGTON CT.					
Washington					10.00
WILTON CT.					
Aleene					2.50
Ben Lomond					2.50
Hicks	1.00				3.00

SUNDAY SCHOOL LESSON

(Continued from Page 16)

great purpose. They know more of his character and have a deeper appreciation of his sacrificial love. It is true that many of the same sins are still with us, but in the light that has radiated from the life of Christ for the past two thousand years they look more heinous now. The light is shining in the darkness and the darkness cannot prevent it. This will continue until the poor everywhere hear the gospel, and the spiritually blind will receive their sight, and people in all types of bondage will be set free. Faith will displace fear; benevolent kindness will take the place of selfishness and greed; and love will cover the earth as the waters cover the sea.

Nation will not rise up against nation and the billions of dollars which are now spent for implements of war will be used for material comforts and the building of Christlike character. The human race has always longed for a better day. This longing is so universal that it can have but one source—God. Sir Thomas Moore's "Utopia" and the Philosopher Plato's "Great Republic" will finally come true and God will reign supreme.

We have fallen victim to easy formulas because with the growing complexity of life we have lost faith in our ability to master it.—Gustav Stolper, Exec's Digest, syndicated by Cambridge Association, Boston.

Ogden	4.00			25.00	16.50
Willon					18.00
Total					42.50
WINTHROP	5.00			25.00	42.50
BROWNSTOWN	4.00			11.15	5.00
DISTRICT TOTALS	\$ 296.99	\$ 1,075.02	\$ 2,429.49	\$ 249.65	\$ 2,133.90
General Administration and Jurisdictional Conference Expense Fund					
Ashdown \$38.00, Friendship \$5.00, DeQueen \$12.00, Fouke \$1.25, Olive Branch \$1.50, \$7.00, Sardis \$3.00, Moscow \$2.00, College Hill \$7.00, First Church, Texarkana \$37.50, Hicks \$2.00, Ogden \$5.00.					
Total					\$ 152.50
Minimum Salary (Pastor)					\$ 437.75
Blevins \$25.00, Nashville \$12.25, College Hill \$21.00, First Church, Texarkana \$43.75.					
Total					\$ 102.00
Minimum Salary (Church)					\$ 127.25
Ashdown \$33.00, DeQueen \$20.00, Mena \$20.00, College Hill \$10.50, First Church, Texarkana \$43.75.					
Total					\$ 127.25
Advance for Christ					\$ 102.50
DeQueen \$87.50, St. Paul \$12.00, Moscow \$3.00.					
Total					\$ 102.50
World-Wide Communion Offering					\$ 38.00
Emmett \$7.00, Horatio \$14.00, Fairview, Texarkana \$17.00.					
Total					\$ 38.00
GRAND TOTAL RECEIVED					\$6,707.98

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
PRESCOTT-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.					
ARKADELPHIA	\$ 224.97	\$ 637.11	\$ 30.00	\$ 189.20	\$ 44.60
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
PRE-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		
PRESCOTT-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

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## The Sunday School Lesson

By REV. H. O. BOLIN



### OUR REFUGE IN EVERY EMERGENCY LESSON FOR NOV. 6

SCRIPTURE: Isaiah 40:1-11, 27-31; 61; 63:7-9.

GOLDEN TEXT: "Fear thou not, for I am with thee; be not dismayed, for I am thy God; I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness." Isaiah 41:10.

During the past five weeks we have been studying a very important theme—"Religion in the Life of a Nation." The scripture background was taken from the warnings of Isaiah and Jeremiah to the nations of Israel and Judah. These nations had drifted off into wickedness. The prophets realized if these nations did not mend their ways they would go down into destruction. The nations failed to heed the warnings and were finally destroyed. They stand out in history—along with scores of other nations that went the same route—as a testimony to the fact of God's truth that "Righteousness exalts a nation, but sin is a curse to any people." The nations of our day face many of the same problems and practice many of the same sins as did Israel and Judah. This makes the warnings of Israel and Jeremiah as up to date as the morning paper. The big question is, will the nations of our day be wiser than those of old? If they are, well and good; but if not, then like Israel and Judah, they will reap what they sow.

Today we are beginning a series of three lessons on the subject of "Vital Religion." These lessons should prove a blessing and an inspiration to us. If the continued life and wellbeing of individuals or nations depend upon their harmonious relationship to God and his moral laws, then it behooves all to learn just what the vital points of religion are.

Up to this point in the study of Isaiah, the lesson material has been taken from the first 39 chapters. Beginning at chapter 40 (with our lesson today) the picture has completely changed. At least 150 years has elapsed between the events recorded in these two chapters. At the close of chapter 39 Judah had not yet fallen. While at the beginning of chapter 40 the prophet is consoling a group of exiles in a foreign land—Babylonia.

#### I. Forgiveness and Renewal

Chapters 40 through 55 of Isaiah mark the highest spiritual tide of the Old Testament. Some of the best-loved passages in the Bible are found in these chapters. They closely approach the Gospel of the New Testament.

To get an idea of the joy that must have thrilled in the hearts of these captives when they heard the words of our lesson for the first time, one would have to note the circumstances of that particular time. Here was a group of people who had been rooted up from their home land and transported into a foreign country. Their land and their worship were all bound together. They were sure that God dwelt only in Palestine. To be separated from their country meant to be separated from their God. Many of them had become skeptical. Some of them said that God was not able to help them; others accused the Lord of being unfair and

unjust to them. Still others had gone away to accept the pagan religion of the country, feeling that the god of the Babylonians was stronger than Jehovah, otherwise Judah would not have been conquered.

The prophet had before him the great task of convincing the people that Jehovah was the only God. That his presence and power were felt not only in Palestine but throughout the whole earth, and that he could help his people in Babylonia as well as in their own land. The beauty and consoling power of the prophet's words are unsurpassed: "Comfort ye, comfort ye my people, saith our God. Speak ye comfortably to Jerusalem; and cry unto her, that her warfare is accomplished, that her iniquity is pardoned, that she hath received at the Lord's hand double for all her sins."

Judah's trouble had been brought about by its sins. God had permitted the nation to suffer the consequences of its sins in order that it might be brought to its senses. Now the price has been paid. The nation has suffered double for its sins. Its rebellion against God was about over and pardon full and free was offered.

These great words fell like healing balm upon a homesick, heart-broken people. These were the displaced people of that age. We have millions of such people in our world today. Not many years after the prophet had thus assured the people a group of them had been liberated and were on their way back to the homeland. A sad sight, however, awaited them. They found the city a heap of rubble, the walls destroyed, and the surrounding people unfriendly. But their misfortunes had served to deepen their religion and give them a closer conception of God.

Pardon for the penitent is a vital point in religion. Down through the ages, people who have made a mess of their lives have wanted to start over again. Long years ago a man who had never heard of forgiveness full and free from God wrote a poem entitled "The Land Of Beginning Again." In the poem he expressed a burning desire for such a land; a place where those who fail in the struggle of life might start over again. But he had no idea that there was any such place in all the world. You and I know, however, that there is a land of beginning again. The Gospel preached both by Isaiah and Christ is the Gospel of another chance.

#### II. God's Sustaining Power

Not only does God save but he keeps all who put their trust in him. The poet sang "God will take care of you." It is wonderful to know that One who is bigger than all of our problems and able to see us over all the rough places of life is forever with us. He has promised to make all things work together for good to those who love him.

In words of deepest appreciation the prophet praised the sustaining power of God: "Hast thou not known? hast thou not heard? The everlasting God, the Creator of the ends of the earth, fainteth not, neither is weary; there is no searching of his understanding." God is an everlasting being. He had no beginning and will never end. He is the Creator and Sustainer of the universe. Man may grow weary and fall by the wayside but God will never quit. He will move straight to his goal until his purposes are all accomplished. Not only is he strong himself but "He giveth power to the faint; and to him that hath no might he increases strength. Even the youths shall faint and be weary, and the young men shall utterly fall; but they that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; they shall walk, and not faint."

This waiting on the Lord is not a do-nothing policy. It is not a matter of sitting down and letting God solve our problems. This waiting leads to the most strenuous activity. One waits in prayer and meditation until he taps the great spiritual resources of God and then he goes out to work, not merely in his own strength, but in the power of God. In his aspirations for that which is high and holy he will soar on eagle's wings. In meeting the crises of life he will run with spiritual determination. And in doing his duty day by day he will walk and not faint. This matter of flying and running and walking is not an anticlimax. It is much easier to fly and run religiously than it is to walk. Far more people fall by the wayside when it comes to the prosaic matter of day by day duty than at any other point.

It is fine to mount up on the wings of aspiration. The great poet Browning said: "What I aspire to be and am not comforts me; I might have been a beast but I wouldn't sink in the scale."

No man ever lives better than he aspires to live. It is well to meet the crises of life and drive through to the goal. But it is better and much harder to do your duty day by day. Let us never forget the most of life is a walk and without a consciousness of God's presence the daily grind becomes a bit monotonous.

#### III. Anointing For Service

The last passage of the lesson (Isaiah 61:1-3) has to do with the anointing of the prophet for special service. He went on to say, "The Spirit of the Lord God is upon me; because the Lord hath anointed me to preach good tidings unto the meek; he hath sent me to bind up

the broken hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound; to proclaim the year of the Lord's favor, and the day of vengeance of our God; to comfort all that mourn."

This is a wonderful passage indeed when we think of the fact that it was the only one in all the Old Testament that Christ applied directly to himself. In the fourth chapter of Luke we read of his going back to Nazareth where he had grown up. He went to the synagogue on the Sabbath day and was invited to speak to the people. He took the Bible, read this passage and then went on to say, "This day is this scripture fulfilled in your ears." We recall how his old-time friends reacted to this statement. They tried to kill him, but he escaped out of their hands.

The very things that the prophet said God anointed him to do were the things Christ did. He preached the gospel to the poor. Palestine was a small country, but there were thousands of such people there. The great heart of Christ went out to them. He promised them rest from their burdens and both by precept and example he taught them how to make the most of their lives. He bound up the broken hearted. His sympathy for all who were in any kind of trouble was unlimited. He never turned a single person down. All who came to him received their requests; none ever went away empty-handed. He also proclaimed liberty to the captives. "He broke the power of canceled sin and set the captives free." He fed the multitudes. He broke the bands of disease as well as sin. He helped those who were both physically and spiritually blind to recover their sight. Men had always wanted to see God and in Jesus they saw him manifested in the flesh. Under the spell of this great revelation of the Father, Thomas cried out, "My Lord and my God." Awed by his absolute purity and holiness, Peter the chief among them said, "Lord, depart from me, for I am a sinful man."

The best of all is the fact that Christ is still with us. He is the contemporary of every generation. He is really more present in the world now than he was when he walked in the flesh. More and more people are coming to understand his

(Continued on Page 15)

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