

Arkansas Methodist

Serving One Hundred or

usand Methodists in Arkansas

"The World is My Parish" —

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

Arkansas Methodist
State House
Little Rock, Ark.
Commissioner
of the
Arkansas
Methodist
Church

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Wet Territory Is The Bootleggers' Paradise

WE have seen much space given in the press, in the past few days, to the discussion of the illegal sale of liquor in Hot Spring County, together with other crimes normally accompanying the sale and drinking of liquor.

An unfortunate thing about these reports is that the writers, at times, seem to have gone out of their way to emphasize the fact that Hot Spring County is legally dry. There are two things that the citizenship of Arkansas should get well fixed in mind. One is that the illegal sale of liquor is in no sense confined to dry territory. The other is that we should decide whether we want the sale of liquor in Arkansas either legally or illegally.

It is very subtle propaganda, especially at this time, to emphasize the fact that some dry counties have bootleggers. The records show, however, that wet counties are normally the bootleggers' paradise. In the last detailed check that was made by temperance forces in Arkansas, the records showed that there were four hundred fifty-four more federal liquor licenses in Arkansas than there were state licenses for the sale of liquor. That meant that there were four hundred fifty-four potential bootleggers in Arkansas. The interesting thing about those bootleg licenses was that only sixty of them were in the thirty-eight dry counties and three hundred ninety-four were issued for wet counties. Two soggy wet counties in Arkansas had a total of one hundred sixteen of these bootleg licenses. This means that two of the wettest counties in Arkansas had almost twice as many bootleg licenses as the thirty-eight dry counties. To possess a federal license to sell liquor, without also holding a state license is prima-facie evidence in Arkansas that one is a bootlegger.

Another evidence that wet territory is a bootleggers' paradise is found in a check made on wholesale liquor dealers in wet Arkansas. A check made in mid-January of this year revealed that twenty-seven firms or individuals in Arkansas hold a federal wholesale liquor license for our state. Only nine of that number have a state wholesale license for the sale of liquor. This means that there are eighteen potential wholesale bootlegging establishments in Arkansas. Who thinks we would have eighteen wholesale liquor dealers in Arkansas with a federal license to sell liquor if Arkansas were dry?

A bootlegger in wet territory is hard to find. A bootlegger in dry territory is not difficult to spot if authorities want to find him.

Good Friday Services

WITH each passing year, the custom of holding a three-hour Good Friday service is becoming more prevalent among Protestant churches.

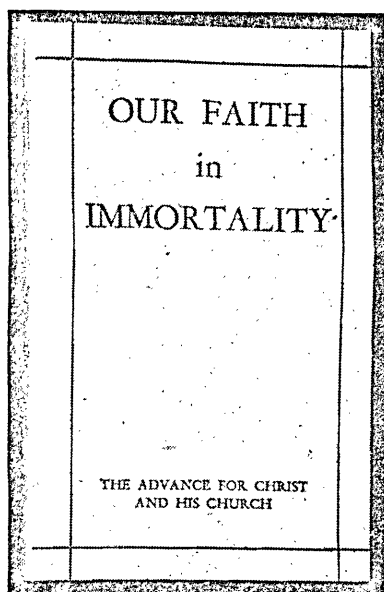
There are many helpful features in such a service. In the hurry and rush of our day, it is spiritually valuable to know that our church cares plan a service three hours in length. There are not so many of our people who are present through the entire service but it is restful and spiritually helpful to drop in for even part of such a holy period.

If one enters into the spirit of this service the progressive study of the Seven Last Words cannot but be deeply impressive when one remembers that he is hearing again these words in the hours of the day which correspond to the hours Jesus hung on the cross.

Our Faith In Immortality

IT is especially appropriate in the Preaching and Teaching Endeavor of the Advance Program that April was chosen as the time for an emphasis on "Our Faith in Immortality." So long as the Christian church has observed the Easter season, just so long has Easter been a time for an examination and study of our faith in immortality.

A consideration of the question of immortality is possibly one of the oldest, if not the oldest subject to engage the thinking of mankind generally. Fifteen hundred years before the resurrection of Jesus, Job asked the question, "If a man die shall he live again?" Old as were the



writings of Job and this pointed question he formulated, he was simply restating a question that had been echoed across the untold centuries before Job lived. The earliest records of primitive man, civilized and uncivilized, bear evidence of the study of the question of life after death.

Not only is the question of immortality one of the oldest subjects studied by man, it is also the one question that seems to have been universally studied in every generation of man since the dawn of history. All men everywhere in every age have given thought to this question.

Despite the age-old, universal study of the subject of immortality we know no more today about a future existence of man than did our antediluvian ancestors, if we leave out of account the revelation of the fact of immortality as we find it in the Bible, and especially as we have it in the New Testament.

Paul said of Jesus, he "hath brought life and immortality to light through the gospel." It was Jesus who walked unafraid into the shadows of death by way of the cross. On that first Easter morning, it was Jesus who gave indisputable evidence of power to survive what we call death. It was Jesus, also, who gave to humanity the memorable promise, "Because I live, ye shall live also." On that promise we may rest our hopes of survival after death.

The Miracle Of The Ages

THE climax in the calendar of the church year is Easter Sunday. There are many other observances during the course of the Christian's year which are meaningful but Easter with its message of hope has the greatest appeal to the greatest number of Christian people. Hope springs eternal in the human heart and any observance which fans the flame of human hope ministers to a real human need.

There was hope in the hearts of the disciples during those extremely trying dark days when Jesus had been taken from them and led away to trial and subsequent crucifixion. But one could imagine that hope for the Kingdom about which Jesus had taught was all but gone when He was taken dead from the cross and buried in Joseph's tomb. Still, there were those who continued to hope that somehow, some way their faith would be rewarded. The triumph of that first Easter morning was God, through the Risen Christ, rewarding man's hopes for a means of overcoming the forces of evil in individual lives and in the world. These followers had been led to believe by their Master that there was a better way and the Resurrection was God's final seal to the divineness and completeness of this better way—a way stronger than death itself.

There have been many times since that first Easter when the dark clouds of despair and hopelessness have hovered over the world. Mankind seemingly has been on the brink of utter chaos, as it has again and again crucified afresh the Spirit of Christ. But lo—the miracle of the ages happens again as the Spirit of the Risen Christ is resurrected again in human lives, and some semblance of order is again restored. Even against overwhelming odds the hope of the Christian is well founded that he is to live again in a better world.

There are those who would insist that the day in which we live is one which is dangerously near the brink of disaster. This we would neither admit nor deny. But in any event we would not lose hope, for the same God who through the Resurrection of Christ brought out of seeming chaos the beginning of the Kingdom of God will not fail those of this or any age who continue to hope and work for the better way. This is the miracle of the ages.

Observe Rural Life Sunday

IT has been brought to our attention that Sunday, April 16, is being suggested by Rev. Joel Cooper, Secretary Town and Country Commission, North Arkansas Conference, as a fitting date for Rural Life Sunday. To assist in the promotion of this observance a suggested order of worship for Rural Life Sunday has been mailed to each of the pastors of that conference.

Arkansas is predominantly a rural state. In Arkansas Methodism a large majority of the pastoral charges are in definitely rural sections. It is our conviction that there is a great deal to be gained in stressing the spiritual aspect of the seed, sower and soil, especially in the spring and fall seasons of the year. Where churches have taken the lead in this emphasis both the people and the churches have been blessed, and the experience of stewardship of land and life has been enriched.

Churches in larger towns and cities will discover a new blessing in this observance. They will realize anew their dependence upon the fruits of the soil and those who labor for them to produce these fruits.



Heaven Is My Destination



By CLARENCE SEIDENSPINNER
in The Christian Advocate

SEVERAL years ago Thornton Wilder wrote a novel entitled "Heaven's My Destination." It was the story of a swash-buckling young fellow who was forever writing Scripture texts on hotel registers and getting into various kinds of scrapes. Nevertheless, the main drives of his life were good.

This fellow knew what he wanted and did what he could toward that end. He knew the answer to one of the deepest questions of the human mind, "Where am I going when I lay down the tools and instruments of my earthly life?" To that question this fellow answered: "Heaven's my destination." And we suspect that Thornton Wilder was in sympathy with his hero when he wrote this picaresque novel.

Is not this the ultimate answer to all the great questions of the mind? "Where, oh, where, am I going?" is a question that cannot be brushed aside.

I

Of course, one may postpone the attempt to answer it. No matter how insistently it pushes itself into the conscious mind, one may attempt to brush the question aside and to say, "Later on I will deal with this."

Or one may bluff through to the point of view that he does not in the least care where he is going! He may say this repeatedly, as often indeed as the question insistently bubbles up into the consciousness, and by his very insistence that he does not care give the lie to the bluff.

Or one may finally and regretfully say that biological death ends everything. He may consider all the evidence that he knows for immortality and decide, that there is no such thing and that death ends consciousness.

Or one may make the Christian answer his own and say, "Heaven is my destination." St. Paul phrased it this way, "For this perishable nature must put on the imperishable, and this mortal nature must put on immortality."

There are many reasons why this is a good answer to the question, "Where am I going?" Consider the fact that this is a universal hope. All over the world mankind has hoped and believed in some kind of survival after biological death. Now the universe satisfies our other basic desires when we meet the conditions required. When we are hungry there is food to eat. When we are lonely there are friends with whom we may have fellowship. There are objective answers to our subjective desires.

Would it not seem to be unreasonable to be disappointed in this supreme desire? If there are objective answers to our other desires, is it not reasonable that there should be an objective answer to our desire for immortality? This does not at all mean that we are going to a Moslem heaven where we can forever be at ease, but it does mean that God will satisfy our longing for fellowship and for self-expression. An innate desire such as this is bound to have a real answer.

Consider also the things of this world which really matter, which are eternal. It is not material things such as the stars in their courses that finally matter. Truth matters; love matters; beauty matters; personality counts. It is inconceivable that God should keep his stars and let perish those real values that do matter.

Notice that these values are found only in people. They are never abstract. Truth is a biological chemist working in his laboratory or a student working in the library. Love is a mother intelligently caring for her children or a lover ministering to his beloved. Beauty is a man on some windswept hill looking at a sunset, or a musician in a symphony orchestra bringing a score to life. Personality is a human being alive in every inch of his flesh. The great values of life come to radiant expression in people. We have every reason, therefore, to believe that God will conserve the persons who possess these values.

It is unthinkable, for instance, that a mortal God should allow such a personality as Jesus to perish. He would not keep his stars and his stones, and allow this supreme expression of love forever to be lost. Through the long aeons of time all nature, under the divine direction, moved toward the appearance of Jesus. In his recent

book, "Human Destiny," Dr. du Nouy has pointed out the fact that long ago all other forms of plant and animal life reached the peak of their development and that only in man is further progress possible. This progress is taking place in the human brain, which becomes increasingly conscious of worthy social and personality possibilities. Outstanding in this development was Jesus.

Dr. du Nouy also suggests that perhaps it took all these other forms of life and all these aeons of time in order to make possible the emergence of man. In light of this, it would seem unthinkable for God to allow the real Jesus to perish forever after it had taken such a costly process to make possible his advent.

Of course, it is the Christian belief and experience that Jesus was not lost, that he



transcended death, and that his living spirit made itself known to the early Christian community. There is no other way by which the incredible development of the church can be explained. What God did for Christ we have every reason to believe he will do for us if we meet his requirements. If his nature is love, his nature is appreciative of our own human need. That is why St. Paul says, "Thanks be to God, who gives us the victory through our Lord Jesus Christ."

II

To say, "Heaven is my destination: 'How do I get there?'" We must recognize first of all that heaven is a gift from God. No man can earn it. No man can achieve it by his own efforts. It is a gift from God himself, who is the fountain source of life. This is what the Ninth Article of Religion says, "We are accounted righteous before God only for the merit of our Lord and Saviour Jesus Christ, by faith, and not for our own works or deservings." And this is what Paul underlines when he says, "Thanks be unto God who gives us the victory through our Lord Jesus Christ."

How do we put ourselves in a position to receive that gift? If we sense the spirit of the New Testament correctly, and the faith of the church, and the critical thinking of Christendom, this is the way:

We must want it. Immortality will never be forced upon a person. Some people do not want it. Only when we greatly desire it are we in a position to receive it.

Then we must take the second step. We must become part of that body which already has eternal life, part of that body of Jesus himself who survived the shock of the crucifixion. We must become a living cell in the multiple cellular organism known as the body of Christ or the church. Then we have done something organic; we have become part of an organism through which the eternal life of God forever streams, and in which we may perpetually and creatively live.

In order to remain a living cell in the body

of Christ and thus receive the gift of immortality from God, we must commit ourselves to Jesus' program of Christian living as set forth in such sections of the New Testament as the Sermon on the Mount. We will never actually achieve the high ethical idealism set forth in that sermon, but it is important that we make the effort toward such an achievement and that effort counts rather than the achievement itself.

III

To say, "Heaven is my destination," also raises a third question. "What will heaven be like?" The truth is, no one knows. Nevertheless, we may summarize the spirit of the New Testament and the thinking of Christians by saying these things:

1. It will not be a place of placid rest and elaborate appointments. Anyone who pictures heaven as a place of jeweled and golden stairs and indolent living has no understanding of God's purposes for the human soul.

2. It will be fellowship with God. Of that we may be sure. As God is forever alive with us, he is forever in his heaven and therefore we may perpetually enjoy that fellowship with him that we already experience in the acts and fellowship of divine worship.

3. It will be the retention and development of our own individual personality. I, for one, have no interest in such an anemic conception of immortality as that of the immortality of memory. To be sure, what we do has its effect upon other people and thus changes the world in which we live, but when I speak about immortality what I want and what I mean is the perpetual maintenance of my conscious mind. This is the Christian faith.

We do not know what prompts the brain to think. As William James pointed out, and as many psychologists have since affirmed, the brain is probably nothing but an instrument which is momentarily used by the mind or the soul. It is just as reasonable to believe that the mind can use another instrument to be provided by God for future thinking as it is to believe that a pianist can move from one piano to another. That which does prompt the brain to function, the soul, the ego, the "I," will keep its identity and will develop.

Who in the world has done all that he has hoped to do? There are vast areas of thought and action which one has no time even to explore. It will take a whole eternity to follow up all of one's leads and interests.

4. Heaven will also be fellowship with the communion of saints, with that group of people identified with God and his church who have been given this great gift. This will include our loved ones who have died in the Lord and who are part of this radiant fellowship. There is no reason to doubt that we shall be in conscious and loving communication with them throughout eternity, thus making real those beautiful words of Cardinal Newman, "And with the morn those angel faces smile; which I have loved long since, and lost awhile."

Fellowship is the very heart of heaven. How we shall have it we do not know, but of the fact we may be certain. That is just another reason why we are glad to affirm, "Heaven is my ultimate destination."

BRAZIL RE-ELECTS ITS BISHOPS

A report from the recent General Conference of the Methodist Church in Brazil says that all three present bishops (who serve four-year terms) were re-elected: Bishop Cesar Dacorso, Bishop Cyrus B. Dawsey, and Bishop Isaías Sucasas. The Rev. Charles W. Clay, missionary, was elected executive secretary of the Board of Education; the Rev. Wilbur K. Smith, missionary, executive secretary of the Board of Social Action; and the Rev. Augusto Schwab, executive secretary of the Board of Missions.

The most drastic action taken by the General Conference was a vote to make tithing mandatory upon all church members.

THE DEVOTIONAL PAGE

REV. ROY I. BAGLEY, Editor

FROM THE BOOKSHELF

There is a difference between adoration and praise. Adoration is worship caused by love; praise is an attempt to express appreciation . . .

Adoration without love would be fear . . .

Love grows by attention to the beloved . . .

When we begin to know the goodness and greatness of God, and our own unworthiness, we begin to be truly thankful . . .

The expression of our thanks is important for two reasons. First, God is a person and has a personal relation to us . . . The second reason for expressing our thanks to God in words is for our own benefit . . . As we give thanks the impression is deepened . . .

In the minds of many people, prayer is petition. It is asking for something. And because their idea of prayer is so limited, they soon lose faith in prayer . . .

If we believe in God only for what we can get out of Him, we are indeed poor followers, and shall receive little . . .

Thus it is that our prayers of petition tend to become more and more prayers for spiritual gifts, for grace to grow in the spiritual life and to grow in the likeness of Jesus Christ.

from GROWTH IN PRAYER
by Constance Garrett

READ Joshua 14:12

When Frank Laubach was completing his work at Union Seminary in 1912, eleven openings for service in various places in America presented themselves. The American Board offered a call to Mindanao, the hardest and most undeveloped field they had. He talked it over with his fiancée, and wrote the Board: "We have decided to take the island of Mindanao." It was not surprising. While at Princeton he had purposed to become a foreign missionary, and had decided that he should go to the most difficult field that was open. Such was the spirit of the man who has become one of the greatest apostles of light in modern times.

Use us this day, O God, in the hardest tasks for which Thou seest us to be fitted. We offer ourselves in Jesus' name. Amen.

FAITH

O world, thou chooseth not the better part!

It is not wisdom to be only wise,
And on the inward vision close the eyes,

But it is wisdom to believe the heart.

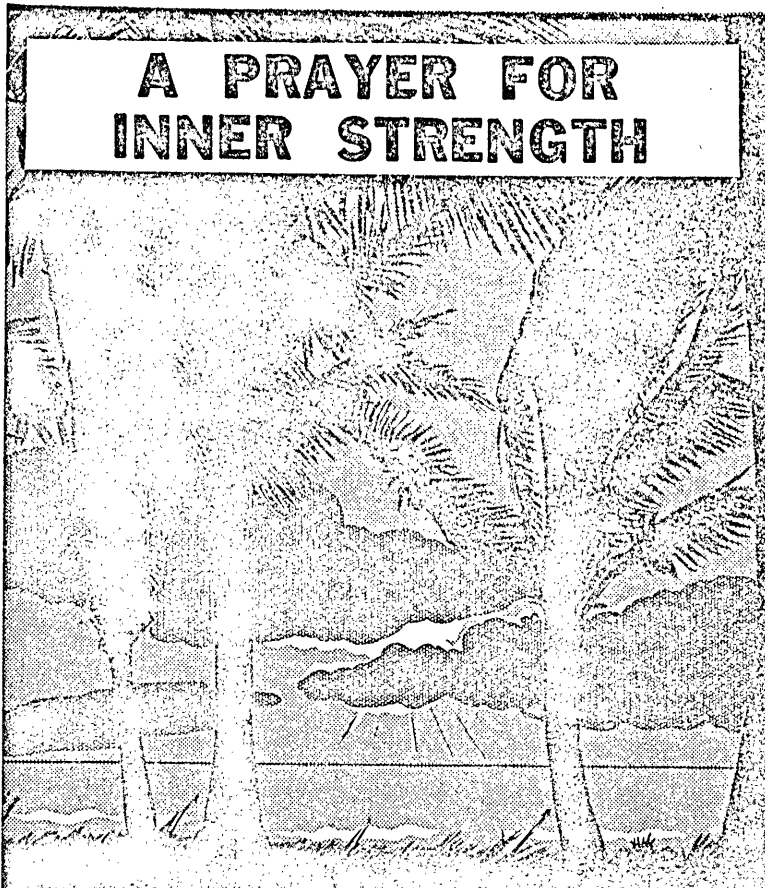
Columbus found a world, and had no chart,

Save one that faith deciphered in the skies;

To trust the soul's invincible surmise
Was all his science and his only art.
Our knowledge is a torch of smoky pine

That lights the pathway but one

A PRAYER FOR INNER STRENGTH



I KNOW somehow that time will heal this sorrow,
This bitter grief, and that the years will bring
Forgetfulness and peace, that some tomorrow
Will hold no memory of my suffering.
And I believe that there will be a blurring
Of the jagged edges of the wounds I bear,
And in my heart again will be the stirring
Of laughter that has long been absent there.

I know all this, yet still cannot remember . . .
I cannot see beyond this wall of tears . . .
Yet as the falling ashes cool an ember,
So will my heart find comfort through the years.
I know—but God, dear God, my need is great!
Give me the inner strength this day to wait

Grace Noll Crowell

ENOUGH FOR ONE DAY

"So do not worry about tomorrow, for tomorrow will have worries of his own. Let each day be content with his own ills." Matthew 6:34 (Goodspeed)

There is an old saying which goes something like this, "Don't trouble and trouble won't trouble you." We know that some of our trouble is brought on ourselves. There are worries and trouble that are thrust upon us. Much of our worry arises within our own carelessness and neglect but there are some that seems to come our way no matter how much we may try to avoid it.

Jesus was admonishing us to not worry about the things that are on the edge of real living. These words sound very unrealistic for our day. But when we take them in the light of His total teaching they take a very real grip on life and we find a way in which we can overcome our worries. Too much of our worries are on the periphery of life.

Jesus gives us a clue to our search for the conquest of worry. By His

step ahead
Across a void of mystery and dread.
Bid, then, the tender light of faith
to shine
By which alone the mortal heart is
led
Unto the thinking of the thought
divine.

—George Santayana

own life we see that He lived each day to the full. He was not concerned about just doing things for the sake of activity but that there was real meaning and purpose behind his action. Each day was a satisfying experience. When we put content into each day then we find that sustaining power for the next day is our possession. It is when we waste the day that God has given that the cloud of worry arises.

Then there was an all-satisfying purpose that controlled the life of Jesus. When we find life without purpose it flounders and we are not on the course that guides us to a satisfying experience. His controlling purpose was that the Kingdom, His Father's Kingdom, might come upon the earth. When we are controlled by such a noble purpose our chart and compass is true and life moves on to a rich experience.

In His perplexity Jesus talked over the problems of life with a friend. How many times do we find him sitting with His followers and talking things over with them. We cherish his conclusions but we miss the significance of those conversations that we have recorded for we wait for His declaration on the problem under discussion.

Have you ever had a problem

PRAYER FOR THE WEEK

O God, Our Father, help us to realize that Thy grace is sufficient for each day. Thou wilt not turn us away empty handed. Thou hast promised to open to those who knock so open Thou our understanding of what Thou wouldst have us to do. Give us grace to press in the spiritual quest until our lives shall become more and more like Thine. Our petition is like those of old, "Lord, teach us to pray." Amen.

that weighed you down? Every way that you took to try for a solution seemed to lead you right back where you started. Then you decided to go talk it over with a friend. This friend may be your pastor, or your Sunday School teacher, it may be a neighbor. You go and sit down with them and go through the whole problem. Then as you tell them there begins to dawn the solution. You thank the friend for his counsel; but, the amazing thing is that he has not given any counsel. He has listened and you have found your way out by talking to him. He may give a word of help and you go away renewed and find that it is not such a hopeless situation after all.

There is One that calls us to counsel with Him. Jesus never failed to talk with Him. God is always near to guide us and enlighten us. This heavenly friend seeks communion with His children to help them. We miss our way so often through neglecting to seek His guidance. Prayer is not a luxury—it is a necessity!

Prayer is the Christian's vital breath,
The Christian's native air,
His watchword at the gates of death;
He enters heaven with prayer.

Out of this deep experience Jesus shows us the way out of our worry, "Ask, and it shall be given you; seek and ye shall find; knock, and it shall be opened unto you."

Finally, we find a real way when we leave the consequence in the hands of our heavenly Father. This does not mean that we will cease our efforts. We do not sit idly by and fold our hands and expect "things just to work out." We continue with the best that we have, our physical strength, our intellect, our devotion and through that dedication God's spirit flows through our lives and we find that the calamities that once frightened us now take on a different appearance.

Canned fruits and vegetables are fine but "canned religion" is wholly unsatisfying. There is a residue of strength built in the life of that person who seeks God daily; but that residue is kept vital and alive through our daily devotions to God. Strength for each day is a vital experience which makes life victorious. We have that promise for each day; let us claim it.—R. B.

A humorist tells of a fabulous bird that flies backward because he doesn't care where he's going; he just wants to see where he's been. There are those who look toward the past for the past's sake. But a good oarsman rows a true course forward by looking backward intelligently.—Walter L. Moore, Christian Herald.

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Here And There In Arkansas Methodism

By The Editors

ARKANSAS METHODISM was saddened last week in learning of the death Monday, March 27, of Mr. Alfred N. Bearing, brother-in-law of Mrs. Paul E. Martin. Bishop and Mrs. Martin were in Texarkana when they learned of Mr. Bearing's death. Bishop Martin had been scheduled to speak last week at the First Methodist Church, Texarkana, but he and Mrs. Martin left Texarkana Tuesday, March 28 for Washington, Mississippi, Mr. Bearing's home. Funeral Services were conducted Wednesday. Mr. Bearing, prominent churchman, had been sick for several months and at the time of his death was in a Veterans Hospital at Pensacola, Florida.

Bishop and Mrs. Martin are spending this week in Forrest City where Bishop Martin is speaking at Holy Week Services at the First Methodist Church. Of special interest to Methodists in Eastern Arkansas will be Bishop Martin's address on India which he will deliver on Friday night at Forrest City. Rev. Horace M. Lewis is the Forrest City pastor.

Ground was broken Saturday, April 1, for an Educational Building for The Methodist Church at Jacksonville, Rev. Henry Stroup pastor. This new building, to cost approximately \$15,000.00, will be the first unit of a three-unit building program, contemplated over a period of several years. An article will appear in an early issue of the *Arkansas Methodist* about this program.

Announcement was made Sunday, April 2, that the First Methodist Church, Little Rock, had signed a contract for the construction of a new Educational Building and renovation of the present sanctuary, work to begin immediately. The George H. Burden Company was awarded the contract which calls for an expenditure of approximately \$342,500.00, including architect's fees. Plans provide for new construction of 18,250 sq. feet of space, considerable remodeling of the present educational facilities, and refinishing of the present sanctuary. The new Educational Building will be located immediately north of the present sanctuary, with the frame buildings now located there to be removed to lots across Center Street, which are owned by First Church. Mr. J. A. Riggs is Chairman of the Building Committee; Dr. Aubrey G. Walton is serving in his sixth year as pastor.

NEWS AND NOTES ABOUT FACTS AND FOLKS

REV. FRANK HOPKINS writes: "Please let me inform many inquiring friends and their children that I am located permanently and that my address is Box 165, Imbler, Oregon. I would be please to hear from any of my former friends in Arkansas and their children." Brother Hopkins was formerly a member of the Little Rock Conference."

REV. J. E. COOPER, pastor of the First Methodist Church, Warren, was the speaker at the dinner meeting of the Presbyterian Men's Club of Warren on Monday evening, March 27. Brother Cooper spoke on "Communism, contrasted with Democracy and Christianity" and the address was given a prominent position on the front page of The Eagle Democrat, Warren newspaper.

MARION MILLER, daughter of Rev. and Mrs. M. W. Miller of Hamburg, and senior at Hendrix College, has received a scholarship to the Graduate School of Emory University. A religion and philosophy major, she will graduate from Hendrix College in August, having completed her work in three years. Miss Miller will do graduate study in the School of Theology at Emory University. She plans to enter the field of religious education.

MRS. J. L. CANNON, widow of the late Dr. J. L. Cannon, passed away March 30, and was buried at Foreman, Arkansas. Her maiden name was Turrentine, and she was descended from the pioneer Turrentine Methodist preachers who came to Arkansas in the early part of the 19th century. Her son, J. L. Cannon Jr., is a member of the Texas Conference. Her late husband, Dr. J. L. Cannon, was a long-time member of the Little Rock Conference and held a number of the leading appointments in the Conference. Dr. Cannon died in 1944.

REV. JOHN M. McCORMACK, pastor of the First Methodist Church, Magnolia, did the preaching in a series of services at the Lakeside Methodist Church, Lake Village, Rev. Fred Schwendimann, pastor. Brother McCormack began on Sunday evening, March 26, and preached through Palm Sunday. Brother Schwendimann is preaching during Holy Week and will preach through Easter Sunday. On Monday, March 27, three members were reported received on profession of faith and four by certificate up to that time.

THE sympathy of friends goes out to the family of R. Paine Ramsey in his death on Tuesday, March 28. Mr. Ramsey was a son of the late Rev. T. Y. Ramsey, who served many years in Arkansas as a member of the Little Rock Conference and the old White River Conference. Mrs. Ramsey is a daughter of the late Colonel George Thornburgh and a sister of the late Mrs. J. M. Workman. Mr. Ramsey was a member of Winfield Church and the funeral services were in charge of Rev. Paul Galloway, pastor. He is survived by his wife, a daughter, Mrs. Margaret Scott and a son, T. T. Ramsey.

MR. AND MRS. A. L. SHAMBLIN of Fayetteville are in a serious condition in a Fayetteville hospital as a result of injuries received on Saturday, April 2, when their car overturned as they were driving from Siloam Springs. Meeting a truck on a curve the Shamblin car left the pavement, struck a soft shoulder and turned over three times. Mr. Shamblin received a broken hip, a fractured vertebrae and cuts and bruises. Mrs. Shamblin has a broken arm, broken collarbone and numerous bruises. Mr. and Mrs. Shamblin are the parents of Rev. Kenneth Shamblin, pastor of the Pulaski Heights Methodist Church, Little Rock.

A new "union hymnal" which will be used by the Korean Christians who are members of the Presbyterian, Methodist, and Holiness churches, is now on the press in Seoul, under the direction of the Korea National Christian Council. The hymnal will have 485 hymns and 100 responsive readings. Much of the material is trans-

WANTED:

Names and present addresses of all Methodist Chaplains who served in World War I. Readers who know of any such Chaplains are urged to send this information on a postal card to:
The Methodist Commission on Chaplains,
100 Maryland Avenue, N. E.
Washington 2, D. C.

lation of well-known English and European hymns, but there are also a large number from Korean Christian literary and musical sources. A word edition of 300,000 copies has already been sold, the edition now on the press will have music also. The Foreign Missions Conference of North America helped provide funds for the edition.

DR. TOYOHIKO KAGAWA, the noted Christian leader of Japan, will be in America from July 15 to the end of December. He has been booked for speaking engagements at National meetings, both in the United States and Canada, and will devote two months of his visit, October and November, to the United Evangelistic Advance, under the Department of Evangelism of the Federal Council. Dr. Kagawa will speak at the World Convention on Christian Education in Toronto, Canada, August 15, and on September 15 he will be at the Missionary meeting of the General Council of the United Church in Canada. On November 15 he will be at Cincinnati at the annual conference of the United Conference of Church Women. Those wishing to inquire about speaking dates for Dr. Kagawa during September and December should correspond directly with the itinerary secretary—Dr. J. Henry Carpenter, 252 Fulton Street, Brooklyn 1, New York.

A long-time dream of American Protestantism seems moving nearer realization with the announcement that before the end of 1950 it is expected that the *Protestant World*, a national religious weekly edited "on a professional basis," and reaching ultimately close to 10,000,000 families in every part of the United States, will be launched. Plans have been in the making for the past couple of years, but now a fund of \$2,000,000 for launching seems assured, and a veteran newspaperman, James E. Craig of Kansas City and New York, has been chosen as managing editor. He was recently chief editorial writer on the merged N. Y. Sun. A group of editors, religious and civic leaders have formed the publishing corporation; editorial offices will be in New York, publication office in the Midwest. According to Dr. Robert W. Searle, executive of the new corporation, the paper will have "the integrity of the *Christian Science Monitor* and the vocabulary of the *New York News*; it will be pro-Protestant but not anti-Catholic; it will strive for Protestant unity, and for the spiritual values and freedoms not found in communism. Liquor, tobacco, and patent medicine advertisements will not be accepted."

FRIENDS AT THE CROSSROADS

Nashville, Tennessee—Workers with Juniors who are interested in seeing their pupils become intelligent, loyal church members will be interested in *Friends at the Crossroads*, by Carolyn Edna Miller—a unit of work on missionary education for use in additional sessions. To help in building a Christian social order, one must be aware of the needs of all peoples and how the church seeks to meet those needs. This text is designed to help develop such an awareness in Juniors, and to lay the foundation for these future church members to see the work of their church in relation to people, no matter where they live nor what their race. It is published by The Methodist Publishing House for the Editorial Division of the General Board of Education.

CURRENT NEWS IN THE RELIGIOUS WORLD

Selected from Religious News Service Releases

Issue Report On World Council-Vatican Relations

A report of relationships between the World Council of Churches and the Vatican during the past 50 years has been compiled by the New York World Council. The 27-page documented survey of Protestant-Roman Catholic contacts since 1900 was presented to the second annual meeting of the Conference of USA Member Churches of the World Council. Dr. Henry Smith Leiper, associate general secretary of the international agency, said the study, consisting of correspondence and official statements by leaders of both faiths, was prepared in answer to "widespread and persistent misrepresentation" of relations between the World Council and the Vatican. The study deals in particular with the First Assembly of the World Council at Amsterdam in 1948 and with activities of Mr. Myron C. Taylor, former presidential emissary to the Holy See. It refutes charges, either stated or implied publicly, that the World Council kept Roman Catholic observers out of the Amsterdam Assembly, that the Assembly was not interested in world peace, that it was favorable to Communism, that it was exclusive because it did not include Mohammedans, and that it was discriminatory because it would not accept Mr. Taylor as a political personage.

Proposes Churches Establish Mid-Week 'Sabbath'

A proposal that Portland churches get together to establish a mid-week "Sabbath" for persons too busy skiing, hunting, fishing, golfing or pursuing recreations to attend church on Sundays, was made by the Rt. Rev. Benjamin D. Dagwell, bishop of the Episcopal diocese of Oregon. "There's always some seasonal attraction," the bishop said in a talk to a Methodist laymen's group. "Right now it's the ski season. Soon it will be fishing, then duck or deer hunting. All summer there are week-ends at the beach or mountains." If the churches can unite on such mid-week date, Bishop Dagwell said, they should insist that no counter-attractions be billed for that night, such as concerts, lodge meetings and lectures. He termed irregularity of church attendance one of the three principal "weaknesses of Protestantism," the others being disunity among the denominations and "lack of discipline among our people."

Mackey Sees Vital Christianity In East Asia

Christianity in East Asia today possesses a "great vitality" in comparison with the old religions of Confucianism, Buddhism and Shintoism which "have nothing to offer in such a revolutionary period as ours," in the opinion of Dr. John A. Mackey, president of Princeton Theological Seminary. Dr. Mackey, who recently returned from a three-month trip to the Orient, addressed a dinner session of the second annual meeting of the Conference of USA Member Churches of the World Council of Churches at Buck Hill Falls, Pa. He said he came away from East Asia with the impression that "Christian unity is of more immediate importance than church union. If we want to cultivate unity and achieve union," he declared,

"it must be done in a great comradeship of action." He cautioned that the churches in East Asia are in danger of being "trammelled" by the imposition of Western patterns of church organization on the recently established and still-growing groups of Christian believers.

Quakers Praise Developments In Japan

Three big, meaningful words in Japan today are Christianity, democracy and peace, the 269th Yearly Meeting of Race Street Friends was told at Philadelphia, Pa. This, together with indications that General MacArthur's administration is working out "to the mutual good will and satisfaction of both Americans and Japanese," were the observations of two Philadelphia Quakers, just returned from a year in Japan. Thomas A. Foulke, an attorney, and his wife, Eliza, were the non-salaried volunteer team, who served as representatives of LARA (Licensed Agencies for Relief in Asia), and the American Friends Service Committee. The LARA expenditures of \$6,500,000 in Japan since the war have been handled wisely and in a way that "the Japanese people know it represents the friendliness and generosity of the American people," the Foulkes said. There is still a great need for clothing, while the native food supply has been greatly improved, they reported. They noted that "while a military rule is inconsistent with Quaker pacifist tenets, the occupation force seems to be doing an excellent job in a democratic way," and they especially credited General MacArthur's staff and native leaders with "advancing welfare and education."

Protestants Give \$14,500,000 For Relief

Protestants throughout the world contributed nearly \$14,500,000 last year in money and goods for needy European churches, according to a report submitted to the Board of Managers of the World Council of Churches' Department of Inter-Church Aid and Service to Refugees. The report disclosed that more than 83 per cent of the offerings came from American Protestants. About 44 per cent represented contributions from 19 denominations channeled through Church World Service, the remaining gifts coming from Lutherans through Lutheran World Action and the Lutheran World Federation. Christians from other countries, the report stated, contributed more than \$2,200,000. These offerings came mainly from churches in Canada, Great Britain, Switzerland, Norway, Sweden, Holland, Denmark, Australia, and South Africa.

Catholics Ask Exemptions From School Taxes

A delegation of Roman Catholic laymen presented a petition to the government at Victoria, B. C., demanding that the Catholic minority be exempted from paying taxes for public school support. The petition declared that "as Catholics, being bound by conscience, do not send their children to public schools," they should be relieved of the obligation of maintaining such institutions. According to the petition, the operation of separate Catholic

schools saves the province \$1,000,000 a year in education costs. The petition urged that the problem should not be considered as a religious issue or an attempt to divide the people along sectarian or racial lines. "Neither," it added, "are our demands in any spirit of opposition to the system of public and high schools organized and conducted under our school laws." In addition to exemption from ordinary school taxation, the petition asked that Catholic parochial schools be free from municipal land taxation. It also demanded that ordinary medical and dental services supplied to public schools be extended to the separate schools.

Pastor Does The Baby-Sitting

It's the pastor who does the baby-sitting when members of the Emanuel Methodist church at West Hartford, Conn., gather for their monthly Family Night. The Rev. Wallace T. Viets urges all parents to bring their youngsters to the event, and then he holds his "nursery hour" while the dads do the Family Night supper dishes and the mothers talk. Mr. Viets said he takes the opportunity to do a little teaching, but mostly he's interested in getting on familiar terms with the youngest members of his flock.

Czech Church Leaders Take Loyalty Oath

Leaders of churches in Czechoslovakia, with the exception of the Roman Catholic Church, took the oath of allegiance to the Communist-dominated State at a formal ceremony at Prague, Czech. The church leaders pledged their loyalty in the presence of Premier Antonin Zapotocky. The lower and middle clergy of all the churches earlier this year swore allegiance to the State in a series of ceremonies witnessed by local government authorities. An official announcement said that among the top churchmen who took the oath were: Dr. Frantisek Kovar, Patriarch of the Czechoslovak Church; and three bishops of that Church; Dr. Victor Hajek, Senior (Moderator) of the Synod of the Church of Czech Brethren; Vaclav Vancura, Superintendent of The Methodist Church; and Joseph Berger, Senior of the Lutheran Church of the Augsburg Confession. Also affirming loyalty to the regime were Metropolitan Eleutherios of Prague, Exarch of the Russian Orthodox Church in Czechoslovakia; two bishops of the Orthodox Church of Czechoslovakia; and Dr. Gustav Sicher, Chief Rabbi of Prague. Speaking on behalf of the assembled church leaders, Dr. Kovar assured Premier Zapotocky of their loyalty. He voiced gratitude to the State, especially for new church laws, which, he said, "ensure the economic security of the churches."

Kagawa To Visit U. S. In July

Dr. Toyohiko Kagawa, noted Japanese Protestant leader, will visit the United States beginning July 15. He will remain in this country until the end of December. Dr. Kagawa will devote the months of October and November to the United Evangelistic Advance, sponsored by the Department of Evangelism of the Federal Council of Churches and individual Protestant denominations.

He will speak at the World Convention on Christian Education in Toronto, Canada, on Aug. 15, and on Sept. 15 he will attend the Missionary Meeting of the General Council of the United Church of Canada. On Nov. 15 he will be a guest at the annual conference of the United Council of Church Women in Cincinnati. Dr. Kagawa is at present in Europe on an evangelistic tour.

Southwestern Inter-Council Office To Advance Protestant Cooperation

Formation of the Southwestern Inter-Council Office, an agency designed to advance Protestant cooperation among churches in five states, was announced following an organization meeting held at Brite College of the Bible, Texas Christian University, Fort Worth, Tex. Five major interdenominational agencies, all of them soon to become part of the projected National Council of the Churches of Christ in the U. S. A., will be served by the new Inter-Council Office. They are the Federal Council of Churches, the Home Missions Council of North America, the International Council of Religious Education, the United Council of Church Women, and the United Stewardship Council. The Rev. Harry C. Munro, professor of religious education at Brite College and a former missionary in Alaska, was named executive secretary of the new group. Supervisory oversight will be provided by an advisory committee composed of representatives of the five interdenominational bodies. The Southwestern Office is the second regional agency to be established in the United States by Protestant Interdenominational groups. The other is the Southeastern Inter-Council Office which was established three years ago in Atlanta, Ga., to serve ten Southern states. States to be served by the office here are Arkansas, Louisiana, Oklahoma, New Mexico and Texas.

Church Council To Query Political Candidates

Candidates for public office in Oregon are to be asked to give their views on certain moral questions, according to plans being made by the Portland Council of Churches. The Council's legislative committee will poll office-seekers on such questions as: "What steps do you think should be taken to curtail gambling?" "Are you in favor of liquor advertising on the radio?" "Would you favor the limited use of billboards for advertising liquor?" "Are you an active church participant?" and "What restrictions do you place on financial contributions to your campaign?" According to the Rev. Walter J. Knutsen, chairman of the legislative committee, replies to the questionnaires will be presented to Protestant churches for their own evaluations.

Reports Widespread Use Of Religious News

Secular newspaper in the United States are using much more religious material in their columns than ever before, according to Dr. Roy L. Smith of Chicago, national publishing agent of the Methodist Church. (Continued on page 13)



THE CHILDREN'S PAGE

ANNIE WINBURN, Editor



IN STORYLAND

KEN AND JANE'S HAPPY EASTER

By Mary V. Andrews

"Easter without eggs!" exclaimed Ken. "I never heard of such a thing."

"I wish I knew who stole our hens," Jane said.

"What good would that do?" Ken asked.

"I'd report him to the police."

"Let us be thankful that Biddy is left; she has provided us with many nice fresh eggs," Mrs. Hogan said.

"But she's stopped providing them. Biddy would go on a strike at Easter. She might have furnished one or two for us to color. It would serve her right to make dumplings of her!" exclaimed Ken disgustedly.

"Helen has a new dress for Easter, Mother," Jane said changing the subject, "all ruffly and lacey—I wish I had one!"

"Easter is not about clothes nor eggs, my dears," Mrs. Hogan said. "Coloring eggs and wearing new Easter clothes is just custom that originated hundreds of years ago. This is certainly not a time to feel quarrelsome, downhearted or envious, but a day to rejoice and be glad. We do not have as many nice things as some people have, but in the real Easter blessing we share equally. Jesus belongs to us quite as much as to the millionaire."

"Mother, I don't want to go to church tomorrow. I do not have a new dress as the other girls have," Jane pouted.

"You'll feel differently tomorrow," Mrs. Hogan said.

"Tell us the Easter story Mother," Ken begged.

Mrs. Hogan was a wonderful story teller. She pictured the sorrow of John and Peter, of the other disciples, of Mary Magdalene and Mary, the mother of Jesus, then the joy of the first Easter when Jesus came from the tomb.

"That was a beautiful Easter story," Jane said.

"I think it's beautiful, too," Ken said.

In the hope that Biddy had reconsidered the matter and decided to lay an Easter egg, Jane made another trip to her nest, but in vain. However, as she stood looking out the window of the barn, Jane discovered another nest. "Oh, how pretty!" she cried.

"Don't scare her," Ken said tiptoeing to the window. "I thought the birdies would hop out of the shells by Easter, but I suppose not."

"You knew they were here, Ken, and didn't get them?"

"I'm no bird nest robber!"

"I think you're a fine boy," Jane said feeling ashamed that she had been tempted to take the tiny eggs and color them for Easter.

Ken surprised Jane by telling her a great deal about bird life that she had never dreamed he knew.

Mr. Hogan had made a trip to another state to visit his mother. He was going to make the trip back home in an airplane. A few days had passed since the airplane was re-

ported missing and had not been found. The children and their mother prayed that Mr. Hogan would be found; that God would protect and keep him well.

The children sat in silence for a few minutes. Their hearts were heavy as they thought about their daddy. Easter Sunday would not be a happy day for them.

"Dad will not be here," Ken cried.

"No, nor will there be any eggs to color or new clothes to wear," cried Jane.

"Isn't that mother calling?" Ken asked and wiped the tears from his eyes.

The children ran to the house.

At the door they stopped a little startled. A man was in the room and their mother seemed a little hysterical; whether she was laughing or crying they couldn't quite make out. Only an instant did they hesitate. They ran to the man.

"My dear children!" he exclaimed as he pulled them into his arms.

"Daddy" they cried.

"Your father was found, my dears, and has come home to take care of us," mother said happily.

There was a knock at the door.

"It's Helen," Mrs. Hogan said.

"Here are some eggs for Jane and Ken to color," Helen said. "Mother sent Jane a dress. She made it for Sarah, but it's too small for her."

Ken took the eggs and with tears in his eyes said, "Thank you."

Jane held the dress up. "It's just the right size," she cried. "Oh thank you. We'll have a happy Easter after all."—Batesville, Ark.

"This liniment will help you."

"Will it make me smart?"

"This is a medicine," responded the druggist, "not an educational course."



EASTERTIME

Sing for joy, it's Easter,
Happy day of spring.
Lilies white lift up their heads,
Chimes in churches ring.

What a time for gladness,
Children all may say
"Welcome, happy morning"
On this Easter day.—A. E. W.

JUST FOR FUN

Customer: "What colors have you in window blinds?"

Salesman: "Window blinds are all shades, Madam."

* * *

A man who was just learning to drive a car invited a friend to take a ride. In driving through a small city they found the traffic very congested. The friend said, "Tom, your engine is knocking to beat the band."

"Don't be silly," was the reply, "that's not the engine, it's my knees."

* * *

The guest was leaving the hotel, and on checking his bill found he had been overcharged. He went to the proprietor and pointed out that he had made a mistake of \$2 in the addition.

"So sorry, sir," was the reply, "but I'm a bad adder."

"I should say you are," replied the guest, "but you're not going to sting me!" — Montreal (Canada) Star.

* * *

Teacher: "Why was Columbus so anxious to discover a new world?"

Bobby: "I think he was looking for a place to park."

* * *

"Oh, yes," said Mrs. Gadgett, proudly, "we can trace our ancestors back to—to—well, I don't know exactly who, but we've been descending for centuries."

* * *

Hairdresser (selling customer a bottle of hair restorer): "Be careful not to take the cork out of the bottle with the teeth, unless you want to grow a mustache!"

IN THE WORLD OF BOYS AND GIRLS

AN APRIL OUTING

By Julia Matthews Gardner

Mother, Jack and jaunty Jill
Looked for bluets on the hill
While their auntie, Mrs. Hurst,
Looked for Dutchman's breeches first.

Then the four all tired and hot,
Found a lovely shady spot
Where they had a picnic lunch,
Cookies, eggs and orange punch.

Then with arms and aprons full,
They began a steady pull
Up the steepest little hill,
Then across a trickling rill.

Soon they saw their little home
Lights atwinkle in the gloam.
Once inside and supper done,
They re-lived their picnic fun,
After which they went to bed,
As their "Lay me's" all were said.
—Russellville, Ark.

LESSON FOR A BOY

I had overheard a conversation between Karl and his mother. She had work for him to do, which interfered with some of his plans for enjoyment, and though Karl obeyed her it, was not without a good deal of grumbling. He had much to say about never being allowed to do as he pleased, and that he would settle down to work when he was older. While the sense of injury was strong upon him, I came out on the piazza beside him, and said "Karl, why do you try to break that colt yourself?"

The boy looked up in surprise. "Why, I want him to be good for something."

"But he likes his own way," I objected. "Why shouldn't he have it?"

By this time Karl was staring at me in perplexity. "I'd like to know the good of a horse that always has his own way!" he said, as if rather indignant at my lack of common sense.

"And as for working," I went on, "I should think there was time enough for that when he gets to be an old horse."

"Why, don't you see, if he doesn't learn when he is a colt—" Karl began. Then he stopped, blushed and looked at me rather appealingly. I heard no more complaints from him that day.—Church Record.

BOY'S ESSAY ON A GOOSE

"The goose is a low heavy set bird, composed mostly of meat and feathers. His head sets on one end and he sets on the other. He cannot sing much on account of the dampness in the moisture in which he lives. There ain't no space between his toes and he carries a balloon in his stomach to keep from sinking. A goose has two legs on his running gear but they came pretty near missing his body. Some geese when they get big are called ganders. Ganders don't have to set or hatch, but jest loaf, eat, and go swimming. If I was a goose, I'd rather be a gander."



We Press Toward The Mark



By MRS. J. E. CRITZ

(The following address was delivered by Mrs. Critz, president of the North Arkansas Conference Woman's Society of Christian Service, at its annual meeting in Morrilton, March 21-23.)

It does not require the wisdom of a sage or seer to conclude after reading the newspapers and current magazines, and listening to radio commentators, that these are days demanding tremendous decisions. The deliberations, conferences and negotiations held endeavoring to find a way through problems, too often are futile or end in deeper misunderstanding.

Somewhat there is a way: a way that has not been tried. When will Christians rise to make their voices heard and guide affairs of nations in the way taught by Christ when He walked among men 2,000 years ago? Above the "bad news" blazened in headlines and broadcast over the air is the "good news" that Jesus Christ is the Savior of the world!

Christianity is more than a call to repentance, more than assurance of sins forgiven, more than a life of joy; it is a religion of action, of service, of ministry to sick, suffering and underprivileged humanity regardless of race or situation.

In these days of tremendous decisions God needs persons who can prove Him. Too many of us are casual and indifferent; standing on neutral ground. Some are unconcerned about all matters except self. Jesus looked upon the rich, young ruler and loved him for his youth, his purity and his ability to make a fine contribution to the day and generation of which he was a part. In the painting with which you are familiar, the young man stands in leisurely position with his hand on his hip, thinking surely Jesus would have no challenging reply in answer to his question, "What lack I yet?" But Jesus pointed to the world's needs and His heart wrestled as it does with the youth of each generation in hope that some few may break their golden chains and go down to help.

Religion cannot be a private affair. If we go to church for our own personal enrichment, we will not find it. The inspiration of the message heard there will send us to find our brother, our neighbor, others. It will send us to see conditions and do what we can to better them in Tin Cup, Sawdust Bottom, Balance Due,—or whatever name is given in your town to that area off to the side or below the hill set apart for those of another race. Does that section have sewerage facilities? Does the City Sanitation Department collect the garbage and tin cans there? Is mail delivered to their doors as at mine? Is it any of my business?

We have drifted into a minimum complex: how little can I get by with? How much must I give in my home? How much must I give up to be a Christian? How many times must I forgive? To press toward the mark of maximum living, pressed down and running over, expressed by serving cheerfully in the home, forgiving seventy times seven if need be, and dedicating our all to Christ is the surest way to happiness.

The medicine dropper philosophy of life: not knowing what we want to put into life or what we expect of life—is causing much of today's illness. Some one has said, "Many of us are a civil war," so torn are we by indecision. Dr. E. Stanley Jones approached two doctors with questions about people's ailments. One said, "If 75 per cent of my patients found God they would be well." The other put it this way, "Most of my patients do not need me, they need the mourner's bench, they need God."

After a net gain in Church School enrollments of more than half a million and a similar increase in members added to the rolls of the churches during the second quadrennium of united Methodism, leaders recognized the need for a careful study of "Our Faith." The Methodist Church has no elaborate doctrine that distinguishes it from others, but it does emphasize certain great truths of Christian experience which when subscribed to are revealed in the conduct of the membership. These hundreds of

thousands of new members, as well as many of the eight millions previously claimed, needed to arrive at a fuller understanding of the Christian religion which for nineteen centuries has been the dependable source of inner satisfaction. We must establish firmly in our hearts faith in the living God and believe in the power of salvation. Time for study of the Bible and prayerful meditation is essential for growth in Christian faith and living.

The Methodist Woman's Advance

To advance is to move from this place we occupy to the distant point where we should be. The Woman's Society of Christian Service has expressed its goals in figures and percentages. The purpose of the Woman's Society of Christian Service, as you know it, has not been added to or subtracted from, but re-stated specifically. We read and said, "Unite all the women of the



MRS. J. E. CRITZ

church in Christian living and serving," and thought how nice it would be if all the women would join, but we did not work for or expect ALL.

However, the challenge of 100 per cent societies—100 per cent of the resident members on the roll of the local church serving, praying and giving that Christ be made known around the world—really meant ALL. That 100 per cent struck a spark in the consciousness of homemakers and gainfully employed women who spend most of the money in the markets today and endeavor to get 100 cents in value for every dollar used to house, feed and clothe our families.

We know that 100 per cent societies are possible: 58 were a reality at the close of 2nd quarter in the South Central Jurisdiction. Only one of that number was from our conference. Is it significant that our first society to attain this perfection in membership, Alicia, in Batesville District, is the first on the conference roll? The second society to achieve this distinction, Bonanza, Ft. Smith District, had 8 members a year ago. Now it has 28 members. Kibler, also in Ft. Smith District, and Dover, in Conway District, are our four 100% societies. What power the conference would have if every society could more than triple its membership!

In the woman's organizations of the church we have opportunity for spiritual cultivation. Every phase of the Advance has its foundation in spiritual growth through worship services, in spiritual growth through worship services, in prayer groups, retreat programs, observance of special days, study and family worship. The whole task of making America Christian would be simplified by making the home primary concern. Whole families must be won for Christ. Unless all are won the lack of religious unity in the home may work adversely to those who have pledged themselves to Christ. The wife or husband who tries to make a go of the Christian life without the support of the other is laboring under difficulties that effect all members of the family. Devotions in the home using the Upper Room, or similar guidance, will have

far-reaching influence in the life of each member. If we would practice the presence of God continually, Dr. Laubach says we may do two things: have a study hour; make Him our inseparable chum. These two practices keep one's religion steady, steady for intelligent intercession as praying for the Assembly to be held in Cleveland next month. Pray that its spiritual significance may be felt around the world.

Recruitment Program

The Woman's Society and the Wesleyan Service Guild are pledged to support Christian work with women and girls around the world. The times when the church has been most zealous in spreading the gospel of Jesus Christ in far distant places, it has flourished at home. The church takes all persons into its love and fellowship or it belies its claim of Christ as the universal Savior. The missionary enterprise is the only accredited messenger of good news to a bewildered world and the only champion of love and good will in a world of war and hate.

Letters from our five conference missionaries from four distant lands express joy in service; the bigness of the task; the need for others to come help. The weakness in the mission field is that it has been and is too meager. One great plea is voiced in many languages from 24 countries: we must have more missionaries to lead in religious education, to train kindergarten teachers, to serve in social-evangelistic centers, to work in rural communities, to teach in our high schools and colleges, to nurse in our hospitals and clinics, to assist in the use of audio-visual material. A recent study of foreign missionaries now in active service reveals their median age is 52 years, 6 months. A similar situation exists among our deaconesses. These findings reveal the urgent need for young, well-trained recruits.

The J-3's, the K-3's and the I-3's, as you know them, are that fine group of young Christians who signed up within the past two years to go to Japan and Korea, India and Pakistan to share the high school life in unheated buildings, community experience and the Way of Life. The Fellowship of Reconstruction is something new in Missions and has proven a fine stroke of strategy as many of these volunteers have found in this service their life's career. In a letter from Nellie Dyer received last week she wrote of the marriage of two of their K-3's.

The call now goes out for 50 young men and women to enlist for three years in South America, Central America and Mexico by August, 1950. (Clip *Arkansas Methodist*, Dec. 8, 1949, page 4.) Surely from the Pre-Theologue and Wesley Foundation groups within our conference are those who should be among the 50 persons to serve with our neighbors to the South.

I do not purpose to outline the accomplishments of the past quadrennium except in three areas. At the annual meeting held in Harrison in 1946 there were 240 societies with 8,600 members and 55 Guilds with 1,739 members, a total of 295 women's organizations having 10,339 members. Today there are 277 Societies with 10,820 members and 87 Guilds with 2,414 members, a total of 364 organizations with a total membership of 13,234. These figures represent an increase of 37 Societies, 32 Guilds and 2,895 women serving, praying and giving.

Giving how much? In 1946 the amount paid on pledge was \$22,456.64, and total disbursements were \$32,619.40. It was voted to pledge \$23,500 to the Division for the next year. We are pledged to send to the Division by May 1st, 1950 \$39,000 and have total commitments of approximately \$56,000. When Districts consider their pro rata share of the financial obligations of the conference, including Wesleyan Service Guild pledge, it must be in terms of the larger figure,—\$56,000.

Twenty-four countries of the world are looking to Methodist women to strengthen and maintain areas of work that can change a dark world into one of light. Through Advance funds it is our responsibility—our privilege and opportunity—

(Continued on page 8)

WE PRESS TOWARD THE MARK

(Continued from page 7)

ty—to share our blessings and our bounty. Christ is interested in money because money is power. In evil hands it defeats the ends of justice; wrecks character; retards the progress of the Kingdom of God. How different it is in the hands of persons endeavoring TO KNOW HIM AND MAKE HIM KNOWN! There it becomes power for promoting the Kingdom of God, for elevating and purifying society and rebuilding shattered and broken homes. What we do with money is an index to our character.

Challenges

There are many vital challenges before alert, Christian women today: the responsibility of exercising the privilege of voting; to guide youth and students in leadership to meet the challenge in democracy and social and economic reconstruction; to look to the welfare of children and participate in plans in your county pointing toward the Mid-Century White House Conference; concern that rural peoples be raised above subsistence levels and their youth guided to the abundant life; strengthen the home to be a bulwark for Christ here and in non-Christian lands;—to name but a few.

I would like to discuss in some detail four compelling issues of the day.

1. **Ecumenicity.** Since Amsterdam the word "ecumenicity" has been in the air. The World Mission of the church is the one thing that can save it from the corroding influence of secular civilizations. No one denomination is equal to the barriers of paganism, nationalism and secularism. A divided approach is defeated. Any barrier of discrimination, segregation or ostracism which makes the church less democratic, or in any way prevents united Christian forces as one family making its impact, is contrary to ecumenicity.

Amsterdam has to come to Arkansas—to Christian homes and neighbors of different communions working together in one united fellowship of Protestant Christians. The Council of Church Women is the channel in many of our communities. If there is one in your town, go home and work with it and through it. If none is there, organize it and make it grow and serve.

2. **Building a World Christian Community.**

Since no point is more than 60 hours distant by plane; since events happening in any part of the world are reported by radio in a short time; since a young man on Okinawa can talk to his wife in Texas on their first wedding anniversary; we use the term, "One World," without question. In matters of time and space it is one world, but in the closer relationships the community living and serving, there is much to be learned.

The National Seminar held in Kansas City last summer was attended by three women from this conference. Several persons were chosen from each District in Arkansas to meet at Aldersgate Camp near Little Rock where, under the guidance of Miss Thelma Stevens of New York and Arkansas women who had been in the Seminar, plans were made for the fine meetings later held in each District where Christian women were directed in their opportunity for building the

World Christian Community.

3. **The United Nations Organization.** In a democracy we each help make foreign policy whether we know it or not. How good a job are we doing? Not one to be proud of, we can be sure, unless we are making a special effort. Through the United Nations the American people are assuming responsibility in the difficult and continuing task of maintaining national peace and promoting the economic well-being of peoples around the world. How can I help?

1. Learn about the United Nations and understand how it works.

2. Examine current United Nations problems and try to learn the basic facts behind each issue.

3. Join the Peoples Section for one dollar for one year and express what you think and why.

4. Pray for divine guidance of the United Nations leaders by name.

Miss Mabel Head met Mr. Charles Malik from Lebanon in the corridors and asked, "How is it going?" He replied, "There are times when we would give up were it not for the unseen cloud of witnesses who care and pray for our success."

The new United Nations buildings will include a room for prayer and probably a Hall of Religion. Dr. Laubach has led groups in many nations in praying for United Nations and its leaders by name. We have never fully explored the power of prayer. Let's pray more and let's exercise our own individual responsibility to help form good public opinion, believing that the United Nations must be undergirded by a World Christian Community.

4. **Temperance.** Many Christians are indifferent to the cause of temperance. The uninformed will say, "Prohibition was a failure." Others think if liquors are not used in their homes they have no further obligation to society.

Forces are at work in Arkansas today that will preclude our sitting on the fence longer. The Arkansas Temperance League and the Woman's Christian Temperance Union recently called together in Little Rock temperance leaders of the state for a Worker's Council. The enthusiastic response took on the proportions of a mass meeting. The decision of the Temperance League and the W. C. T. U. to call for a state-wide vote on the liquor question was approved. There is work to be done!

What can I do? First, have a conviction. Every Methodist woman in the state and all persons whom she can influence must recognize the evil, the suffering, the misuse of money, the loss of life and limb caused by the use of beverage alcohol. The recollection of 3,500 American citizens killed at Pearl Harbor still makes our blood run cold, but the loss of 8,000 lives yearly by deaths directly due to liquor, as reported by the National Safety Council, fail to move us. The number of arrests for drunken driving since repeal increased 97.3 per cent up to 1944.

One reason we should oppose the liquor traffic is that from the beginning the Methodist Church has been a foe of making, selling, and the use of intoxicants. John Wesley made one of the "General Rules of Our United Societies" which still stands in the Discipline "opposing . . . drunkenness, buying and selling spirituous liquors, or drinking them . . ." Par. 91-98.

In making his report to the An-

nual Conference a minister gave the number of members in his church, the additions during the past year, Church School enrollment, number of members in the Woman's Society of Christian Service, etc., then added, "There are two saloons in the neighborhood." When the laughter subsided the Bishop asked his reason for the last statement. The minister replied, "Bishop, they would not be there if my members did not want them there, therefore they are a part of my church report."

What can I do? Second. Carry a petition. Who can sign the petition? Only those persons who paid poll tax before October 1949.

What can I do? Third. Vote. In order to vote one must pay poll tax before October 1950. Let's impress on our women their solemn obligation to go to the polls and cast their vote against the sale of liquor in our state.

Two objections are being expressed in our communities as workers are organizing following the meeting in Little Rock:

1. This is not the time. Why is it not? What time would have been set had it been left to me, or you—never? The time has been set—that is out of our hands. We must work NOW.

2. It will bring back the bootlegger. When did he leave? The

federal government has caught an average of fifteen or twenty thousand bootleggers every year since repeal. In 1945 the government broke up more than eight thousand bootleg stills and caught eleven thousand bootleggers. In dry Kansas, in 1945, four stills were destroyed and seventy-one bootleggers caught; the same year in wet Georgia 1,645 stills were destroyed and 1,666 bootleggers caught. Repeal has failed to stop this evil. Repeal was to decrease the consumption of alcoholic beverages. In 12 years time consumption has more than doubled.

More alarming still are the figures on arrests for drunkenness among women. In 1934, 1,343 such arrests were made; in 1945, 14,663 were made. That should be enough to sicken any thoughtful person of the liquor traffic.

All the guiles of art are employed on billboards, over the air, and on the pages of newspapers and magazines to convince people that the use of some form of alcoholic beverage is necessary for one to be the life of the party, or to be in step with the smartness of social custom. Such conditions make it almost impossible to protect our youth from its allurements.

The candidates for Alcoholics Anonymous a few years hence will

(Continued on page 9)

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On A Wide Circuit

By W. W. REID
FAITH IN IMMORTALITY



It was modern science, in the confident and arrogant strength of its adolescent years, that wrought havoc among recent generations with the Christian and pre-Christian belief in the existence of a higher life after human life. Science declared its test-tube and its method of physical demonstration the only avenues possible for arriving at truth.

But as science grows mature, it has less confidence in its infallibility and in its monopoly of all approaches to truth. The physical scientists—Dr. Einstein and his contemporaries—have delved into the universe and find there a force invisible yet world-supporting, a force that no experiment can confine within a test-tube, that could shatter all known life, yet concerning which certain "laws" may be deduced. That matter is imprisoned energy, and that energy is "released" matter—a conclusion generally accepted by scientists—at once admits our minds into an unseen world the very existence of which was denied a century or less ago.

Almost half a century ago, the philosopher and psychologist, William James, unconvinced by the attitude that all truth is test-tube truth, suggested an idea akin to today's "energy equals matter" formula. He thought that the human spirit did not exist because of the human brain—was not a product of it—but that the brain was probably a very poor channel through which the spirit was trying to express itself. And he felt that "release" from the brain and the body through death might well enable the spirit to act, and grow, and have experiences such as it could not under earthly

conditions. One might follow the thought one step further and visualize the process of evolution and of civilization as the general betterment of the brain and the body as a more fit house for the spirit and for its activities.

Certainly we can, at least, agree with the late Dr. Charles E. Jefferson in his statement that when a scientist says, "At death the spirit of man will be extinguished like a candle flame," he is "not talking like a scientist, but like an ignorant dogmatist who is asserting as a fact what is nothing but an idle fancy." The modern scientist, though not able to prove immortality by his honored test-tube method, now concedes his own limitation in methodology, and he admits a strong possibility that spirit released from the human body is no more "lost" in the universe than is energy released from matter.

Many of the great philosophers and theologians have pointed out that a just and moral God will not confine a spirit to a weak and pained body, nor to a world of sin and injustice, nor to the frustrations and defeats that surround human existence, but that somewhere that spirit, winging away from its prison, will achieve the goals, the better life, the ideals it has longed to reach. William James was so certain of this that he wrote his sister that "when that which is *you* passes out of the body, I am sure there will be an explosion of liberated force and life till then eclipsed and kept down . . . You shall come to *your* rights ere-long."

And Matthew Arnold wrote concerning his father's passing:

*"O strong soul, by what shore
Farriest thou now? For that force
Surely has not been left vain!
Somewhere, surely, afar,
In the sounding labor-house vast
Of being, is practised that strength,
Zealous, beneficent, firm!"*

INDIAN CHRISTIANS STAGE PASSION PLAY

By Religious News Service

MATHURAI, South India—Indian Christians here are busy staging a great outdoor dramatization of the life of Christ.

Sometimes known as the "Indian Oberammergau," the pageant has been given each Lent for the past few years. It includes every Biblical incident of Jesus' life.

Audiences of 2,000 to 5,000 are common at the three or four presentations given during the Lenten season, and their size swell to about 10,000 at the final performance on Good Friday.

Spectators squat on the ground, Indian fashion, for the entire play, which normally begins at eight o'clock in the evening and ends about two the next morning.

Many of the on-lookers, who have walked perhaps 20 miles to see the pageant, bring their own food, and after the performance they eat and then stretch out on the ground until dawn.

The drama is acted out on a long, natural stage at the foot of an embankment in the Christian mission compound at Pasumalai. Foreigners who view the performance are frequently impressed by the realism lent by the dark-skins of

the all-Indian cast, wearing colorful Biblical costumes.

Missionaries of the American Board (Congregational Christian) are now producing a color movie of the pageant. It is hoped the film may be completed for showing this year.

"Not only will this film be useful as an evangelistic aid in India," said the Rev. Edward G. Nichols of the mission, "but people in the American and English churches will be interested to see it, as a reverent amateur Passion Play and also as a demonstration of some of the results of mission work. For the actors are all products of our own work and that of the Church of England."

Charles Heineman, a missionary who lives near where the play is acted, said all classes of people make up the audience, "Hindu and Christian, poor and rich, illiterate and literate."

"Hindus are often moved very deeply as they witness the life of Christ, freed from all sense of church organization, foreign religion, organized evangelism and so forth," he said.

It's easy to see through people who make spectacles of themselves.—Thos. A. Lahey, Ave Maria.

GOOD FRIDAY SERVICE AT FIRST CHURCH

Dr. Aubrey G. Walton, pastor of First Methodist Church, Little Rock, will bring the message on "Father Forgive Them For They Know Not What They Do" at 12:00 o'clock Good Friday in the three-hour service held each year by the Methodist Churches of Little Rock at the First Methodist Church. Other ministers in the city and the words they will present are: Dr. E. Clifton Rule, district superintendent, "Today Thou Shalt Be With Me In Paradise"; Rev. Fred L. Arnold, Hunter Memorial Church, "Woman, Behold Thy Son"; Rev. Arthur Terry, Asbury Church, "My God! My God! Why Hast Thou Forsaken Me?"; Rev. Doyle T. Rowe, Capitol View, "I Thirst"; Rev. D. Mouzon Mann, Oak Forest, "It Is Finished"; and Rev. J. Kenneth Shamblin, Pulaski Heights, "Father, Into Thy Hands I Commend My Spirit."

The musical portion of the service is "The Seven Last Words of Christ" by DuBois and will be sung by the Chancel Choir of First Church under the direction of John H. Summers, organist and choirmaster. Soloists will be Mrs. Purifoy Gill, Mrs. Jay Hightower, William R. Lincoln, Charles Kirby, and Earle Kitts.

WE PRESS TOWARD THE MARK

(Continued from page 8)
come from today's cocktail sippers and moderate drinkers—not from

total abstainers. Women, think! Read! Note for a period of two weeks the number of crimes reported in the daily papers where liquor is mentioned. A "man of distinction" recently paid with his life in the electric chair for a heinous crime. His only defense was, "I was drinking, I did not know what I was doing."

These are truly days demanding important and far-reaching decisions. Let's pledge ourselves, as a group of Methodist women representing 13,234 members across the conference, to more zealously "press toward the mark for the prize of the high calling of God in Christ Jesus."

*"God of grace, and God of glory,
On Thy people pour Thy power."*

Fret not thyself because of evildoers, neither be thou envious against the workers of iniquity.—Ps. 37:1.

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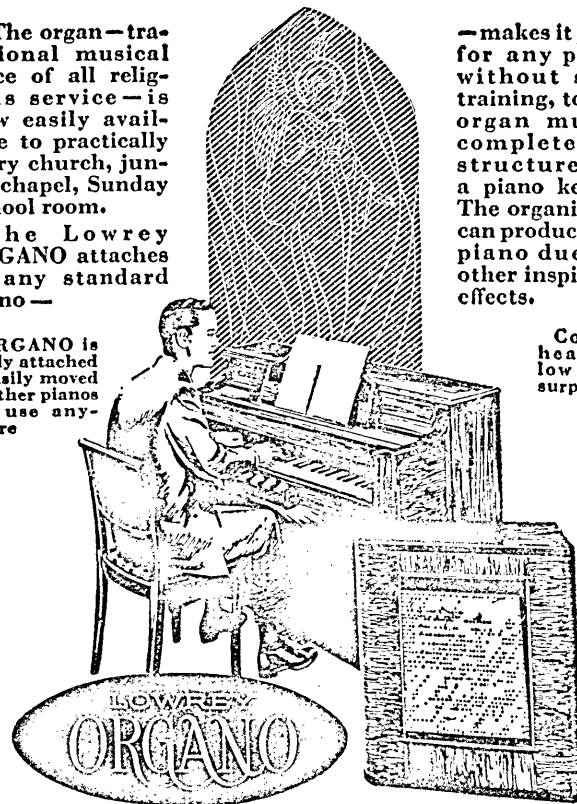
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CHRISTIAN EDUCATION

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Ira A. Brumley

NORTH ARKANSAS CONFERENCE NOTES

By Ira A. Brumley

Vacation Church School Workshop

The Conference Vacation Church School Workshop was held at First Methodist Church, Conway, March 30-31.

The program was under the leadership of the following persons:

Kindergarten, Mrs. Ira Brumley.
Primary, Miss Anna Rose Miller.
Junior, Miss Elizabeth Workman.
Intermediate, Ira A. Brumley.

The following were the district groups:

Batesville District: Miss Mary Ellen Smith, Batesville; Mrs. Paul Jamison, Newport; Rev. and Mrs. M. L. Kaylor, Moorefield.

Conway District: Mrs. George J. Avent, Dr. C. M. Reves, Rev. Allen D. Stewart, Miss Mamie Adams, Mrs. John S. Warren, Mrs. James S. Upton, Mrs. Paul Jones, Mrs. Charles James, Mrs. M. R. Everhart, Mrs. Earl Rogers, and Mrs. A. H. DuLancy of Conway.

Fayetteville District: Mrs. Fay Reed and Rev. C. Wayne Banks of Fayetteville, and Mrs. E. G. Kaetzell of Springdale.

Ft. Smith District: Miss Anna Rose Miller, Mrs. Alfred McElroy, and Mrs. Earl Baker of Ft. Smith; and Mrs. D. G. Hindman of Charleston.

Helena District: Mrs. W. P. Gibbs, Forrest City; Mrs. Ralph Read, Helena; Mrs. Guy Long, Haynes; Mrs. Charles McDonald, Holly Grove.

Jonesboro District: Mrs. A. P. Jumper and Mrs. W. J. Mills of Jonesboro; Mrs. H. J. Couchman and Mrs. Eugene Shaneyfelt of Osceola; Mrs. H. D. Jackson and Mrs. W. R. Campbell of Blytheville.

Paragould District: Rev. and Mrs. Harold Spence; Mrs. Storey; and Mrs. S. O. Patty.

Searcy District: Mrs. Virgil Hanks, Beebe; Mrs. J. Albert Gatlin, Searcy; Mrs. Carl Meeker, Harrison; and Miss Grace Badget, Clinton.

It is hoped that local churches will secure text materials before their workers go to the district or sub-district workshops to be held by the workers who attended the Conference Workshop.

Announcing Summer Youth Program

Plans being reported to our office indicate that the North Arkansas Conference is to have an extensive program for youth during the summer months.

The Fort Smith District announces the following camps and directors: Crawford County and Arkansas Valley Sub-District Camp, May 29 to June 30, Rev. Ralph Hillis, Director.

Mt. Magazine Sub-District Camp, June 26-30, Rev. Earle Cravens, Director.

Sabascot County Camp, July 17-21, Rev. Clyde Crozier, Director.

Fort Smith, Paul E. Martin Sub-District, July 24-28, Rev. Charles Wyatt, Director.

Fort Smith Senior Camp, July 31 to August 5, Rev. David Conyers, Director.

The Conway District has announced three camps, as follows:

May 29 to June 2, Petit Jean In-

New President of North Central Association

Dr. Matt L. Ellis, president of Hendrix College, is the new president of the North Central Association of Colleges and Secondary Schools. This outstanding honor came to Dr. Ellis at the annual meeting of the association in Chicago on March 24.

As president of NCA, Dr. Ellis will head for a year America's oldest and most influential regional accrediting agency. Included in its membership are 20 states, 3100 high schools and 400 colleges. Hendrix has been a member since 1923.

Upon his return from Chicago, President Ellis commented that his election was a tribute not so much to him as to Arkansas and Hendrix. Arkansas has been getting increasing favorable attention in educational circles. Election of an Arkansan to the presidency of NCA is in part a recognition of that fact, Dr. Ellis said. He said that he considered it a real tribute to Hendrix and its long record of high attainment that it should be the institution honored.

Dr. Ellis has been for three years a member of the association's commission on colleges and universities. This is one of the three commissions which with the executive committee conduct the association's business. The executive committee, headed by

Intermediate Camp, Rev. Garland C. Taylor, Director.

June 2-6, Petit Jean Senior Camp, Rev. William Cooley, Director.

August 7-11, Nimrod Intermediate Camp, Rev. Thomas R. Whiddon, Director.

The Van Buren County Camp has been announced for May 30 to June 3, Rev. Verlie F. Harris, Director.

Pleasant Plains School

The Pleasant Plains Charge, Rev. B. M. Sullivan, pastor, has had one of the best rural training schools held in the Conference this year. The district superintendent, Rev. S. B. Wilford, offered the course on Christian Beliefs, March 20-22. There was an enrollment of around 60 people in the school, with 36 people doing the work for credit. The success of this school was not only due to the good leadership given by Brother Wilford, but the careful planning made for the school. Sixty people had been enrolled for the school and more than 30 text books sold before the opening night of the school.

Conway Has Good School

Rev. M. Earl Cunningham, Director of Leadership Education of the Methodist Church, offered the course on Christian Education in the Church, First Methodist Church, Conway, March 20-24. The response to this program was the best there has been in a training program in the Conway Area in a number of years. There was an enrollment of 66 people, with 40 credits being granted. Rev. Allen D. Stewart, pastor, and Miss Mamie Adams, Director of Christian Education, together with other workers of the church school, chiefly through the Board of Education of the local church, made careful plans for this school by pre-enrollment and sale of books in advance of the school. A number of the Hendrix students participated



DR. MATT L. ELLIS

Dr. Ellis, will meet in Chicago May 8 and 9 and again in June.

Election of Dr. Ellis to the NCA presidency was acclaimed throughout the state. Both Little Rock papers gave the announcement major display and recounted the many other achievements of Dr. Ellis in educational and church life.

and many others would have but for the fact that it was test week at the college.

Helena Church Sends Second Training Report

Rev. E. J. Holifield, pastor of the church at Helena, has concluded the second training course taught by himself in his local church this Conference year. He reports most satisfactory results from each of these

two courses. He had granted a total of 64 training credits in the two units.

This church is planning for another course to be offered by the pastor during the remainder of the Conference year; and will have a special course for church school workers and parents, under the leadership of Mrs. W. A. Wooten of Memphis, Tennessee, the week of May 7-14.

North Arkansas Caravan Team

Miss Viola Callahan of the Paragould District, a graduate of the University of Arkansas, has been secured as Counselor for the North Arkansas Caravan Team.

The team is to come to the North Arkansas Conference the week following the Session of the North Arkansas Conference and remain for seven weeks.

The team members other than the Counselor will come to us, being selected in the training camp, Abilene, Texas.

Five churches have asked for the Caravan Team: Central Church, Fayetteville; Russellville; Conway, First Church; Helena; and Blytheville, First Church. This leaves only two weeks yet to be scheduled. Thus any church interested in having the team should make application at once. Due to the exceedingly high cost of providing a Caravan Team, it has been necessary for us to ask churches to pay \$50.00 per church to provide for the team. This will go to make possible travel expenses, entertainment on the road, and the small honorarium which is paid to the Caravan Counselor, that amount being \$100.00.

Do away with the use of alcohol and you will see spring up truer, deeper, simpler, more peaceful, more intellectual and more human joys.—Maurice Materlinck.

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WOMAN'S SOCIETY OF CHRISTIAN SERVICE

MRS. SUE M. WAYLAND, Editor

ANNUAL MEETING WESLEYAN GUILD

More than a hundred Methodist women from South Arkansas attended the second annual meeting of the Little Rock Conference of the Wesleyan Service Guild at Texarkana.

Guest of honor was Bishop Paul E. Martin, who addressed the women at the regular morning worship service at 10:50 a. m. Sunday at the First Methodist Church, Sixth and Laurel.

Speaking briefly at a banquet Saturday night at Hotel Grim, Bishop Martin commended the work of the Wesleyan Service Guild and other women's organizations in the Methodist Church.

His remarks followed an inspirational talk on service by Mrs. Alma Riley of Houston, Texas, guild secretary of the South Central Jurisdictional.

Miss Margaret Marshall, guild missionary in Arkansas, gave an inspired discussion of the work being done at Aldersgate, Methodist church camp near Little Rock.

Miss Hanna Kelly, Conference secretary, presided at the dinner and introduced the speakers.

The conference was opened Saturday afternoon with a worship service based on the theme, "Faith for a World Community." Miss Kelly presided and the welcome talk was made by Miss Maurine Smiley, president of the First Church Guild of Texarkana. Miss Helen Martin of Lake Village conducted the worship service.

Mrs. E. D. Galloway, president of the Woman's Society of Christian Service, Little Rock Conference, discussed "Faith of a World Community."

Mrs. T. S. Lovett, promotion chairman of the WSCS, Little Rock Conference talked on the Advance Program.

The conference re-elected Miss Kelly as secretary for a two-year term and Mrs. A. J. Davis, district secretary for the Prescott-Texarkana District, presented her with a lifetime membership pin in recognition of her two years of service as conference secretary.

Miss Kelly also was elected as the conference delegate to the Cleveland Conference with Miss Johnnie Neal of Pine Bluff as alternate.

Mrs. Martin, wife of the bishop, was registered as the first woman in Arkansas in the ecumenical register in which it is hoped that every Protestant woman in America will join. Purpose of the registration is for the extension of Christianity through interdenominational missions.

At a breakfast at 8:30 on Sunday morning in the Hotel Grim Miss Kelly presided at the general business and discussion meeting. Emphasis was placed on the attendance at the Mission School in Conway in June and the Guild Week end meeting at Mount Sequoyah on July 7th through 9th. It was voted to hold a Conference week-end retreat before September 1st. An invitation was extended for the Conference meeting to be held in El Dorado in 1951. It was voted to increase our giving to missions by fifteen percent for the coming year.

A general discussion was held on Guild work with Mrs. E. D. Gallo-



IF EASTER BE NOT TRUE

If Easter be not true
Then all the lilies low must lie;
The Flanders poppies fade and die;
The spring must lose her fairest bloom
For Christ were still within the tomb—
If Easter be not true.

If Easter be not true
Then faith must mount on broken wing;
Then hope no more immortal spring;
Then hope must lose her mighty urge;
Life prove a phantom, death a dirge—
If Easter be not true.

If Easter be not true
'Twere foolishness the cross to bear;
He died in vain who suffered there;
What matter though we laugh or cry,
Be good or evil, live or die,
If Easter be not true?

—If Easter be not true—
But it is true, and Christ is risen!
And mortal spirit from its prison
Of sin and death with him may rise!
Worthwhile the struggle, sure the prize,
Since Easter, aye, is true!

—Henry H. Barstow.

CROSSETT HONORS NEW MEMBERS

The five circles of Crossett's Woman's Society of Christian Service met in the church March 20th, for the special meeting honoring the 36 new members who have been added to the roll of the society the past year.

Tea was served in the dining room, after the meeting, at which time Circle number three, with Mrs. A. L. Holland as leader, was especially honored as the circle securing the most new members in the recent membership contest.

An "Advance for Christ" caravan composed of Mrs. T. S. Lovett, of Grady, conference promotion secretary, Mrs. John Golden, Dermott, president of the Monticello District, and Mrs. Nisler, Dermott, president of the district gave a very interesting discussion on the four point Advance Program.

Mrs. Lovett reviewed the program of the Advance up to the half-way goal, and emphasized the need for even greater interest and activity. At a business meeting, presided over by Mrs. W. A. Duskin, president, the society voted to start a fund to purchase a piano for the chapel of the new church, and also to support the district in its projects to furnish the new parsonage at Monticello, and to purchase an adding machine for use by the district WSCS treasurer.

Plans were made also to organize a night circle next year and to encourage better attendance among the young mothers and employed women.—Reporter.

way, Mrs. Alma Riley, Mrs. Edward Harris, Mrs. T. S. Lovett and Miss Margaret Marshall as resource personnel.

The meeting was dismissed at 10:30 and the group attended services at the First Methodist Church where a special section was reserved for them. Bishop Paul E. Martin brought the message at the morning worship service.

McCRORY WESLEYAN GUILD

The McCrory Wesleyan Service Guild met Monday evening, March 6th in the basement of the Methodist Church with President, Miss Betty Lewis, presiding. There were 11 guests from the Augusta Guild, 8 guests from the Searcy Guild, 31 members of the McCrory Guild and 3 other visitors present.

The basement was gaily decorated with Japanese parasols, Japanese vases, bouquets of yellow jonquils and spiraea. The speakers' table was spread with a white linen cutwork cloth. A huge white candle, a bouquet of Japanese magnolias and two Japanese figurines adorned the table. The Christian flag was proudly displayed in the background.

The hostesses, Mrs. George Raynor, Mrs. Alton McCue, Mrs. A. R. Robertson, Mrs. Hodge Phillips and Miss Betty Lewis were dressed in Japanese costumes appropriate for the occasion. Also in costume were those taking part in the program.

Mrs. Ralph Collier led the group in prayer and then accompanied by Mrs. Walter Raney, pianist, the group sang "In Christ There is No East or West", A solo, "One World" was sung by Mrs. Frieda Baber. A wonderful Japanese film entitled "Kenjo Comes Home" was shown by Mrs. A. R. Robertson. To the tune of "Happy Birthday" a Japanese song was sung.

At the close of the program each Guild president introduced her members.

The hostesses served delicious Japanese fruit cake, Oriental tea, peanuts and had miniature fans as favors.—Reporter.

LEXA W. S. C. S. MEETS

The Woman's Society of Christian Service of Lexa held a meeting "Contacting Another Society" in the church on March 6th.

The church was decorated with spring flowers. The meeting was

ANNUAL MEETING OF THE NO. ARKANSAS WOMAN'S SOCIETY OF CHRISTIAN SERVICE

The Annual meeting of the North Arkansas Woman's Society of Christian Service convened at Morrilton on March 21st. Mrs. J. E. Critz of Fayetteville, Conference President, presiding.

There were about two hundred and seventy-five delegates present, with many visitors. A number of visitors from Little Rock WSCS Conference were in attendance.

The program showed thorough preparation, and was well executed. The spirit of the conference was fine. All sessions were helpful and enlightening, as the different Lines of Work were reported and recommendations were made for the new year.

Conference guest speakers were Mrs. Harold L. Soulen of Hutchinson, Kansas, vice president of the South Central Jurisdiction; Dr. Pearle McCain, missionary to China; and Dr. Warren Johnston, pastor of First Methodist Church, Ft. Worth, Texas. In no sessions of our Conference have guest speakers brought more timely and worthwhile messages.

Our Conference was privileged also to have as a guest, Mrs. M. E. Tilly of Atlanta, Georgia. Mrs. Tilly came to Little Rock in the interest of organizing an Arkansas Chapter of Southern Regional Council. She was for eight years secretary of Christian Social Relations for the Southeastern Jurisdiction. She spoke briefly to the conference.

The reports show that we now have two hundred and seventy-five societies in the conference with eighty-seven Guild Units, with a total membership of thirteen thousand two hundred and thirty-five members. The Conference met its pledge for the past year. The Conference pledged \$45,000 to the Division for 1950 and 1951.

Rev. J. Albert Gatlin spoke on the work of the United Drys in Arkansas. After his talk the Conference voted to cooperate with the movement by having a poll tax, by signing and carrying petitions, and by helping in any way possible when the United Drys ask for help. The vote was a standing vote and was unanimous in favor of the motion.

Searcy extended an invitation for the conference meeting in Searcy for the 1951 session.

The pledge service, led by Mrs. Ben DeVoll, Conference treasurer, was one of the high points of the conference. The conference closed with a dedication service led by Mrs. H. H. Hook.

The Conference voted to make the 15% increase in giving on the local, District and Conference levels; to increase our Second Mile giving to Supplies, Week of Prayer, etc.; and to raise our 10c per member giving to the Narcotic Education Fund.—Reporter.

called to order by the president, Mrs. K. L. Bratcher. The devotional was given by Mrs. Allen of Marianna. A solo was sung by Mrs. L. W. Harrison.

A chapter from the study of the
(Continued on page 15)

CURRENT NEWS IN ARKANSAS METHODISM

NEWS ABOUT HENDRIX COLLEGE

1950 Troubadour Distributed

Copies of the 1950 Troubadour, Hendrix yearbook, were distributed on the campus last week by members of the staff, headed by Ferris Norton of Pine Bluff, editor.

Within the bronze covers of the yearbook is the pictorial record of a year at Hendrix, with photographs of students, faculty members, activities and the campus itself.

Acting as business manager of the yearbook, whose job it was to sell the advertisements which made the annual possible, was Tom Robinson, Hendrix senior from Jonesboro. Assistant editor was Barbara Noble of Little Rock.

The appearance of the Troubadour revealed for the first time the identity of the person to whom the book is dedicated, the year's 12 outstanding students and the results of the campus "Who's Who" election held last fall.

The Troubadour for 1950 is dedicated to Dr. W. C. Buthman, professor of history, who also became dean of the college at the beginning of this year. Part of the dedicatory statement reads: "To a man . . . who is respected and admired by all who know him; who can put life into the by-gones of history . . . and who is putting all his efforts into a big job."

Elected by vote of a faculty committee, the year's 12 outstanding students are Jim DuPree of England, Charles Hamilton of Little Rock, Bob Henry of Conway, Fred Holt of Warren, Ferris Norton of Pine Bluff, Sue Osment of Jonesboro, Dot Shaw of Guyton, Okla., Kenneth Parker of Conway, Tom Robinson of Jonesboro, John Workman of North Little Rock, Charlotte Smith of Kansas City, Mo., and Glen Williams of Hope.

The campus "Who's Who" election resulted in the following nominations for campus celebrities: most popular boy, Hugh Mixon of Marianna; most popular girl, Ann Tennyson of Smackover; most talented boy, Joe Hobbs of Marianna; most talented girl, Mildred Palmer of Little Rock; most brilliant boy, Charles Hamilton of Little Rock; most brilliant girl, Helen Marie Warren of Conway; best boy athlete, Bill Yates of Dyess; best girl athlete, Martha Lou Turner of Conway; hardest working boy, Bob Henry of Conway; hardest working girl, Jo Williams of El Dorado; most popular faculty member, Dr. John Anderson; favorite organization, Booster Club; and most respected extra-curricular activity, Hendrix Christian Association.

Connee Norton of Pine Bluff was copy editor of the yearbook. Photographers were Bill McGehee of Paris and Darol Bell of Searcy, students; Paul Page Faris of the Hendrix faculty, and Sam Fausett, Conway photographer. Sports editors were Bob Newton of Warren and Clint Burleson of Gurdon. Major copy writer was Kenneth Parker of Conway.

Spring Holidays

Hendrix students and staff members began their spring holidays last Thursday at noon. Classes at the college were scheduled to resume on Monday, April 3.

Hendrix alumni and friends held

Dr. Walton To Speak On Methodist Hour

Dr. Aubrey G. Walton, pastor of First Methodist Church, Little Rock, has been selected by the Joint Radio Committee of the Methodist Church to represent the Arkansas-Beasley Episcopal Area on the 1950 series of The Methodist Hour broadcast. The series is scheduled for broadcast during the months of July, August and September.

Dr. Walton will leave next week to attend a workshop on the subject "Religious Radio" in Atlanta, Georgia, from April 10 to 14. All other ministers selected to speak on this broadcast will be in attendance at this workshop. Three top executives of the Protestant Radio Commission of New York City will take part in the institute, and other speakers and leaders will be taken from the radio industry in Atlanta. Such subjects as "The Goals of Religious Broadcasting", "Attitudes in Radio Writing", "Planning the Radio Service of Worship", "Promotion of Co-operative Religious Programs", "Religious Radio and Television" will be considered in this institute.

Due to many reasons the Joint Radio Commission has decided to



DR. AUBREY G. WALTON

make programs available to the radio stations by transcription. During this week the programs for the summer series of the Methodist Hour broadcast will be transcribed.

METHODIST CHILDREN'S HOME GIFTS AND CONTRIBUTIONS RECEIVED SINCE OUR LAST REPORT

Memorials

Mrs. A. J. Hale, given by Dr. and Mrs. Horace Ruff, Little Rock.

Mrs. Teresa Mae Bowles, given by Robert and Jewell Bowles, Dumas.

Mrs. Lucy Pilling, given by Mr. and Mrs. John Mac Smith, West Memphis.

Mrs. J. C. Moore, given by Mrs. J. S. M. Cannon, Little Rock.

Mrs. Effie Garrison, given by Mr. and Mrs. J. E. Lalman, West Memphis.

Miss Moneta Lewis, given by Mr. and Mrs. W. O. Scroggin, Jr., Pig-gott.

Mr. J. A. Russell, given by Mr. and Mrs. B. J. Tanenbaum, Dumas.

Mr. J. A. Russell, given by Mr. W. I. Fish, Dumas.

Mr. Pleas Weeks, given by Mr. W. I. Fish, Dumas.

Mr. Pleas Weeks, given by Mr. and Mrs. Charles Price and Mrs. Ruth Price, McGehee.

Mrs. John Sandor, given by Mr. and Mrs. Troy Trice, Stuttgart.

Mr. Thomas Williams, given by Mrs. John C. Buzbee, Little Rock.

Mr. R. M. Bector, given by Mr. A. B. Carter, Marion.

Mr. J. N. Paul, given by Mr. and Mrs. C. E. Olvey, Jr., Pocahontas.

Miss Lillian Evans, given by a Friend.

Mrs. W. M. Emmons, given by Mr. and Mrs. Robert Carvell, Brinkley.

Mrs. Lillian Neblett, given by Mr. James C. Hale and Mr. John Fogleman, Marion.

Mrs. Emma Brown, given by Mr. and Mrs. Fred Hohenschutz, Eudora.

Mr. Homer Harrison, given by

their annual AEA dinner meeting the night of March 30 at the Marion Hotel in Little Rock.—Barbara Noble.

Mr. and Mrs. Fred Hohenschutz, Eudora.

Mrs. Blanche Scroggin Kennedy, given by Mrs. Ben Morris, England.

Mr. J. A. Owens, given by Mr. and Mrs. Robert Dillport and Mrs. I. A. Wallace, Wynne.

Mrs. H. A. Northcutt, given by Judge and Mrs. J. L. Bledsoe, Pocahontas.

Mr. Dave Partain, given by Mr. Turner Bradford, Pine Bluff.

Mr. A. W. Dobyns, given by Mr.

(Continued from page 12)

AMITY

We have recently had a one-unit training school taught in an efficient way by Rev. R. S. Beasley, pastor at Glenwood. It was a course on the Book of Acts, and Brother Beasley is really good on this. Ten credits were earned.

A new eight-foot Norge refrigerator has been bought through the efforts of the W. S. C. S., the M. Y. F., and the men and installed in the parsonage.

On Hobo Day eighteen members of the M. Y. F., sponsored by their new counselors, Mr. and Mrs. Hiram Smith, worked and raised more than \$30.00 to go to the cabin fund at Lake Catherine. They washed windows, cleaned lawns, swept floors, and did farm work. That evening their counselors entertained them with a supper and a wholesome party at their home.

We have recently sanded our church floors and otherwise improved the interior of our church. Men, women, and young folks gave most of the labor.

Our Fourth Quarterly Conference meets here April 9. We begin our meeting the latter part of April. Pray for us.—C. V. Mashburn, Pastor.

It is a good thing to give thanks unto the Lord.—Ps. 92-1.

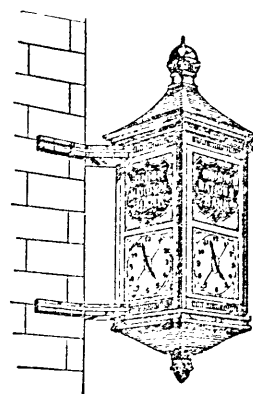
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LITTLE ROCK, ARKANSAS

MEMBER FEDERAL DEPOSIT CORPORATION

The accompanying picture was made at the annual meeting of the Chilean Annual Conference, Chile, South America early this year. Bishop Marshall R. Reed, Bishop of the Detroit Area, represented the Council of Bishops at the meeting. Bishop and Mrs. Reed are seated in the center of the front row. This picture is of special interest to Arkansas Methodists because of the presence in the picture of Rev. James Major, member of the Little Rock Conference, who with Mrs. Major is serving in the Chilean Conference. Brother Major is in the second row on the right hand side of the picture. The picture first appeared in the *Michigan*

CHILEAN ANNUAL CONFERENCE MEETS



Christian Advocate and through the courtesy of its Editor, Dr. John Marvin, it is used here.

VISITATION EVANGELISM

(This article by Dr. Forney Hutchinson was run in his column, *A Weekly Message*, in *ARKANSAS METHODIST* of January 24, 1946. It is reprinted by request.)

In my study of the Bible I have been surprised at the emphasis Jesus lays on a simple visit. He was himself a great visitor and was always mixing and mingling with people, especially with those who were afflicted or in any sort of distress. The Scribes and Pharisees criticized him for eating and drinking with publicans and sinners.

In his description of the judgment day, salvation seems to hinge largely on visiting. To those on the left hand who were told to depart, the reason given was, "You did not visit," and his explanation to those on the right hand who were invited into the Father's House was "You visited." Of course, that does not mean that they made social or pop calls, the one with the other, but they visited the "fatherless and afflicted." They went with a purpose. If possible, St. James puts it more directly still. He says, "Pure religion and undefiled before God and the Father is this—to visit the fatherless and widows in their affliction, and to keep himself unspotted from the world." To put it a little differently, James says that to visit properly and helpfully is pure undefiled religion.

Blessed is the minister who knows how to visit helpfully. For him visiting his people is a blessed privilege. His work is like the two oars of a boat or the two wings of a bird; they make his ministry symmetrical. For a pastor there is simply no substitute for personal visitation.

THE MIRACLE

By Georgia Harkness

I know not how the miracle was wrought.

The story says that the stone was rolled away;

That angels sat within as Mary sought

Her risen Lord; that linen grave-cloths lay;

That Jesus stood there speaking words of cheer;

And walked with two along the Emmaus road;

That when eleven were gathered, sick with fear,

They felt His presence, saw the wounds He showed.

"How can it be?" I hear men say in doubt,

Like Thomas, who must see the nails' imprint.

I know not how these things could come about,

To read the mystery I have no hint;

But I have seen the Lord on Easter day,

My heart has burned within me in the way.—Watchman-Examiner.

Whatever else may be said about the visitation plan of evangelism, it does at least promote the art of visiting. It is the only way I know for the people of the church to get acquainted, and the better good people know each other, the more they love each other. The old saying that "familiarity breeds contempt" applies only to contemptible people.

This year, all over Methodism, we should use visitation evangelism for all it is worth.

CURRENTS NEWS IN THE RELIGIOUS WORLD

(Continued from page 5)

"My guess is that 500 American dailies are using some kind of definite religious material," he said in an interview at Ogdensburg, N. Y. "That means that 500 editors believe the minds of the people are turning to spiritual issues." Dr. Smith, who estimated the amount of religious material now being used as about ten times more than ever before,

said the trend was traceable to "shaken confidence" of the people in materialism. "They are manifesting a deep wistfulness for something in the way of spiritual sureness," he said.



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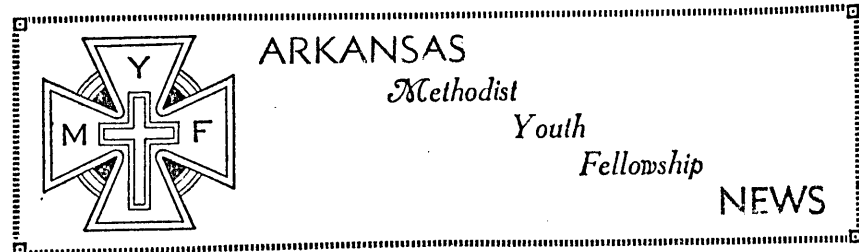
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Opportunity For What?

To help develop Christian young people in Japan.

How Can I Do It, You Ask?

Through contributing to the International Christian University campaign. Every Christian young person is being asked to give one dollar to this fund. In many places the week of April 16-23 is being observed by the young people in all the churches as the week for the I. C. U. membership drive. It is hoped that you will participate in such a drive, but if your community does not enter it as one group; at least your MYF can undertake it.

What Is The I. C. U.?

The International Christian University is the answer to the dream of many Japanese that they would be able to have a place to go to school where they would have freedom to think and study as they choose and learn to live lives free from dictators. This university is going to be interdenominational and coeducational, both of which are great forward steps in Japan. It will be Christian in character.

Why Should We, In America, Help?

The Japanese have already exceeded their part of the goal which was 150,000,000 yen and now we lack our goal which is \$10,000,000. As Christians it is our responsibility to spread Christianity and to help others learn to live a Christian life.—Lola Featherston.

CLOVER BEND M. Y. F.

The Clover Bend M. Y. F. group was host to the Eloise Butler Sub-District for the March mass meeting. Eighty-five people were present, representing nine churches. Again we had to hail Egypt Church for being the best represented. They had nineteen members present.

We were very happy to have Biggers and Pocahontas churches well represented at that meeting. This was their first time to attend a meeting since the Sub-District has been organized.

Our worship program consisted of a short devotional which was followed by two brief but inspiring talks. The Clover Bend choir sang a special arrangement of "Jesus, Lover of My Soul."

Speakers for the evening were Rev. J. W. Moore of Hoxie and Mrs. Spicer of Pocahontas. They talked on the type of work Eloise Butler is doing in India. They left us with the challenge to support Miss Butler in both financial and spiritual ways, and to work hard to raise extra funds to send to the missionary field. Mrs. Spicer explained that we might also help our missionary friend by giving the best of our own lives to the Master.

Our president, Eugene Brand, announced our program and conducted the business session of the program. During this session the nominations which the council had made for the vacant offices were officially recorded after being passed by the voting of the group.

The recreation which consisted of group singing, was conducted by

MISSISSIPPI COUNTY SUB-DISTRICT

The Mississippi County Sub-District met at Blytheville Lake Street Church, Monday, March 13th at 7:30 p. m., with Bob Edwards, of Blytheville, president, presiding.

The worship program "Better Living", was given by members of the Blytheville Lake Street MYF. Those taking part were: Gene Shanks, Lotie Stilwell, Reba Beasley, Beulah Harkins and Diana Zeder.

During the business session the Constitution was read by Bob Edwards, and a nominating committee appointed, composed of one member from each church.

Following the business meeting recreation was conducted in the MYF room, after which delicious refreshments were served.

Council meeting was held immediately after the Sub-District meeting.

Blytheville First Church will be hosts to the next meeting on April 10th.—Martha Rose, Reporter.

FELLOWSHIP OF WORKERS OF SOUTHWEST SUB-DISTRICT

The quarterly meeting of the Fellowship of Workers of the Southwest Sub-district of the Little Rock Conference met at Mabelvale, March 30th. Mr. Tommie Thompson led the song service and devotions. Rev. Roy Fawcett presided over the business meeting which followed. It was decided to hold regular quarterly meetings for all church school workers every second Thursday of the first month of each quarter. It was voted to have the sub-district Christian Leaders Training School September 26, 27, and 28. Rev. Gerry Dean of Douglasville, Miss Mary Sue Shepherd of Mabelvale, and Norman Totten of Benton, were appointed as members of the program committee. Many invitations were given but Douglasville was chosen as the place for the school.

The group then divided into four sections. The adult workers were directed in their discussion by Mr. Roland Shelton. The childrens workers, under the guidance of Miss Fay McRae, reviewed the materials for children for the coming quarter. The youth leaders discussed the summer camping opportunities, saw the film "Enlisting Pupil Interest", and sought to evaluate it in the light of their own needs. The MYF Council met with Miss Mary Sue Shepherd, their counselor, to nominate officers for the coming year and to consider other items of business.

Coffee and doughnuts were served by the host church and a period of rich fellowship was enjoyed.—Reporter.

Miss Viola Callahan. We wish to express our hearty thanks to Mr. Williamson from Biggers who gave us a \$5.00 check to be used for M. Y. F. songbooks for our recreation. We hope to have them for our next meeting.

The next meeting will be held at Strangers Home Church, April 17.—Jean Arnold, Reporter.

FOR A BETTER WORLD

The North Arkansas Conference Methodist Youth Assembly has arranged its program so as to include several courses on subjects that vitally concern the youth of today. The classes meet each morning at 9:00 and 10:00 o'clock. It is thought that these courses will enable each assembly delegate to be a better Christian, and, thereby, become a better worker for the Kingdom of God. The delegate has a choice of courses:

Christian and Race, Rev. E. J. Holifield.

Youth Faces the Alcohol Problem, Rev. Joel Cooper.

The Christian Ideal in My Community, Rev. Harold Spence.

Vocation and Life, Rev. N. Lee Cate.

The Methodist Youth Fellowship, Miss Viola Callahan.

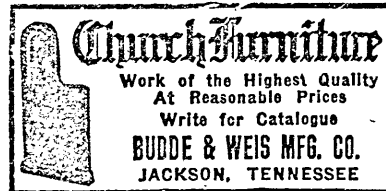
Guiding Seniors and Older Youth, Rev. Ira A. Brumley.

(Adults are invited to attend the Assembly by the District Youth Director. This course is offered especially for them. Write Rev. Ira A. Brumley or your District Youth Director for information on Adult registration.)

Keep May 30 to June 3 open for a wonderful week.—Stan Reed.

YOUTH FELLOWSHIP TEAM, FIRST CHURCH, FT. SMITH

A Fellowship team composed of Miss Doris Dooley, Miss Billie Lehman, Mr. Fred Holt, Mr. Leon Combs and Miss Dot Gilbert, Youth Director, spent March 4-5 with the young people of the Charleston Methodist Church and churches in that vicinity. They led in discussion groups, worship, and recreation. The purpose of the team was to



MEETING OF WHITE RIVER SUB-DISTRICT

The White River Sub-District of the Methodist Youth Fellowship met in the Calico Rock Methodist Church on Monday, March 27.

Calico Rock furnished the worship program based around the last days of the life of Christ.

The following officers were elected for the coming year:

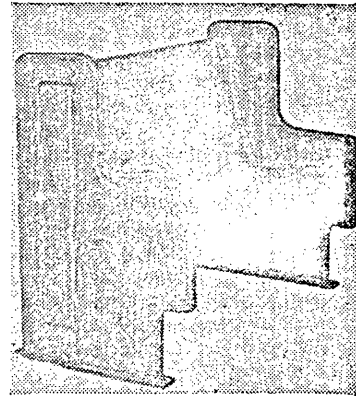
President, Bob Morris; Vice-president, Jackie Bonner; Secretary and treasurer, Janell Kirkwood. The following are chairmen of Commissions: Worship, Betty Gilliland; World Service, George Sloan; Community Service, Marylan B. Rose; Recreation, Ed Matthis.

The meeting adjourned for recreation in the basement of the church.—Reporter.

strengthen the Methodist Youth Fellowship there. Other teams will be going out from First Church in the Fort Smith District.—Dot Gilbert.

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THE CALL FOR IMMORTALITY

By JOHN A. KERN, in "The Listening Heart"

"Oh remember how short my time is: For what vanity hast Thou created all the children of men!"—Psalms 89:47.

YES, it is indeed for vanity, on the supposition that this life is all. It is not merely a dream, but a discord and dire self-contradiction. We can see good reason why a tree should have been created, though only for a hundred years; or the plants of the garden for a single summer; or the grass of the field which blooms to-day and withers to-morrow; or a winged wonder of the insect world for an afternoon. These all live the life and run the course for which the endowments of their nature fit them. But man is enormously over-endowed for a mere temporary and earthly life. He is allied in his nature with the Eternal, akin to the Divine. From childhood he hears the voices of eternity in his soul. He knows what God is by knowing what he himself is required to be. He recognizes a law of life that has nothing to do with time or matter or sense—the infinite law of Duty, the divine law of Love. Shall all this go for nothing? Shall we be endowed for a higher sphere, but intended for only a few years' existence in a world of flesh and blood? Shall we be commanded to live as immortals, and then brought down to death, as mere creatures of time? Shall we be condemned in conscience for acting as a beast or butterfly, and in the same breath told that essentially we are no better than they? Shall we walk with God, called into conscious and holy fellowship with the God of the living, and yet doomed the while to a speedy extinction of being?

The answer of the New Testament is in Him who has the words of eternal life. In His words, and in Himself. See the Christ living the heavenly life on earth. See His oneness with the Father. See the signs that He has wrought, face to face with disease and death to destroy them. See Him alive from the dead, in personal power and glory. Hear His own words: "As the living Father sent me, and I live because of the Father, so he that eateth Me (the Bread of God) he also shall live because of Me." My soul, here is thy problem solved, here is thy quest satisfied, even in the Living One, who is the Fulfiller of the laws and prophecies both of the ancient inspired Scriptures and the more ancient human heart—who is thy Brother and thy Lord.

METHODIST CHILDREN'S HOME GIFTS AND CONTRIBUTIONS RECEIVED SINCE OUR LAST REPORT

(Continued on page 15)

Alton Raney, Little Rock..	
Total Memorials, \$101.00.	
Miscellaneous Contributions	
Lepanto	\$ 16.66
Garden Point	9.25
Cato	11.00
Faith Church, Good Faith Charge	2.50
First Church, West Memphis	10.00
Des Arc	18.40
Van Buren	70.75
Martindale, Roland Circuit ..	2.14
Vanderbilt, Hatfield Circuit...	3.00
Central Church, Fayetteville	5.00
Circles 1 and 4, DeWitt	
W. S. C. S.	5.00
Susanna Wesley Class, First Church, Texarkana	10.00
North Arkansas Conference	
W. S. C. S.	9.00

Little Rock Conf. Treasurer	122.29
Mr. W. L. Little, Little Rock	5.00
Mr. Charles Dante, Dumas	10.00
Mr. and Mrs. O. G. Robinson, Des Arc	1.00

Miscellaneous	\$243.03
Other Gifts	
Mrs. H. A. Wiseman, Park Hill,	

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THESE LAYMEN WITNESS

Some of the great spiritual insights of the ages have come from laymen and laywomen. The Upper Room for May-June is an all-lay number. The devotional messages for these months are written by lay persons who have learned to get daily help and inspiration through Bible reading, prayer and meditation. Here are engineers, and housewives, merchants and educators, congressmen, doctors, labor leaders, lawyers, and others who will lead millions of people in daily devotions. Join the ever-growing circle of individuals and families who find inspiration for daily living in THE UPPER ROOM.



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ADULT FELLOWSHIP ORGANIZED

An Adult Fellowship was organized March 19, at the Massard Methodist Church, Fort Smith, with twenty-six persons present. Mrs. Ruby Michaels was elected as president, and Mrs. Vann Hooker as teacher. The group has chosen to study The Adult Bible Course offered in the Adult Student. We hope to reach all the adults of our church and community in these studies. Through these studies we hope to learn more of Christ and to lead others to Christ. Rev. Vann Hooker is our pastor.—Reporter.

clothing.
Louis Schneider Candy Co., 12 lbs. candy.
Mrs. Adam Guthrie, Prescott, clothing.
Mrs. A. G. Prather, Fort Smith, scrap book.
Young Couples Class, Pulaski Heights Church, hot dogs and buns.
Mrs. Otho Odom, Walnut Ridge, clothing.
Danville W. S. C. S., a quilt.
Primary Department, First Church, Forrest City, box of candy.
Mildred's Bakery, Little Rock, cakes.—J. S. M. Cannon.

World War II is estimated to have cost the U. S. \$330,030,463,084.—Lawrence Maxwell, Signs of the Times.

LEXA W. S. C. S. MEETS

(Continued from page 11)

Women In The Scriptures was given by the leader of the study course, and a solo was sung by five year old Rusty Arnold. This was followed by a quiz on the Women of the Bible.

An address by recording was given by Mrs. Frank G. Brooks, Division President of the W. S. C. S. The meeting was dismissed by prayer led by Mrs. Fred Kinder of Marianna. Refreshments were served at the close of the meeting.—Reporter.

A man of courage is also full of faith.—Cicero.

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CLINICS

	Date	City	Hotel Location
Tues.	Mar. 28	Russellville	Pearson
Wed.	Mar. 29	Fort Smith	Goldman
Thurs.	Mar. 30	Fayetteville	Mountain Inn
Fri.	Mar. 31	Rogers	Harris
Tues.	Apr. 4	Hot Springs	Como
Wed.	Apr. 5	Gurdon	Ledra
Thurs.	Apr. 6	Camden	Ouachita
Fri.	Apr. 7	El Dorado	Garrett
Tues.	Apr. 11	Pine Bluff	Pines
Wed.	Apr. 12	Monticello	Ridgeway
Thurs.	Apr. 13	Crossett	Rose Inn
Fri.	Apr. 14	Lake Village	Lake Shore
Tues.	Apr. 18	Morrilton	Lane
Wed.	Apr. 19	Paris	Commercial
Thurs.	Apr. 20	Booneville	Armstrong
Fri.	Apr. 21	Waldron	Chiles Courts
Tues.	Apr. 25	Conway	Bachelor
Wed.	Apr. 26	Marshall	Lindsey
Thurs.	Apr. 27	Batesville	Marvin
Fri.	Apr. 28	Searcy	Mayfair

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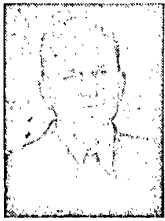
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By REV. H. O. BOLIN

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IS OUR CIVILIZATION DOOMED? LESSON FOR APRIL 16, 1950

SCRIPTURE: Amos 2:4-5; 7:7-15; 8:1-3. To get a better understanding of the lesson, please read the first eight chapters of Amos.

GOLDEN TEXT: "Seek the Lord, and ye shall live."
—Amos 5:6.

We have just finished some great lessons. Our recent studies have carried us through some of the greatest events in the life of our Lord—his triumphant entry into Jerusalem, his crucifixion, and his resurrection. We noted the fact that the calendar dates of this year coincide with the dates of the year on which these events took place. As we know, our calendar is supposed to date from the birth of Christ but an error was made in it. Christ was 33 years old when he died but the events mentioned above took place A. D. 30. On that year as it is this year, Sunday, which later came to be known as Palm Sunday, came on April 2 and the resurrection took place on Sunday, April 9. In glancing back over the lesson for Palm Sunday in the *Arkansas Methodist*, the writer noted an error he made there. He spoke of Christ arriving at Bethlehem from Jerico on Friday, April 2, 30 A. D. That should have been Friday, March 31, 30 A. D.

We are now beginning a series of lessons on the general theme **THE PROPHETS SPEAK**. The first three of these lessons will be taken from the Book of Amos.

Amos, The Man

Amos was a man of great sincerity of purpose and earnestness of heart. He so fully lived his message that it is impossible to separate him from it. This fact makes it necessary to take a brief look at him as a man before beginning the study of his message.

Amos was a native of Tekoa, a small community some 12 miles south of Jerusalem. It will be remembered that Palestine was divided into two kingdoms—the southern kingdom was called Judah, while the northern was called Israel. Though a citizen of Judah, Amos did his preaching in Israel. The shrine of Israel was at Bethel, a town some 24 miles of the capital, Samaria. There Amos met Amaziah, the priest. In speaking of this meeting George Collier said, "As Amaziah faces Amos, we have one of the most dramatic situations in all literature. It is priest at his worst facing prophet at his best." Amos plead for a social righteousness. He believed in a religion which required that one treat both God and his fellowman right. Amaziah was interested in ritualistic religion. This type of religion had nothing to do with relationships of morals. Its requirements were met merely by putting on beautiful outward forms of worship. Amos thought in terms of doing God's will while Amaziah sought only to please the king.

Amaziah accused Amos of making a racket out of his work; for prophesying for material benefits. He advised him to go back to his own country and do his prophesying and eat his bread there.

To this Amos replied, "I was no

prophet, neither was I a prophet's son but I was a herdsman, and a dresser of sycamore-trees, and the Lord took me from following the flock, and the Lord said unto me, 'Go, prophesy unto my people Israel.'" He was not a prophet in the professional sense of the word. He did not belong to any religious order. This made his words all the more startling.

Condition of Israel At The Time

This was a time of considerable prosperity for the nation. This was true of the entire reign of Jeroboam II. Rather early in his reign, which lasted from 784 until 744 B. C., his armies won a smashing victory over Damascus and greatly extended the borders of the kingdom. With this victory came a certain type of prosperity. This prosperity, however, did not extend to all groups of the nation. It was rather a situation in which the rich became richer and the poor poorer. Prior to this time Israel had been a nation, for the most part, of small land owners—each family farming its own holdings. During the reign of Jeroboam II the land, more and more, passed into the hands of a few. This worked a terrible hardship on the masses of the people. Many of the best citizens of the nation were sold into slavery for their debts. The law courts were greatly corrupted. Judges took bribes from the rich and made wicked decisions in their favor. The poor who were not able to pay such bribes could not get justice.

The people of the time were religious, but their religion was a matter of outward form. It was wholly divorced from morals. The rank and file of the people lived vicious lives and then flocked to the palaces of worship in great numbers. They seemed to feel that God was not in the least interested in how they treated each other. He only took note of the number and expense of their sacrifices and the beauty of their ritualistic worship.

The Message of Amos

Many people naturally feel that the Bible was written in the chronological order in which we have its various books assembled, but such was not the case. The Book of Amos was the first book of the Bible to be completed in its present form. He was the first of the writing prophets. There had been many prophets before him but they did not write their messages. We have records in the Bible, written later, of some of the messages they delivered in oral form. Amos outstripped all the prophets who went before him at two great points: (1) He realized more definitely than they that there is but one God. It will be remembered that there was a time when even the Israelites thought there was more than one God. Each nation

had its own god, and this god was interested only in the affairs of that particular nation or tribe. Jehovah was the God of Israel. He was interested only in their welfare. He loved their friends and hated their enemies. Amos made Jehovah out to be the God of all nations. You will note from the lesson that he has Jehovah passing judgment on other nations as well as Israel. The Israelites in general felt that Jehovah was only for them and that he would take their part regardless of how they lived. Amos greatly angered Amaziah by insisting that the Israelites, because they had a better opportunity to know the will of God, would be more harshly judged by him than would the other nations. (2) The second great idea that Amos brought to light is the fact that God is an ethical Being. He is more interested in the way people live; in how they treat each other in all the relationships of life and the attitude they sustain toward him than he is in the number of their burnt offerings and the beauty of their ritualistic worship.

This was something new under the sun. Both of these ideas were destined to have far reaching effect upon all future generations. There is but one God for all people and his chief interest is in righteousness—rightness of relationships. We would say in our age, the keeping of the Golden Rule. These ideas were so revolutionary that they marked a turning point in the whole human race. Some one has emphasized the idea that there are only two other events in all history that stands beside these new thoughts given by God through Amos in the matter of importance. They are the giving of the covenant of the law through Moses and the covenant of grace through Christ.

Amos proclaimed the doctrine that no nation is the chosen of God for any reason other than the righteousness of its citizens. He would have been thoroughly in accord with the Bible statement: "Righteousness exalts a nation, but sin is a curse to any people." He would have been in perfect harmony with the great idea of John the Baptist: "But when he saw many Pharisees and Sadducees come to his baptism, he said unto them, O generation of vipers, who hath warned you to flee from the wrath to come? Bring forth therefore fruits meet for repentance: And think not to say within yourselves, We have Abraham to our father: for I say unto you, that God is able of these stones to raise up children unto Abraham." God has an elect all right. It takes two votes to win. God votes for every nation and if each nation through righteousness of relationships votes for itself, it immediately becomes one of God's elect.

Amos' Message Applied To The Modern World

Amos has been called the plumb-line prophet. This is because of the third of his visions. He saw God standing with a plumb-line to measure the house of Israel. The plumb-line was used to determine whether or not a wall had been built straight. A weight was tied to the end of a line. An individual would climb to the top of the wall and let the line down by the side of it. If the line touched the wall at all points, the wall was straight. Israel had had great opportunities, and Amos insisted that God would hold them responsible for the way they had responded. Since their opportunities had been greater than all

others, God would expect more of them. If they failed, their condemnation would be greater than all others. In speaking of the Prophet's message Robert Luccock said, "The final message of Amos to Israel and to us, a message that time has borne out again and again, is that a nation that seeks God will live. A nation that does not seek God shall die."

How Does The U. S. Stand?

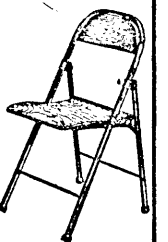
As a nation we have been highly favored. As the Bible tells us, where much is given, much will be required. God has his plumb-line on the world today. Each nation will be measured and judged according to its opportunities. The big question is, How are we measuring-up? We have an aversion toward Communism, and rightly so, for it is anti-Christian, but how well are we making our Democracy work? An idea in action is the most powerful thing on earth other than God. Communism is an idea in action. Such an idea cannot be destroyed by force either in a cold or a hot war. The only thing that will destroy an idea in action is a better idea in greater activity. Christian Democracy is such an idea if it is faithfully practiced. The very least that such a Democracy can grant to any individual or group is equality of opportunity for self betterment and equality in the matter of justice before the law. Failure at these points makes Democracy less than Christian and will finally prove its undoing. Nothing is ever settled until it is settled fairly. Constant agitation will follow all unjust practices. Dissatisfied minority groups will always be a hot bed for the seeds of foreign "isms". Democracy guarantees a certain amount of freedom which is not experienced in any other form of government, but we must never forget that it is freedom to do wrong as well as right. Many people can keep within the letter of the law and yet practice things that will damn the nation. Take our gambling, liquor and sex problems as examples. Democracy will only win out in this struggle with Communism as it is filled with a great unselfish Christian spirit—a spirit which will lead the individual or the group to live for the good of all rather than wholly for self-interest.

Little men sometimes come to the top in Democracies. They are politicians rather than statesmen. They think more about getting re-elected than they do about ruling justly. This makes room for pressure groups, in the social and political orders, which so organize and control votes that the politicians give them more than their just dues and that to the hurt of other citizens of the nation.

No doubt, God has brought the U. S. to the forefront for just such a time as this, but we must measure up to our opportunities and meet our responsibilities, otherwise our judgment will be harsh indeed, for we have been given much.

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