

Bishop G. Bromley Oxnam Replies

STILL very much in the thinking of some people, Methodist and otherwise, is Stanley High's article in the February issue of the *Reader's Digest*, "Methodism's Pink Fringe." It is not our purpose to prolong unnecessarily the reader's interest in the so called Methodist Federation for Social Action, although that indeed might serve a useful purpose, but we would like to call to the reader's attention Bishop G. Bromley Oxnam's recently published pamphlet "The Reply The Reader's Digest Refused to Publish." The pamphlet also has a statement by Dr. Ralph E. Diffendorfer concerning the distribution by the Division of Foreign Missions, of Jerome Davis's Book "Behind Soviet Power" to Methodist pastors.

Many Methodists who were troubled by the Digest article will find help in Bishop Oxnam's statement. He explains, as we have not seen elsewhere, Mr. High and the many instances of inaccuracy, misrepresentation and incompleteness embodied in his Digest article. The Bishop does not defend the Federation, from which he resigned in 1948, and since it is unofficial he would be content to let it stand on its own, preferably without the name Methodist.

The pamphlet may be secured by writing The Bishop's Office, 150 Fifth Ave., N. Y., enclosing ten cents per copy or in lots of 100, 7½ cents per copy.

Study The Seminar Reports

THERE was held in January of this year in Oklahoma City, Oklahoma, a Seminar on Town and Country Work, under the sponsorship of the Town and Country Commission of the South Central Jurisdiction. Methodist leaders in rural work within this Jurisdiction, numbers of rural pastors, representatives of the Annual Conference W. S. C. S. organizations, together with a district superintendent from each Annual Conference of the Jurisdiction were among those who attended this three-day gathering.

The Seminar was divided into three groups, each meeting separately under the leadership of qualified leaders. At the last full session of the Seminar each of the three groups presented its findings or conclusions, and after discussion by the entire group these findings became the statement of the whole Seminar.

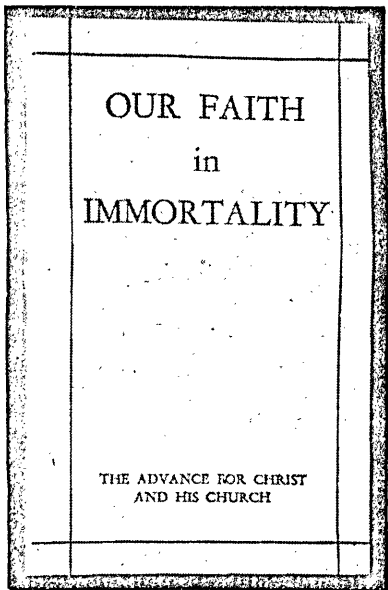
On page eight and nine of this week's issue of the *Arkansas Methodist* is the complete text of the findings of the three groups comprising the Seminar. Considerable space is willingly devoted to publicizing this material because the editors feel that this statement will be of practical value to all ministers and laymen who are concerned about Methodism in Rural Areas.

Arkansas is a rural state and a large majority of the pastoral charges of Arkansas Methodism are, in the commonly accepted conception of the term, rural appointments. But The Methodist Church in Arkansas is by no means making the best of its resources and leadership in meeting its responsibility to the rural sections of Arkansas. There are here and there in the state instances where exceptions can be taken to the foregoing statement; such instances can usually be traced to a district superintendent or a pastor or a layman who has an unusual interest in rural work. But by and large there is much to be done. It is our hope that the Seminar reports will help to point the way to a stronger emphasis in this direction.

Our Faith In The Fact Of Immortality

IT was the Apostle Paul who wrote in Second Corinthians, "For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens." For Paul, FAITH in immortality seems to have changed to a feeling of absolute knowledge. Hence, we hear Paul saying, "we know." Because of an unusual spiritual insight, Paul seemed to feel that he was as sure about the fact of immortality as he was about anything.

For the rest of us immortality is a matter of faith. We dare believe where Paul says that he "knows." Our attitude



toward life hereafter must be based on faith since there is no way, scientifically or otherwise, to produce positive proof that man lives again after death.

Be that as it may, the Christian faith in immortality rests on a reasonable foundation. It is not a case where "the wish is father to the thought." It is not a blind acceptance of a pleasing theory because it is believed and taught by others.

For the Christian, who believes in the Bible as God's word, the revelation it gives of the fact of immortality is sufficient. However, we are all conscious that our faith in immortality need not rest solely on the Bible revelation. Man has power to think. He believes that with powers of reason and logic, linked with experience, it is possible to arrive at very convincing conclusions about the possibilities of life after death.

It is almost impossible for one to imagine that death means annihilation for all human life. It is so illogical and unthinkable that one is all but forced to believe in immortality if he is to preserve confidence in the value and reliability of any human thought.

The Bible says, "God is not mocked." We cannot believe that God would universally mock mankind from the foundation of the world with a life-long yearning for immortality unless man is immortal.

Suppose Both Sides Defied The Law

FIFTY years ago Carry Nation defied the law that made saloons legal. With her famous hatchet she would go into legally licensed saloons and smash bottled goods, beer containers and in general make havoc of a business operating under the law. Such conduct was so unusual that the name of Carry Nation and her exploits are remembered throughout the nation until today.

It is surely just as disreputable for liquor dealers to go into territory that has voted dry, and set up for business in defiance of the law, as it was for Carry Nation to attempt to prevent the sale of liquor where, by a vote of the people, it was legally licensed.

The thing that made the activities of Carry Nation news is the fact that her attack on liquor was so different from the normal, legal procedure temperance forces use in fighting the liquor business. The thing that keeps liquor's defiance of law in dry territory from being news is the fact that liquor's lawless character is so common that only an expose on the scale of the Hot Spring county debacle attracts any unusual attention in the press.

If the better citizenship of wet counties were as lawless in their attitude toward liquor legislation as the wets are in dry counties we would have a miniature anarchy in Arkansas. No business has a right to live that is as contemptuous of the law as liquor forces almost boast they will be wherever counties or states vote dry.

"He Shewed Unto Them His Hands And His Side"

ONE of the most dramatic and impressive post-resurrection appearance of Jesus was His appearance to the frightened disciples on the evening of that first Easter day. They were hiding behind closed doors "for fear of the Jews." Then "came Jesus and stood in the midst, and saith unto them, Peace be unto you. And when he had so said, he shewed unto them his hands and his side."

It is important, as we study the resurrection of Jesus, to remember that no one of His followers believed in the fact of His resurrection until he had personally received positive, unquestionable proof of the fact that Jesus was alive. Jesus well knew that it would require conclusive evidence to convince His disciples that He was alive after the terrible tragedy of Calvary.

For this reason Jesus did not criticize the disciples for their lack of faith. He simply presented evidence of His resurrection which they could not doubt. He not only showed them Himself, "He shewed unto them his hands and his side." This evidence of sacrificial suffering and deathless devotion to a cause revived in the hearts of the disciples a faith that no power of earth could destroy. The world never really believes its reformers until it has crucified them. If, however, when they have had their crucifixion, they return with the scars of their crucifixion on their resurrected body and still proclaim the truth for which they were crucified, the world hears and is convinced.

The willingness to voluntarily suffer for a cause or truth is the most convincing proof we can offer of the sincerity of our faith in the cause. Sometimes it is difficult to be convincing

(Continued on page 4)



There Are Christians Now In Shishikai



By CHARLES H. GERMANY, Oe Gun;
Tokushima Ken, Shikoku, Japan

THIRTY YEARS AGO a Christian missionary strapped his bag on the rack of his bicycle and peddled off in company with a small Japanese minister. They were headed for a tiny fishing village in the southern part of Shikoku's Tokushima Prefecture.

Pumping along the shore where the waves of the Pacific roll in to crash against the rocks and rush up the shore, pushing their bikes up steep, narrow mountain roads, coasting through green valleys neatly divided into small rice paddys, they made their way along the seventy mile journey.

Dr. Russell and Rev. Mr. Kosumi were cordially received by the Hamaguchi family in Shishikai. The doors of the home were thrown open to the villagers and Christian services were underway. A good many of the villagers, however, had a different idea, and a few well-placed stones quelled the ardor of most of the early inquirers. But with Hamaguchi, a vision of the truth and love of Christ deep in his heart planted his feet in the way of Christ and kept the doors of his home open through the years as the small, but invincible center of the new faith.

The other day, thirty years later, a new missionary, together with the son of Rev. Mr. Kosumi, now himself a 47-year-old Christian minister, boarded a small, extremely gritty train for the four-hour ride to the same fishing village. Four hours later my hand was clasped in the strong grip of the 45-year-old son of the early pioneer Christian layman, Hamaguchi. A few minutes later we were sitting with our legs doubled under us on the grass mats, drinking tea. My heart began then and there to warm to the story of how the invincible faith of a father can touch the heart of a son and how together they can win the heart of a village. Not long after his father died twenty years later, Mr. Hamaguchi was married. His wife shared with him the drive of Christian evangelism in the village. Seeking to unite Christian evangelism with community service, they set out

to provide for one of the urgent needs of the village — a nursery school. Mrs. Hamaguchi worked long and hard at the project. Her husband joined her in the time left free from his work at the post office. Months and years of



CHARLES H. GERMANY

unselfish service ultimately transformed village opposition into loving support. I followed the children through a day's schedule, and seeing the way their little minds and hearts were turned naturally and easily toward God I could not help but feel that Christianity's future in the village was safe. Twelve years ago when Mr. and Mrs. Hamaguchi were ready to build their own home, they put their money with a few other contributions and built a church instead. I preached in this church and slept for a night in one of the small rooms built at the side for their living quarters.

It is a great joy to go to these villages. In most of them Christian work is not as far along as in Shishikai. In a good many of them we are just beginning Christian work. Usually one of the Japanese ministers from a nearby town will go to the village and make contact with a Christian family of former years or a family interested in learning about Christianity. The minister will make arrangements for a simple service to be held in the home of this family. Later, in company with the minister, I will make a trip to the village and meet in the home with a group of the villagers. One prays deeply when in the midst of a group like this. One prays that the spirit of God might come into the group and stir the hearts of the people, many of whom are hearing a Christian message for the first time. Occasionally one sees a new light come into a face, and one feels deep within that the whole, long trip to Japan has been made worthwhile. If Christianity can be firmly rooted in these villages, it will never be displaced.

About thirty miles up the coast from Shishikai is the village of Hiwasa. Fifteen years ago a young lad in Shishikai was won to Christ under the leadership of the Hamaguchis. Today, fully trained with theological degree, Rev. Mr. Kawashima is doing pioneer Christian work in Hiwasa. Within a few weeks Hiwasa will dedicate its new church building. Please stop to think what this means — in all the villages between the northern and southern tips of this prefecture, there has never been a Christian church. Now for the first time a church is being built in Hiwasa, a village about midway. This is simply another root going down for Christianity. It will be a great, great joy when the first earnest believers, almost all of them first generation Christians, can gather in their own house of worship. It will represent sacrifice and toil, but it will also be a dream come true. A part of the money some of you have sent us has gone to help this project. So, you have had a part in this forward march of Christ.



Christians Versus John Barleycorn



By K. C. JOPLING

(Editor's Note:

The following article first appeared in print as a paid advertisement in a newspaper in North Central Arkansas and was forwarded to the ARKANSAS METHODIST by Rev. Pharis J. Holifield, Methodist pastor at Yellville. The article was written as an answer to a query by a newspaper man as to reasons for being on the "dry" side of the liquor issue. The author, K. C. Jopling of Bull Shoals, Arkansas, was born in Mississippi but lived in Tulsa, Oklahoma, for many years. He is a successful business man. In recent years he has lived in Arkansas and has built a home in the beautiful Bull Shoals Lake Peninsula. He is one of the charter members of the Bull Shoals Methodist Church and father-in-law of one of our district superintendents in another state. He is the inventor of the fly window on all late model cars.)

SOME of the reasons for the writer's unalterable opposition to the liquor traffic:

1. Ever increasing news reports and warnings from law-enforcement officials indicate an alarming growth in the "crime wave" yearly since repeal of prohibition, youth delinquency being the most flagrant, violent death a close second.

2. I estimate that from 70% to 90%, (based on news items), of such conditions can be attributed directly and indirectly to alcoholics. Make a record of all such. Then, for comparison, try compiling a list of all cases where sane and non-drinkers commit any crime or wreck their automobiles!

3. I further estimate that from 75% to 85% of all liquor dealers, legal or not, (and we find the bootleggers thriving with small hindrance

in "wet" areas), squirm and slither from under the LAW!

4. Social drinking—THE MASS MENACE! It ropes in the unwary thousands, so many of whom rapidly acquire the unquenchable alcoholic thirst, which inevitably drives them to mental and moral irresponsibility, culminating in unpredictable crime and untimely death.

5. But, many say, the liquor business returns such big revenue. NOW, I ask you, is it plain common sense to spend wastefully and to our damnation say, billions yearly in order that perhaps less than 50% of it may go as government revenue? Furthermore, shall we weigh any amount of such revenue—against peaceful, happy living, plus the souls of MEN and WOMEN? Show me a man or woman who drink intoxicants habitually, and I'll show you a home in which is a MINUS in real harmony and true happiness.

6. Again they say, but you can't enforce prohibition; Well, how about the tremendous increase since prohibition repeal, of nationwide GAMBLING, (Hear Robert Montgomery's Thursday night radio message), wholesale armed robbery, murder etc. Shall we abolish LAW against these because they are not perfectly enforced? When "we the people" put determined pressure on our law enforcement bodies, all laws to protect the VERY LIFE of our country can and WILL be enforced. Again they prattle about "my personal liberty," which could easily include liberty to commit various crimes. Well, brother, any liberty which is detrimental to others is simply a license against society as a whole. Where do you stand?

7. Back in the horse-drawn vehicle days, the liquor traffic became so rampant and unbearable that our parents had to outlaw it with a

not-to-perfect prohibition amendment which, regardless of shallow claims to the contrary, was a thousand times better than present conditions. In this age of high speeds, world unrest, the gathering dark clouds of communism, (which thrives best on drunkenness and mental depravity), it behooves us to STOP, LOOK AND LISTEN, to fully awaken to this degrading and intolerable evil. Eventually we must face, fight and stamp it out or, if we tacitly permit its traffickers to continue their deadly inroads, the strides we've made as a mighty Christian nation will wane until finally we'll go out the way Rome did, amid ever increasing selfishness, greed, tears, blood and fiendish death. God forbid!

8. On the other hand we should take decisive action NOW. If, for example, 90% to 95% of the people were to "cut out" both tobacco and intoxicants and hand over to the government as tax 50% of all monies being spent for them, then spend the other 50% for creating happier homes, aiding the crippled, blind and helpless aged, such program would reduce to the lowest minimum all other taxation. The crime wave and our youth problem would become negligible and our social standards rise to a higher and happier level of living.

9. When all has been said for both tobacco and intoxicants, we must admit they are decidedly negative and/or degrading habits. Both will deduct but not add an iota to mental, moral, physical and spiritual manhood. The billions we spend yearly for them could well feed the earth's starving millions and still leave us the mightiest nation under God's sun. Surely the happiest!

10. Dare we shirk responsibility for our own
(Continued on page 3)

Christian Colleges Still Minister To Future China Leaders

By W. W. REID

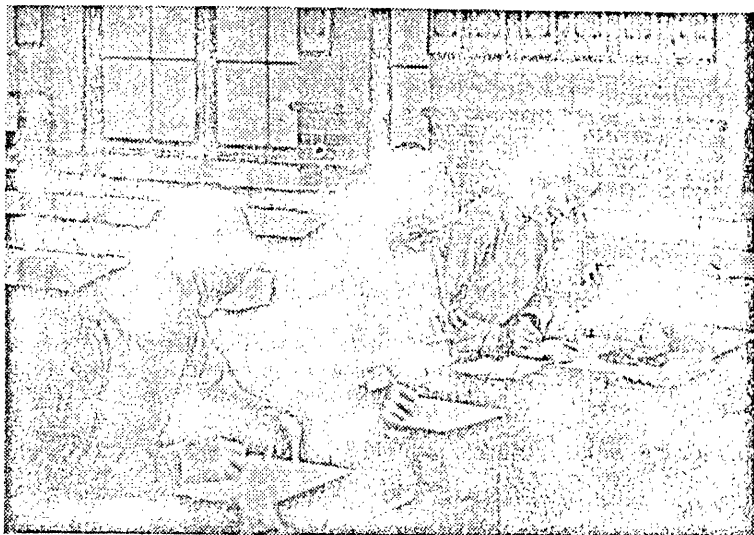
ALL twelve institutions supported by the United Board for Christian Colleges in China are open and functioning on their own campuses despite communist control of their areas.

Enrollment is somewhat less than

of these are required of students. So far as is known, they are taught by professors selected and paid by the institutions and not necessarily communists themselves. But established courses presenting non-communist points of view are also

and universities have been required to register with the communist educational commission as they did under the Nationalists, but as yet there is no evidence that this action threatens their independence. They continue with very much the

been able to transmit funds to all the colleges. At present, financial aid reaches them safely, quickly, and certainly. No obstacle to this transfer of money is expected in the near future, and responsible Chinese leaders in the colleges continue



Students of medicine at West China Union University, Chengtu, West China

it was a year ago, but it still totals about 9,000 young men and women. And only one can be admitted for every five who apply for admission.

Although these institutions face many crucial problems and uncertainties, the outlook for the immediate future is encouraging. Several of their professors have been appointed to the national Commission on Higher Education. Christian colleges have been commended by the new regime for their economical administration, for the quality of their work, and for the devotion to public service shown by their graduates. Their administrators continue to send requests for western personnel.

Civil war has not removed the need for technical training; social and economic upheaval have not dimmed the importance of the light of learning; nor has political change satisfied the demand for educated leadership. The Christian colleges are equipped to meet these needs. They are expressions of America's desire for fellowship with the Chinese people and of her eagerness to serve them. They are open channels through which to make Christianity a widespread and living force in the life of these people.

Courses giving the Marxian interpretation of philosophy, history, and economics have been added to the curriculum by order of the Commission on Higher Education. Some

taught, tolerated, and even encouraged.

Only a few Chinese members of the Christian college faculties are convinced communists, but a great many have welcomed the new regime because of the contrast between communist promises and Nationalist failures. Some of these professors are prepared to assist in the new social program, while others remain skeptical of the final results. A few do not hesitate to voice their disagreement.

Several graduates of these colleges have risen to prominence in the communist party as others did in the Kuomintang. This fact is said to be proof of the quality of the training they received and of the success of their teachers in arousing in them a fundamentally Christian concern for the welfare of their fellow men. Their presence has apparently been a factor in moderating communist demands on the Christian colleges and may prove a stabilizing factor in this era of political upheaval through which China is passing. Other graduates continue active Christian leadership without identifying themselves with the new ideology.

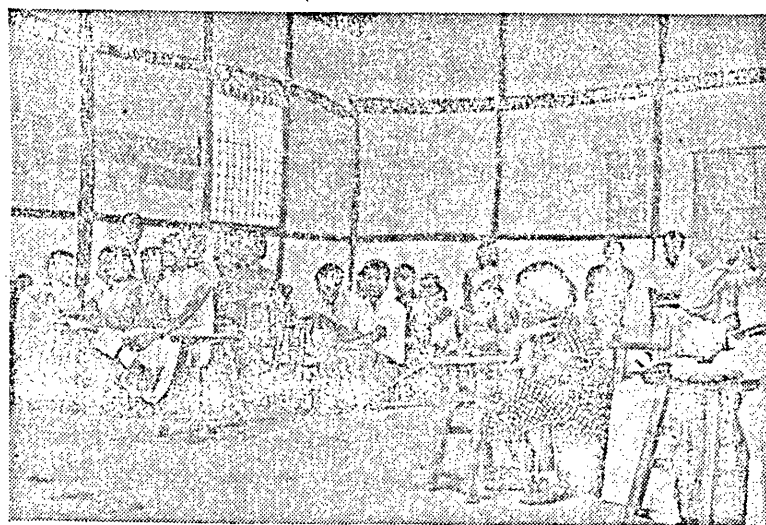
The colleges report that there is still as great a degree of academic freedom under the new regime as there used to be under the old. Although there have been some changes in curricula thus far, there has been little actual interference with the colleges. Private colleges

same directors, the same administrators, and the same curricula.

There is anti-religious pressure reported, but there have been no prohibitory regulations. The new political authorities continue to

to request American help.

"The support we give the Christian colleges is primarily aid to the Chinese people and only indirectly help to their government," says a recent statement of the United



College students at a summer conference, China

promulgate atheism. But such courses have been granted academic recognition; voluntary Bible classes and Christian fellowships are not interfered with; Sunday and weekday services of worship are continuing without change or interruption; and from some campuses come reports of even increased student interest in the Christian message.

With relatively brief interruptions following the taking over of important cities, the United Board for Christian Colleges in China has

Board. "Moreover, withdrawal of that support will not prevent these institutions from being used in the training of communists; it will only result in that training being carried on without Christian influence. The spiritual impact of these colleges on the youth of China, who will be its future leaders, is of far greater significance than the relatively insignificant material aid that may be given the communist cause. These institutions continue to be a vital part of the Christian movement."

CHRISTIANS VERSUS JOHN BARLEYCORN

(Continued from page 2)

children and children's children, many of whom, (depending upon our dynamic action now), are doomed if not already engulfed beyond reclaim?

11. I know not what course others may take, but as for me, I could not believe myself a Christian nor claim to love my fellowman should I ever hesitate to fight with all my might ALCOHOLIC BEVERAGES in every form. The ONLY "axe I have to grind" is one with which to fight this—the deadliest foe of my country.

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

INDIA CAN WEAR MORE GLASSES!

Because a missionary in India requested twenty pairs of dime-store spectacles from a friend in America, over 3,000 Indians have been fitted with glasses during the last few months. Instead of dime-store products, the Indian people are using glasses discarded by Americans and retrieved through the resourcefulness of the missionary's friend.

The missionary is the Rev. Halsey E. Dewey, now on furlough from the Bengal Conference, where in Pakaur alone live 300,000 people who need glasses. It was about eighteen months ago that Mr. Dewey let it be known that his people needed glasses. A paragraph in the Methodist

press brought an avalanche of all kinds of glasses. There were old-fashioned horn rims, some rimless, some of the pinch-nose type, and some with a modern upsweep, 10,000 so far. More are still arriving, and still needed. (Mr. Dewey says pinch-nose glasses cannot be used.)

A Mobile Eye Clinic, with a staff of doctors and opticians who cooperate with missionaries, is touring the conference, examining eyes and fitting glasses.

Glasses should be sent in cases if possible, wrapped in heavy paper, and labeled "no commercial value—for free distribution." (Otherwise heavy duty may be demanded). They should be sent to Mr. Halsey E. Dewey, Pakaur, Bihar, India.

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E. T. WAYLAND } Editors and Business Managers
EWING T. WAYLAND }
ANNIE WINBURNE } Assistant to Editors

CONTRIBUTING EDITORS { Roy I. Bagley Mrs. Sue M. Wayland
{ H. O. Bolla Forney Hutchinson

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Here And There In Arkansas Methodism

By The Editors

ON Friday night of last week Bishop Martin delivered his first address on India since his and Mrs. Martin's return from their trip to that distant land and other points in the Orient. An appreciative crowd of several hundred persons of Forrest City and other eastern Arkansas cities filled to overflowing the sanctuary of the First Methodist Church of Forrest City to hear the Bishop tell about present day conditions and the work of Christendom in India. One might wish that every Methodist in Arkansas could have the opportunity of hearing this address, especially since Arkansas Methodism has through the Advance program the interests of India in its thinking. Bishop Martin will address a meeting of the Pine Bluff District next Sunday afternoon concerning his trip.

In keeping with the season of the year Methodist Churches have been having their special services observing Easter. Many pastors are now turning to the task of completing in the remaining one and a half months the work of this conference year. This is the first full conference year for both Arkansas annual conferences since the change from fall to spring for the time of holding of annual conference sessions. This means that reports will reflect for the first time since the change a full year's work.

Several weeks ago the *Arkansas Methodist* published an article about a telephone connection between the Lake Village Methodist Church and an invalid member which made possible her hearing the worship service each Sunday. Since that time we have learned of a public address system arrangement between the sanctuary of the Prairie Grove Methodist Church and the nearby residence of Mr. and Mrs. J. H. Zellner which enables this couple to participate in the services. They too are unable to attend because of reasons of health. We have learned also of a number of churches where tape recordings are made of worship services and these recordings are then taken to the home of shut-in members for their benefit. The Men's Bible Class of the First Methodist Church, Arkadelphia, one of the largest in the state, has its class sessions broadcast every other Sunday over the Arkadelphia radio station.

T. W. McCoy, former conference lay leader of the Little Rock Conference, and prominent Benton churchman, with other laymen of the

NEWS AND NOTES ABOUT FACTS AND FOLKS

REV. C. D. MEUX, pastor of the Carlisle Ct., reports that his address has been changed from Carlisle, Arkansas, to Rt. 8, Box 225, Little Rock.

BISHOP PAUL E. MARTIN will lead in the Service of Dedication when the new Educational Building of the Asbury Methodist Church, Little Rock, is dedicated Sunday morning, April 23. Rev. Arthur Terry is pastor.

REV. HORACE M. LEWIS, pastor of the First Methodist Church, Forrest City, was the speaker at the Methodist Men's Fellowship of the First Methodist Church of Warren at its dinner meeting on Wednesday, April 12. Rev. J. E. Cooper is pastor at Warren.

MRS. O. C. STILES of El Dorado writes that Rev. W. B. Savage of Junction City is doing the preaching in a series of services which began on Easter Sunday evening and will run through April 16 with an all-day fellowship. Rev. Thomas Christie is pastor.

REV. ALFRED A. KNOX, pastor at Tucker-man, was the Methodist representative in a group of four different denominational representatives in the annual observance of Religious Empasis Week at State College, Jonesboro, April 2-5, "Christian Power for Everyday Living" was the theme for the week.

REV. E. D. GALLOWAY, district superintendent of the former Prescott-Texarkana District, writes: "Bishop Paul E. Martin has officially declared that the name of the Prescott-Texarkana District of the Little Rock Conference is now to be the Hope District in keeping with action passed by the District Conference which was held December 2, 1949, to so name the district."

REV. E. G. KAETZELL, pastor of the First Methodist Church, Springdale, reports that in a Visitation Evangelistic Campaign March 27-28-29, that 42 decisions were secured, 24 professions of faith and 18 decisions for transfer of membership. Rev. Alf Eason, Bentonville, and Rev. E. J. Reeves, Madison County pastor, assisted Brother Kaetzell and thirteen Springdale laymen in the work of visitation.

THE United Christian Youth Council of Greater Little Rock held its annual Easter sunrise service on the State Capitol steps on Easter Sunday at 6:30 a. m. Rev. W. O. Vaught, Jr., pastor of Immanuel Baptist Church brought the message. The music was furnished by the Little Rock and North Little Rock high school A cappella choirs. The young people of various denominations participated in the service.

REV. J. H. HOLT, pastor at Alma, reports that Rev. Cecil R. Culver, district superintendent of the Ft. Smith District, did the preaching in a pre-Easter revival in his church, closing on Easter Sunday. The ministers visited in the homes, fields and business houses doing personal work each afternoon until the evening service. Quoting Brother Holt: "The messages of Brother Culver were spiritual and uplifting. The crowds grew from evening to evening, interest deepened and souls were made conscious of the presence of God."

REV. G. C. JOHNSON, pastor at Marion, writes: "Sunday morning, April 2 was a great day at the Methodist Church in Marion. Bishop Paul E. Martin and our district superintendent, Rev. Ethan W. Dodgen, arrived at the parsonage at 9:30. At 10:30 Bishop Martin brought a great message. We then adjourned to the new par-

First Methodist Church of Benton, has personally led in a program of providing worship services for two churches on the Benton Ct., which has been without a regular assigned pastor for several years. These laymen for sixteen months have continued in this program.

sonage which was dedicated in a most beautiful and impressive service. The membership of the Marion Church love Bishop Martin and are thankful to God for his and Mrs. Martin's safe return from their long journey to the East. Everyone here deeply regretted that Mrs. Martin was unable to be with us."

THE Greek Orthodox Church is inviting all Christian churches and their theological seminaries to send representatives to Athens in 1951 to participate in the celebration of the 1900th anniversary of the arrival of the Apostle Paul in that city. The observance will be held with pageantry and religious pomp and special services from June 6 to June 29, culminating on the Feast Day of St. Paul. Professor Hamilcar Alivisatos, of the University of Athens, is secretary of the committee organizing the observance. There will be conducted tours to the places in Athens which, according to tradition, were visited by the Apostle, and there will be lecturers and addresses at the various stations of St. Paul throughout Greece.

FIRST METHODIST CHURCH, Mount Vernon, New York, claims something of a record for long-time service of its members—especially so for a suburban church in a rapidly changing population. Recently the rolls showed more than one hundred members who had been attending worship and taking part in other church activities for more than forty years each. They were honored at a morning service, where the pastor, Dr. Floyd E. George, Jr., presented a corsage or boutonniere to each. The longest record of service is held by Mrs. Jesse E. Holdredge who has been a member for 74 years. The scripture lesson was read by Walter Cooley, a member for 55 years; and the prayer made by a former parish visitor, Mrs. Meta Hope, a member for 43 years. It was at this church that Dr. Otho F. Bartholow served from 1905 to 1942.

FROM India and Iowa comes a story of gratitude—and of return of "bread cast upon the waters"; Sushila Soule was graduated from Johnson Girls' High School, Jubbulpore, India, longing to be a doctor and to serve her people. There was no money for a college education. But, through a missionary, Dr. Matt Ware, West Branch, Iowa, heard about her and began sending money to put her through the Lady Harding Medical College, Delhi. At times Dr. Ware had to borrow on his life insurance to meet his assumed obligations for Sushila's tuition fees . . . Dr. Sushila Soule's feeling of owing an unpayable debt of gratitude now motivates her service in India. When she learned recently of Dr. Ware's death, she sent two hundred rupees to the American Heart Association as a tribute to her friend who was interested in heart research.

"HE SHEWED UNTO THEM HIS HANDS AND HIS SIDE"

(Continued from page 1)

until we too bear, in some form, the scars of sacrificial service. We are told that a mentally deranged man, who claimed to be Christ, gave up his disillusion when he was asked to shew his crucifixion scars and was unable to do so. Even a mentally deranged man knew enough to know that he could not be the resurrected Christ unless the bore in his body the scars of crucifixion. The church today has greater potential powers than at any time in the Christian era. It is now rendering a greater service to this generation than it has rendered to any generation in Christian history. However, it is rendering that service at the least personal sacrifice of any generation of Christendom that has really tried to serve. For that reason we lack much of the convincing power that accompanied the work of the early church. If anyone doubts the reality or sincerity of our religion, there should be something in our lives to which we could point that would be convincing.

CURRENT NEWS IN THE RELIGIOUS WORLD

Selected from Religious News Service Releases

Oak Ridge Methodists Plan Church Building

Fourth church to announce plans for a new building in Oak Ridge, Tenn., is the First Methodist, whose congregation has been meeting in a theatre. The Methodists propose to erect a church costing \$139,000 which will seat 550 persons. They plan to raise \$78,000 of this total over the next 18 months by asking families to contribute amounts ranging from \$2 to \$20 a week. An additional amount will be given by the Board of Missions and Church Extension of the Methodist Church. This is expected to be between \$10,000, and \$15,000. Twenty persons organized the First Methodist Church there on March 19, 1944. Today the congregation has 950 members, with an average attendance of 500 at services in the Ridge Theatre. Pastor of the church is the Rev. R. Frank Porter.

Southern Baptists Set Revival Effort

Southern Baptist churches west of the Mississippi River will engage in a simultaneous revival effort April 9-23, it was announced at Nashville, Tenn., by Dr. C. E. Matthews, superintendent of evangelism for the denomination's Home Mission Board. Dr. Matthews, who is also promotion director for the simultaneous effort, said that more than 5,000 of the 8,762 churches in the 10 states west of the river had already scheduled revival meetings during the designated period. Thirty-two per cent of the Baptist churches cooperating with Southern Baptist Convention are located west of the Mississippi River. Many of these churches are small, with some 3,000 having fewer than 100 members. Only 434 of the churches in this area have more than 1,000 members.

Texas Education Board To Open Meetings With Prayer

For the first time in its history, the Texas Board of Education opened its monthly meeting in San Antonio, Texas, with an invocation. W. W. Jackson, board member and president of the San Antonio Council of Churches, said the innovation would be continued at all future meetings. The board is responsible for general policy-making for public schools in this state.

Nevada Clergymen Oppose U. S. Representative At Vatican

Opposition to American representation at the Vatican was voiced at Reno, Nev., by the Washoe County Ministerial Association. The protest followed a similar stand taken by the Federated Council of Northern California and Western Nevada Churches. In a letter to Secretary of State Acheson, the Washoe County group said that "all of us who are proud of the American tradition of religious freedom, with separation of Church and State, feel that such a step (appointment of an ambassador) would mark a most unfortunate and dangerous departure from our country's traditional attitude. We feel that the Vatican must remain a spiritual and religious institution for its followers and that our country must not lend support to its becoming a recognized political and temporal power, with all the conse-

quent political implications."

Minneapolis Adopts Christian Fellowship Experiment

Minneapolis, Minn., has become the sixth city to adopt a new experiment in Christian fellowship being advanced across the nation by Dr. D. Elton Trueblood, Quaker author, teacher and philosopher. Aimed at giving clergymen a chance to let the "wells of their spiritual lives fill up," the plan calls for setting up small meditation, prayer and fellowship groups. Convenors for such groups in various sections of Minneapolis were named after a large group of ministers, from several denominations, heard Dr. Trueblood. After the program for ministers gets under way, they in turn may want to organize similar groups for lay persons, it was suggested. "We are beginning to realize," Dr. Trueblood told the ministerial gathering "that the basic unit of Christian life is not the great denomination nor the single individual in his aloneness, but the intense and really loving fellowship of a few people who share life at its deepest points. Apparently Jesus depended utterly on this method when He formed the group of disciples. There were 12 in His fellowship and this is about the right number for us."

Pastor Mystified By Anonymous Giving

It all began with the delivery of a new typewriter to the office of the First Baptist Church of Roanoke, Ala. The gift came anonymously. The second anonymous gift was an electrically-cooled drinking fountain. Then came \$100 for the Woman's Missionary Union. And now there's a new automatic electric water-heater in the church kitchen. The dealer could only say he "didn't catch the name" of the person ordering it. The Rev. Earle Trent, pastor, says anonymous giving has apparently become epidemic. He anticipated invoking no quarantine.

Oklahoma Plan Would Limit Churches

A plan which would limit the number of churches in a town will be studied by the Oklahoma State Council of Churches, it was decided in Oklahoma City, Okla., by the group's executive committee. The proposal was made by the Rev. Royal J. Gibson, conference superintendent of Congregational Christian churches in Oklahoma and Texas, who asked that the Council look into "competition between Protestant churches." "We are over-churched in some communities in Oklahoma," he declared. "There are towns supporting ten churches, for example, where only five are needed to serve the membership. This problem is evident to all of us if we look above narrow sectarian lines. We need more Christian cooperation to avoid competition between Protestant churches which are attempting to cooperate on other religious matters."

Sees Religious Awakening Among German Young People

Addressing an overflow congregation at a special Palm Sunday youth service at St. Mary's church in the eastern sector of Berlin, Evangelical Bishop Otto Dibelius hailed the "re-

ligious awakening" which he said is taking place in Germany, especially among young people. The bishop warned against a "materialistic ideology" irreconcilable with Christianity which is being propagated in Germany at present, but said he rejoiced that increasing number of German young people are professing their Christian faith openly.

Midnight Religious Broadcast Expands

A midnight radio broadcast known as "The Pastor's Study" has proved so successful at Miami, Fla., that a similar program is scheduled to get under way in Atlanta, Ga., on April 6. The program in Miami, which begins at 11:30 p. m. every night except Sunday, presents the Rev. Robert B. Griffen, executive secretary of the Greater Miami Council of Churches. Mr. Griffen broadcasts answers to questions phoned in by listeners and discusses various aspects of religion. The program lasts until 12:25 a. m. Sponsor of the Atlanta program will be the Council of Churches there.

Methodists Approve 103 For Mission Service

One hundred and three young people were approved during March by the Methodist Church for service as missionaries and deaconesses at home and overseas, it was announced in New York by Dr. Melville O. Williams, the Church's missionary personnel secretary. Dr. Williams said it was his task to secure and train at least 1,000 new Methodist missionaries and deaconesses during the years 1948-50. More than half of this number already have been selected, he reported. Of the total approved in March, 61 are new missionaries for life-time service; 33 were appointed for special three-year terms, mostly to South America and Japan; five are former foreign missionaries returned to service; and four are special-term missionaries now to be commissioned for life-time foreign service. Dr. Williams said he is in the process of recruiting 50 young, single, college-trained Methodist youth for special three-year educational or evangelistic work in Brazil, Chile and Bolivia, Peru, Cuba, Central America, Argentina and Uruguay.

German Protestant Leaders Protest East Zone Restrictions

Bishop Otto Dibelius of Berlin headed a delegation from the Evangelical Church in Germany who called upon Chancellor Otto Grotewohl of the East German government in Berlin to protest against "constantly increasing" tensions between the Church and the Socialist Unity (Communist) Party. Bishop Dibelius told the chancellor, a top leader of the party, that the tensions complained of are being reflected in growing party attempts to hamper Church activities and to bring about the arrest of pastors opposed to its politics. Asked by Mr. Grotewohl to produce specific evidences, Bishop Dibelius replied that Church authorities had already taken the matter up with Soviet zone officials. He said there had been numerous cases of illegal anti-Church acts on the part of East German authorities. Bishop Dibelius warned that if the present situation

continues the Church "will feel compelled to draw the public's attention to conditions of extreme seriousness." The protest by the Evangelical leaders was said to have been prompted by a mounting anti-Church campaign throughout the Soviet zone during recent weeks.

Franco-German Protestant Council Formed

A permanent Franco-German Brethren Council has been established at Speyer, French Zone, Germany, by French and German Protestant leaders to promote better understanding between their respective churches. Formation of the new group came after church leaders had met at Speyer to discuss ecumenical (world church cooperation) questions. The Council, it was announced, would aim primarily at expanding and intensifying ecumenical cooperation between French and German Protestants, thus demonstrating "the natural unity of the Protestant churches beyond their national frontiers."

Ministers To Outline Qualities Of Governor

The Atlanta, Ga., Methodist Ministers' Association voted to draw up a resolution outlining its opinion of what qualities a candidate for the Governor of Georgia should possess. "Personalities will not enter into the resolution," the Rev. W. Earl Strickland, Association chairman, said. "It will be merely an outline of the qualities we think that the people of Georgia want in their Governor." Dr. Edward G. McKay, pastor of Glenn Memorial Methodist church, was named to head a committee which will write the resolution.

Prayer Movement Grows In Columbus Schools

A spontaneous, student-sponsored spiritual movement has developed in the Columbus, O., City's public school system during the last six months. At least twice-weekly, several hundred students of six high and junior high schools meet of their own volition at their respective schools to hold prayer meetings before beginning their school day. "We feel the need for spiritual uplift," explains 16-year-old Jerry Witherspoon, of the students. "We feel that the only salvation for the world is through religion. Anyone who can read a newspaper can see that every other method of bringing peace to the world is failing." To Jerry, a crack track athlete and son of a Columbus minister, is credited the launching of the movement which has spread throughout the school system since last September. His personal inspiration for the "before school" prayer meetings came as a result of a summer visit to New York City and his chance conversation with a high school youth who told him that some students of his school had banded together to hold prayer meetings daily.

Church Leaders Urge Channeling Of Aid Through U. N.

Two Protestant church leaders urged at Washington, Dr. C., that American aid to the world's underdeveloped areas should be channeled

(Continued on page 15)



THE CHILDREN'S PAGE

ANNIE WINBURNE, Editor



IN STORYLAND

SPRING IS HERE!

April is here, and the time for the singing of birds has come.

Spring is a happy time, a beautiful time of year, and yet a busy time for almost everybody.

The farmers are busy ploughing and preparing the soil for the sowing of seed. They must brush their cattle to remove the loose winter fur and help make them clean and comfortable. Barns and hen-houses must be sprayed and cleaned. His work is never done, although he keeps busy from early morning until late at night.

The men in the department stores are busy putting away snow-suits, mittens, heavy underwear, woolly caps, and over-shoes. They display top-coats, sweaters, straw hats, rubbers, and umbrellas.

Mothers, too, are busy packing snow-suits, scarves, and heavy winter clothes into boxes sprinkled inside with mothballs or crystals, or even pepper. They sit at the sewing machine making new dresses and lengthening old ones. They are housecleaning, wiping down ceilings and walls, washing dresser drawers and pantry shelves.

Children are busy cleaning the garage and cellar, burning rubbish, and tying up old newspapers and magazines for the Boy Scouts or the Salvation Army.

Sleds, ice skates and skis must be carefully wiped dry and put away for another year. Whenever possible, the children are out-of-doors flying kites, rolling hoops, spinning tops, playing marbles, roller skating, jumping ropes, or wheeling dolls in their Christmas doll buggies.

Nature is busy, too. The snow and ice have melted. We watch rain trickle like tears down the wet cheeks of our windows. The sidewalks sometimes have shiny little pools, lawns are soggy and wet, and vacant lots gushy and muddy.

But sometimes the sun is bright and warm and things outside are dry and dusty and dirty. Green grass is growing. Bulbs are poking green sprouts up out of the ground. Buds are on the bushes and trees.

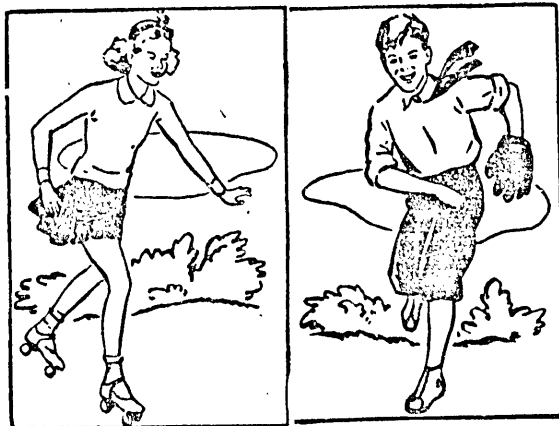
Everybody and everything is different than it was a month ago. There is so much to talk about.

After dinner, when the dishes are washed and the fire is going in the fireplace is an especially nice time to talk. Father talks about the new piece of machinery he wants for haying at the farm, or the new calf or colt, or the 2,000 baby chicks he has ordered.

Mother talks about how dirty everything is, the new car she wishes they could get for the summer, how the children have grown and how few clothes from last year will fit them now.

The children talk about the new people who moved in down the street. They know all about the furniture, and how many children are in the family and their ages. They know whether they have a car, a bird, a puppy or a kitten.

Then there was the fun roller-skating down to the old "covered bridge," how the baby laughed when they ran with him in the wagon,



APRIL DAYS

*When first warm days with showers come
Next skies are bright and clear,
And flowers bloom most everywhere
Then April days are here.*

*We thank our Father for these gifts
That come with Spring's first days,
And may we share the joys we have
In loving, thoughtful ways.—A. E. W.*

and the men from the city department were out fixing up the flower-bed in the park.

Spring is a happy time. There is so much to watch and do and talk about.

*"There is beauty all about us,
As we rest from work and play,
Glowing firelight, dancing shadows,
Warmth and love at end of day.
Father answering our questions,
Mother helping each to know,
Kindly things to do for others,
Keeps God near us as we grow."*

—In the United Church Observer

"BAD COMPANY"

If any of you live in the country, or spend your vacation there, you know what a cunning filcher the crow is. Well, here is a crow story:

A band of crows one summer began to pull up a farmer's young corn, and he determined to put a stop to it. So he loaded his gun and slipped out along the fence prepared to make it warm for them.

Now, it so happened that the farmer had a very sociable parrot, who, discovering the crows pulling up the corn, flew over and joined them. The farmer saw the crows, but did not see the parrot. He fired on them, and then climbed over the fence to see what execution he had actually done.

There lay his pet parrot with ruffled feathers and a broken leg, but the crows were gone. When the farmer saw the injured parrot, he cared for it tenderly and carried it home.

The farmer's little son was much distracted. "What did it, Father?" he cried. "Who hurt our pretty Poll?"

The father was perplexed, and did not know what to say. But the parrot came to his relief.

"Bad company! Bad company!" answered the parrot in a solemn voice.

"Yes, that was it," agreed the farmer. "Poll was with those wicked crows when I fired, and received a shot intended for the crows. It was

JUST FOR FUN

"And what is a synonym, Willie?" asked the teacher.

"A synonym," said Willie, "is a word that you can use when you can't spell the other one."

Native: "Sahib, I saw a lot of tiger tracks about a mile north of here."

Hunter: "Good! Which way is south?"

"Why did you leave your last job?"

"Illness."

"What sort of illness?"

"My boss said he got sick of me."

Two old fishermen got into an argument one day about arithmetic, and each one was sure he knew more than the other. The argument got so hot that the captain of the fishing boat decided to take a hand in it, and gave them a problem to work out.

If a fishing crew caught 500 pounds of cod and brought their catch to port and sold it for eight cents a pound, how much would they get for the fish?

The two old codgers went to work, but neither seemed to get anywhere. At last old Bill turned to the captain and asked him to repeat the problem. The captain agreed. "If a fishing crew caught

bad company, son. Beware of bad company!"

The farmer bandaged the parrot's broken leg, and after a few weeks Poll was as chipper as ever. But it never forgot its adventure with bad company in the cornfield. And ever after, when the farmer's son was playing with quarrelsome companions, and there were ugly noises, Poll would cry out, "Bad company! Bad company!"—From The Lighted Pathway.

IN THE WORLD OF BOYS AND GIRLS

HANS AND THE SHEPHERD BOY

Hans was a little shepherd boy who lived in Germany. One day he was keeping his sheep near a great woods when a hunter rode up to him.

"How far is it to the nearest village, my boy?" asked the hunter.

"It is six miles, sir," said Hans. "But the road is only a sheep track. You might easily miss your way."

"My boy," said the hunter, "if you will show me the way, I will pay you well."

Hans shook his head. "I cannot leave the sheep, sir," he said. "They would stray into the wood and the wolves would kill them."

"But if one or two sheep are eaten by the wolves, I will pay you for them. I will give you more than you earn in a year."

"Sir, I cannot go," said Hans. "These sheep are my master's. If they were lost, I should be to blame."

"If you cannot show me the way, will you get me a guide? I will take care of your sheep while you are gone."

"No," said Hans. "I cannot do that. The sheep do not know your voice, and—" Then he stopped.

"Can't you trust me?" asked the hunter.

"No," said Hans. "You have tried to make me break my word to my master. How do I know that you would keep your word?"

The hunter laughed. "You are right," said he. "I wish I could trust my servants as your master can trust you. Show me the path. I will try to get to the village alone."

Just then several men rode out of the wood. They shouted for joy.

"Oh, sir!" cried one, "we thought you were lost."

Then Hans learned to his great surprise that the hunter was a prince. He was afraid that the great man would be angry with him. But the Prince smiled and spoke in praise of him.

A few days later a servant came from the Prince and took Hans to the palace.

"Hans," said the Prince, "I want you to leave your sheep to come and serve me. I know you are a boy whom I can trust."

Hans was very happy over his good fortune. "If my master can find another boy to take my place, then I will come and serve you."

So Hans went back and tended the sheep until his master found another boy. After that he served the Prince many years. (Translated from the German, in "Ethics for Children," by Ella Layman Cabot.)—Zions Herald.

500 pounds of cod—"

"Did you say they caught cod?" asked Bill.

"Sure," said the captain.

"Well, no wonder I couldn't get the answer," said Bill. "Here I've been figuring on salmon all the time."—Top o' the Morning.

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

CHRISTIAN EDUCATION

Contributing Editor:
Ira A. Brumley

ARKANSAS PASTORS' SCHOOL

We have just completed our program for the Arkansas Pastors' School which we believe is one of the best in recent years. The date is July 3-7.

Courses have been arranged as follows:

1. The Modern Message of the Prophets, Dr. Walter Williams.
2. The Pastor and Christian Education, Dr. Walter Towner.
3. The Meaning of Methodism, Dr. W. W. Sweet.
4. Missions in India, Dr. Eddy Asirvatham and Bishop Martin.

We are fortunate in being able to secure a native Indian, Dr. Asirvatham of the Boston School of Theology and Bishop Martin so recently returned from his extensive travels in the orient to lead us in the study of India.

In the person of Dr. Paul Hardin, Jr., pastor of the First Church, Birmingham, we have a new voice among us coming highly recommended by those who know of his ministry in this great church east of the river.

This should be the best attended school since the war. We hope that pastors over the State will begin now to make their plans to be present for the entire session.—Roy E. Fawcett.

METHODIST STUDENT MOVEMENT CONFERENCE

The First Methodist Church of Conway will be hostess to about two-hundred Methodist college students. The conference will begin with registration Friday, April 14, at two o'clock and continue through noon on Sunday, April 16.

Dr. Earl Marlott, professor at Southern Methodist University will be the keynote speaker. He will also be in charge of the Sunday morning service. Rev. D. L. Dykes, pastor of the Central Methodist Church at Fayetteville, will be in charge of the worship services.—Betty Jeane Ingram, Publicity Director.

VACATION CHURCH SCHOOL INSTITUTES

The following is the schedule for the Vacation Church School Institutes in the Little Rock District.

Tuesday, April 25, Southwest District, 10:00-2:00, Mabelvale

Thursday, April 27, Little Rock, 1:00-3:00, First Church

Friday, April 28, Grand Prairie, 10:00-2:00, Hazen

Sunday, April 30, Austin Circuit, 2:00-4:00, Zion

Tuesday, May 2, Maumelle, 10:00-2:00, Mt. View.

Sunday, May 7, Hickory Plains Ct., 2:30-4:30, Bethlehem.

Texts to be used are:
Kindergarten: Stories About Jesus, Brumley

Primary: Friends of Jesus, Roorbach

Junior: We Would Follow Jesus, Crosby

Intermediates: Exploring the Bible with Intermediates, Desjardins.

Order from Methodist Publishing House, 1910 Main St., Dallas, Texas.—Fay McRae, District Director of Youth Work, Mrs. J. H. Monday, District Council Worker.

ENVISIONS A BETTER RURAL LIFE IN INDIA

AMERICAN methods of improving community life are being fitted to the needs of a district of India by Rev. P. C. B. Balaram, principal of the Rural High School of the Methodist Church, Puntamba, near Bombay.

"I am interested in a plant where I can spend summer vacations in training social workers to meet both urban and rural needs," says Mr. Balaram.

An Indian by birth, Mr. Balaram was trained as a civil engineer in Scotland and came to America as a "Crusade Scholar" under sponsorship of American Methodists. He received his master's degree from the University of Pittsburgh last August. Earlier he had received the A.B. degree from Albion College, Mich., where he was elected to membership in O.D.K. honorary fraternity.

Mr. Balaram is developing a program of extension service geared to the economic, social, and religious needs of villagers. An ordained minister, he is superintendent of Methodist work in the Puntamba district, the largest rural section in the Bombay Conference. He is principal of the only high school in that area of Methodism.

While in America, Mr. Balaram was in demand as a speaker on Mahatma Gandhi, Indian culture, and Methodism in India. After completing his two years of study, he stayed an additional three months to fill speaking engagements in the interest of the "Advance for Christ and His Church" in which all Methodism is taking part. He returned to India in November.

His thesis for his master's degree

was a study of religious-group conflicts in the development of democracy in India. While at Albion he wrote on the cultural background



P. C. B. BALARAM

of a Hindu marriage and India's struggle for freedom.

Mr. Balaram is former secretary of the All-India Conference of Christians and has represented his country in religious conferences in Europe and in America. Speaking at Buck Hill Falls during a meeting of the Board of Missions and Church Extension of the Methodist Church, he said, "Indian Christians do not want American young men to die in India fighting Communism, but to live there in a Christian way."

Mr. Balaram is married and has a son and two daughters.

TIME TO PLAN YOUTH ACTIVITIES WEEK

Summer months offer great opportunities to the young people and adult workers in the Methodist Youth Fellowship to rally the youth of the church and community and solicit their interest and support. An excellent possibility lies in the observance of "Youth Activities Week."

Such a week is an institute or assembly at home, or a caravan week without a caravan. Service projects may occupy the daytime, and a schedule of worship, fellowship, and discussion is usually followed in the evening of a particular week.

It is recommended by the Youth Department of the General Board of Education that, if at all possible, a separate "Christian Week" be planned for intermediate youth, "Youth Activities Week" will be planned for seniors and older youth together or, if possible, separately. If intermediates have to be included with other age-groups, some separate activities should be planned for them.

The May, 1950, issue of *Workshop* is a special Youth Activities Week planning issue. It will give guidance in planning the program and schedule. Local churches that regularly receive this periodical will have enough copies to do their planning. Others may order a limited number of copies free from the Youth Department, Box 811, Nashville, Tennessee.

nessee.

To plan for intermediates, either separately or with other age-groups, order from the Youth Department the free "Christian Adventure Week" packet.

In addition, the April 1950 issue of *Workshop* and the April and May issues of *Workers With Youth* included helpful articles to aid local church leaders in their planning.—Division of the Local Church.

NATIONAL CHRISTIAN COLLEGE DAY

Observance of National Christian College Day which will be inaugurated, Sunday, April 23, 1950, represents the first united effort of Protestant churches in behalf of the church-related colleges. Pastors of major denominations will give place to the importance of the Christian college sermons. In a number of churches, deputation teams from colleges will assist in the presentation.

Radio listeners to Columbia's Church of the Air on April 23 will hear Dr. J. Gordon Howard, president of Otterbein College, of the United Brethren Church, in Westerville, Ohio, stress the need of the Christian viewpoint in higher education. Dr. Howard will be heard from 9 to 9:30 a. m. Central Standard Time. The program also will be rebroadcast to another group of stations at 9:30.

Denominational publications have
(Continued on page 15)

"OUR CHANGING WORLD"

Nashville, Tenn.—The first film officially sponsored by the Radio and Film Commission of the Methodist Church, has recently been released, according to the Rev. Howard E. Tower, director of the Audio-Visual Department of the General Board of Education.

The Radio and Film Commission was established by the last General Conference to unify and coordinate the audio-visual programs of all Methodist agencies dealing with projected pictures, recordings, transcriptions, etc.

Entitled "Our Changing World," the film is an hour-and-a-quarter sound-motion picture in color and tells the story of the development of the earth. It depicts the formation of our mighty oceans, the tremendous pressures of drifting continents, and the development of life itself. The picture ends with our entering the atomic age.

By means of time-lapse photography, pictures of successively higher forms of plant and animal life are clearly shown. The emergence of life from the oceans is dramatically portrayed, is also the story of how the first land plants were designed to help break up the solid rock, making soil for other plants to come.

The impact of the picture is that in and through all this marvelous process has been and is the creative power of God. It is particularly well adapted for use with youth and young adult groups in the local church and in assemblies and conferences, Mr. Tower stated. It can be used in an all-church or family group.

The film is available from the Methodist Publishing House or from the John Ott Pictures, Inc., Film Library, 73 Elm St., Winnetka, Illinois. Rental, \$25.00.

STUDY TOUR OF CUBAN SCHOOLS

ATLANTA, GA.—Dr. John A. Dotson, professor of education and director of teacher training at Emory University, recently completed a study tour of several Cuban schools operated by the Board of Missions and Church Extension and the Woman's Division of Christian Service.

At the invitation of Dr. Carlos Perez, president of Candler College, Dr. Dotson was asked to evaluate the school curriculum, instruction, and facilities as they relate to need. He has been asked to submit suggestions and advice to the institutions for improvement of their educational programs.

Dr. Dotson studied Candler and Buena Vista Colleges in Havana, the Agricultural and Industrial School in Preston, and visited Colegio Pension in Camaguey, Colegio Irene Toland and Metanzas, and Colegio Eliza Bowman in Cienfuegos.

Dr. Dotson came to Emory in 1947 from Louisville, where he was professor of education at the University of Louisville and director of curriculum and research for the Louisville public schools.

Hardening of the heart ages people more quickly than hardening of the arteries.—Mutual Moments, Mutual Benefit Health & Accident Association.

Advance Through Town And Country Commission

(Editor's Note: A South Central Jurisdictional Conference Seminar on Town and Country Work was held January 10-12, 1950, in Oklahoma City, Okla., under the general direction of the Jurisdictional Town and Country Commission. The Seminar was a delegated body with representatives from each of the annual conferences in the South Central Jurisdiction. Arkansas Methodism was well represented in the Seminar and contributed much in the way of leadership.)

In the interest of furthering the work of Methodism in rural areas the ARKANSAS METHODIST is presenting herewith the reports of the three sections of the seminar, with a hope that these reports will be read by all, and that those particularly interested in rural work will study the suggestions made therein.)

Report of the Seminar on THE PURPOSE, COMPOSITION AND FUNCTION OF THE ANNUAL CON- FERENCE TOWN AND COUNTRY COMMISSION

The Town and Country Commission plan was conceived as an answer to a great need within the Methodist Church. Simply stated that need was brought about because the Methodist Church was, and still is, in retreat in rural areas.

By 1940 The Methodist Church was very much aware of what was happening in our rural areas, and its significance, and the General Conference of that year commissioned the newly organized Town and Country Commission to proceed with a five-point strategy for an aggressive approach to town and country work. These points were as follows:

1. To outline a program of Town and Country Work for the Annual Conference.
2. To seek to coordinate the efforts of the various boards of the Annual Conference with reference to town and country work.
3. To conduct surveys and research studies in the Conference.
4. To seek to develop a cooperative procedure between social and governmental agencies and the church in matters relating to town and country.
5. To help create a definite status for the rural church and the rural pastor.

The study group approached each of these five points in relationship with the Annual Conference work of the Town and Country Commission.

I. Outlining The Conference Program

The question has been asked, "Who is responsible for the drawing up of a Town and Country program for the Annual Conference?" The task belongs to the Town and Country Commission. If this commission does not do it, it will not be done. Since this commission is made up of representatives of each of the other agencies of the Annual Conference, the district superintendents, the bishop, the Secretary of Town and Country Work, and lay and ministerial leadership from town and country areas, it is the logical body to initiate such a program.

The town and country program of the Annual Conference should be broad enough to include the interests of all the member agencies of the Commission. Once the member agencies of the Commission give their approval of the program, it is ready for presentation to the Annual Conference. After the program is approved by the Annual Conference it is no longer merely the responsibility of the Town and Country Commission, but the Annual Conference with a mandate that all administrative officers, pastors and laymen work to carry it out.

"Does the Interboard Council preempt the Town and Country Commission?" The answer is "no." The Town and Country Commission and the Interboard Council work side by side. The Town and Country Commission should be represented on this Council. But the Town and Country Commission has a mission which needs to be pursued by a body of workers consisting of rural ministers and laymen. The Interboard Council cannot perform its many functions and at the same time discharge duties of the Town

We have not had a Conference in our South Central Jurisdiction which was more carefully planned or effectively directed than the recent Conference on Town and Country Life in Oklahoma City. The attendance from all parts of the Jurisdiction and the enthusiastic participation in the discussions indicated a recognition of the importance of the church's work in the town and rural areas. The results of the discussions which are summarized here deserve a very careful reading by all ministers and laymen who have a special responsibility in this field. These proposals are not vague theories about remote possibilities; they are sound, workable plans that can be trusted to produce results. We hope that they may be put into operation throughout the jurisdiction.—Bishop William C. Martin.

and Country Commission. By its nature, the Interboard Council could not specifically include in its membership a certain number of rural pastors and laymen. The Interboard Council should particularly be anxious for the Town and Country Commission to present its program for the Annual Conference as ordered by the Discipline.

II. The Town and Country Commission As A Correlation Agency

The Town and Country Commission should work with the Conference Boards and agencies and institutions including the church colleges in cooperation with rural life projects. It should assist the cabinet and Bishop in selecting strong churches where in a natural area such a program as the Larger Parish, Group Ministry, the County Cooperative Parish, etc., might be initiated.

III. To Conduct Surveys and Research Studies In The Conference

The Town and Country Commission should promote in every church and county a parish survey. A number of practical helps may come from such a survey. We list some of these possibilities.

1. The natural area boundaries will be discovered. Information from this will assist the church in following certain sociological principles in drawing boundaries. District superintendents and pastors will be able to develop parishes, and circuits will be able to make a better integrated program.

2. The survey may reveal large unchurched areas. The Methodist Church does not presume to enter the field of competition with other groups, but she is interested in meeting the spiritual needs of the unchurched. The ideal parish survey should go so far as to meet the boundaries of another parish, thus leaving no area beyond the pale of the church.

3. The survey should reveal whether the people are engaged in agriculture or industry. The program of the church must be conditioned by the type of occupation in which the people are making a livelihood.

4. The survey should reveal the age distribution of a given locality. The scarcity or abundance of people in an age group will guide the pastor into a purposeful program.

An adequate survey card should be used. A minimum of information sought should include name, ages of all members of the family. Church membership and where attend. Interest in a church if not a member. Owner or tenant. Length of time in residence. Where they shop. Where they go for recreation. Newspapers and periodicals subscribed to. Frequency of attendance at church. If infrequent at church, then why?

The Town and Country Commission should, in addition to the parish survey, make certain surveys in relationship to the total conference program. Some such projects listed were as follows.

1. Determine the proportion of rural and urban churches in the conference boundaries. A conference program should be drafted with the

majority of its constituents in mind. Rural leaders, for instance, should be used in a conference when the majority of the members of the churches of the conferences are in rural churches.

2. Make district-wide studies on the basis of both statistical data and first-hand survey research.

3. Discover vocational opportunities in Town and Country Areas for college-trained youth. This may be done by approaching the youth attending college in the conference to be studied. Questionnaires may be circulated among the students making inquiry concerning vocational opportunities "back home."

4. Assist student pastors in their work of discovering their job by parish surveys using college students for the door-to-door solicitation. This helps both the pastor and his church and in addition provides a study laboratory for the rural sociology students. Such a project could conceivably provide a fruitful area of recruitment.

5. Make a study of the type of religious programs to which our people are listening on the radio. There is a wide-spread feeling among laymen and pastors that many of the radio programs are not of the highest order. Furthermore many shut-ins and other people are receiving all their religious training over the radio. The Town and Country Commission could render a vital service to the conference in presenting a careful study of the radio presentations within the conference area.

IV. The Town and Country Commission Is A Liaison Agent Between The Church And Non-Church Agencies

The Town and Country Commission should be alert to programs of non-church agencies for rural life advancement and give leadership or assistance wherever possible. Rural life institutes are excellent points at which the Town and Country Commission and the non-church agencies may meet for a common purpose. Here the Extension Service, the soil technicians, the 4-H, the F.F.A. and the church may discuss policy and program of mutual interest. The Town and Country Commission may also give guidance to the conference in setting up a program in which people may be settled on the land. This service would enlist the interest and sympathetic cooperation of non-church agencies.

V. Status of The Rural Church And Rural Pastor

Many leaders of town and country work believe that much of the problem of the town and country church and pastor is a problem of status. The town and country church and its pastor has not achieved the recognition and standing that the larger churches and their pastors have received. If the small church is fortunate enough to get a competent pastor, the people assume that "We won't keep him. He's too good for us. He'll get promoted." And it usually happens.

What can be done to convince both the pastor and his rural people that the town and country church is one of the best places to be? How can we remove the restlessness that lays ahold of a young pastor after he has had two or three successful years in the rural church?

The Town and Country Commission may do several things. We list some of them:

1. There may be a special service of recognition for outstanding work done for a rural pastor at the Annual Conference session. A committee can be appointed to make this selection in council with the Bishop and cabinet setting up certain standards of achievement.

2. The churches of which this minister is pastor should receive special recognition also. This may be done with representative laymen being at the Annual Conference, and with the Bishop and district superintendent conducting a special service of recognition in the charge.

3. Successful, competent town and country pastors should be placed on the important boards and commissions of the Annual Conference. The Town and Country Commission through its research can present the percentage of town and

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ADVANCE THROUGH TOWN AND COUNTRY COMMISSION

(Continued from page 8)

country pastors in the conference, and present a resolution that the Nominating Committee for conference officers consider representation on the boards and commissions in proportion to per cent of representative groups.

4. The promotion of pastor's schools, rural life seminars and the organization of the Methodist Rural Fellowship will add to the status of the town and country pastor.

In this connection see the report of "The Natural Area Ministry."

Also section V. in the findings of "Administrative Relationships of The Town and Country Commissions."

For further study on the work of the Town and Country Commission refer to a pamphlet, "Commission on Town and Country Work" secured from The Department of Town and Country Work, The Methodist Church, 150 Fifth Ave., New York 11, N. Y.

EDWARD MURPHY, Secretary
RAY MAGNUSON, Leader

Report of the Seminar on THE NATURAL AREA MINISTRY

The second point in the twelve-point program of the Department of Town and Country Work* states, "2. Initiate in every District a group ministry, or larger parish, as a cooperative approach to rural life." The seminar on The Natural Area Ministry attempted to establish some clearcut definitions of the group approach to the work of town and country churches within a natural area.

Three phases of work were discussed under the general headings of "The Trouble," "The Treatment," "The Truth of the Matter." Under the first, twelve problems of the ministry of town and country churches were mentioned and the question was asked about each, "Can a group approach help this situation?" Second, the group methods of approach were defined and something of their operation were discussed. Third, there was listed from the experience of those in the seminar specific instances of how the problems of the ministry and the church in the community had been met through the use of a group approach. A spirit of optimism came into the thinking of the group as these real life experiences were related. It was the feeling of the seminar that within the group approach lies many of the answers to our needs in the town and country church.

For the sake of brevity, we omit in this report the first section of our results, and will give the second section with some summary statements concerning the results of the group work.

Types of Group Approach

There are several different types of group approach to be found in American protestantism. The Methodist church gives recognition to the larger parish and the group ministry in the 1948 Discipline paragraphs 277, (278, 362 (15-1) and recommends that this type of cooperation to "... expedite the work of the church in larger areas." Since these two types of group approach are recognized as a part of the program of Methodism, we recommend that organizations now in operation in the nation move in the direction of conforming to one of the other of these patterns, and that new organizations be set up in accordance with the pattern.

I. The group ministry.

1. Organization and function.

- "The group ministry is a voluntary plan of cooperation and association of pastors and churches in a natural area to make better use of ministerial and lay leadership.
- "A council composed of ministerial and lay representatives from each church is the usual form of organization.
- "This may be carried out on either a denominational or an interdenominational basis." (Quotation from the Discipline, paragraph 277.)
- The group of ministers and laymen elect their own officers. The moderator or chairman is simply a convener of the group with no executive powers.

e. Each pastor is responsible for his own charge consisting of one or more churches. He derives his support from this charge.

f. The group undertakes to do those things together in their own natural area which can be done better through cooperation than by working separately.

g. Planning and fellowship conferences are held at regular set times.

h. Work is planned in full cooperation with the regular program of the church.

2. Advantages of the group ministry.

a. It is simple to establish.

b. The responsibility is on all alike. Each pastor must carry his part of the work.

* See Department of Town and Country Work, Twelve-Point program, Page 14, in this report.

3. Disadvantages of the group ministry.

a. No person has any executive authority to initiate the program of the group.

b. The program is rather loosely organized.

II. The Larger Parish.

1. Organization and work.

a. The larger parish is usually organized with one minister in charge, who directs the work of a staff.

b. The director receives his appointment from the Bishop, except when the program is interdenominational, the director is elected by the parish council.

c. There is a parish council made up of representatives from each church in the parish which gives guidance to the work.

d. The ministers meet regularly for fellowship, study and planning. This is exceedingly important.

e. The ministers and council meet at intervals for fellowship, study and program planning. Needed committees may be appointed.

f. The sharing of leadership, materials, resources and information can greatly facilitate the work of the church in a given sector.

g. There may or may not be a single budget.

h. Each minister in the parish may serve a definite charge from which he draws his salary and for which he is directly responsible, or each pastor and member of the parish staff may serve the entire parish and receive support from a unified budget.

2. Advantages of the larger parish.

a. The larger parish is dependent upon a strong and able leader or director.

b. The parish director has some executive authority which gives him the initiation to move ahead in planning and leading the other members of the staff.

3. Some disadvantages of the larger parish.

a. Not many pastors wish to assume the responsibility of the directorship of the larger parish.

b. When a strong leader is moved out of a parish and another leader is not available, the parish program will very likely cease.

Additional materials on "The Group Ministry" and "The Larger Parish" can be secured from The Department of Town and Country Work, The Methodist Church, 150 Fifth Ave., New York 11, N. Y.

How The Group Approach Meets The Needs of The Ministry and Community

From the experiences of the people present who were working in a group of one kind or another within the Jurisdiction, the following advantages of the group approach were confirmed.

I. How it meets the needs of the ministry.

1. When the group in a natural area work together in complete faith and trust on all common interests a more complete, efficient, and satisfied ministry results. Long-term planning is made easier and the successful outcome of the total church program will integrate the minister more into the community life. All this will create a desire to remain longer in this particular charge.

2. The salary scale will naturally rise as a more effective church program is effected.

3. Parsonage improvements will be made through an interested parish council con-

centrating upon an urgent need.

4. By being a part of a larger and more aggressive movement the pastor can feel a pride in his work. Each, regardless of place in the parish program, shares the joys of success which may come to any part or all of the total program. (The success and pride of the pastor in a program such as this attracts the attention of fellow pastors to the fact that serving a rural area is as worthy a position as a station or a city church).

5. If larger parishes and group ministers can be established in an area, the stronger charges and directorships can come to be appointments which will be just rewards for work well done. Often we think of the only advance for a pastor of a circuit is a station church or a city church after he has proven himself successful. We do know that many of the successful rural pastors would desire to continue in the rural field. The group type of work offers to any person an opportunity to specialize in this field of service.

6. The group plan of work provides the finest type of practical "in-service-training." Each pastor has the creative leadership of the parish director and the most effective experiences of the whole group. Often the pastor who is a near-failure can be directed to successful service.

7. The pastor of the county seat or central church can supply much needed creative leadership. He makes a good leader for the group ministry or director of the parish. His attitude toward the group work has much to do with its success or failure.

8. Fellowship for rural pastors and their families is provided in the group program. The group should purposefully plan to meet the constant need for this fellowship.

9. Interdenominational cooperation is much easier on a group level.

10. The group approach is attractive to community agencies since it gives a logical and large group through which to work.

11. Wider and more accurate use can be made of special workers as they take their place in the council and all the planning of the work.

II. How the group approach meets the needs of the community.

1. A spirit of defeatism has gripped the lives of many of the people in our small communities. When the small church becomes a part of the group with the larger and more permanent churches their attitudes often change immediately. When the stronger and more creative leadership has been actually seen, felt and realized as their very own, then at once new faith and hope fills their lives. Success breeds success until the defeated attitude turns to a spirit of optimism and vision.

2. The small church sees the total natural area instead of their own little community and neighborhood. Then sense of belonging to a group over a large area lifts a church out of itself and isolation giving it a sense of obligation and sharing.

3. The total general program of the church is more apt to succeed. The program of Methodism is constantly before the ministers meetings and the parish council meetings, and made known through all of the available parish publications.

4. Individual churches realize they are a part of a total area and as such must be ready to cooperate with the entire group in order to meet any moral and political problems.

5. The county seat or central church with its wealth of leadership will assist greatly in the program realizing that as the rural churches around it prosper it is preserving its own future success.

6. A strong church program properly related to the community and all helpful organizations and agencies in it will bring the church and its work into the very center of the community life.

Methods of Establishing a Group Approach

I. Initiating agencies.

1. The Bishop and the district superin-

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ADVANCE THROUGH TOWN AND COUNTRY COMMISSION

(Continued from page 9)

- tendents.
 2. A local congregation.
 3. A local pastor.
 4. A group of pastors in a natural area.
 5. A group of laymen in a natural area.
 6. The Annual Conference Town and Country Commission.
 7. The Secretary of Town and Country Work in an Annual Conference.
 8. The Discipline of 1948 paragraph 362 (15-i) places the final responsibility upon the district superintendent.
 - II. Any of the above initiating agencies can call a meeting of the ministers or laymen in a natural area together to begin the study of how to proceed.
 - III. A careful study should be made of the area to discover actual situations and needs.
 - IV. It may be necessary to begin with the group ministry and move toward the larger parish idea. Experience has taught this procedure is often desirable.
 - V. It would seem that we have come to the time when we should think in terms of a policy common to all churches. If this group approach is good, then we should think of these plans as being necessary in all situations and move toward helping the church to accept and proceed on this basis.
- Any plan or type of work will run into difficulty in some situations and with some leaders. We have gone beyond the experimental stage with these group approaches and may assume that they can and will work to the advancement of God's Kingdom in this needy land of ours.

GLENN SANFORD, *Leader*
MARVIN T. JUDY, *Substitute Leader*
PAUL WALLACE, *Secretary*

Report of the Seminar on ADMINISTRATIVE RELATIONSHIPS OF THE TOWN AND COUNTRY COMMISSION

Under the provisions of paragraph 1232, section 2, 1948 Discipline, the "Annual Conference Town and Country Commission shall be advisory to the conference agencies and to the conference, and within the bounds of the Annual Conference seek to develop a cooperative procedure between the church and social and governmental agencies, work to create a definite status for the town and country church and pastor, seek to coordinate the work of the various boards and agencies, and outline a program of town and country work to be presented to the participating boards and agencies."

The General Conference, therefore has placed the Conference Town and Country Commission in a position of unique and far reaching significance in the total program of Methodism affecting the work of the church in rural areas. After discussion of a long list of detailed questions and problems submitted by members of the group, the following procedures and recom-

mendations are submitted for consideration:

- I. An annual meeting should be held of the full membership of the Annual Conference Town and Country Commission at least three months in advance of the session of the Annual Conference in which the major consideration is given to planning the program, estimating budget, and determining methods of securing needed financial resources.
1. Procedure in planning the program.
 - a. Stay within the framework of Paragraph 1232, 1948 Discipline.
 - b. Emphasize needs keenly felt, and therefore most likely to be enthusiastically supported.
 - c. Define projects clearly and specifically—no blanket proposals.
 - d. Hold final approval of projects and budgets until participating boards and agencies have ample opportunity for discussion and approval. Note: Final approval in the Commission should probably be handled by the Executive Committee.
 - e. Major projects to be presented to the Annual Conference should be considered well in advance of final action so plenty of time can be given for study and discussion.
2. Procedure in arranging for financial support of the Commission's program:
 - a. Provision should be made for a budget commensurate with the program.
 - b. The Commission should decide on methods of procedures; particularly as to the approach to be made to the Conference Commission on World Service and Finance and to the participating boards and agencies.
- II. The Conference Town and Country Commission should be regarded by all conference boards and agencies as the clearing house for the discussion, clarification and development of adequate plans for serving the rural church and community.
1. We recommend that the Conference advisory committee of the Woman's Society of Christian Service on rural work be thought of as a committee of the Town and Country Commission, and that, as is recommended for other agencies, the plans and policies of the committee be considered for other agencies, the plans and policies of the committee be considered by the commission.
2. That the Town and Country Commission regard itself as the servant of other boards and agencies and that it assume executive responsibility for carrying out projects only after discussion and agreement with the agencies concerned.
- III. We recommend that appropriations from General Boards to specific projects within the Annual Conference be administered through and by the Conference Board or agency in whose area the work falls; but with an advisory relationship with the Town and Country Commission.
- IV. Recommendations concerning the Secretary of Town and Country Work, or Executive

Secretary for the Town and Country Commission.

1. Employment.
 - a. That every Annual Conference work toward the employment of a full time Secretary of Town and Country Work.
 - b. Until such a worker be employed, a part time or voluntary worker should be provided. This is in keeping with paragraph 1232 section 4, 1948 Discipline, "The Annual Conference upon nomination of the Commission on Town and Country Work shall elect annually a secretary of town and country work, who shall be publicly assigned by the bishop and shall promote the policies and plans of the Commission."
 1. Salary and resources with which the secretary works.
 - a. There should be an adequate salary commensurate with the service rendered.
 - b. There should be travel expense, office expense, etc. This should be provided even if work is voluntary.
 - c. House rent should be considered above salary.
 3. His relationship to other employed workers in the conference. Expressed opinion of the group pointed to the conviction that the problems of relationships between the Secretary of Town and Country Work and the employed workers of other boards and agencies can best be determined by frank and full discussion in the Commission where representation of the other boards and agencies are present. In general, the secretary of Town and Country Work is in the relationship of a fellow worker who is seeking to increase the efficiency of the total group.
 - V. Relationship of the Town and Country Commission to the Bishop and the cabinet.
 1. The Seminar offers the following suggestions for the consideration and guidance of all.
 - a. Membership of the bishop and district superintendents in the commission provides ample opportunity for the discussion of mutual agreement upon procedure in appointment making that affect vitally the life and welfare of churches in rural areas.
 - b. The tremendous administrative responsibility placed by the church upon the shoulders of bishops and district superintendents gives them a unique opportunity to guide the Town and Country Commission into avenues of greatest service.
 - c. The Town and Country Commission in its total program of strengthening pastoral charges in rural areas, and in creating a better understanding of the possibilities of satisfying service through the rural church, can and should contribute materially to the solution of many problems connected with appointment making.
- J. EDWARD DUNLAP, *Secretary*
A. W. MARTIN, *Leader*

A BOOK REVIEW

By Emily J. Reid

THE LOST LAMP, by Sara Jenkins (Thomas Y. Crowell & Co. \$3.00) by Virginia Garner

The struggles of Rev. George Winfree to adapt his ideals to those of his parishioners, together with the experiences of his lively family, give the action and produce the crisis of this engaging story. The family consists of Margaret the faithful wife, Wesley and Candler adolescents, Hannah the pet, and infant Whitefield. The family is troubled by their frequent moves. The father's high aims and ambitions for his churches do not agree with those of his members. Hence he is moved at each conference, and to a less desirable place.

The author uses humor, pathos and understanding to present her characters. Her psychology of adolescents is good. Wesley and Candler are real boys whose hearts are just beginning to become alert to the attractions of girls. Hannah adores her parents but is a

constant problem.

Exciting incidents crowd the story. The reader is made aware of the suspense of the family while the conference is in session; he helps them pack for the move to a new appointment. On the way, Hannah is temporarily and the bridal present lamp is permanently lost and the family arrives at the new work all fagged out. But the new people are gracious and friendly and here the pastor learns to enter into the joys and troubles of his members. He becomes a friend and brother as well as a leader of his flock.

Miss Jenkins is a member of the well-known Jenkins family of Georgia which contributed six brothers to the Methodist itinerancy. She knows her Methodists.

WORLD SERVICE DOLLARS MUST BE AT WORK

The work of World Service, at home and abroad, for the fiscal year June 1, 1950 to May 31, 1951, must be carried on for that year with the money received at the Office of the Treasurer,

"WE WOULD FOLLOW JESUS"

Nashville, Tennessee—We Would Follow Jesus is the title of a new vacation church school text for juniors by Opal Bailey Crosby, of Lubbock, Texas, published for the Editorial Division of the Board of Education by Abingdon-Cokesbury Press. It is designed to present something of the work and teachings of Jesus as he lived and associated with his disciples; to develop skill in the study and use of the Bible—especially the Gospels; and to help the pupils learn to be followers of Jesus in their daily living by applying Jesus' teachings today.

Dr. Thomas B. Lugg, 740 Rush Street, Chicago 11, Illinois, by May 31, 1950. Treasurers of local churches should forward all World Service money on hand prior to that date to their Conference Treasurer. Conference Treasurers are thus enabled to get this money to the National Treasurer by the deadline, May 31. Dollars held in World Service Treasuries do not help the world.

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

MRS. SUE M. WAYLAND, Editor

"WE SEEK HIM TOGETHER" —theme for School of Missions

"The time has come," the walrus said, "to speak of many things, of shoes and wax, of cabbages and kings." And once again the time has come to speak of the Summer School of Missions to be held in Conway the third week in June, at Hendrix College.

The four Approved Study Courses will be offered this year, and thus a precedent will be established; this has been done in keeping with the policy of the summer School Committee to constantly improve the School in every way possible. The personnel of the teaching staff has been selected with a great deal of thought and consideration, in order that the best may be offered to the members of the School.

In addition to the regular courses offered the School will be highlighted by the evening Platform hour, the speaker for this hour will be announced later in the Arkansas Methodist.

Mrs. R. H. Cole, Jurisdiction Secretary of Literature and Publications, has consented to present the Departmental Clinic on Publications and Literature. Miss Mildred Osment of Jonesboro, will teach the course, "A Christian Vocation". Miss Osment has served as District Secretary of Missionary Education and at present is serving as Promotion secretary of Jonesboro District.

The Bible study, "Corporate Worship" will be taught by Mrs. Edward Harris, wife of the Rev. Edward Harris, pastor of First Methodist Church in El Dorado. Mrs. Harris is the Conference Secretary of Missionary Personnel.

Mrs. James Upton, whose husband is head of the Department of Religion at Hendrix, will teach the course on the "Near East-Islam". Mrs. Upton is a graduate of Southern Methodist University. She is an active member of the First Methodist Church in Conway, and is a Conference officer in Conference and serves in both the Woman's Society and Church School in her local church.

It is time for each local society to give thought to the selection of a delegate to the School of Missions. As has been stated previously the School is open to all members of the Woman's Society of Christian Service. At a later date information will be given as to registration fee, registrar, and date registration may be made.

Wesleyan Service Guild members are especially invited to the School of Missions and to participate in all of the fellowship of the School. A Wesleyan Service Guild Clinic will be held under the leadership of Mrs. George Dismukes of Lincoln, Arkansas.—Mrs. Erik F. Jensen.

SILOAM SPRINGS STUDIES JAPAN

The final session of the study of Japan of the Siloam Springs WSCS was held March 9th, with sixty-two members and five guests attending.

Mrs. Milo K. Roth was leader for the entire study, which was given five sessions. Attractive worship centers featuring Japanese articles were arranged for the meetings by Mrs. Ralph Henry. Special music

THEY WHO SERVE

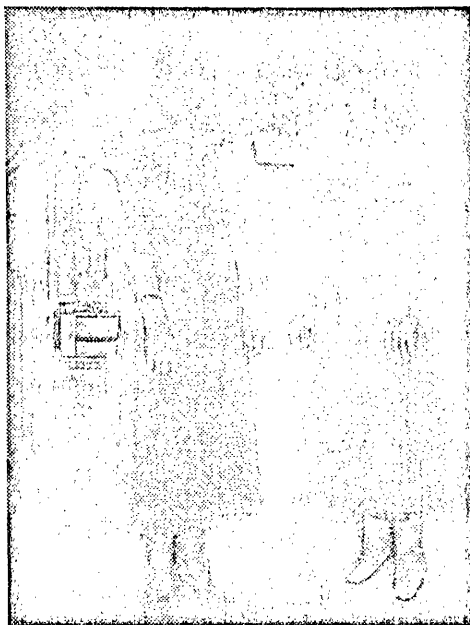
It is time again for new officers to assume the responsibility for leadership in the Woman's Society of Christian Service in the North Arkansas Conference.

The continued, substantial growth of the Woman's Society in the North Arkansas Conference across many years shows how unselfishly and effectively our leaders have given of their time and talents, that His Kingdom might advance.

Our officers are persons chosen from our group because they have given evidence of outstanding powers of leadership and willingness to give an unusual portion of their time to the work.

All we say about gifted leadership in our societies is eminently true of our retiring President, Mrs. J. E. Critz. She has rendered a tireless, inestimable service. For the women of the North Arkansas Conference we want to express to her our sincere thanks for the service she has rendered and to assure her of our continued love and prayers.

When a change of leadership is necessary how thankful we should be that there are others trained and consecrated who are willing and able to accept leadership and continue to build on the foundations



Left: Mrs. Johnnie McClure, incoming president

Right: Mrs. J. E. Critz, retiring president

so well laid. We want to assure Mrs. Johnnie McClure, the newly elected President of the Woman's Society of Christian Service in the North Arkansas Conference, of the whole hearted cooperation, support and prayers of the women of this great conference as she assumes the leadership.

WALNUT RIDGE W. S. C. S. AND W. S. G. HAD STUDY

The W. S. C. S. and W. S. G. had a very interesting and profitable study of the "Women of the Scriptures."

The first session was led by Mrs. O. J. Evanson, who wore a costume as a woman of Bible times. The Bible characters of Mary of Nazareth, Hannah, Jochebed, and Esther were studied.

At the next session the Wesleyan Guild dramatized the characters of Business Women of the Bible; Miriam, Deborah, Lydia and Phoebe.

The third study was directed by Mrs. C. W. Nichols, which was on Race Relations. The characters studied were: The Woman at the Well of Samaria, Rahab, Naomi and the Hebrew slave girl.

The fourth session had to do with a study of different books of the Bible and our responsibilities as women of carrying on the work of our day. As an outcome of the study worship centers were established in the homes and it also resulted in spiritual enrichment of the lives of those attending.

Thirty members enrolled for the sessions. Several visitors attended at different times. Eighteen ladies met the requirement for special credit.—Reporter.

for the worship periods was provided by Miss Etheline Fansler, soloist, accompanied by Mrs. Dale Robinson, organist.

A Japanese style tea was held at the closing session. Guests were met by costumed hostesses and asked to remove their shoes, in true Japanese fashion and were seated on mats.

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A PREVIEW OF THE ASSEMBLY AT CLEVELAND

The first national gathering of Methodist women from local churches to appraise their mission program in the light of changing world conditions will be held in the Music Hall in Cleveland, O., April 18 through 21. The meeting will also seek means to insure the application of human rights on a world-wide basis.

The conference is the quadrennial assembly of the Woman's Society of Christian Service of the Methodist Church, largest dues-paying women's organization in the nation.

Findings and recommendations of the assembly will serve to blueprint a new international program sponsored by Methodist women in the fields of missions and human rights.

Three thousand five hundred delegates from all 48 states are expected to attend. They will represent the 1,396,527 members of the Woman's Society. The organization supports hospitals, schools, settlement houses, and rural centers here and in 25 foreign countries. Members contribute more than five million dollars a year for these projects.

The theme selected for the assembly is "Christian Faith for a World in Revolution."

A spokesman for the Society said that seminar groups will discuss changes in the operation of world missions and practical ways to apply human rights in a world in which "Communism dominates a large part, nationalism is growing rapidly in intensity, and tensions are rising in our own country."

Seminar findings, as approved by the assembly will be used as guides for charting new patterns of procedure both here and abroad.

In preparation for the assembly, delegates have attended regional seminars in 15 key cities across the country on the subject of "Christian Women's Responsibility for Human Rights and World Missions."

In Cleveland principal speeches and reports will be made by: Bishop G. Bromley Oxnam, New York, "Jesus Christ the Great Revolutionist"; Bishop Arthur J. Moore of Atlanta, Ga., who has just returned from Southeast Asia, "Panoramic Views of World Missions"; Mrs. Vera Micheles, Dean of Foreign Policy Association in New York, "The World in Revolution."

Bishop Hazen G. Werner of Columbus, O., who has charge of the Ohio Area of the Methodist Church, will welcome the delegates.

Other speakers include: Mrs. Frank G. Brooks of Mt. Vernon, Iowa, President of the Woman's Division of Christian Service (the executive body of the Woman's Society of Christian Service); Mrs. Mildred McAfee Horton of New York, President of the United Board for Christian Colleges in China; Dr. Glora M. Wysner of New York, Secretary of the International Missionary Council; Dr. Harold A. Bosley, Dean of the Divinity School of Duke University, Durham, N. C.; and Dr. Benjamin E. Mays, President of Morehouse College, Atlanta, Ga.

Mrs. H. F. Brandt of Cleveland has charge of the local arrangements

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Habit if not resisted becomes necessity.—Augustine.

CURRENT NEWS IN ARKANSAS METHODISM

NEWS ABOUT HENDRIX COLLEGE

Students Plan Annual Musical Comedy

The first performance of the annual spring musical comedy at Hendrix is scheduled to be presented the night of April 13 at the college.

This year's musical is "Blind Date," a three-act comedy of college life written and directed by three Hendrix students, Wendell Evanson of Walnut Ridge, John Cooper of Paragould and Georger Steele of Conway.

Romantic leads in the show, which will be repeated April 14 and 15, are being taken by Margaret Puritoy of Texarkana, and Bob Jordan of Little Rock, supported by Alicia Bell of Lepanto and Richard Hudson of Delight. Other members of the cast include Bill Connell of Paragould, Bob Ritter of Rogers, Dan Pickens of Bentonville, Dot O'Neal of Hope, Jan LeCroy of Hot Springs, Dolly Huff of Newport, Ann Tennyson of Smackover, Jim Tennyson of Smackover, Clint Burleson of Gurdon, Charles Miller of Texarkana, Ancil Reed of Heber Springs, Dot Christopher of Conway, Jo Clair Knoll of Stuttgart, Hattie Lue Wilson of Hot Springs, Joe Arnold of Little Rock, Tom Murry of Malvern and Dixie Childs of Brinkley.

100 Attend Alumni Dinner In Little Rock

Approximately 100 Hendrix alumni and friends were at the Hotel Marion banquet hall March 30 to attend the dinner held annually in connection with the meeting of the Arkansas Education Association.

R. T. Steele of Conway, president of the alumni, presided, and Dr. Matt L. Ellis, president, reported on college affairs to the group. Arrangements for the dinner were under the supervision of Miss Elizabeth Poole, alumni coordinator at the college.

Dr. Tully Knoles Visits Campus

Dr. Tully C. Knoles, chancellor of the College of the Pacific at Stockton, Calif., made an official visit to the Hendrix campus last week as the first stop in an extensive tour of colleges in southeastern U. S.

Dr. Knoles' trip is being sponsored by the Methodist Board of Education in Nashville, Tenn. His next stop after Hendrix was to be Lambuth College, Jackson, Tenn.

Second Annual Fine Arts Week Begins

With the first performance of the musical comedy, "Blind Date," on April 13, the second annual fine arts week at Hendrix is scheduled to begin.

The week this year will be celebrated with a nine-day-long music festival. The festival will include senior music recitals, dramatization of one-act plays, a concert by the college Little Symphony, a lecture recital by Miss Lois Maer of Memphis, and the major spring concert by the college Choristers, 60-voice choral organization. — Barbara Noble.

Manners are the happy ways of doing things; each one a stroke of genius or of love, now repeated and hardened into usage.—Think.

CONWAY DISTRICT SENIOR CAMP

Rev. W. F. Cooley has announced that the Conway District Senior Camp will be held on Petit Jean Mountain June 2 through June 6.

A pre-registration fee of \$8.50 will be charged. This amount must be in the hands of the local pastor by Sunday, May 28. The .50 increase over last year's fee is to cover insurance. Each camper will be insured from the time he leaves home until he returns home June 6.

Courses in Recreation, Life of Jesus, and Youth Friendships will be offered. Each camper will be a member of an interest group in Worship, Community Service, or World Friendship.

Present plans are to have a missionary or a native at the camp as a resource persons.

For further details on the camp, watch the Youth Page of the Arkansas Methodist and consult your pastor.—Wadene Foreman.

COLUMBIA COUNTY SUB-DISTRICT

Mrs. Henry Gladney gave a talk entitled "Maker of Crosses" to the Columbia County Sub-District Methodist Youth Fellowship when it met at the First Methodist Church in Magnolia on March 27. Mrs. Gladney's talk told the story of the man who made the cross on which Jesus was crucified.

Before the talk a potluck supper was served with First Church furnishing the drinks. After the potluck recreation was provided by the host church.

The business meeting followed Mrs. Gladney's talk with Charles Cook acting as temporary president. Reports were given by Magnolia First, Jackson Street, and Village Methodist Churches. The banner went to Village with a total of 497 points.

The next regular meeting will be held on April 24 at the Jackson Street Methodist Church.—Reporter.

A FISHERMAN'S FAITH IN THE RESURRECTION

At the Easter season some years ago a doctor was walking along the sea shore with a Norwegian fisherman who was a devout Christian. The doctor recognized that the fisherman had a faith that was real and that he would like to have such faith himself and so he said to the fisherman, "How can you trust so simply and yet so definitely and so knowingly? How do you know that Jesus rose from the dead and that he lives forevermore?"

The fisherman answered very simply, "Do you see the windows in that house yonder? You know that I fish all day and I do it in the afternoon with my back to the setting sun. In the late afternoon I don't need to turn around to see how high the sun is. I simply look for the reflection in those windows and I can see where the sun is. Just so, I look into the faces of Christian people and see reflected in them the love of a living Saviour. The windows of that house are not more powerful to reflect the light of the sun than are the lives of Christian people to reflect the love of our living God."—In Exchange.

TRAINING SCHOOL AT STRONG

A leadership training school was held at the Strong Methodist Church from March 19-21, using the course, "How to Improve Your Church School." Mrs. E. D. Lewis, a worker from the General Board of Education, led the discussion each night and met with small groups at other times to consider particular problems. Through her quick insight into the local situation and her thorough familiarity with all aspects of the program of Christian education, she was able to render invaluable service to our local church schools. Her deep consecration, her dynamic personality and her persistent hard work won for her the admiration and respect of all who met her.

In the class sessions the members of the group gained a broader vision of their responsibilities, and a clearer conception of the aims and purposes of Christian education. The local situation was analyzed in order to discover points at which improvement could be worked out and methods were considered for implementing this program.

This school was a charge project, with members from Strong, Rhodes Chapel, and Union earning 24 credits—Joseph B. Roe, Pastor.

TRI-COUNTY SUB-DISTRICT MEETS

The Tri-County Sub-District M. Y. F. met at the Thornton Methodist Church, April 3 at 7:30 p. m.

The singing of "All Hail the Power of Jesus' Name" opened the meeting. Brother Bailey led in prayer followed by the hymn, "Christ the Lord, is Risen Today." The scripture, St. Mark 16:1-11, was read by Morrison Henry. James P. Cathey sang, "He Lives." Two very interesting and appropriate films were shown, "The Living Christ" and "The Raising of Lazarus."

The percentage banner was won by Thornton with 10.2 per cent. Hampton had 9.9 per cent and Fordyce had 9 per cent. There were thirty-six present.

The next meeting will be a district meeting at Monticello on May 1, beginning at 6:00 p. m. with a potluck supper. The offering was \$2.16. The M. Y. F. benediction closed the meeting.

The social part consisted of games and refreshments.—Barbara Childes, Secretary.

A friend told me how her 14-year-old son and his friends take it for granted they will be killed in a third world war—a bacterial and atomic war—before they have had a chance to build either marriage or a lifework. These boys come from homes in which parental influence has been soundly on the side of love and learning. Yet the mother said, "It is as though boys of this age are being infected by a kind of Black Death of the spirit. The infection is in the very air. Do what we will, they breathe it in, and they are sick with the disease of feeling nothing is worthwhile, that no effort or plan they make will lead to anything."—Bonar Overstreet, "Fears That Scare Society," National Parent-Teacher Magazine, 3-'5.

"CHRIST AND HIS CHURCH" IS THEME FOR PROGRAM

The Intermediates of the First Methodist Church, Conway, invited their parents and friends for a sharing period on Sunday, March 26, 3:00-4:30 p. m.

The guests were greeted by members of the department, asked to register and given a lapel tag in the shape of a small church.

The assembly room of the department was decorated with spring flowers. The pictures used during this quarter were on display.

The seventh grade class, taught by Mr. Walter Hodges, has been studying "For Christ and His Church" which deals with the life and teachings of Jesus and Church membership. This class presented an original play, "The Miracle" which was directed by Miss Martha Stewart.

The eighth grade, shared an original radio drama, "The Life of John Wesley". They have been thinking about "The Church Through The Ages" during this quarter. Mrs. John Workman is the teacher of this class.

The ninth grade had an interesting news report, "Jesus in the News". Mr. George Mitchell works with this group.

During this quarter the Intermediates have redecorated their class rooms. Another project of the department was the sending of copies of the New Testament to be distributed in the Gujarat Conference in India. They have sent \$33.00 with the help of other classes in the Church School. The guests were invited to the social room to see the film, "Album of Early Methodism" and for refreshments.—Reporter.

ROLL OF PASTORS OF PARKERS CHAPEL

L. W. Lawrence, member of Parkers Chapel, El Dorado, has recently compiled a list of the pastors who have served the church since 1872. The list is as follows:

J. A. Parker, 1872; J. H. Lineburg, 1874; R. F. Crow, 1875; F. D. Vaulkingberg, 1876; A. C. Biggs, 1878; J. R. Sherwood, 1880; R. P. Wilson, 1882; J. M. G. Douglas, 1883; J. C. Rhodes, 1885; J. H. Gold, 1886; J. H. Bradford, 1889; G. W. Logan, 1892; J. M. D. Sturgeon, 1893; J. C. Kelly, 1894; J. R. Jones, 1895; Scott Millard, 1896; J. H. Cummings, 1897; J. Z. Burleson, 1899; J. W. Vantrease, 1902; Jr. M. G. Douglas, 1904; Hugh Revelly, 1906; Wilson Moore, 1907; J. J. Minifie, 1908; L. M. Powell, 1909; J. C. Williams, 1911; C. F. Messer, 1915; J. E. Waddell, 1916; J. C. Johnson, 1919; R. P. James, 1922; S. B. Mann, 1923; J. D. Rodgers, 1927; E. D. Hanna, 1930; G. L. Cagle, 1931; C. N. Smith, 1932; G. W. Warren, 1934; L. C. Gatlin, 1937; C. D. Cade, 1939; T. C. Spruce, 1942; O. C. Birdwell, 1946.

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"ORCHIDS TO YOU"

In the very rather commonplace expression, "Orchids to you" is a feeling of sincere appreciation for the work that people do.

The large corps of the teaching staff in our church school, the Board of Stewards, the Board of Christian Education, numerous counselors for our youth, those who work in the kitchen from time to time, the young people with their commissions, the number of solicitors for the welfare of the church both temporal and spiritual, and others too numerous to mention, contribute beyond measure to the progress of the church. So many times we pass over and take for granted these and hundreds of other responsibilities that are accepted. The church as a whole and the minister in particular needs to pause in an expression of gratitude to you. The thing that is continually amazing to us is that those who work hardest and longest stand always ready to accept their responsibility and many times the responsibility of others. These are the people that are found to be pulling forward in the program of the church. The individual who constantly refuses his responsibility is super-critical in his attitude; but strangely enough he is never willing to give the time necessary to accomplish what needs to be done. He is that individual who stirs up discontent and suspicion among the membership. He is most sensitive to criticism even though he is rather generous with his own.

The old adage, "A kicking mule never pulls and a pulling mule never kicks," is as true an application in the work of the church and in the advancement of a community as if it were scripture. People who are busy fulfilling their Christian obligation and enjoying the privileges of Christian fellowship, do not have time to involve themselves in the destructive forces of a church. Their objective is to iron out the mistakes that are being made, and through their way for a greater program of the consecration and devotion clear the church.

The objective of the church then is to inspire men and women, boys and girls with the ideal of Christian service. So to you who give unselfishly of your time we pause to speak this word of commendation. People that go beyond that which is required find the deepest joy in their fellowship with Christ. Be a "Second Mile Christian."—R. B.

Man needs faith. He needs belief as a soul and a solid ground where he may stretch his limbs and rest.—Jose Ortega Y. Gasset, Spanish philosopher, teacher, statesman, quoted in Journal of Living.

Some books are to be tasted, others to be swallowed, and some few are to be chewed and digested.—Francis Bacon, English essayist.



CHINESE DOCTOR SEES NEED EVERYWHERE

A Chinese woman doctor, brought to America for graduate study by the Methodist Church, is on her way back to the Willis F. Pierce Memorial Hospital in Foochow, Fukien Province. Dr. Helen Hsia, a surgeon, was one of the few Chinese physicians selected by a group of medical and non-medical missionaries in Fukien for a "Crusade Scholarship."

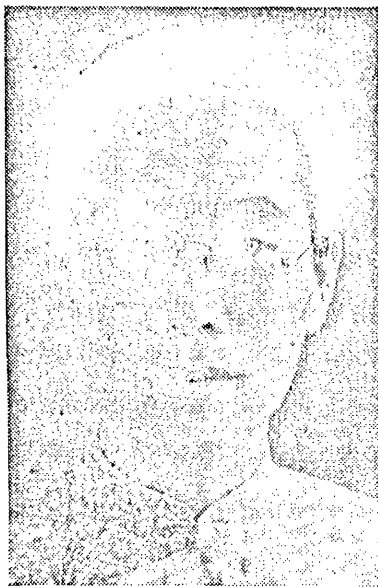
After completing her scheduled study in 1949, Dr. Hsia was advised to postpone sailing because of the war in her homeland. Her scholarship funds nearly exhausted, she said: "In this country a small city or town needs doctors very badly, too."

She became a member of the staff of South Highlands Infirmary in Birmingham, Ala., where she observed, "It seems to me in the East there are too many doctors; in the South there are very few doctors. In case anything happens that I cannot go back home, I think your people need me too."

Dr. Hsia was able to book passage last month to Fukien.

Arriving in the United States in 1947, Dr. Hsia visited hospitals in all sections of the nation, including the Mayo Clinic in Rochester, Minn., and Johns Hopkins Hospital in Baltimore, Md. She was assistant resident physician in surgery at Wesley Hospital in Wichita, Kans., for several months. Enrolling in the New York University Post Graduate Medical School, she studied gynecology, pathology, and surgical anatomy.

Dr. Hsia, the daughter of a magistrate, received her M. D. degree from



DR. HELEN HSIA

Sun Yet Sen Medical College in 1937 and spent the next ten years at mission hospitals. She became resident physician in surgery, gynecology, and obstetrics at the Willis F. Pierce Memorial Hospital in Foochow following a term of duty at Wiley Hospital, Kutien. For three years she was adviser to the Women's World Service Committee of Kutien, Fukien.

Dr. Hsia was one of more than 300 Crusade Scholars studying in 65 different colleges and universities in America. More than 50 have finished their training and have taken positions of leadership either in their own countries or on mission fields in other countries.

"CHRIST WAS BORN IN QUIMBAMBA"

By BISHOP NEWELL S. BOOTH
Elizabethville, Belgian Congo, Africa

WE have just had a splendid illustration of the difference that is made when Christ comes into the life of a village.

On a recent Sunday we went to village of Quimbamba in Angola. It used to be one of the dirtiest disreputable places around. There was a chief who did everything he could to keep the Christian church from developing there. Then Raimundo de Sousa and his wife, Dona Maria, went there to take charge of the church. He was handicapped in only one thing. He is practically deaf and must read lips to follow what is said. (We still hope that we may be able to get him a hearing aid.) But outside of that he and Maria have all that is needed to make a wonderful parsonage team.

The people of that church have learned that they are "members one of another." Christ has been born in that village. There is a large cruciform church built without any outside help. It was packed with hundreds of people that Sunday. Fruit trees, flowering shrubs and pleasant lawns surround the church. After the service we were taken to the guest house—a beautiful three-room cottage with a well-laid and trimmed thatched roof. The walls inside and out were attractive in cream and blue tints. Screens were at windows and doors. Mats on the cement floor and over head for ceilings. Neat reed furniture was in one room and a table set for dinner in the other.

Whence had it come? The women

had built it! It had taken three years. Those thirty women had taken a tithe of their evening meal each day and placed it in a bag at the pastor's house. When the bag was full it was sold. A man hired to make brick. More money from the tithe bag hired a mason later. The women carried the bricks, brought water and mortar and worked with the mason.

As we stood on the steps to dedicate this house as a symbol of co-operation and of fellowship of the leadership of Christ, we felt that it was a sacred place. I asked the president of the Woman's Society to lead in prayer. Maria, the pastor's wife prayed. She was the inspiring leader of the group.

The spirit was contagious. The boys planted a God's Acre. The girls followed in friendly rivalry. The produce of these gardens is building a new school. It was all ready for windows, plastering and furnishing. The pastor has asked us to come back at Conference time to dedicate that, and best of all, the young people have really grown in Christian experience through it all.

As we sat at table with Raimundo and Maria the young people served us a delicious four-course dinner which Maria had prepared. It was an interesting combination of African and Portuguese cooking. We talked about the work. There are seventeen preaching places to which the pastor, teacher and lay preachers go out from the church. Many young people have gone from the school to Quessua for training for

PLAN METHODIST RURAL CONFERENCE, JULY 1951

Preliminary plans are being made for the second National Methodist Town and Country Conference ("rural conference"). The dates selected are July 24, 25, and 26 of 1951. The place of the meeting will probably be Sioux City, Iowa. Bishop Charles W. Brashares, of Des Moines, Iowa, is chairman of the committee planning the Conference and will preside at its sessions.

Purposes of the Conference have been defined as: "Evaluation of the basic importance and dignity of rural life and the rural church. Evaluation of the changing rural situation. Emphasis on the workshop method, and on the role of the local church and pastor in the rural community. Maturing of Methodist policy regarding the rural church." The program will include national and international figures in agriculture, food distribution, conservation, peace, and national economy. Pre-conference study group will prepare suggested papers on Christian advance in church leadership, in today's world, in community life, in the local church, in family adjustments, in stewardship, and in the cultural arts.

In addition to all bishops, superintendents, editors, town and country commission members from the conferences, W. S. C. S. presidents of conferences, and jurisdictional officers, the Town and Country Conference will include in its membership a rural pastor and a rural church layman from each district, a farm woman and an urban pastor from each district, all conference lay leaders, and evangelism, missionary, and educational secretaries of the conferences.

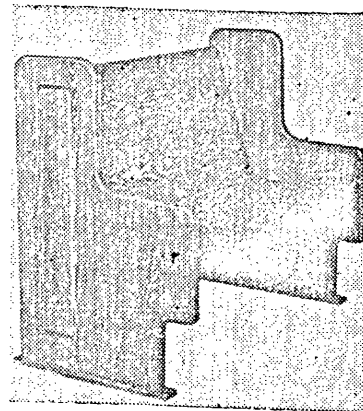
Assisting Bishop Brashares in planning the Conference is a committee of thirty-one church leaders, the executive group of which is composed of Bishops Paul E. Martin, Donald H. Tippet, J. W. E. Bowen, W. Earl Ledden, Marvin A. Martin, and Dr. Glenn F. Sanford, Dr. Elliott L. Fisher, Prof. Ray Magnuson, Dr. A. W. Martin, Prof. Rockwell C. Smith, and the Rev. Ralph Kofod.

Christian service.

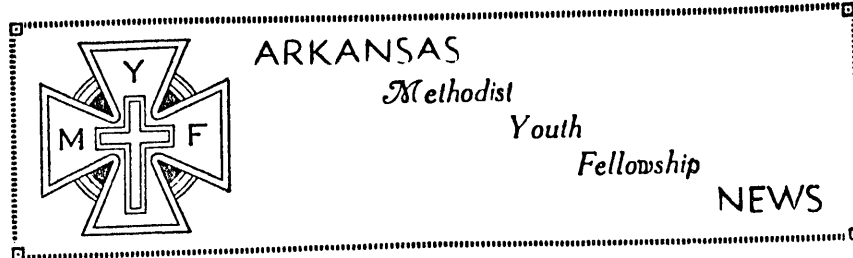
And Christ was born in Quimbamba!

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To Represent Youth At Woman's Assembly

ELEANOR HILL, daughter of Mr. and Mrs. Alex Hill, and a sophomore student at Southern Methodist University in Dallas, has been selected to represent the Methodist youth of the Little Rock Conference at the mid-century Quadrennial Assembly of the Woman's Society of Christian Service in Cleveland, Ohio, April 18-21. Miss Hill is the one young person chosen from this conference by the Conference Executive Committee of the Woman's Society, from approximately 100 young people who are planning careers in Christian Service. Miss Hill is a member of First Methodist Church, Little Rock, where she has served in various offices of the Senior Department before graduating from Little Rock High School. She has been active in sub-district and district organizations of the Methodist Youth Fellowship. At present she is teaching in the Children's Division at Highland Park Methodist Church, Dallas, work on the Fellowship Team, and has served as secretary of the Wesley Foundation.



ELEANOR HILL

The theme of the conference is "Christian Faith For a World in Revolution." She will take part in various workshops at the assembly, returning to S. M. U. April 22.

INTERNATIONAL CHRISTIAN UNIVERSITY IN JAPAN WEEK

Christian youth of America are planning their special International Christian University in Japan week April 16-23. Community campaigns that will stretch across denominational lines are now being planned.

"The establishment of an International Christian University in Japan offers an outstanding opportunity to promote brotherhood," says Rev. Hoover Rupert, director of the Youth Department of the General Board of Education.

In a special letter to executive secretaries, directors of youth work, and youth officers of Methodism's annual conferences, Mr. Rupert urged these leaders to help the Methodist youth in their areas "to be a part of this outstanding project."

Methodist youth are asked to contact the ICU campaign committee in their communities, or if there are none, to take the initiative in setting up community-wide youth committees to observe ICU week.

During ICU week every young person in the United States and Canada will be given opportunity to cast "a vote for peace and good will." Each vote will consist in a donation of at least one dollar toward the establishing of International Christian University. Every voter will sign his name to a printed roster, which later will be joined with other rosters and assembled into one gigantic scroll. The completed scroll will be taken to Japan and presented to its young people as a token of the good wishes of American youth.

Youth campaign is part of the national ten-million-dollar campaign of the Japan International Christian University Foundation, Inc., of

CAMPING

Nashville, Tenn.—Camping is one of the most rapidly growing phenomena in our American life. All sorts of agencies are getting into camping—business, schools, YMCA, churches, and others. Its success may become the cause of its failure because good camping results from technical knowledge and skill. Sometimes novices jump in where persons with great experience would fear to tread. The American Camping Association is a national organization which has done much to lift the standards of camping.

Four staff members of the Division of the Local Church, General Board of Education, participated in the proceedings of the National Convention of the Association held in St. Louis, Missouri, February 15-18. They were Miss Elizabeth Brown, camp consultant for the Division, Miss La Donna Bogardus, of the Children's Department, and A. Argyle Knight and Larry Eisenberg of the Youth Department.

Miss Brown served as chairman of the sub-committee on American Camping Association Relationships, one of the sub-committees of the Committee on Camps and Conferences of the International Council of Religious Education. This group sponsored a meeting of church camp leaders during the convention. Forty camp leaders representing nine denominations were present.

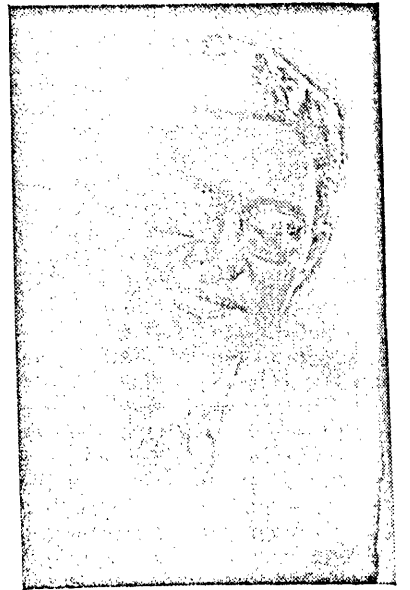
For the meeting of Church Camp

which Methodist Ralph E. Diffendorfer is president.

For a copy of the youth campaign manual and more information about ICU week, write to the National Youth Director, the Japan International Christian University Foundation, Inc., 44 East 23rd Street, New York 10, New York.

SPEAKER AT YOUTH ASSEMBLY

MAYBE you know Rev. Paul Bumpers of Fayetteville. If you do then you know that he is capable of handling the job for which the North Arkansas Youth council has chosen him. He is the inspirational speaker for the North Arkansas Conference Methodist Youth Assembly. Each morning during the assembly there will be a worship service to guide the delegates through the day. This will be topped by a sermon by Rev. Paul Bumpers. After the service the group will separate for personal meditation. It is a time for the delegates to think over what Brother Bumpers has said (and he can stimulate thinking) and to pray and to meditate. Many people think this is the most important part of the day. We hope you will be at Hendrix College May 30-June 3 to take part in the ASSEMBLY.—Stan Reed



REV. PAUL BUMPERS

Leaders Miss Bogardus served on a panel of "The Church Camp" and led a discussion of "Sources and Training of Church Camp Leaders." Mr. Knight also served on this panel, and Mr. Eisenberg directed the singing for the entire church camp group.

This was the twenty-first annual convention of the American Camping Association. It was attended by more than a thousand camp leaders from over the United States. Through such relationships the Division of the Local Church is able to provide the best possible leadership in camping for the Methodist Church.

CONWAY-PERRY COUNTY SUB-DISTRICT

The Conway-Perry County Sub-District Methodist Youth Fellowship held its regular monthly meeting in the Morrilton Methodist Church April 3rd.

The young people of the church presented a one-act play entitled "The Symbol of the Cross." It was an Easter play and showed how Jesus' death, crucifixion, and resurrection affected the life of a village carpenter and his family.

Following the program, Bettye Taylor, President, presided over the business meeting. Officers were elected as follows:

President, Auline Young, Oppelo; Vice-President, Bobbie Sue Tarvin, Perryville; Secretary and Treasurer,

Bettye Thompson, Opello; Reporter, Emma Jean Pettingill, Plummerville.

Chairmen of Commissions:

Worship and Evangelism, John Guiling, Morrilton, Recreation, Mary Dean Rankin, Morrilton; World Friendship, Jean Brown, Oppelo; Community Service, Charles Reid Moose, Morrilton.

After the business session, Mary Dean Rankin, led the group in folk games and other recreation. Refreshments were served by ladies of the church. There was a total of 76 present. The next meeting will be held at the Methodist Church at Solgohachia the first Monday night in May.—Patsy Thompson, Reporter.

Courage is not the absence of fear, but its conquest.—Rev. Joseph Degen, Ladies' Home Journal.

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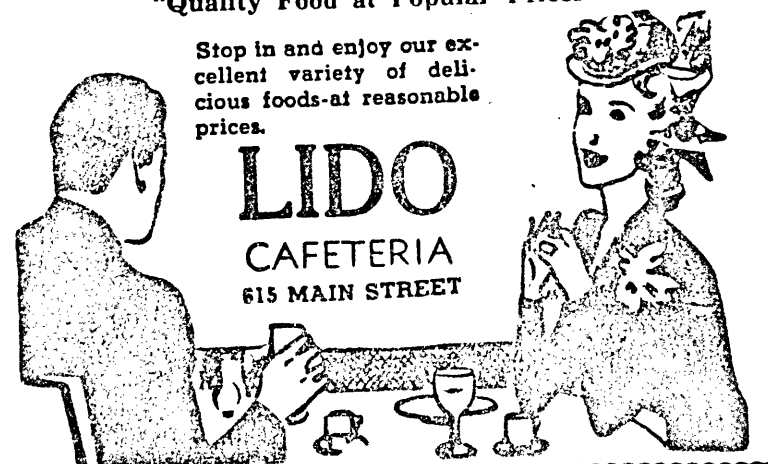
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NATIONAL CHRISTIAN COLLEGE DAY

(Continued from page 7)

given valuable assistance in promotion of the day. **Christian Herald**, interdenominational magazine, carries a story about the observance.

Plans for the inauguration of National Christian College Day as an annual observance were formulated in 1948 by the National Protestant Council of Higher Education. Members of the interdenominational committee charged with promoting the observance of the day are: Dr. Boyd M. McKeown, director of public relations, Division of Educational Institutions, Methodist Board of Education, Nashville, Chairman; Dr. Raymon M. Kistler, President, Beaver College, Jenkinton, Pa.; Robert G. Gibson, executive secretary Board of Education, United Presbyterian Church, Pittsburgh, Pa.; Paul Carter, director public relations, Board of Education of the Northern Baptist Convention, New York City; Gordon W. Mattice, director of public relations, Board of Education, Presbyterian Church, U. S. A. Philadelphia; Dr. E. aye Campbell, Board of Education, Presbyterian Church, U. S. A., Philadelphia.

SILOAM SPRINGS STUDIES JAPAN

(Continued from page 11)

They were served by Mrs. J. L. Morris, secretary of study, who was also gown in a beautiful Japanese kimona.

The interesting exhibit of Japanese clothing, china, brass, teakwood, chests, figurines, fans, parasols, vases, lamps, incense burners and other keepsakes, made an artistic display.

This is the second study completed by the W. S. C. S. this year, and the third study on "Women of the Scriptures", began April 7, with Mrs. A. C. Phillips as leader.—Reporter.

CURRENT NEWS IN THE RELIGIOUS WORLD

(Continued from page 5)

through the United Nations. One, Dr. Walter Van Kirk, a spokesman for the Federal Council of Churches, said he doubted that a program outside the UN would receive the support of the Council. Clarence E. Pickett, representing the American Friends Service Committee, Philadelphia, declared that "the time has long passed when it is either expedient or right to deal with people as political pawns." "There is a deep suspicion now in the world," he said, "that Americans are primarily interested in using their power for the purposes of buying the support of allies."

A PREVIEW OF THE ASSEMBLY AT CLEVELAND

(Continued from page 11)

for the assembly.

The assembly will be followed by a special meeting of the Wesleyan Service Guild, a branch of the Woman's Society of Christian Service devoted to the interests of working women. This gathering will be held in the Allerton Hotel, April 21 through 23.

Some people are like blotters. They soak it all in, but get it all backwards.—Lake Mills (Wis.) Leader.

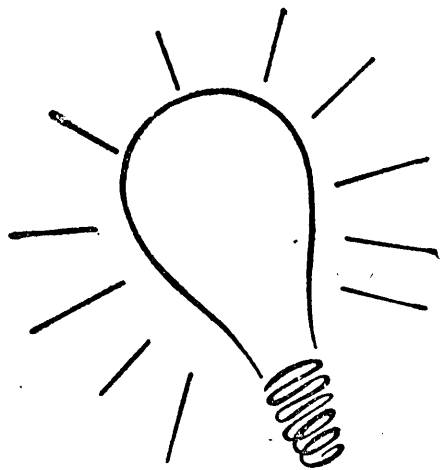
The biggest block to many a man's success is his head.—O. A. Battista, Everybody's Weekly.

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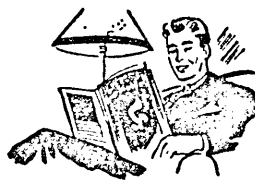
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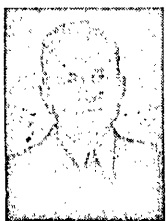
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The Sunday School Lesson

By REV. H. O. BOLIN

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DO YOU WANT TEMPERANCE?

LESSON FOR APRIL 23, 1950

READ THE ENTIRE LESSON FROM YOUR BIBLE: Amos 4:1-2; 6:1-8; 8:4-7. A careful study of chapters 4 through 8 will greatly help one understand the lesson.

GOLDEN TEXT: "Hate the evil, and love the good, and establish justice in the gate." (Amos 5:15)

It is well to keep in mind the fact that the Book of Amos was the first book of the Bible to be written in its present form. To be sure, there had been prophets before him and much Hebrew history, but nothing in its present form now in the Bible had been written prior to the writing of Amos. He was the first of the writing prophets.

We also need to remember that prior to Amos religion was more or less a matter of ritual. G. H. Colliver says of him, "Amos was the first of mortals to interpret religion in terms of mortality." It is true that the Ten Commandments had been given long before this time, but they are largely negative, and too, the Jews were always under the temptation of practicing the doctrine of the heathen religions about them. These religions had no moral quality.

A Turning Point In Human Thinking

The interpretation of religion in terms of morality is said to mark one of the greatest events in all history. Some one has placed this along with the giving of the Ten Commandments by the Lord through Moses and the coming of the Covenant of Grace through Christ as the three greatest points in the history of religion. In speaking of Amos, Cornill, an outstanding German scholar, said, "One of the most incomprehensible minds in the history of human thought, a man from whom a new epoch in human thinking dates."

Amos Condemned The Greedy Rich

The chances are this was the first time any one had ever publicly accused these men of doing wrong. At least, we know that the priests, led by Amaziah, upheld them in their practices. We will recall that Amaziah ordered Amos out of the country. He wished to exclude him as an undesirable alien. He told him to go back to his own country of Judah and there do his prophesying.

Amos accused these men of being selfish and unjust toward the poor. He said that in their greed they "Swallowed up the needy and caused the poor of the land to fail." . . . "They sold the righteous for silver and the needy for a pair of sandals." This was indicative of the estimate they put upon human personality. Man is made in the image of God but these men had such little appreciation of the spiritual values of life that the price of a man to them was about the same as that paid for a pair of sandals. This privileged group cheated the poor out of all of their possessions and when their victims were flat broke they sold them and their children into slavery for their debts. This practice was in direct opposition to the law of Moses. This law permitted a man to sell himself into slavery for a period of time until he had worked out his debts, but no Hebrew

was to treat another Hebrew as a slave. These greedy people were going beyond the law in their practices.

Amos accused these men of crookedness in all their dealings with the poor. In those days silver was not coined as it now is but was weighed to pay for commodities. These men tampered with the scales on which the silver was weighed and also made small the containers used to measure the grain. In addition to this they sold the poor spoiled grain. In spite of all this crookedness, these people were very regular at church services. They believed in formal religion, but even at that they begrudged the time spent in religious services. According to the Prophet, they were always saying, "When will the new moon be gone that we may sell again? and the Sabbath that we may set forth wheat, making the epha small, and the shekal great, and dealing falsely with balances of deceit?"

Lives of Luxury and Debauchery

This cheating of the poor made the selfish rich and their wealth led to lives of luxury and debauchery. The Prophet accused them of sleeping on beds of ivory. The truth of this statement has been verified through excavations made where the city of Samaria once stood. Remains of beds of this type have been found. He said they drank their wine from bowls. They drank so profusely that cups or glasses would not suffice. Not only were the men habitual drunkards, but the women were also alcoholics. Amos compared these women to the cows of Bashan. This was a very rich grazing country east of the Sea of Galilee. He pictured these women as being very selfish, of thinking only of themselves. They also "Oppress the poor and crush the needy." The writer seemed to be greatly disappointed that women, as well as men, would sink so low in the scale of life. All they cared for was luxury, finery, and wine. They cared not in the least that the poor must be crushed in order that they might have these needless things. Their constant request to their husbands was, "Bring, and let us drink."

The sins of these people created a very bad situation indeed for the nation, but there might have been hope in spite of them if the rulers had been good, honest men. If any difference, Jereboam II and his princes were the vilest of the lot. The King was a habitual drunkard, and his advisers and helpers were no better. The nation had grown so corrupt that the day of its judgment was at hand.

Amos Prophesied The Doom Of Israel

The last of the four visions of the Prophet was that of the basket of ripe summer fruit. As over-ripe

fruit soon decays so the nation was rotten at the heart and was soon to go down into destruction. Amos told how the citizens would be led away captive into foreign parts. These women who had constantly driven their husbands to greater oppression of the poor in order that they might have more luxuries and liquor would be led like the cows of Bashan, with hooks or rings in their noses.

Is The Prophet's Message Applicable To Our Day?

Apart from God human nature has not changed. People are capable of becoming just as greedy, cruel, selfish and corrupt now as they were then. In fact our society has many of the same troubles as those that afflicted Israel in that distant day.

The Privileged Groups Of Our Day

It is a well-known fact that we have our privileged groups and also our under-privileged people. In speaking of this matter Gilbert S. Cox has this to say, "America is largely ruled by a very few. James W. Gerard, ambassador to Germany, shocked the country in 1930 by putting the number at fifty-nine. That was quite too many if we omit the number who are in the interlocking directorates of our great financial institutions and our industrial corporations. Our chief rulers are the descendants (and their satellites) of the house of Morgan (head of the world's greatest combination of finance), Rockefellers (head of the world's greatest oil supply), the du Ponts (chemical products and allied industries), and the Ford Empire."

One thing, as a Democracy, we need to keep constantly in mind is the fact that the strength of our type of government depends at least partially on the satisfaction experienced by the various groups of which it is constituted. We are in competition with Communism and this form of government claims to create a classless society. If we are to continue to live and do well, we must narrow the margin between the opportunities enjoyed by the privileged as compared to the under-privileged. We must see that the masses of our people are properly housed and have adequate medical care. The doing of these things is not drifting into Communism, it is simply making Democracy so good that even the least privileged of our nation will have no desire for any change of government. It is eliminating the hot-beds in which Communism could sow seeds of rebellion. In our generation, a time when the under-privileged all over the world are agitating for better condition, no government can do well which permits the rich to grow richer and the poor poorer. That was the very situation that Amos condemned in Israel. A continuation of that condition (in spite of the warning of the Prophet) finally led to the downfall of the nation.

The Liquor Traffic

Among all the privileged groups those trafficking in intoxicating liquor are doing the nation the most harm. As people even with average intelligence, they are bound to know that they are dealing in a product that does no one any good and does many a great deal of harm.

In speaking of the harm that alcohol does to the highest faculties of personality Frank D. Slutz has this to say, "Beverage alcohol is a narcotic, not a food worth the notice, not a stimulant. It does not improve the highest faculties of personality; it blemishes them. The liquor traffic

makes every effort to initiate persons into the practice of regular drinking. It makes its profit out of what harms the most delicate machinery of the mind—the machinery of sound judgment, of precise action, of the awareness of the fitness of things."

There are still millions of people starving to death in the world, but in spite of that fact the distillers used 2,500,000 pounds of grain during the year ending in June 1949. The record will even be higher for this year. This grain might have been used to keep thousands of babies and helpless children alive. The privileged people of Israel drank while the poor starved. The judgment of God was upon them and the nation went down.

In speaking of the waste of the liquor traffic Gilbert S. Cox said, "Consider the liquor traffic's waste of money. Last year Americans spent the astounding sum of \$8,800,000,000 upon liquor, wine, and beer. This money, had it been spent for homes, food, and clothing would have given jobs and administered to the health of thousands of people. As it was, all legitimate business in America was robbed. We could build one hundred ten-thousand dollar homes every hour, day and night, for what Americans spend for liquor."

The above mentioned cost is only a fraction of the real cost of alcohol to this nation. We have an annual crime wave of about \$15,000,000,000 and a lot of this can be charged to liquor. The writer has been surprised at the large number of crimes that have been committed about over the nation in the past few months in which the criminals declared that liquor was the cause of their deeds. The liquor traffic has produced 4,000,000 habitual drunkards and alcoholics, 800,000 of whom are women. The number of women drunkards is growing by leaps and bounds. It costs the nation millions of dollars more than it gets in revenue to take care of the crime occasioned by liquor together with the moral break-down that comes to so many of its citizens through its use. The loss from labor and general health on the part of drunkards is also terrific.

In speaking of the moral break-down of our age Dorothy Thompson, one of the greatest Bible commentators said, "The Bible has from the mouths of its poets and prophets and records one ever-recurring historical fact; the great civilizations perish when men turn from God and fail to walk in the paths of righteousness, justice and mercy." She went on to call attention to the fact that our civilization is slipping and that nothing but a great spiritual awakening can save it. This was the same message that Amos gave to Israel. Will we hear it and profit by it, or turn it down as Israel did? The continued well being of our nation rests upon the stand we take today.

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