

General Board Of Education To Meet

ONE of the great annual meetings of The Methodist Church is the meeting each year of the General Board of Education. This board which has general oversight of the great educational program of The Methodist Church will be in session next week at the Hotel Gibson, Cincinnati, Ohio.

Attending the meeting from Arkansas will be Bishop Martin, Rev. Ira A. Brumley, Dr. M. Lafayette Harris, members of the Board, and Rev. Ewing T. Wayland, editor, *Arkansas Methodist*. Bishop Martin is one of three Vice-Presidents of the Board and is Chairman of the Editorial Division of the Board. Bishop Martin will have charge of the Memorial Service. Bro. Brumley is a member of the Editorial Division while Dr. Harris holds a membership in the Division of Educational Institutions.

Dr. J. Q. Schisler, member of the North Arkansas Conference is the Executive Secretary of the Division of the Local Church of the General Board. A statement about the general nature of the meeting will be published in the next issue of the *Arkansas Methodist*.

Why Such A Fuss About A Postal Deficit?

THE ARKANSAS METHODIST has no brief for deficit spending by our national government. It is our feeling that we should have a balanced budget at the earliest possible time and that we should begin to make substantial payments on our enormous debt as soon as possible.

However, with our present willingness to spend money in the fantastic manner we follow, even though it means a five to seven billion dollar annual deficit, it is interesting to hear the fuss that is being raised over the comparatively small deficit we have in the postal service.

The United States has no other service program comparable to the public service program carried out by the postal service. We spend money, at times, as if it could be made of dirt, for services for a comparatively few. Some of these services might be eliminated altogether without serious hurt to our American life. Then we get stirred up about a deficit in our postal service which benefits every individual in the nation.

There is not a normal individual in America old enough to write who does not have direct benefits from the postal service. Even an infant indirectly is served by this service institution. If our government is rendering to our American citizenship anywhere else a service comparable to the postal service at so little cost to government, we know nothing about it.

The postal deficit is not new. We had a deficit in this agency of government even when the average citizen paid no direct tax to national government. With the percentage of taxes practically every one now pays directly to the national government it would appear that this service by postal agencies to the one hundred fifty million individuals of the nation might be continued without too much worry about the deficits involved.

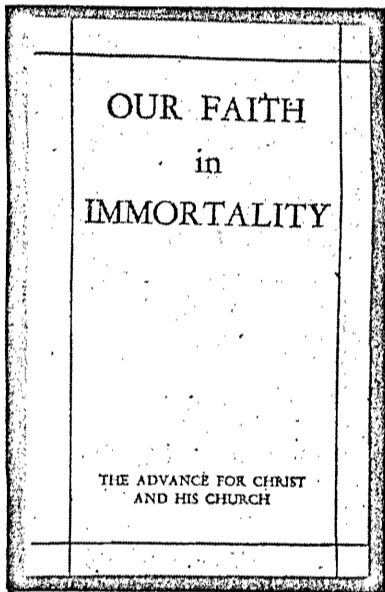
We have surely about reached the bottom of the barrel in our search for new sources of taxes for government spending when we make the deficit in this great public service agency an excuse for the collection of additional sums for government.

We Believe In Immortality In Time And In Eternity

IN this final article of the series on *Our Faith In Immortality* we want to say that we believe in immortality in time and in eternity.

When Christians think about immortality, they commonly have in mind an endless existence in the next world. That, of course, is the generally accepted definition of immortality. However, Webster gives as one definition of immortality, "Destined to live in all ages of this world." Christians believe that we may be immortal in that sense of the word as well as to have an endless existence in the next world.

Without question acts and deeds of our lives leave an imperishable effect on many lives about us and through them



affect others on to the end of time. While we recognize that some lives affect more directly and more extensively the world's affairs after they are gone, nevertheless, every normal life leaves on the world an indelible imprint.

We know, also, that there is an immortality of influence in this world. Our manner of life, aside from any particular thing we do, touches the lives of those inside our homes and many outside the home with an influence that will live in them and through them so long as the world stands. Because we believe in the immortality of deeds and influence in this present world, in the words of Second Peter "What manner of persons ought ye to be in all holy conversation and godliness?"

The Christian, happily, believes in immortality as an endless existence in the next world after life's day here is done. It is that immortality of an endless existence after death that gives to human life such measureless, inconceivable values. Human personality, in this world, has incomparable, transcendent values. When we crown such a life with the crown of immortality, we immediately attribute to it infinite values which cannot be compared with anything else on earth. It is faith in such an immortality that makes the Christian strong.

Joint Commission On Union Reports

ON pages eight and nine of this issue of the *Arkansas Methodist* is the complete text of the report of the Joint Commission on Uniting the Arkansas Conferences. This Joint Commission completed its work two weeks ago and at its request the report is being printed in the *Arkansas Methodist*. Also, at the request of the Joint Commission, sufficient reprints of the Plan of Union will be printed for distribution at the annual conference sessions.

The reader will remember that this Joint Commission was created at the request of the two Arkansas annual conferences at their sessions last year. Since that time the Joint Commission has been at work developing a plan of union for consideration at the next session of the annual conferences. The *Arkansas Methodist* is not in a position to comment either way as to what action the annual conferences should take in regard to the proposed plan of union, but it is our conviction that the plan of union deserves thorough study by every Methodist in Arkansas, especially the lay and ministerial members of the two annual conferences.

Council Of Bishops Makes Statements

ON page seven of this week's issue of the *Arkansas Methodist* will be found a statement by The Council of Bishops regarding the much publicized book, "The Road Ahead" by Flynn and also a statement regarding the Methodist Federation For Social Action. These statements should be carefully read by our people.

The statement regarding the Methodist Federation for Social Action officially states what has already been emphasized in these columns; that the Methodist Federation for Social Action was not created by, is not controlled by and is not answerable to The Methodist Church for its pronouncements. It should be said also that statements in the Federation Bulletin and by some of its leaders do not necessarily reflect the opinion of many of the individual members of the Federation. They frequently contradict the opinion of many of its members.

Our people will be glad to know that the Federation is taking steps to drop the name "Methodist" from its title. This will be a voluntary action on the part of the Federation since neither The Methodist Church nor any of several other Methodist churches have a "copyright" on the name "Methodist."

In the Declaration of Union of the three larger branches of Methodism there is this statement which reserves to the united church all rights to the use of the names formerly used by the three uniting churches. The paragraph reads, "The Methodist Episcopal Church, The Methodist Episcopal Church, South and The Methodist Protestant Church, in adopting the name, 'The Methodist Church' for the United Church do not, and will not surrender any right, interest or title in these respective names which, by long and honored use and association have become dear to the ministry and membership of the three uniting Churches and have become enshrined in their history and records."

Because of this paragraph, which the courts recognize, The Methodist Church can control the use of these three names formerly used by the uniting churches. However, use of the word

(Continued on page 4)



Christian Faith For A World In Revolution



An Interpretation Of The Assembly Theme

By MRS. FRANK G. BROOKS

(The following is the speech prepared by Mrs. Frank G. Brooks, national president of the Woman's Society of Christian Service, for the opening session on Tuesday afternoon of the society's third quadrennial assembly, at the Music Hall, Cleveland.)

Mrs. Brooks is also vice-president of the Board of Missions and Church Extension of the Methodist Church. She has just returned from a meeting in Geneva, Switzerland, of the Commission on Life and Work of Women in the Church of the World Council of Churches, at which she was the American representative. While aboard she visited Methodist centers in Europe and North Africa. She is the wife of Dr. Frank G. Brooks, professor of biology at Cornell College, Mount Vernon, Iowa, where she was herself formerly on the English faculty.)

THE first Assembly of the Woman's Society of Christian Service in 1942 ended with a prayer: "Give us wisdom, give us courage for the facing of this hour." In the days from 1942-46, Methodist women, in their new organization, still in the throes of formation, faced a war. In spite of almost insuperable difficulties there was growth in every phase of our work because our purpose was clear: the establishment of a world Christian community.

The second Assembly in 1946, following closely upon the conclusion of World War II, brought us a picture of chaos and intense suffering; of displaced peoples and of new patterns of life; of destruction and starvation; of discouragement and of helplessness. Yet there was an element of hope for permanent peace embodied in our theme "Peace Through His Cross." The second Assembly closed with the words: "the supreme work of the church is to bring the world to Jesus Christ."

The years between 1946-1950 are difficult to describe. The world has not been brought to Christ! Who can say whether we are closer to that achievement or farther from it than we were in April 1946? The years have not brought to our world a freedom from fear but a greater fear. Perhaps in no other four years in history have occurred events of such far-reaching effect. The division of the British Empire, the signing of the Atlantic Pact, the European Recovery plan, the establishment of Communist rule in China, the blue printing of the Hydrogen bomb—these are only a few of the world-shattering events that challenge the church.

And the Church has replied: ecumenically, by the establishment of the World Council of Churches, in August of 1948, an event which the late Archbishop William Temple of England has called "the great new fact of our era." Denominationally, the church has replied to the economic and political events by great advance programs. The General Conference of the Methodist Church, having completed its "Crusade for Christ" launched its great "Advance for Christ and His Church." The Woman's Society of Christian Service, including the Wesleyan Service Guild, in its courageous effort to face the continuing crisis of our time, has increased magnificently in members, in study emphasis, in personnel for home and foreign service, and in giving.

And now in 1950 we find Methodist women seeking to face the facts of social, economic, and political mutation and trying to show that there is a "Christian Faith for a World in Revolution." It is my task and privilege to interpret to you the prayers and the thoughts of women from coast to coast who have given of themselves without reservation to the development of the theme of this Assembly. Through the months, the plans have grown from the prayerful choosing of the theme by a small group to the final prayer of those same devoted persons who, when they had exhausted all their own resources and ingenuity, could only say: "Lift Thou Thy World, O Christ."

From the first moment of the planning of this Assembly there have been two dominant thoughts: first, more people must share in the Assembly than the few of our total member-

ship who attend and, second, there must be more than passive attendance on the part of the privileged few who do attend. These two goals led us to do certain things.

This week there will be plenary sessions and section meetings. At the former basic problems and possible solutions will be presented by carefully chosen speakers. In the section meetings, which, because of their smaller size, give opportunity for individual participation, two topics will be discussed: "The Christian Woman's Responsibility for Human Rights" and "The Christian Woman's Responsibility for World Missions." Both of these topics will be integrated into the central theme: "Christian Faith for a World in Revolution."

I believe there is good Methodist precedent for the plan we have chosen to follow. When John Wesley, called the first Methodist Confer-



MRS. FRANK G. BROOKS

ence in London in 1744, he wrote personal letters to the clergymen and lay assistants who were to attend inviting them to give him "their advice respecting the best methods of carrying on the work of God." As a result of this consultation the following statement was unanimously assented to:

'It is desired that everything be considered as in the immediate presence of God, that we may meet with a single eye . . . that every person may speak freely what is in his heart, and that every question prepared may be fully debated.'

There is a difference between John Wesley's conference and our Assembly, however, in that John Wesley had five days for discussions and we have only five hours; there are also many more in attendance at this Assembly than there were at John Wesley's conference. Perhaps not every one can speak and each question cannot be fully debated. But these Cleveland groups do not represent the total discussion. That began in January, in an organized way, in fifteen communities: in Dallas, Texas, Philadelphia, Pennsylvania, Jacksonville, Florida, Tulsa, Oklahoma, and Chicago, Illinois, men and women, in different age brackets and from different denominations, studied "Christian Faith for a World in Revolution." "The Christian Woman's Responsibility for Human Rights" was the problem in Columbus, Ohio, Durham, North Carolina, Nashville, Tennessee, Portland, Oregon, and Providence, Rhode Island. In this study the emphases varied, some using the international, some the national, and some the local approach. The third emphasis — "The Christian Woman's Responsibility for World Missions"—was the challenge presented in Detroit, Michigan, in New York City, in Omaha, Nebraska, in Pasadena, California, and in St. Louis, Missouri. The findings from these fifteen groups were sent to New York in February; you will find them in printed form in your section meet-

ings packet. After reading and discussing these findings you will agree with a quotation by the Portland, Oregon, group: "God offers to every mind its choice between truth and repose; take which you please—you can never have both."

In addition to the organized study groups we know that thousands of individuals and Woman's Societies have been thinking about these topics. Another link binding us all together at this Assembly is the meditation "The Commandments of Love." It is our hope that some time during these days, while we are together in Cleveland, this beautiful service of consecration and dedication will be used in all the institutions and projects of the Department of Work in Home Fields and in every mission station in the Foreign Field. This meditation has been sent to the president of every Woman's Society, and many thousands will receive the spiritual impact of the Assembly by its use.

In all our study we have been seeking to discover the implications of our Christian faith in the present crisis and to live out these implications in all areas of life. Elton D. Trueblood in his book "The Predicament of Modern Man" says: "The terrible danger of our time consists in the fact that ours is a cut-flower civilization. Beautiful as cut flowers may be, and much as we may use our ingenuity to keep them looking fresh for a while, they will eventually die, and they die because they are severed from their sustaining roots." Western civilization—a Christian civilization—is severing itself from its roots—it is forgetting the two great revolutionary emphases in the Christian gospel: the infinite worth of the individual person and the possibility of a Kingdom of God on earth.

"The sad thing about art and literature today," says the head of the English Department of a great university, "is that geographically speaking the world is out of frontiers." "But," he continues, "there can be a new frontier for all creative workers, a spiritual one of human understanding." That new frontier—the spiritual one of human understanding—has no boundary line. It is the world.

Women, especially Christian women, believe there are still frontiers to be crossed. American women have been pioneers in the past and the sense of trail-blazing is still strong in most of them. Crossing a frontier, whether it is the boundary line of a nation or whether it leads to new and uncharted areas of experience and of thinking, involves one in many adjustments.

The song of Mary, in the first chapter of Luke, was a new note—a new theme—in the first century. It revealed a new frontier, to this day not fully explored; a frontier of human understanding, still in need of development; a frontier without boundaries.

*"My soul doth magnify the Lord . . .
And my spirit hath rejoiced in God my Savior
For he that is mighty hath done to me great things . . .
He hath scattered the proud in the imagination of their hearts.
He hath put down the mighty from their seats and exalted them of low degree
He hath filled the hungry with good things
and the rich he hath sent away empty."*

The purpose of the Woman's Society of Christian Service and the significant frontier-crossing role which it must play in this hour of history can be realized only if it has leaders—hundreds of leaders—with a positive and a growing faith in God and in the values of personal worth and social justice; leaders who believe in the significance of their tasks; leaders who are willing to do whatever is needed to add to their understanding and increase their abilities and skills.

With leaders to carry out the program of the Woman's Society of Christian Service in the local church and with leaders to serve as deaconesses and missionaries in our projects at home and abroad, Methodist women can face the prevailing fear in the world to-day with a

(Continued on page 4)

THE DEVOTIONAL PAGE

REV. ROY I. BAGLEY, Editor

FROM THE BOOKSHELF

One of the convictions most firmly held by those who believe in missions is that it is a movement whose aim and purpose are of divine origin, that it is God's will that the Gospel should be carried to the ends of the earth and that he will be with his servants even "unto the end of the world". . . .

Has Christianity a message which is not only unique but indispensable to the welfare of mankind? . . .

Without Jesus Christ there would be no Christian world mission . . .

Jesus is more widely recognized today as "universal man" than at any time in the past . . .

Jesus so spoke and so acted that he created and continues to create the inalienable conviction that he came to be the Savior of all men, Jew and Gentile alike, and the we are loyal to him only when we follow him in proclaiming a kingdom that is without frontier. . . .

The Gospel of Christ is free; it is independent of any extraneous influence which would deflect it from course . . .

It is the classic statement of the truth that all people are one before God. . . .

We run the danger today of bigoted and narrow denominationalism, of proud, exclusive racialism, and of self-sufficient nationalism . . .

God has a purpose which he is working out steadily and consistently from the beginning to the end of time . . .

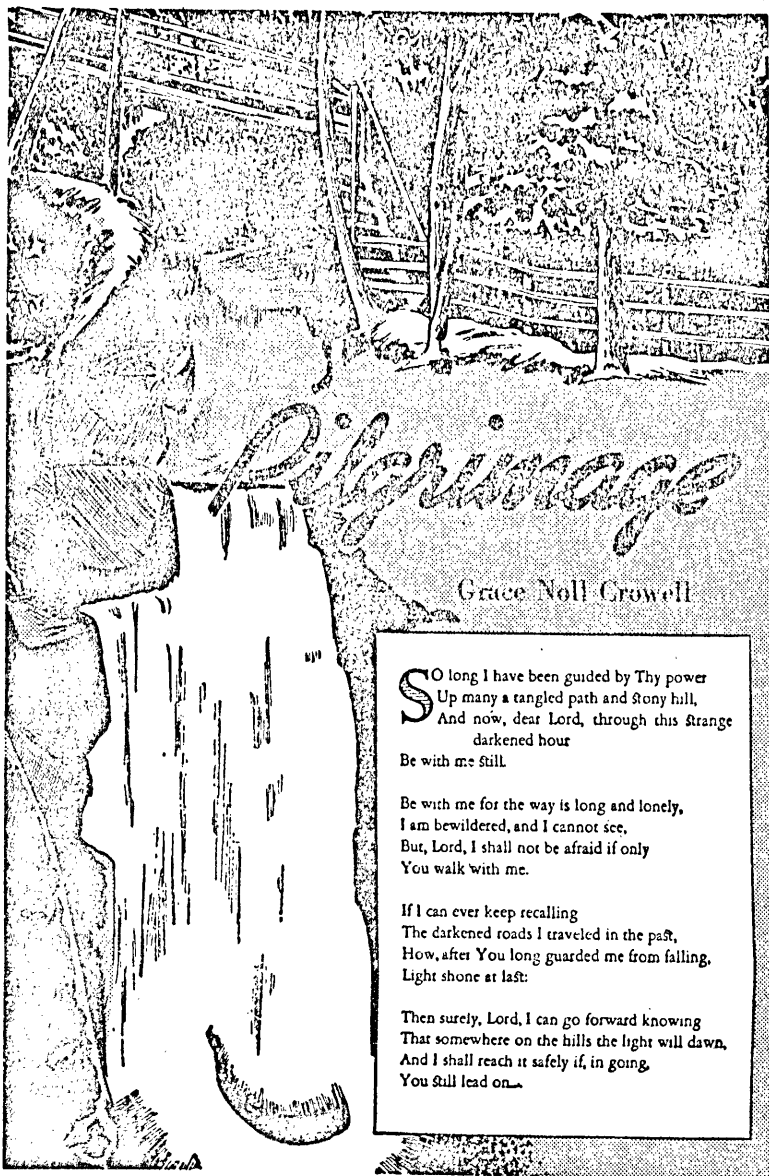
From THE PHILOSOPHY OF THE CHRISTIAN WORLD MISSION by Edmund Davison Soper.

A PRAYER

(This prayer was given by C. P. Harman at the special Laymen's Day Service at the Crawfordsville Methodist Church:)

Our Heavenly Father, we come as laymen into Thy presence seeking that strength and that assurance that Thou hast promised to him who seeks it earnestly and sincerely in Thy name. We seek that strength and that assurance because we are anxious to uphold the hands of the pastors who labor in Thy vineyards trying to make the church a living, dynamic force for good. We realize, Our Father, that the laity has a great responsibility and a great work to do—that no church can rise higher than the intensity and the zeal of its members. Help us, Our Father, to catch again the vision of the Master on the Mount of Olives and hear again His words—words of such infinite wisdom that they fit into every phase of life and if followed by the peoples of the earth every problem that confronts us would be solved and every instrument of death as between nations could be destroyed. There would be no room for Communism—no room for selfishness—no room for greed.

We pray for him who shall speak to us out of the richness of his experiences in the realities of life. May we give ear to his message and take anew the script of life from the



SO long I have been guided by Thy power
Up many a tangled path and stony hill,
And now, dear Lord, through this strange
darkened hour
Be with me still.

Be with me for the way is long and lonely,
I am bewildered, and I cannot see,
But, Lord, I shall not be afraid if only
You walk with me.

If I can ever keep recalling
The darkened roads I traveled in the past,
How, after You long guarded me from falling,
Light shone at last:

Then surely, Lord, I can go forward knowing
That somewhere on the hills the light will dawn,
And I shall reach it safely if, in going,
You still lead on.

GO YE THEREFORE

All power is given unto me in heaven and in earth. Go ye therefore and teach all nations baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world. Matthew 28:19-20.

The Great Commission is not restricted to any group. No one ecclesiastical group is charged with the full authority to carry out this command. They cannot close the gate to anyone. It is not a command just for the clergy, but for all Christians everywhere. Just one group of people are not to be the recipients of the blessing that shall come as Christians carry out the commission. The man across the street as well as the man across the seas is included in its scope; it is for the rich and poor, the learned and unlearned, young and old.

What is this command which is ours? It cannot be bound up in a creedal statement, it is too great

dying hands of our Saviour nailed high on the cross of Calvary, glorified by our faith in our living, risen Lord as there is woven so deeply in our souls the pattern of a life that will never end.

Forgive us and keep us, and bless each one of us out of the richness and fullness of Thy love and mercy. Amen.

for that. It cannot be fully satisfied with any one ordinance of any Church. The obedience is not in a mode of baptism, nor the manner in which the Lord's Supper is administered, nor in the ordination of the ministry; but it is found in the summary that Jesus gave when he was questioned by scribes, "Which is the first commandment of all?" Then Jesus answered him, "Hear, O Israel, The Lord our God is one Lord: And thou shalt love thy Lord thy God with all thy heart, and with all thy soul, and with all thy strength: this is the first commandment. And the second is like, namely this, Thou shalt love thy neighbor as thyself. There is none other commandment greater than these." When we love God with all our heart and our neighbors as ourselves we have found the pearl of great price. This is our commission to bring to other people. Other matters find their importance in relation to these.

We will obey this command by telling others of our experience of God's love in our own hearts and how He has given us strength to

find a right relationship with our neighbor. A man on a visiting team told a prospect, "I cannot get along without the Church and what it stands for in my life." He was fulfilling the commission that Christ had given. During the past few weeks in the North Arkansas Conference hundreds of laymen have made calls inviting others to come with us to Christ. These laymen have felt the necessity of obeying this command of Christ. Ministers have stood in the pulpit and declared the unsearchable riches in Christ Jesus both in special services and in regular services; they too have been obeying this command. Teachers have met with their Sunday School classes and have taught them about Jesus and His love; these too have felt their commission. The list would grow if we tried to name all of them, but wherever and whenever there has been the endeavor to bring people closer to God then Christ's command has been obeyed.

Last Sunday you made your offering to the church. As that offering was dedicated it was dedicated to the purpose of fulfilling this commission. Part of that offering will take some consecrated Christian across the seas to be your representative there in obeying the command of Christ. Part of your offering will obey the command of Christ in equipping more workmen for His vineyard, part of it will find its way to the home mission fields and a part of it will be used in your own local church to answer the call of Christ.

What is our source of strength? Where is our guidance? It is in the presence of the Living Christ, "Lo, I am with you always". No giving is comparable to Christian giving as we see it full import. No visiting is to be compared with visiting to carry out the Great Commission. No public speaking to be compared with the words of eternal life. No joy is to be compared with the Christian who catches the vision of his efforts in the total Christian enterprise.

Our authority for going from door to door inviting men to come with us to Christ; to send missionaries to distant lands, to preach the gospel, to teach the truths of God is from Christ. What business do you have asking someone to be a Christian? Why it's the King's business! More than that He has promised to be with us as we go in His name.

What has been the results of taking this command seriously? Look back for a moment more than 1900 years ago. Jesus told a small band of men to go into all the world and make disciples of all nations. Impossible! Yet since that time the banner of Christ has been planted in every land. Not all are Christian but His Spirit is invading each country. We can say in humility and with joy:

"The Kingdom is coming, O tell ye the story,

God's banner exalted shall be!
The earth shall be full of His knowledge and glory,

As waters that cover the sea!"

The conquest is not complete but we are advancing. There is much ahead that calls for deeper consecration and devotion. May we answer the call of Christ and be commissioned to carry His message to needy people everywhere.—R. B.

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

CONTRIBUTING } Roy I. Bagley Mrs. Sue M. Wayland
EDITORS } H. O. Bollen Forney Hutchinson

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COMMISSIONERS
Little Rock Conference—J. S. M. Cannon, J. L. Hoover,
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Aubrey G. Walton, Burney Wilson.
North Arkansas Conference—John Bayliss, W. Glenn
Bruner, J. G. Moore, Joe Pierce, C. M. Reves, R. J.
Rice, J. W. Workman.

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Here And There In Arkansas Methodism

By The Editors

OF interest to many was the meeting last week of the North Arkansas Conference Undergraduate School in Batesville. This annual school is sponsored jointly by the Board of Ministerial Training and the Board of Education of the North Arkansas Conference and is opened to the Accepted Supply pastors and undergraduate pastors of that conference. Rev. Ira A. Brumley, executive secretary, Board of Education, Rev. S. B. Wilford, district superintendent, Batesville District, Rev. J. Ralph Hillis, Registrar of the Board of Ministerial Training and Van Buren pastor, and Rev. Joel Cooper, executive secretary of the Town and Country Commission, North Arkansas Conference, were instructors for the school, acclaimed by several who attended as one of the best ever held. Pastors taking courses in the school are given credit on the conference course of study. Incidentally, a check of the number of accepted supply pastors serving appointments in the two Arkansas conferences will prove a surprise to most people. Last year's Journals of the two conferences show that 57 of the 177 appointments in the Little Rock Conference and 93 of the 237 appointments of the North Arkansas Conference are being served by accepted supply pastors. This means that 32% of the Little Rock Conference appointments and 39% of the North Arkansas Conference appointments are being filled by these men. Accepted supply pastors are men who because of their limited training or age are not members of an annual conference but have been "accepted" by an annual conference as licensed local preachers and appointed to a charge.

Bishop Martin has spoken to two large appreciative audiences within the last two weeks of his and Mrs. Martin's recent trip to India. On Sunday afternoon, April 16 the Pine Bluff District met in Pine Bluff to hear the Bishop, and Sunday evening, April 27, Bishop Martin spoke at the First Methodist Church, Little Rock.

Of unusual interest was the double dedication service of the new Educational Building of the Asbury Methodist Church, Little Rock, Sunday, April 27. Bishop Martin was present for the two services, 8:30 and 11:00 a. m., preaching and leading in the service of dedication at both services. The first service was recorded and broadcast over a Little Rock broadcasting station Sunday afternoon. Rev. and Mrs. William C. Manning, soon to go as missionaries to India as an Advance Special from the Asbury church, visited in Little Rock last week and were honor-

NEWS AND NOTES ABOUT FACTS AND FOLKS

REV. E. MARLAR writes that his address is now Rector, Arkansas. He has recently moved from Harviell, Missouri.

THE Philander Smith College choir sang at the Methodist Church in Berryville on Saturday evening, April 22. Rev. Alvin Murray, Jr., is pastor at Berryville.

BISHOP CHARLES C. SELECMAN will be the principal speaker on April 26 at McKendree College, Lebanon, Illinois, when Dr. Russell Grow is inaugurated president.

THE A. M. and N. choir of Pine Bluff will sing at the evening service, April 30, at Winfield Church, Little Rock. This is a return visit for this splendid choir.

REV. ALFRED KNOX, pastor at Tuckerman, spent three days of last week at the Pastors' School at Vanderbilt University. He heard such speakers as Dr. George Buttrick, Dr. Reinhold Nibuhr, Dr. Pitirim Sorokin, Dr. Nels Ferre and Rev. Samuel Stumpf.

FIRST METHODIST CHURCH, Ft. Smith, Rev. Fred Roebuck, pastor, on Easter Sunday had a total of 1491 present at Sunday School. There were 1835 present at the morning service. One hundred members have been received during the past four weeks. On Easter \$3000.00 was received for the support of Dr. Jack Ballard and his family who are at the United Christian Hospital, LaHore Hospital in Pakistan. This is the Advance special for First Church.

THE Methodist Women of Indiana, organized in the Woman's Society of Christian Service in some 1500 parishes, have organized teams to enroll several hundred Methodist girls for nurse training. They will be trained in the nursing schools connected with Methodist hospitals in Indianapolis, Gary, and Fort Wayne. The church women, cooperating with the pastors, will interview and enroll all likely girls, and keep in touch with them until they enter nurse training.

BISHOP PAUL E. MARTIN attended a meeting of the Council of Bishops held in Cleveland, Ohio, last week. This week he is attending a meeting of the Board of Temperance in Washington, D. C. Others attending the meeting of the Board of Temperance from Arkansas are Rev. John L. Tucker, DeQueen, chairman of the Board of Temperance, Little Rock Conference; Dr. J. W. Workman, North Little Rock, chairman of the Board of Temperance of the North Arkansas Conference, and Rev. J. Albert Gatlin, president of the Arkansas Temperance League.

A report from Manila says that in the Cabinet of the President of the Republic of the Philippines are four outstanding Protestants. The head of the Social Welfare Bureau is a Methodist; the President's secretary, the man who writes his speeches, is a Methodist; the City Councilor who is doing the most to push housing for the thousands of squatter families in Manila is a Protestant; Dr. Jorge Bocobo, ex-president of the University of the Philippines, an ex-Justice of the Supreme Court, and now heading up the commission to modify all civil and criminal law is a Methodist.

A brief and interesting story titled, "Telling the Church About Methodist World Service" is contained in a two-color illustrated leaflet which will be distributed throughout our Church during May in connection with the Fourth Sunday emphasis on Methodist World Service. A pre-distribution of samples of this leaflet has resulted in numerous calls for quantities to be used in helping to inform our people on the work of Methodist World Service. Brief sketches tell of

ed guests at a reception Friday evening, April 21. Brother Manning spoke at the evening worship service at Asbury last Sunday.

On Saturday afternoon, April 30, the first service in the new Methodist Church at Mellwood, Elaine charge, will be held. Rev. R. O. McRae, former pastor, will preach at the opening service. Rev. Glen Bruner is pastor.

the work of each of the World Service Agencies. An illustrated graph is shown depicting how the World Service Dollar is distributed among the eleven agencies. Pastors may secure quantities of these, without cost, by sending their order direct to the Service Department, 740 Rush Street, Chicago 11, Ill.

NOTICE REGARDING ENTERTAINMENT AT NORTH ARKANSAS CONFERENCE

Conditions make it necessary for the Committee on Entertainment of the annual North Arkansas Conference to announce that full entertainment can be provided only for retired ministers and others as specified by Conference rule and bed and breakfast for other ministerial and lay members of the Conference. Others desiring to attend the sessions are kindly requested to make their own arrangements. We will be glad to furnish a list of available tourist courts and motels together with prices. List may be secured by writing to the chairman of the Entertainment Committee at 1719 Schaer Street, North Little Rock.—V. E. Chalfant, Chairman of Entertainment Committee, C. M. Reves, District Superintendent.

A DECADE OF PROGRESS

The year 1950 marks a decade of history on the part of The Methodist Church. It has been a decade of progress, but unless one takes time to make a list of recent Methodist achievements, do some solid thinking and to make some comparisons, that fact could fail to receive recognition.

The Church School for June 1950, which is to be a Tenth Anniversary number, promises to bring to its readers an abundance of factual data concerning all phases of the Methodist program of education and to bring them also some thought-provoking articles the content of which they will want to ponder and to act upon.

This issue of *The Church School* is being sent to all college presidents, public relations officers, pastors, district superintendents, and bishops. A limited number of additional copies are available on request.—Campus News, Board of Education.

CHRISTIAN FAITH FOR A WORLD IN REVOLUTION

(Continued from page 2)

triumphant faith in Christ and His Church.

Like Mary, every Christian woman can say "he that is mighty hath done to me great things." From the time of Paul to the present, Christian women have realized that Christ brought them new liberty. They have been aware also that this new freedom must be used with quiet dignity and wise discretion, even in the church.

At this moment, much of what is often called "Western civilization" is sweeping over the lands of the East and of Africa, breaking down old communities and offering a freedom which for women in particular brings, along with new opportunities, new insecurities and temptations. But to countless women in these lands Christianity has come as a liberating power, lifting them up to a new freedom in Christ in which they truly become persons.

The Third Assembly of the Woman's Society of Christian Service as it seeks to deepen the faith of Methodist women in their Christ and in their Christian task must touch and clasp the hand of God. The purposes of God must become the acts of man. That is the only answer for a world in turmoil—a world in confusion. Only when there are fearless faith and personal dedication to Christ and His Church can we pray: "Lift Thou Thy World, O Christ."

COUNCIL OF BISHOPS MAKES STATEMENTS

(Continued from page 1)

"Methodist" cannot be controlled by any branch of the Methodist Church any more than can the use of the word Baptist, Presbyterian or Catholic be controlled by any branch or all branches of these churches.

CURRENT NEWS IN THE RELIGIOUS WORLD

Selected from Religious News Service Releases

Dibelius Asks Churches To Report On Restrictions

Bishop Otto Dibelius of Berlin has asked churches in Germany's Soviet Zone to forward to the Synod of the Evangelical Church "detailed evidence" regarding the action of East Zone authorities in hampering church activities and arresting clergymen. The bishop indicated he will submit these reports to Chancellor Otto Grotewohl of the East German government, with whom he is scheduled to confer shortly. Bishop Dibelius recently called on Chancellor Grotewohl to protest against "constantly increasing" tensions between the Church and the Socialist Unity (Communist) Party.

Midwest Leaders Meet To Further Protestant World

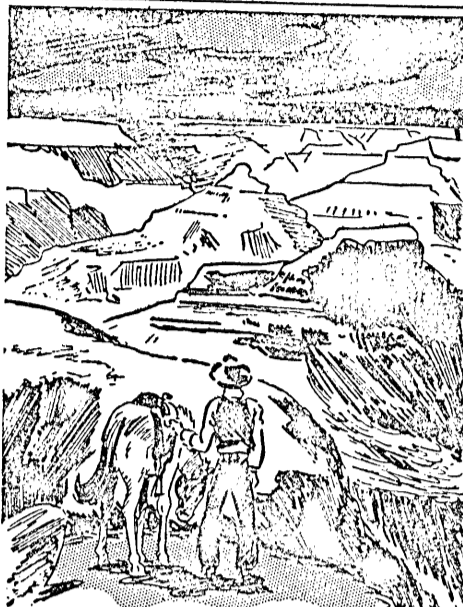
Church leaders from five states were told at Minneapolis, Minn., that the current re-awakening of religious interest in this country will provide an ideal setting for the launching of the proposed new Protestant weekly, *The Protestant World*. Governor Luther W. Youngdahl of Minnesota said "the times were never before more ripe than now for the beginning of such a venture." Bradshaw Mintener, prominent Methodist layman and vice-president of General Mills, Inc., cited reports of religious revival throughout the country in support of his contention that this was "a challenging time" to start publication. Gideon Saymour, executive editor of the Minneapolis Star and Tribune, said that it is evident to the secular press that "there is a hunger for religion and religious information." The Protestant World could build on the reawakening of that religious interest, he suggested. James E. Craig, New York, former editorial editor of the New York Sun who has been appointed managing editor of the proposed weekly, said "never has there been a time when it seemed so necessary for enlightened Protestantism to proclaim its faith from the housetops." Providing "a fresh revelation of the mind and purpose of a vital and virile Protestantism" will be the primary purpose of the weekly, he said. Dr. Robert W. Searle, New York, executive secretary of the national organization planning the weekly, said the newspaper would help develop a deeper loyalty among Protestants and "arouse a sense of Protestant responsibility for expressing the basic teachings which grew out of the Protestant Reformation."

Predicts Double Membership For Southern Baptists

The Southern Baptist Convention will easily double in members during the next twenty years and probably become the goliath among U. S. non-Catholic church groups. Dr. Robert G. Lee of Memphis, Tenn., predicted at Dallas, Texas. Dr. Lee, president of the Convention, now made up of 6,761,265 persons whom he called principally "common people" in 27,286 congregations, added a qualification: "If we continue to stay close to the Lord." The Memphis pastor cited the growth of the churches in membership last year. A record number of conversions, 334,862, was registered for 1949 over 1948, he said. Over the past twenty-five years, he pointed out, Southern

LOOKING AT RELIGION

By DON MOORE



The Cowboy's Dream
FAMOUS BALLAD OF THE OLD WEST
IS SO BEAUTIFUL IT HAS BEEN KNOWN
TO CAUSE SINNERS TO REPENT AND
REGAIN A CHRISTIAN LIFE!



IT TOOK 800 YEARS FOR THE
DANISH (LUTHERAN) CHURCH TO
COME ABOUT AFTER CHRISTIANITY
ARRIVED IN DENMARK IN 700.



EARLY CHURCH PEOPLE PRAYED
WHILE FACING THE EAST AS
THE RISING SUN WAS THE
SYMBOL OF CHRIST.

Baptist membership has jumped 67 per cent from 3,574,531.

Fear Mindszenty May Be In Russia

Vatican circles expressed the belief that Joseph Cardinal Mindszenty, imprisoned Primate of Hungary, has been removed from that country to a prison inside Russia. In support of this view they said that Moscow insists that important prisoners of satellite nations must be sent to Russia partly because of the prisoners' future value in possible "barters." Some Vatican officials said they believed Cardinal Mindszenty may have been transferred to Russia as long ago as last October.

Presbyterians Oppose Vatican Embassy

Opposition to continued diplomatic relations with the Vatican as "offensive to the Protestant majority in this country and harmful to the great movement of the World Council of Churches" was expressed by the Presbytery of Newark, N. J. Reaffirming its belief in the "historic merican doctrine of the separation of Church and State," the presbytery urged President Truman to refrain from appointing any "personal representative or ambassador to the Vatican" and reminded him of his "pledge to the Federal Council of Churches that he would terminate this embassy."

Says Next Japanese Emperor Will Be Christian

Japan's next emperor "will undoubtedly be a Christian," according to Gen. Bonner F. Fellers (Ret.) former member of General MacArthur's staff in Tokyo. Gen. Fellers, who spoke at a luncheon meeting of religious and business leaders in New York, sponsored by the American Bible Society, pointed out that Emperor Hirohito's son is being educated by a Christian Japanese. He predicted that Christianity would

lead the Japanese people to a liberal form of government. "The only solution for their problems," Gen. Fellers said, "is a spiritual solution." He declared that the Japanese "want to take our spiritual values." The luncheon meeting was held to launch a "Good Will" book campaign suggested by Gen. MacArthur. The book will contain signatures of Americans contributing a dollar or more to finance the distribution of 10,000,000 Scriptures in Japan by the end of 1951. First New York signature in the book will be that of Gov. Thomas E. Dewey. When completed, the volume will be presented to the Japan Bible Society as a token that "hundreds of thousands of Americans are interested in bringing Christianity to Japan."

Methodists Urge International Control of Bombs

International control of atomic and hydrogen bombs was urged at Birmingham, N. Y., at the annual sessions of the Wyoming Methodist Conference attended by 400 ministerial and lay delegates. The plea was made by the Rev. Charles W. Phillips, of Kingston, Pa., on behalf of the Conference's committee on world peace, who said, "we are concerned about the language of President Truman's order to 'continue' work on the bombs." Submitting a report of the committee, which was approved as read, Mr. Phillips said the President's directive implied that work in the field of H-bomb warfare has been going on for some time. However, he added, "we believe Christian people can do something about relieving growing tensions if they will lay it upon their hearts and make the matter the burden of their prayers." Declaring that a treaty of peace is long over-due between the western and eastern worlds, Mr. Phillips asserted that "we are concerned with the apparent inability of our world

leadership to be aware of the inevitable end of playing the old game of a balance of power and power politics."

Church Papers Urged To Launch Promotion Program

Editors of church publications were urged at Syracuse, N. Y., to keep pace with an upsurge of religious interest by launching an intensive religious journalism promotion program. Dr. M. Lyle Spencer, dean of the school of journalism at Syracuse University, told the 31st annual meeting of the Associated Church Press that "now more than ever religious journalism can exert a more Christian influence on civilization." The ACP comprises editors of Protestant publications in the United States and Canada. Dr. Spencer warned, however, that the opportunity might be lost unless the church press adequately promoted itself. He urged strong financial support of religious journalism "so that it can expand its services at a time when people are ready and anxious to know what the Church has to say about the many perplexing problems in the world today."

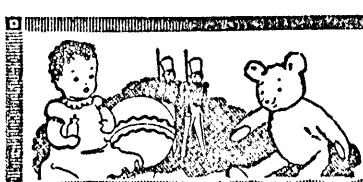
Wants Church Colleges To Educate Church Members

Church-related colleges need to teach not only students, but the membership of the churches as well, says Dr. Henry Noble Sherwood, retiring executive secretary of the Disciples of Christ Board of Higher Education. Dr. Sherwood is a former president of Georgetown College and a former chancellor of Transylvania College. He said in his report to a board meeting in Indianapolis, Ind.: "The temper of the time is toward nationalism of higher education; toward making paramount in life the economic security of each citizen; toward reliance on the state for insuring prosperity. Studied in the light of religion and sound learning, these trends show both good and evil. It is the business of the church college to re-direct these trends or to build controls for them so that only the good can prevail." He said this required "education" of church members as well as students.

Bishop Hits Demand For Government Funds

Though the Church is frequently accused of furthering socialism, it is one of the few organizations in America which is not trying to get something from the Federal government, Methodist Bishop Charles Brashares of Des Moines, Ia., declared at Moline, Ill., at the United Evangelistic Advance program. Bishop Brashares, who spoke before 200 Illinois and Iowa ministers of many denominations, decried the easy acceptance of Government funds by all types of organizations which do not believe in socialism, but are none the less willing to take government money. Dr. Jessie M. Bader, executive secretary of the Department of Evangelism of the Federal Council of Churches, said the churches should attempt to do something about the "moral sag" in America. He said this was evidenced by widespread divorce, alcoholism and gambling. "We can't better America," he said, "until we get better Americans."

(Continued on page 7)



THE CHILDREN'S PAGE

ANNIE WINBURNE, Editor



IN STORYLAND

SPECKIE—The Story of A Remarkable Robin

By Francis Dunlap Heron—
In The Christian Advocate

No baby robin had any business at all being out of his nest on that cold, windy spring morning nine years ago. And this little robin hadn't intended being out. But a strong gust of wind had carried him right away from his brothers and sisters and now he lay on the park ground, chilled and hungry. What was worse, his leg hurt every time he tried to move.

Suddenly there was a big flutter of birds all around him. Somebody was coming. The older, more experienced sparrows knew that it was Mrs. Potter, their friend, who brought crumbs whenever the weather was bad. But there was no chance for the little robin.

Finally Mrs. Potter saw him. "Why, you poor little robin!" she exclaimed and bent to pick him up. "We'll have to find your nest." But look as she would, Mrs. Potter could not uncover the robin's home. Then she noticed the broken leg. "If I leave you here you'll die."

Back in her apartment Mrs. Potter put old-fashioned salve and cotton on the little bird's leg. Then from the handle of a paper spoon she made a splint to hold the bone straight. When the leg was bandaged up, the baby robin couldn't move. He felt so much better—but oh, so hungry! Wide open went his mouth again. And into it Mrs. Potter dropped bits of cooked cereal and milk. Mr. Potter watched the little fellow perk up.

For the next week Mrs. Potter tended him day and night. When at the end of eight days the bandage was removed, the leg was well. Before long the baby robin discovered that he could hop out of his box. Little speckled feathers were appearing all over him. The only name that seemed to fit him was "Speckie."

"Speckie is getting strong enough to turn loose in the park," Mrs. Potter said one morning.

"Yes," agreed Mr. Potter.

To this day neither of them has turned Speckie loose. He is the third member of their family, as much of a pet as any dog or cat could be. And, the Potters will tell you, just as smart.

Speckie liked his new home. He liked the kind, cheerful woman who talked to him all day and the jolly man who came home every night. Soon he discovered that those sounds Mrs. Potter made had something to do with him.

When she said "Meat, Speckie," she held up a delicious morsel for him to eat. "Meat" must mean him.

So it was with lots of other sounds. "Bath" meant fluttering around in his own little tub. "Sleep" meant closing his eyes while Mrs. Potter sang "Rock-a-by baby" (and opening them quickly when she came to his name—"down will come Speckie").

Speckie found that he could make



MAY

May, the month of lovely flowers
Brought to bloom by April's showers.

Children busy at their play,
Sounds of laughter, bright and gay.

Vacation days are close at hand
For boys and girls throughout the land.

—A. E. W.

noises too. And Mrs. Potter could understand him. Through the years he and she together have worked out many tricks. When he pecks on the icebox, that means he wants meat. "Hwoo-hwoo-oo-oo!" means "I'm surprised!" or "Look at that!" When Mr. Potter leaves for work and says to Mrs. Potter, "So long, dear," from the kitchen table Speckie chirps the same words, "Hwoo-hwoo-hwoo."

Speckie looks upon himself as one of the family. He eats with Mr. and Mrs. Potter—banana, grapes, tomato juice, cereal, meat. When Mr. Potter takes his bath, Speckie hops into his own little tub beside the big tub. Mr. Potter splashes—Speckie splashes. Mr. Potter lies still—Speckie stops splashing, listens, flies up on the big bathtub to investigate.

At night he sleeps up over the head of Mr. Potter's bed. He likes to ride around on Mr. and Mrs. Potter's shoulders and he likes their loving words and pats. But just let a stranger come into the apartment and he flies up on the kitchen cabinet or the ledge above the door while his bright eyes look over the visitor.

Mrs. Potter no longer has the canaries or any other live pets besides Speckie. That's the way Speckie likes it. Sometimes he isn't sure

he likes the Scottie dog doorstep. And if she really wishes to get him excited, all Mrs. Potter has to do is to pretend she has found another bird. Cupping her hands to her, she coos endearingly, "Look at the nice little bird I have." Hearing her, Speckie darts into the room greatly upset until he's convinced that it's a joke.

Speckie, who has now lived past the usual age of robins, wants nothing to do with the outside world. The other day when Mrs. Potter opened the apartment window he hopped on to the ledge, looked down at the cars and the people, stuck his head over cautiously, drew back. "Hwoo-hwoo-oo-oo!" he chirped.

One day some children decided that they would give Speckie a special treat. They came to the apartment bringing a heap of fresh, juicy worms covered with earth. They laid this wonderful bird dinner on the table. Speckie, who is always curious about anything new, flew down to investigate. He cocked his head from one side to the other. What could this be?

Suddenly something moved. A couple of somethings moved. Speckie drew back, flew up on the cabinet, decide to take another look. What was this? More of those crawly

(Continued on page 14)

IN THE WORLD OF BOYS AND GIRLS

CHANGING

Isn't it funny, and isn't it strange,
How a boy like me can quickly change!

I'm a postman carrying papa's mail,
Then a fireman with ax and hose and pail;

The ash man to carry the ashes out,
A fisherman catching some bass and trout;

A carpenter mending mother's sink,
A writer with pen and a bottle of ink;

And when there is nothing I must do,

I'm a bear, a horse, or a kangaroo.
I think it's most fun to go to the shelf

And get a cookie as just myself.

—Our Little Ones

THE RIGHT BOY

A gentleman advertised for a boy to assist him in his office, and nearly fifty applicants presented themselves to him. Out of the whole number, he selected one, and dismissed the rest. "I should like to know," said a friend, "on what ground you selected that boy, who had not a single recommendation." "You are mistaken," said the gentleman, "he had a great many. He wiped his feet when he came in, and closed the door after him, showing that he was careful. He gave his seat instantly to that lame old man, showing that he was kind and thoughtful. He took off his cap when he came in and answered my questions promptly, showing that he was polite and gentlemanly. He picked up the book, which I purposely laid on the floor, and replaced it upon the table, while all the rest stepped over it, showing that he was orderly; and he quietly waited for his turn, instead of pushing and crowding. When I talked to him, I noticed that his clothing was tidy, his hair neatly brushed, and his finger nails clean. Do you not call these things letters of recommendation? I do."—Selected.

JUST FOR FUN

A 9-year-old girl back from a birthday party told her mother that the boys had all huddled together and ignored the girls. "But I got one of them to pay attention to me, all right," she added.

"How?" asked her mother.

The young lady replied, "I just knocked him down."—New Yorker.

It was Michael's first visit to the country, and feeding the chickens fascinated him. Early one morning he caught his first glimpse of a peacock sunning itself on the lawn. Rushing indoors excitedly, Michael sought out his grandmother. "Oh, Granny," he exclaimed, "one of the chickens is in bloom!"—Farmers Journal.



Statements By Council Of Bishops



REGARDING "THE ROAD AHEAD" BY JOHN T. FLYNN

There has recently come from the press and widely distributed over this country, by methods clearly belonging to the techniques of propaganda, a book entitled "The Road Ahead" by John T. Flynn. The book is an attempt to criticize what the author feels is a strong drift toward socialism in this country. It is not the function of the church to defend or espouse any particular economic theory or system but rather to evaluate every system in the light of the mind of Christ and the Christian ethic.

Whatever anyone may think about other parts of Flynn's "Road Ahead," Chapter X, entitled "The Kingdom of God," is so full of errors and misrepresentations that any fair minded American reader cannot escape the conclusion that the author is ignorant of the matters with which he deals in this chapter or that he is wilfully mishandling material for the purpose of creating confusion and suspicion in the ranks of Church people throughout this country.

No statement or religious issues can be properly understood apart from the background of the author and the sources from which he draws his information or misinformation. Mr. Flynn does not reveal an intelligent understanding of the approach of American Protestantism to current social and religious problems. His incompetency as a critic of the Federal Council is revealed by his acknowledged indebtedness for his statements to an intemperate and unreliable book written by a man who was deposed from the ministry of the Presbyterian Church in the U. S. A. The literary company that he thus keeps is doubtless responsible for the low ethical quality of his manners in dealing with the Christian personalities whom he attacks.

The chapter is so full of garbled errors and manifest inaccuracies that it would be futile to try to refute them all in the brief compass of this statement. The chapter protests that "it is not an attack on religion or any organized church", but with strange inconsistency moves at once into a blast of emotional illogical

and almost libelous criticism of the Federal Council of Churches of Christ in America and certain distinguished churchmen who have been prominent in its life and ministry. Fundamentally, what Mr. Flynn is attacking is not an organization but an idea. In his effort to defend the sanctity of uncontrolled capitalism, he attacks by innuendo and personal invective the leaders of the churches of America whose denominations are officially united in the Federal Council in a sincere and fearless effort to apply the principles of the Christian gospel to every phase of our economic, social and community life. We wish it to be definitely understood that this Council of Bishops believes in the Federal Council and looks upon it as an indispensable agency of the churches in bringing the united voice of Protestantism to a distraught and divided world. It is not to be expected that every utterance of the Federal Council would meet with the approval of every member of our church or every member of this group of bishops. However, all official declarations are arrived at democratically and represent a conscientious effort to speak the mind of the participating denominations. Methodism's historic support of the Federal Council is a record of which we are proud.

In one particular respect this Chapter X is grievously offensive to us. By words revealing dense spiritual dullness and the most amazing carelessness in handling facts, the author singles out two eminent Methodist ministers as the particular objects of his criticism. These men are Bishop G. Bromely Oxnam and Dr. E. Stanley Jones. If any defense of these outstanding and trusted leaders of our church were attempted it might give to someone the impression that the attacks upon them were taken with seriousness by their colleagues. These men have our abundant confidence and we take a justifiable measure of pride in the outstanding contribution which they are making to world Christianity.

The Methodist Church believes in fair play in public relations. It revolts against any effort to regiment the mind of its members. It seeks to exercise that spiritual freedom which alone is the pathway into the truth upon which must be built at

REGARDING THE METHODIST FEDERATION FOR SOCIAL ACTION

The Methodist Church takes pride in its achievements in the field of social action. It has always held that it had a divine obligation not only to call men and women one by one to repentance and faith in the Lord Jesus Christ but also to serve as an instrument of God's will to define and defend those moral and spiritual standards which undergird Christian society. Such convictions have through the years made us the enthusiastic champions of movements which ever seek the reconciliation of our divided society, the removal of prejudices and hate, the cementing of the bonds of brotherhood, the exalting of God as the Father and Ruler of mankind and Christ as the Saviour of all men. We believe that God wills that all men be free to work out their destinies in a just society amid conditions favorable to the abundant life. We seek to be universal in our outlook and ministry without becoming partisan or political.

The pioneering of The Methodist Church in the field of social justice is evidenced by the Social Creed which came out of the mind and heart of the church as early as 1908 and which has become a kind of Christian Magna Charta for the churches of Protestantism. In line with the spirit pervading this Creed, the Bishops of the Church declared in their most recent Episcopal Address, "We are determined that free preachers, occupying a free pulpit, preaching to free laymen in a free land, shall proclaim the freeing truth of the religion of Jesus.

The address of the Council of Bishops to the General Conference in 1948 made unmistakably clear the position of The Methodist Church concerning communism: "We reject communism, its materialism, its method of class war, its use of dictatorship, its fallacious economics, and its false theory of social development; but we know that the only way to defeat it permanently is to use the freedom of our own democracy to establish economic justice and racial brotherhood."

We have recently received com-

last the true and eternal kingdom of God.

munications of various sorts from devoted and loyal Methodists in many sections of the church making inquiry as to the Methodist Federation for Social Action and its relation to The Methodist Church.

The Federation was organized in 1907. Across the years, it has counted in its membership some of our most distinguished Methodists and loyal Americans, and has made notable contributions in the field of social justice. The Federation, however, is not and does not claim to be an authorized agency of The Methodist Church. It is a voluntary and independent organization. It is not responsible to the church. It does not speak for the church, and over it neither the General Conference nor the Council of Bishops has jurisdiction.

We are reliably informed that the Executive Committee of the Federation has recommended to the Federation's membership that the word "Methodist" be dropped from its title. We commend this action. Should this recommendation be approved, it would, in our opinion, clarify in the public mind the independent nature of the Federation.

We deplore and sharply disagree with certain positions taken and statements published of late in the Federation's official Bulletin. Many months ago, members of the Federation initiated actions which have made clear their similar judgment.

Our position as Bishops in the church affords us unusual opportunity to know the mind and character of our Methodist people. We are convinced that no group of American citizens can be found possessed of a more stalwart loyalty to our Christian ideals and the evangelical emphases of Protestantism.

These are days of fierce perplexities. Enormous forces have been released in the world which challenge our faith and courage. We Methodists must not allow hysteria and fear to rob us of confidence in our leadership nor divert us from our task. We therefore summon both ourselves and our people to a new consciousness of God's power; to quickened insight by which we are made increasingly aware of human need; to a more constructive Christian statesmanship through which the Gospel may be preached in language all can understand, with a thorough going application of its ethic to all the affairs of the world's life.

CURRENT NEWS IN THE RELIGIOUS WORLD

(Continued from page 5)

Attendance At Army Services Increase

Attendance at religious services in army installations in 13 Midwest states has increased 33 per cent during the past year, the chief of chaplains for the Fifth Army reported. Chaplain (Col.) Harold H. Schulz, Chicago, credited much of the increase to the army's character guidance program. More men are being confirmed in the Fifth Army and preparing for church membership now than at any previous time, the chaplain said. He reported there had been a "surprising" drop in venereal disease incidence in army installations all over the world. At the conference, Chaplain Schulz outlined a new reserve program for chaplains which will seek to prepare them as

a force available for duty on M-day (Mobilization Day).

Dr. Kagawa Touring Germany

More than 4,000 persons crowded into the Berlin-Town-Missionary Church in the American sector to hear Dr. Toyohiko Kagawa, famed Japanese Christian leader, speak on the theme, "What Has the Cross of Jesus Christ Done for My Nation?" Dr. Kagawa, who is on a tour of Europe, described the persecution of Christians in Japan until the first translation of the Bible in Japanese appeared and "Japan finally learned to respect and esteem its moral values." He declared that "it is only through a profound spiritual life that Japan can recover" from the war.

Accuses State Dept. Of Indifference To Religion

One of the principal errors of American foreign policy is the State

Department's indifference to religion, according to Richard L. Stokes, author and journalist. Speaking to 300 members of the Baltimore Holy Name Societies, Mr. Stokes said one reason so many European and Asiatic nations have fallen to the Communists is the reluctance of certain American diplomats to make religion an issue in their dealings with Soviet Russia. "If our representatives at the Yalta conference had been thinking of the great religious edifices of eastern Europe and of Asia," he said, "perhaps they would not have made so many concessions to atheistic Communism."

To have faith is to create; to have hope is to call down blessing; to have love is to work miracles.—Michael Fairless.

Purpose is what gives life meaning.—Chas. H. Parkhurst.

LEADER'S GUIDES ON ENGLISH ST. PAUL FILMS

Nashville, Tennessee—A series of leader's guides on each of the English St. Paul films and on each of the first five of the cathedral St. Paul films have been printed by the Editorial Division of the Board of Education and The Methodist Publishing House. These are in the same format as earlier guides already issued on a number of films, and are sent out each time one of these films is ordered. The guides on the English St. Paul series were written by William H. Hockman, editor of the Church Department section of *Educational Screen*. The guides on the Cathedral St. Paul series were prepared by Mrs. Howard Grimes of Dallas, Texas.

CRITICS: People who hiss and tell.

Report Of Uniting Commission

We, the Commission on "Union of the North Arkansas Conference and the Little Rock Conference" do hereby propose and submit to our respective Conferences the following plan of union:

THE NAME of the United Conference shall be:

ARKANSAS ANNUAL CONFERENCE OF THE METHODIST CHURCH —

DIVISION I: STANDING RULES:
The COMMISSION RECOMMENDS —the following "Standing Rules" for the United Conferences:

1. NOMINATIONS:

(a) The District Superintendents shall be a standing Committee on Nominations, and shall nominate all members of the quadrennial and annual boards, commissions, and committees except where they are otherwise provided for.

(b) The Secretary of the Conference shall be nominated from the floor of the Conference.

2. CONFERENCE PROGRAM:

A program for the session of the Annual Conference shall be arranged by the following Planning Committee not less than 30 days before the Conference convenes; the Resident Bishop, the District Superintendents, the Pastor-host, the Conference Lay-leader, the Conference President of the W. S. C. S., Chairman of the major boards, committees, commissions, the Executive Secretary of the Board of Education, the Conference Missionary Secretary, and the Conference Secretary of Evangelism.

Early in the Conference Year the Committee may request the Resident Bishop to select a "Conference Preacher" and arrange for all preaching, inspirational and anniversary services. This conference program shall be published in advance of the convening of the Annual Conference. The program made by this committee shall be subject to revision as the exigencies of any situation may require or the Conference direct.

3. FINANCIAL AND STATISTICAL:

(a) All Conference assessments and all reports of collections shall be made in whole dollars with no columns for cents.

(b) The Conference Treasurer shall close his books for the Conference year 7 days before the opening of Annual Conference; and he shall distribute to the several Boards and Commissions the money to which they are entitled by the time of the opening of the Annual Conference; and that each Board or Commission receiving money from the Conference close its books on the opening day of Conference.

(c) That all Statistical Reports be turned in to the Statistical Secretary by the hour of the first session.

(d) The District superintendent shall furnish the Statistical Secretary with all assessments and Acceptances of Pastoral Charges not less than 60 days before the meeting of the Annual Conference and these figures shall be accepted, as official.

4. MEMOIRS:

All memoirs of members of the Conference shall contain date and place of birth, date of admission on trial, to whom married and date, names of children, names of all charges served, and date and place of burial. A small picture of each

member of the Conference shall be printed with his memoir. Memoirs of preachers' wives shall be published in the Conference Journal. Names of deceased laymen who have been active in the Annual Conference or have served on Conference Boards shall be printed in the Conference Journal.

5. CONFERENCE EXPENSE FUND:

(a) The Conference Commission on World Service and Finance shall make an apportionment for a Conference Expense Fund to cover the cost of all clerical work necessary in preparing Conference records, printing and distributing the conference minutes, for preserving conference records and documents for auditing accounts, and all legitimate expenses incurred by the Conference Secretary and the Conference Treasurer in carrying out the orders of the Conference. The Conference Treasurer shall be the custodian of this fund, which shall be paid out on the order of the Conference Secretary.

(b) That the salary of the Conference Treasurer be paid out of this fund, and that the salary be set by the Commission on World Service and Finance.

6. DISTRICT EXPENSE:

(a) That the District Stewards shall apportion the askings for World Service and Conference Benevolences, and for General Administration Fund, and for Jurisdictional Expense, to the several charges in each District on an equitable basis.

(b) The District Stewards shall also estimate and apportion to the several charges an amount necessary for district expenses, except District Superintendents' Travel expense. The District Stewards shall elect a Treasurer who shall be custodian of this fund and shall distribute same on order of the District Superintendent. The Treasurer shall make an annual report to the District Conference, showing receipts and disbursements.

7. REPORTS AND RESOLUTIONS:

All reports, resolutions and other papers intended for publication in the Conference Journal shall be typewritten in triplicate on forms furnished by the Conference Secretary.

8. HISTORICAL SOCIETY:

There shall be a Conference Historical Society, composed of 10 members, elected by the Conference. The Secretary of the Conference shall be a member of the Society. It shall be the duty of the Society to collect and preserve biographical data of clerical members of the Conference, and other material that promises to be of historical value and interest. Such material to be deposited in the vault of Hendrix College, Conway, Arkansas. All District Conference Journals and records shall be deposited in fireproof vaults in the city where the District Superintendent resides. This Society shall make a quadrennial report to the session of the Conference next following the General Conference.

9. DISTRICT CONFERENCES:

District Conferences shall be held annually in each district.

10. LAY REPRESENTATIVES:

That the lay members of the District Conference, in addition to the lay members provided for the Discipline, shall consist of one delegate from each church in each Pastoral

Charge; provided further that each station charge shall have three elected delegates.

11. LAY MEMBERS OF ANNUAL CONFERENCE:

(a) Lay members to the Annual Conference shall be elected annually.

(b) The list of Lay Delegates elected by the Church or Quarterly Conferences shall be completed and their names given to the host church and Conference Secretary 30 days before the date of the Annual Conference.

12. LIMITS:

(a) No member of the Conference shall serve on more than one of the following boards at the same time: Conference Claimants, Education, Evangelism, Hospitals and Homes, Missions and Church Extension and Temperance.

(b) When a member of this Conference becomes a member of the Bishop's Cabinet, he shall automatically become ineligible to serve on any quadrennial Board, committee, commission, or any officer in the Conference Administration, except as specifically designated by the Discipline.

(c) One half of the membership of each board, committee, or commission shall be changed every four years, so that no person shall serve on any board, committee, or commission for more than 8 consecutive years. Any member of any board, committee, or commission failing to attend at least one meeting of said board, committee, or commission in a period of 12 calendar months may be continued as a member only upon special request from such board, committee or commission.

13. DISTRICT COMMITTEE ON QUALIFICATIONS OF LOCAL PREACHERS:

The District Committee on qualifications of local preachers shall consist of three travelling elders in the District.

14. AUDIT:

The Audit account of all funds as provided for in paragraph 722 of the "1948 Discipline" shall be done by Certified Public accountants sufficiently in advance to have the report published in the Conference Journal.

15. UNDERGRADUATE REQUIREMENTS:

That each undergraduate be required to report according to the call of the several committees before the opening of the conference unless hindered by circumstances beyond his control.

16. REPORTING MEMBERS:

That figures answering the question: "Members reported last year" be the total of the "active" and "inactive" members as printed in the Journal of the Annual Conference.

17. APPORTIONMENTS COMBINED:

That the apportionments for Conference and Genreal Work be combined in the statistical report; and, that the amount reported "Paid" be the figures of the Conference Treasurer.

18. REGISTRATION:

That all members of our Annual Conference who attend its annual sessions except superannuated and supernumerary preachers, be required

ed to pay the church, entertaining the conference, \$1.00 registration fee.

19. ENTERTAINMENT:

That full entertainment at the Annual Conference session be furnished superannuated ministers and pastors, whose total income is less than \$1200.00 per year.

20. FINANCIAL REPORTING:

Every Board and Commission receiving any money from the conference shall give to the Commission on World Service and Finance annually by the time of the opening of the Annual Conference session a detailed financial report, including all receipts and expenditures, and these reports shall appear in the Annual Conference Journal.

21. CLOSING OF THE TREASURER'S BOOKS:

The Treasurers of all Conference Boards and Commissions shall close their books for the conference year by the time the Annual conference session adjourns; and all money received by then shall be accounted for in the annual audit made by the Conference Auditor.

22. AMENDMENTS:

These rules may be placed, or amended, by a majority vote of those present and voting in any annual session of the Conference, provided the proposed change is presented to the conference in writing one day before the vote is taken.

DIVISION II:

REPORT OF THE COMMISSION:

1. Re-Districting of the State
2. Support of the District Superintendents.
3. Minimum Salary Program.

1. Re-Districting of the State:
The Commission Recommends to the Presiding Bishop:

(a) That there shall be fourteen district in the state constituted as follows:

ARKADELPHIA DISTRICT—Amity, Arkadelphia, Arkadelphia Circuit, Bismarck Circuit, Caddo Gap, Dalark Circuit, Delight, Fountain, Friendship Circuit, Gurdon, Glenwood, Hot Springs Circuit; Hot Springs Churches: First Church, Grand Avenue, Oaklawn, Pullman Heights, Tigert-Morning Star; Malvern Churches: First Church, Keith Memorial; Mt. Ida, Murfreesboro, Murfreesboro Circuit, Okolona, Pine Grove, Rockport Circuit, Shorewood Hills, Sparkman-Sardis, Traskwood Circuit.

BATESVILLE DISTRICT -- Batesville Churches: First Church, Central Avenue; Bethesda-Cushman, Calico Rock Circuit, Cave City Circuit, Cave City-Sidney, Charlotte Circuit, Cotter, Desha Circuit, Evening Shade Circuit, Melbourne Circuit, Moorefield-Asbury, Mountain Home Parish, Mountain View, Newark; Newport Churches: First Church, Umsted Memorial; Pleasant Plains Circuit, Salem, Swifton-Alicia, Tuckerman, Viola Circuit, Weldon-Tupelo, Yellville, Extension: Guion.

CAMDEN DISTRICT—Bearden, Bradley-Garland, Buckner; Camden Churches: Fairview, First Church; Chidester Circuit, Columbia Circuit, Dumas Mem.-Calion, Emerson Circuit; El Dorado Churches: Centennial, First Church, Vantrease Memorial; Harmony Grove, Holly Springs, Junction City, Lewisville, Louann Circuit; Magnolia Churches: First Church, Jackson Street; Magnolia Circuit, Marysville Circuit, Norphlet Circuit, Parkers Chapel-Pleasant Grove, Princeton Circuit, Smackover, Stamps, Stephens, Taylor Circuit, Village Circuit, Waldo.

CONWAY DISTRICT—Atkins, Belleville-Havana, Bethel-Cato, Clinton-Shirley; Conway Churches: First Church, Wesley Memorial; Danville, Dardanelle, Dardanelle Circuit, Dover-London, Gravelly Circuit, Greenbrier, Leslie, Marshall-St. Joe, Morrilton-First Church, Morrilton Circuit No. 1, Morrilton Circuit No. 2, Naylor Circuit,

Ola, Oppelo, Perry-Perryville, Perry County Circuit, Plainview, Plummerville, Pottsville, Russellville, Salem, Van Buren County No. 1, Van Buren County No. 2, Van Buren County No. 3, Vilonia, Vilonia Circuit.

FAYETTEVILLE DISTRICT—Alpena, Bentonville, Bentonville Circuit, Berryville, Berryville Circuit, Centerton, Cincinnati, Decatur, Elms Springs-Harmon, Eureka Springs, Farmington-Goshen;

Fayetteville Churches: Central, Wiggins Memorial;

Gentry, Gravette, Green Forest, Harrison, Lincoln, Madison County No. 1, Madison County No. 2, Newton County, Pea Ridge, Bright Water, Prairie Grove, Rogers, Rogers Circuit, Siloam Springs, Springdale, Springdale-Highfill, Sulphur Springs, Valley Springs, Viney Grove, Winslow, Zion.

FORT SMITH DISTRICT—Alix Circuit, Altus Circuit, Alma-Mulberry, Bethel-Dyer, Booneville, Branch Circuit, Charleston, Clarksville, Forester;

Fort Smith Churches: First Church, Fifth Street, Goddard Memorial, Massard-Baring, Grand Avenue, Midland Heights, Town Avenue, St. Paul's, St. Luke's; Greenwood, Hackett, Hartford, Hartman, Huntington, Kibler-Mountain View, Lamar Circuit, Lavaca, Magazine, Mansfield, Ozark, Paris, Prairie View-Scranton, East Van Buren-New Hope, Waldron, Waldron Circuit.

HELENA DISTRICT—Aubrey, Brinkley, Clarendon, Colt, Cotton Plant, Crawfordville-Blackfish Lake, Earle, Elaine, Forrest City, Harrisburg, Haynes-LaGrange, Helena, Holly Grove, Hughes, Hunter, Marianna, Marion, Marvell, Parkin, Turrell-Gilmore, Vandale, Weiner-Hickory Ridge, West Helena, West Memphis, Wheatley, Widener, Round Pond, Wynne.

JONESBORO DISTRICT—Black Oak-Delfore;

Blytheville Churches: First Church, Lake Street, West Side Parish;

Bono Circuit, Brookland Circuit, Caraway, Dell, Dyess-Whitten, Gosnell, Joiner, Jonesboro Churches: First Church, Fisher Street, Huntington Avenue;

Keiser, Lake City-Lake View, Leachville, Lepanto, Lorado Circuit, Lunsford-Pleasant Valley, Luxora, Manila, Marked Tree, McCormick Circuit, Monette, Mt. Carmel-Forest Home, Nettleton-Bay, Osceola, St. John-Riverside, Trumann, Tyronza, Weona-Center View, Wilson, Yarbrow-Promised Land.

LITTLE ROCK DISTRICT—Bauxite-Sardis, Benton, Benton Circuit, Bryant Circuit, Douglassville, Geyer Springs;

Little Rock Churches: Asbury, Capitol View, First Church, Forest Park, Henderson, Highland, Hunter Memorial, Oak Forest, Pulaski Heights, St. Marks-Chenault, Scott Street, 28th Street, Winfield, Little Rock Circuit, Mabelvale, Mountain View; North Little Rock Churches: First Church, Gardner Memorial, Levy, Sylvan Hills, Washington Ave.; Primrose Chapel, Roland.

MONTICELLO DISTRICT—Crossett, Dermott, Drew Circuit, Dumas, Eudora, Fountain Hill Circuit, Fordyce, Hamburg-Snyder, Hampton, Harrell, Huttig, Kingsland, Lake Village, McGehee, Monticello, New Edinburg Circuit, Parksdale, Star City, Portland-Montrose, Strong, Thornton, Tillar-Winchester, Warren, Watson-Kelso, Wilmar Circuit, Wilmot-Miller's Chapel.

PARAGOULD DISTRICT—Beech Grove-Rock Springs, Biggers-Reyno, Black Rock-Clover Bend, Camp Ground-Gainsville; Corning, Greenway Circuit, Hardy, Hoxie-Laura Town, Imboden-Smithville, Knobles Circuit, Mammoth Springs, Marmaduke, Marmaduke Circuit, Maynard Circuit, Morning Star Circuit;

Paragould Churches: First Church, Griffin Memorial;

Paragould Circuit, Piggott, Pocahontas, Ravenden Springs-Williford;

Rector Churches: First Church, Fourth Street;

Rector Circuit, Sedgwick-Egypt, Stanford-Warren's Chapel, Walnut Ridge.

PINE BLUFF DISTRICT—Almyra, Altheimer-Wabbaseka, Bayou Meto Circuit, Carthage-Tulip, DeWitt, England, Gillett, Glendale, Good Faith, Grady-Gould, Humphrey-Sunshine, Keo Circuit, Leola Circuit, Little Prairie Circuit;

Pine Bluff Churches: Carr Memorial, Hawley Memorial, First Church, Lake-side;

Plainview, Rison, Roe Circuit, Rowell Circuit, Sheridan-New Hope, Sherrill-Tucker, St. Charles Circuit;

Stuttgart Churches: First Church, Grand Avenue;

Swan Lake, Whitehall-Sulphur Springs.

HOPE DISTRICT—Ashdown, Bingen Circuit, Blevins Circuit, Center Point, Cherry Hill Circuit, DeQueen, Dierks, Doddridge Circuit, Emmet, Foreman, Horatio Circuit, Hatfield Circuit, Hope, Langley, Lockesburg Circuit, Mena, Mineral Springs Circuit, Nashville, Prescott, Prescott Circuit; Shady Grove-North Mena, Springhill Circuit;

Texarkana Churches: College Hill-Fairview, First Church;

Texarkana Circuit, Washington Circuit, Winthrop-Wilton Circuit.

SEARCY DISTRICT—Antioch, Augusta, Austin Circuit, Bald Knob, Beebe, Cabot, Carlisle, Carlisle Circuit, Des Arc-New

Bethel, DeValls Bluff, DeView, Friendship, Hazen, Griffithville, Judsonia, Heber Springs, Hickory Plains Circuit, Jacksonville, Kensett, Lonoke, McCrory, McRae, McRae Extension, Pangburn, Quitman, Rosebud, Searcy.

2. SUPPORT OF THE DISTRICT SUPERINTENDENTS:

(a) That the amount of the salary of each of the Superintendents shall be equal to the nearest One Hundred Dollars, to the average of the salaries received by the Pastor of the church in each District of the Conference paying the highest salary of the preceding year, provided that only the principal pastor in a church, having more than one Pastor shall be considered in computing this average, (on the basis of reports as indicated for the present year—the basic salary will be approximately \$6100.00).

(b) That in addition to the basic salary thus determined, each Superintendent shall receive the sum of \$1,600.00 for the expense of serving his District. This amount shall be appropriated by the Commission on World Service and Finance and paid by the Conference Treasurer, in equal monthly installments, on the 1st day of each month.

(c) That in order to obtain the funds necessary to meet the above provisions, the Commission on World Service and Finance shall allocate to each church an amount equal to eleven (11%) per cent of the salary, or salaries, paid to the pastor or pastors. The percentage shall be paid on the amounts actually paid to the respective pastors, rather than on the amounts assessed, if there be a difference. This money shall be remitted to the Conference Treasurer monthly or quarterly.

(d) Provided any District may raise any additional amount it feels necessary for the expense of the program.

3. MINIMUM SALARY PROGRAM: THE COMMISSION RECOMMENDS:

(a) The Conference shall constitute a Commission on Minimum Ministerial Support, to be composed equally of ministers and laymen, one each from each district of the conference, and including representatives from city, suburban, and rural churches. This Commission shall elect annually such officers as are deemed necessary for the proper handling of its business and transactions. When a vacancy occurs in the Commission, between the sessions of the Annual Conference, the vacancy shall be filled by the Superintendent of the District involved.

(b) That the minimum salary of the Pastors of this Conference be set at \$1,400.00 for single men and \$1,600.00 for married men. There shall be no distinction made between Conference Members and full-time accepted supplies in the benefits of this program. Only those supply pastors, who are approved as accepted supplies by this or some other Annual Conference, shall be eligible to participate in this program.

(c) That the minimum salaries, as herein set forth, shall include any and all missionary funds received by the pastor, provided that no participant in this program shall receive more than \$400.00 in any one Conference year. The minimum level and maximum payment as herein provided shall be subject to change by the Conference annually.

(d) That the Commission herein constituted shall make an apportionment to all the charges of the conference according to the following schedule:

Salary	Pastor	Church
-2000	1 1/2 %	1 1/2 %
2001-3000	1 %	2 %
3001-4000	1 1/2 %	3 %
4001-	2 %	4 1/2 %

The District Superintendents and all other members of the Conference serving in special appointments within the United States shall also be required to contribute to this fund according to the above schedule. In the case of a pastor or special appointee where no parsonage or living quarters are provided, a 15% exemption from his salary shall be allowed in computing his salary level under the provisions of this plan.

(e) That the apportionment to the charges shall be regarded as on a par with, and shall be paid proportionately with, the other items of ministerial support as required in Paragraph 803 of the 1948 Discipline. The record of payments to this fund shall be published annually in the Conference Journal.

(f) That the Commission shall make a distribution of funds semi-annually, on or before December 15, and just prior to or during the session of the Annual Conference; provided, however, that no payments shall be made to any pastor except with the written approval of his District Superintendent.

(g) When and if any charge benefiting from this fund proposes to reduce its pastor's salary below the claim as given in the Statistician's report for the year immediately preceding, it shall consult with the commission via the District Superintendent concerned, otherwise its pastor will be rendered ineligible to receive any benefits under the provisions of this plan.

In the event that any charge fails or declines to set a definite figure for pastoral support, as required in Paragraph 804 of the 1948 Discipline, such charge shall thereby be disqualified from receiving aid from this fund.

The Disciplinary requirements as to the Conference course of Study for accepted supplies, as set forth in Paragraph 320 of the 1948 Discipline, shall be considered as pre-requisite for participation in the benefits of this plan for full time accepted supplies.

(h) That in the event that the income for the fund shall be insufficient to meet the claims upon it, as determined in Paragraph 2, then each claimant shall benefit in his proportional share of the available net income. The expenses of this commission shall be a priority claim upon this fund.

DIVISION III.—PENSIONS

THE COMMISSION RECOMMENDS:

(a) That the United Conference pay an annuity rate, equal at least to the highest rate now paid by either conference.

(b) That an amount equal to 14% of the pastor's salary be paid for the support of the Conference Claimants by each local church.

That an equal to 2% of the minister's salary be paid by the ministers to the endowment fund for

Conference Claimants.

(c) Only members of the Little Rock Conference prior to the time of union shall benefit from the endowment fund and special Conference endowment funds in possession of Little Rock Conference and now being raised in the Little Rock Conference, unless, (and until) the united Conference enters a special endowment campaign.

(d) When the united Conference enters a special endowment campaign the churches in the present Little Rock Conference territory will be given credit for all moneys raised in the "Little Rock Conference Special Campaign" against any quota assigned them in a special campaign of the United Conference.

DIVISION IV.

THE COMMISSION RECOMMENDS:

(a) That the United Conference set up Conference Boards in compliance with Disciplinary provision.

Employed personnel and program details be the responsibility of the new boards.

(b) Co-ordination of Conference Woman's Societies of Christian Service.

Suggestions for merging the work of the Conference Woman's Societies of Christian Service:

Under Unification of the North Arkansas and Little Rock Conferences.

We suggest that the following committees be set up:

1. Nominating Committee—Composed of three women from each Conference. (Function—to nominate a slate of qualified women for Officers and Chairmen of standing committees for the Unified Conference Woman's Society).

2. By-laws Committee—Composed of two women from each Conference. (Function—to study the present by-laws of the two conferences, and prepare by-laws suitable for the Unified Conference, to be submitted to the first session of said conference for its consideration.)

3. Finance Committee—Composed of three women from each Conference. (Function—to study the present financial practices of each conference—including the care and use of any endowed and other specified funds, committed to the women of the two conferences—and to report to the first session of the Unified Conference.)

4. The Presidents of the two conferences shall serve as Ex-officio members of these committees, except the nominating committee. (Function—to serve as resource help).

5. That a uniting session of the two Conference Societies be held as soon as practical after the uniting session of the two Annual Conferences; the time and place to be determined by the Executive Committees of the two Conference Societies, and the session to be convened by the Bishop.

DIVISION V.—PLACE OF MEETING:

1. That the Annual Conference shall meet in the city where facilities are considered to be most adequate, taking into consideration the distance to be travelled, auditorium accommodations and entertainment.

Signed: Co-ordinating Committee.

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

CHRISTIAN EDUCATION

Contributing Editors:
Ira A. Brumley

NORTH ARKANSAS CONFERENCE NOTES

By Ira A. Brumley

Undergraduate School

The Undergraduate School of the North Arkansas Conference came to a close on Tuesday morning, April 18, with all 35 ministers having completed their two courses of study in the school. There was only one person absent from a class session during the school, this one being kept away one day by a funeral.

Along with the regular teaching sessions of the school there were two worship services each day. The morning worship services were under the direction of the men enrolled in the school. The following men brought messages during these morning services: M. B. Short of Kibler; M. L. Kaylor of Moorefield; Robert Sykes of Black Rock; W. T. Watson of Imboden; Felix Holland of Waldron. J. O. Davis of Evening Shade, while not in the school, brought the message on Friday morning.

The evening services under the direction of Ralph Hillis, Registrar of The Board of Ministerial Training had the following ministers to bring messages: Allen D. Stewart of Conway; J. H. Hoggard of Batesville; Lloyd Conyers of Wynne; Ralph Hillis of Van Buren; Raymond Franks and S. B. Wilford of Batesville, and Ira A. Brumley.

The Board of Ministerial Training met in Batesville on Tuesday afternoon following the close of the school. This meeting was under the leadership of Allen D. Stewart, Chairman of the Board of Ministerial Training.

While Brother Stewart could not be in the whole school he gave splendid cooperation in help making the school possible.

This program was a cooperative enterprise between the Board of Ministerial Training and the Board of Education. Brother Hillis and Hoggard were in the school giving largely of their time to make the school a success.

The Town and Country Commission was well represented in this program through the splendid leadership given by Brother Cooper.

The Batesville ministers and people helped to make this a great program for our Supply and Undergraduate ministers.

Searcy District Institutes

A series of institutes on Christian Education are being held this week in the Searcy District, as follows:

Quitman, Sunday, April 23, 2:00 p. m.
Harrison, Monday, April 24, 7:30 p. m.
Searcy, Tuesday, April 25, 7:30 p. m.
Cabot, Wednesday, April 26, 7:30 p. m.
Clinton, Thursday, April 27, 7:30 p. m.

Each officer and teacher was invited to fill out the True and False test as preparation for these meetings. These test statements are being used as a basis for the institute discussions.

Forrest City Training School

A one-unit Training School on Children's Work is to be held at Forrest City, May 1-5, under the

leadership of Miss Mary Shipp Sanders.

The course to be offered is on the faith of our children, "The Child's Approach to Religion".

This school is for parents and teachers of children in the churches within reach of Forrest City.

Russellville Training School

A one-unit Training School is being held at Russellville this week under the leadership of Joel Cooper. The course being offered is the first series course on The Church.

Paris Training School

A one-unit First-Series Training School is being held in the Paris Methodist Church, one class session per week for five weeks. This school is under the direction of the pastor, Earle Cravens.

Church School Enlistment Campaign

A large number of reports have come to our office this week in answer to our request for a report on enrollment of church schools at the present time, and the attendance record for Sunday, April 16.

This program of enlistment is to continue through May 7. We are asking the Church School superintendents to make a second report on May 8.

Should your church school have failed to make a report this past week we hope that a report will be made on Monday, May 8.

Now is the time to increase your church school enrollment with the coming of the spring months.

Build your church school now and you will be building the church of the future.

Fayetteville District Vacation School Workshops

A report from Brother Hook, district superintendent of the Fayetteville District indicates that the following Vacation Church School Workshops have been held in the Fayetteville District:

Berryville, Tuesday, April 18
Springdale, Wednesday, April 19
Siloam Springs, Thursday, April 20.

Brother Hook also reports that in a recent pastors' meeting the reports indicated a large number of Vacation Schools being planned.

Hold A Two Weeks Vacation School

Some churches are being tempted because of the pressures of closing a conference year to limit their vacation church school to one week. A one-week school is better than no school at all, but a two-weeks' school will be of perhaps three times as great a value as a one-week Vacation church school. All churches should make most of the Vacation School programs in order to give the children of the church the additional opportunity for Christian Training. We Methodists have all too little time for Christian nurture of our children in the church's program.

A NEW SONG BOOK

Nashville, Tenn. — The General Board of Education announces the publication of a new songbook entitled "Lift Every Voice."

An inter-Division project of the Board's Youth, Student Work, and Adult Departments, the new songbook contains hymns, spirituals, folk songs, fun songs, and songs for special occasions that have been

NEWS ABOUT HENDRIX COLLEGE

Science Building Named For Dr. Reynolds

The Hendrix science building will be named Reynolds Hall in honor of the college's former president, Dr. J. H. Reynolds.

Authorization for the honor was given last week by the Hendrix board of trustees at its spring meeting, Dr. Matt L. Ellis, who succeeded Dr. Reynolds in 1945, said.

The board also decided finally on the location for construction of the new chapel and auditorium and authorized two board committees to approve final plans and obtain contracts for construction. Lawson Delony of the Little Rock architectural firm of Wittenberg, Delony and Davidson showed the board detailed plans for the new structure. Final details should be worked out soon, according to President Ellis.

The new structure will be located between the administration and science buildings and will be just west of the main walk joining them. The main entrance will face east. Entering the common foyer, one will go either west into the auditorium, seating 1,000 or south into the chapel, seating 300.

Earlier plans had called for placing the buildings in the eastern part of the campus near Martin Hall and the recently completed Georgia Hulen Hall. The new location, President Ellis said, will have many advantages, including keeping the buildings in the academic area and making them much easier of access to townspeople attending public events.

Naming the college's science building in honor of Dr. Reynolds is an unusually appropriate action, according to President Ellis. The building, completed in 1931, was made possible by the General Education Board of New York, philanthropic unit of the Rockefeller foundation, whose grants to Hendrix totaling more than \$800,000 have been largely due to Dr. Reynolds. Under his leadership, Hendrix grew from a small, provincial college with a \$100,000 physical plant and \$200,000 endowment, into an institution of national standing with a \$1,000,000 physical plant and a \$1,000,000 endowment.

College To Honor Three Alumni

Three prominent Hendrix alumni

used successfully in youth, student and adult groups.

While some of the songs are familiar and some of them new, all of them are songs youth groups and others will love to sing, according to the Rev. Larry Eisenberg of the Youth Department staff, who is chairman of the committee that compiled the collection.

"Lift Every Voice" is not designed to replace "Sing It Again," the songbook that has been recommended by the Youth Department for a number of years past, but will serve as a companion volume for the older book, Mr. Eisenberg said.

The new songbook is due off the press May 20.

Order from the Service Department, Box 871, Nashville, Tennessee, cash with order. Prices, 25 cents a copy; 20 for \$4.50; 50 for \$10.00; 100 for \$18.00.

will receive honorary degrees at the college's commencement exercises May 28.

Honorary degrees of Doctor of Divinity will be conferred on Rev. Ira A. Brumley of Conway and Rev. W. Neill Hart of Camden. An honorary degree of Doctor of Laws will be conferred on Dr. Fred McCuiston of New York City.

Mr. Hart and Dr. McCuiston were announced recently as speakers for the baccalaureate and graduation ceremonies at Hendrix this year.

Mr. Brumley, executive secretary of the board of education of the North Arkansas Conference, graduated from Hendrix with an A. B. degree in 1917. He received the B. D. degree from Southern Methodist University in 1922. He is a member of the board of trustees at Hendrix and at SMU.—Barbara Noble.

SUMMER COURSES AT SCARRITT

Nashville, Tennessee — A special session of two five-week terms with a curriculum of 30 courses will be offered this summer at Scarritt College. The term dates are from June 12 to July 14, and from July 17 to August 18. Students may enroll in either or both terms and credit will be granted those meeting academic requirements.

A new course on the week-day kindergarten of the church will be taught by Miss Freddie Henry, associate professor of religious education, during the first term.

Dr. J. Maurice Hohfeld will return for the second consecutive summer to conduct classes in linguistics, mass literacy and the teaching of English on the mission field. Dr. Hohfeld is professor of linguistics and literacy education at the Kennedy School of Missions of the Hartford Seminary Foundation, Hartford, Conn., and language consultant for the Committee on World Literacy and Christian Literature.

Six of the thirty courses offered will be conducted at the Scarritt Rural Center, Crossville, Tenn. The Rural Center staff members are Dr. Leslie G. Templin, Miss Catherine Ezell and Laurence K. Pickard.

Other professors and areas of study include Bible, Dr. Charles M. Laymon; religious education, Dr. R. Glenn Massengale; Christian life and thought and history of Christianity, Dr. William C. Walzer; missions, David M. Stubbs and Miss Louise Young; social anthropology, Dr. Ina C. Brown; social group work, Miss Margaret Young and Miss Roma Cupp; and sociology, Miss Louise Young.

As Scarritt is a member of the University Center of Nashville, students may also elect courses at George Peabody College and Vanderbilt University.

Further information concerning courses, living accommodations, expenses, workshops and institutes may be obtained by writing or calling Scarritt College.

There is no kind of peace which may be purchased on the bargain counter.—Carey Williams, Publishers Syndicate.

Yesterday is a cancelled check. Tomorrow is only a promissory note. Today is all you have.—Ex.

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

MRS. SUE M. WAYLAND, Editor

A REPORT FROM MISS GUFFEY

Just as the many pieces of a puzzle fit together to form the perfect picture, so our many areas of work, unified, complete the total program of our great church. From time to time throughout this, our church paper, and other periodicals we see the many different areas of work lifted up and we realize how important it is that each need be met if we are to fully represent the program launched by our Christ when he walked among men. I should like to share with you some of the high points of my work as Methodist Visitor at the Arkansas Tuberculosis Sanatorium, Booneville. This work is sponsored equally by the Board of Missions and Church Extension and the Woman's Society of Christian Service throughout the state and is carried on in cooperation with the pastor of the Booneville Church, Rev. Martin A. Bierbaum, who visits regularly with the patients and holds some 16 services a month at the Sanatorium. Only a little over four years old, your present worker having been here for some 2 years and 8 months, this work becomes one of our greatest opportunities to serve humanity as we strive through a ministry of visitation to cheer, encourage and comfort in our daily rounds.

It is impossible to give a full report because of limited space and the nature of such a work. Few of us have ever spent a period of months and sometimes years in bed away from home and family, and unless we have, or have been around such a situation, it is difficult to understand the importance of little things which make up our daily rounds. We feel, of course, that our Sunday School Classes, Vesper Services, delivery of current church periodicals, assisting the pastor in Baptismal Services conducting group singing with the children in the Masonic Unit, arranging special services for special seasons—all of this is worthwhile yet we say this is not the most important emphasis.

We know that our Sunshine Fund, made possible by contributions from the W.S.C.S., the W.S.G. and various Sunday School Classes over the state, has made our work much more effective because we can do something about the material needs we encounter. During the period from September 29, 1948 to April 13, 1950, some \$296.73 has come through this fund and gone out through various channels to meet specific needs. But, even this is not the heart of the work—it is to be found in the striving to help in every way possible in the many troublous situations we are faced with, whether it be critical illness, loneliness, or the many problems, spiritual, domestic or otherwise, that present themselves during such periods of confinement.

During the past year the Wesleyan Service Guilds and the Woman's Society of Christian Service of both Conferences have provided a much needed typewriter and are now in the midst of a drive for a car which is necessary in that the Sanatorium

(Continued on page 14)

"LOVE THYSELF LAST"

*Love thyself last. Look near, behold thy duty
To those who walk beside thee down life's road;
Make glad their days by little acts of beauty,
And help them bear the burden of earth's load.*

*Love thyself last. Look far and find the stranger
Who staggers 'neath his sin and his despair;
God lend a hand, and lead him out of danger,
To heights where he may see the world is fair.*

*Love thyself last. The vastnesses above thee
Are filled with Spirit Forces, strong and pure.
And fervently, these faithful friends shall love thee:
Keep thou thy watch o'er others, and endure.*

*Love thyself last; and oh, such joy shall thrill thee,
As never yet to selfish soul was given.
Whate'er thy lot, a perfect peace will fill thee,
And earth shall seem the ante-room of Heaven.*

*Love thyself last, and thou shall grow in spirit
To see, to hear, to know, to understand.
The message of the stars, lo, thou shall hear it,
And all God's joys shall be at thy command.*

—Ella Wheeler Wilcox

A "DAY APART" AT TYRONZA

The women of the Tyronza W.S.C.S. left their church Thursday afternoon, March 30, with a deep sense of having spent a Day Apart listening to God's voice and with the feeling of renewal came also a deeper sense of responsibility and consecration.

The Program was led by Mrs. Neva Watson; Mrs. Espa Boon and Mrs. Willoughby read the Scriptures. Soft music was rendered for the entire program by Mrs. Ruby Tatum at the organ, and Mrs. Geo. L. McGhehey sang two solos and gave inspirational readings accompanied by soft music.

Meditations were given by Mrs. Ann Beley, Mrs. Clara Brackensick and Mrs. Maxine Shockley.

At the noon hour a delicious pot-luck lunch was served and Mrs. Frank Sanders read John 18-19-20-21. Mrs. L. W. Fair was presented with a Life Membership.

The afternoon program was closed with an intercessory period conducted by Mrs. E. C. McDaniel and a time of quiet followed by the administration of the Sacrament of the Lord's Supper by the Pastor Geo. L. McGhehey.

All of us made our way quietly from the Auditorium with a consciousness of spiritual renewal.—Mrs. Clara Brackensick, President.

SULPHUR ROCK SOCIETY MEETS

The Sulphur Rock Woman's Society of Christian Service met at the church Thursday, April 13th for the monthly meeting with nine members present. Mrs. Kate Martin, who had served as president of the Society for several years before moving to Little Rock, was a very welcome guest.

The Society honored her by making her a Life Member.

The new President, Mrs. B. B. Owens, presided. We had a very

interesting lesson on "Youth Our Partners in Kingdom Building." Mrs. Martin told of some interesting things she had heard a missionary tell about Japan and her needs.

The Treasurer, Miss Alberta Fallis, read a letter of Thanks and Appreciation which she had received from Miss Nellie Dyer for a Gift Box sent from the Society to Korea for Christmas.

After the lesson, we enjoyed delicious refreshments consisting of orange cake and ice cream, the cake being baked by the President, Mrs. Owens. We then adjourned to meet again May 11th.—Reporter.

SUPPER AT DANVILLE HONORS WOMEN

An outstanding social event of the Danville Woman's Society of Christian Service was a supper for Methodist women, planned by the membership committee and held at the hot lunch room Wednesday evening, March 15th. Mrs. Johnnie McClure, Vice-President of the North Arkansas Conference, and Mrs. W. F. Cooley, Conference Promotion Secretary, both of Russellville, were special guests. More than forty women of the local church were present.

Spring flowers and hand made paper dolls representing different countries were used for the decorations. At the speaker's table a large world globe surrounded by the dolls formed the centerpiece.

Group singing with Mrs. Eston Smith at the piano opened the meeting. Mrs. Thomas R. Whiddon gave the invocation and guests were welcomed by Mrs. W. C. Landers.

Mrs. S. C. Tucker, chairman of the membership committee, introduced the speakers. Mrs. McClure presented "World Federation of Methodist Women." By special request Mrs. Cooley gave a humorous reading followed by a most inspirational talk on reasons for belonging to the Woman's Society of Christian

JONESBORO DISTRICT AT WORK WITH SISTER SOCIETIES

In the mid-year of 1949-50, the District Executive Committee made plans for the adoption of Sisters in each of our Societies. The District was divided into two areas and the adoption process begun. Some of the larger churches adopted as many as six sisters, each circle adopting a smaller society with a membership equal to its own. It was hoped that the wisdom and experience of one, added to the vision and desires of the other, would help each in their growth and development and out of their plan would come a greater love and understanding for each other and for the great program of the Woman's Society of Christian Service.

Visits were to be made, programs shared, activities carried out together and the knowledge of the work was to reach further because of what each might share with another.

Marked Tree, Lepanto, Weona, and Center View planned Week of Prayer services together; Weona and Center View shared their talents for a lovely Epiphany Day service. Blytheville First Church fellowshiped with Gosnell in a Harvest Supper in November. Joiner, Whitton and Dyess completed the Study "We The People of Ecumenical Church" jointly in February, all of these applying for Jurisdictional Recognition, the First J. R. Class for Whitton or Dyess in two years. A large number attended each session.

Jonesboro First Church Society and Guild had the same study in March. The Guild invited their sister, Lake City, for the study and Lake City received J. R. for the first time in two years. The Sisters are so well acquainted now, that they plan other such studies.

Jonesboro Fisher Street, Nettleton and Black Oak had the Assembly Program, "The Commandments of Love" together, followed by Holy Communion as did other Sister Societies in the District.

Circle 6 of Jonesboro First Church and their sister, Brookland, are planning the study "Women of Scripture" for the last two weeks in April and through May. Circle 7 and Mt. Carmel are doing the same.

Some Sisters are planning to go to the Area Meetings together and to the District Meeting May 10th. Some are planning Executive meetings together in order to learn more about making reports.

Beginning June 1st the Sisters will start their Birthday Visitation and there will be more fellowship in a larger acquaintance. The outgrowth of this project is heartening as we see it daily in evidence in all departments of our work.—Reporter.

Service or the Wesleyan Service Guild.

Those on the membership committee are: Mrs. Tucker, Mrs. Raymond Pledger, Mrs. Eric Caviness, Mrs. T. R. Whiddon, and Mrs. Sid Powers.—Mrs. W. C. Landers.

CURRENT NEWS IN ARKANSAS METHODISM

NEWS FROM HUTTIG

A series of services were begun at the Huttig Methodist Church on Palm Sunday which ran through the eleven o'clock service on Easter Sunday. The pastor, Rev. P. D. Alston, did the preaching. Fifteen were received into the church and five children were dedicated to Christ. Good crowds attended from the first service until the last. The Baptist Church and the Assembly of God Churches showed a fine spirit of co-operation. The Baptist Church dismissed its evening services and attended the revival services. The services created a fine spirit among the people.

The pastor is preparing a series of messages which presents the risen Lord among his friends. These sermons will be preached at the evening services for the next seven Sundays between Easter and Pentecost Sunday, May 28.

Revival services are in progress at the Bolding Methodist Church with the pastor doing the preaching.—Reporter.

AN UNUSUAL SERVICE

An unusual service was held at Gardner Memorial Church, North Little Rock, on Thursday evening of Passion week when a Communion supper was given for the boys and girls who had been received into the church on Palm Sunday.

The food which was furnished by the children's workers and the new disciples (members), and prepared by the children's workers, was as nearly as possible, the same as that eaten by Jesus and his disciples at the Last Supper.

An "Upper Room" of the church was prepared for the supper, with a candelabra at the center of the long table and candles on either side of it. Mrs. W. C. Orne made small cardboard crosses with a picture of Jesus for the guests. She also explained the use of the foods to the children.

After we were seated at the table Rev. Vernon Chalfant, pastor, blessed the food by reading Psalms 145: 15-16 and James 1:17.

Randolph Kerr read part of a story about the Passover.

Bro. Chalfant read the story of the Passover from Exodus 12:1-17. Randolph finished the story of a family observing the Passover. Bro. Chalfant read the New Testament account of Jesus and his disciples getting ready for the Passover from Mark 14:12-17.

Randolph read John 13:4-17. Bro. Chalfant read John 13:33-38 which told of Jesus suggesting His departure.

Randolph read Mark 14:18-21 which drew attention to the fact that Judas left.

Bro. Chalfant read John 14:1-21 and Jesus' prayer, John 17.

Randolph passed the unleavened bread saying "Do this in remembrance of me." He read Mark 14:22 and we ate the bread.

Bro. Chalfant filled the cups with grape juice saying "Do this in remembrance of Me." He read Mark 14:23 and we all drank. Then he read Mark 14: 26, and we sang "Blest Be The Tie That Binds."

For the benediction Bro. Chalfant used Numbers 6:24-26. All left quietly.—Mrs. Oscar Goss.

TO RECEIVE HONORARY DEGREES



REV. W. NEILL HART



REV. IRA A. BRUMLEY

Hendrix College has announced that two Arkansas ministers will receive the degree of Doctor of Divinity at the Commencement Exercises at the College this spring. Rev. W. Neill Hart, pastor of the First Methodist Church, Camden, Arkansas, and Rev. Ira A. Brumley, Executive Secretary of the Board of Education, North Arkansas Conference, have been chosen to receive this honorary degree. Brother Hart will deliver the Baccalaureate Sermon on Commencement Sunday.

200,000 PENNA. CHURCH-GOERS PLEDGE TO REGISTER, VOTE

By Religious News Service

More than 200,000 Pennsylvania church-goers have already pledged to register and vote in the May 16 primary election, it was announced in Harrisburg by the State Federated Legislative Committee which comprises more than a dozen Protestant groups. The Committee, which last December launched a campaign aimed at persuading every Pennsylvania church-goer to cast a ballot in the coming election, said it hoped to bring to the polls a half million church members who might otherwise have neglected to cast their ballots. The campaign is the first of its kind ever conducted in the United States. Lauding the success of the campaign thus far, Dr. B. E. Ewing, chairman of the Primary Election Committee, said "church authorities of every denomination have rallied to our support." Dr. Ewing said statistics showed that in the past "only one church member in eight bothers to go to the polls on these all-important occasions." "As long as this condition exists," he stressed, "the Christian citizen has no right to expect clean and efficient government, and is unlikely to get it."

Many people will think it possible to get something for nothing. Merchandisers are taking advantage of that kind of thinking by offering two or three packages for one price—not necessarily any lower than separate packages. In a recent test, 12 items were stepped up over 100% by deals of that sort. Researchers raised the price of a 14c item to two for 29c. Sales went up 84%.—Progressive Grocer.

The test of good manners is being able to put up pleasantly with bad ones.—In Exchange.

BISHOP AND MRS. MARTIN IN PINE BLUFF

Bishop and Mrs. Paul E. Martin were in Pine Bluff Sunday the 16th of April. Bishop Martin delivered the message at the First Methodist Church at 11:00 a. m. to a large and appreciative audience.

A District Rally was held at Lakeside Methodist Church at 2:30 p. m. and people came from every charge within the District. There were about 1000 people present. Mrs. Martin gave a very interesting story of their visit to the far East. Bishop Martin followed her address with a graphic description of the life of India. The emphasis of his message was on the opportunities of the church in certain areas and our people were so in-

REPORT FROM DOVER

Since we came to Dover, as pastor, the people have been very good to us. They are some of the best people on earth, and are very considerate of the pastor and his family. They are always thinking of ways to make life more comfortable for them.

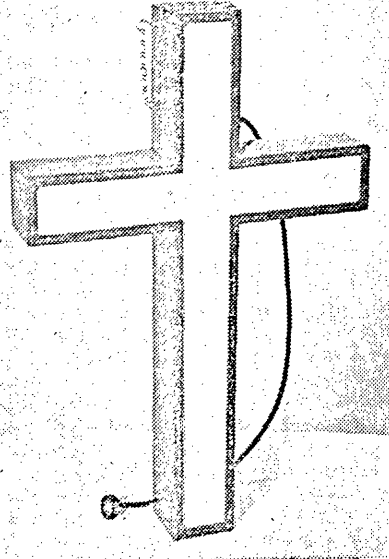
They have spent around \$250 for improvements on the parsonage, and are planning to do much more in the near future. Most of the \$250 was done on credit. Some time ago the good ladies of the W. S. C. S. desiring to retire the debt, began to search for ways to raise some money. They hit upon the "White Elephant" plan. They got two large white elephants with 104 two-inch squares on them. The idea was to cover the elephants by placing a rusty colored piece of cardboard over each square with a notation under it. They chose sides and started to work, making it a contest. The side that lost had to serve a supper for the church. No one had any idea of getting over half the money needed to settle the debt. For four weeks the hot contest raged.

Last Tuesday afternoon the contest was declared over, and the women met to count their money. You guessed it, they were completely surprised, for instead of half the money, they had raised the whole amount with lots to spare. The total was \$348.04. A good feed was in store for every one, and was it good? After the supper, we enjoyed thirty minutes of singing, then the greatest surprise of all—the pastor and his family were presented with a nice pounding. Everyone greatly enjoyed the whole affair, especially the parsonage family.—Elvis Wright, pastor.

Interested in it that when the message was over a plate offering was taken which amounted to \$586.00.

This meeting was one of the best we have ever experienced and the results of it will be seen in the life of the church of the Pine Bluff District for a long time.—J. L. Dedman.

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NEW EDUCATIONAL BUILDING FOR JACKSONVILLE

Construction has begun for the building of a new Educational Building for the Methodist Church at Jacksonville. Ground was broken for this project in an appropriate service at the site of the new building April 1. The service was under the general direction of the pastor, Rev. Henry Stroup, and the district superintendent of the Searcy District, Rev. Coy Whitten.

The estimated cost of the new building is \$15,000.00. This building is the first of three units to be built during a period of years to meet the needs of a growing congregation. Jacksonville is an expanding industrial community which has carried over into the post war period some of the increased activity begun during the war years. Present facilities consist of a sanctuary and three class rooms. The present building was remodeled in 1942. The first new unit now under construction will be joined to the present building and will contain Junior department including assembly room and two class rooms; a room for the Nursery department; space for the young people's department with a combination assembly room-social hall, and four class rooms; kitchen, and two rest rooms. The building will be of brick veneer, as will the



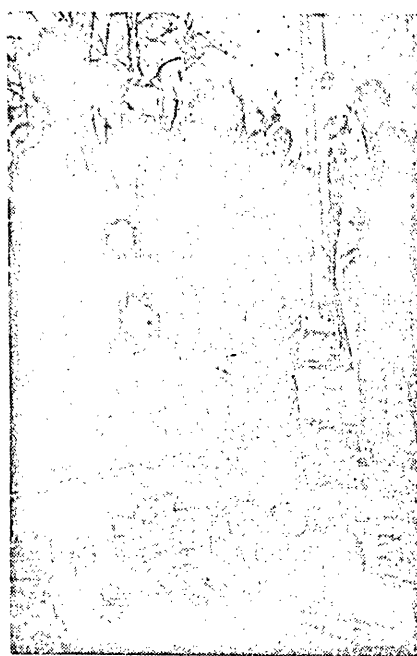
Building Committee together with the Pastor and District Supt. Left to right: W. T. Barron, Parrish Robbins, Fred Thompson, Rev. H. A. Stroup and Rev. C. E. Whitten.

two units to be constructed later.

The Building Committee includes Fred Thompson, W. T. Barron, Pat Wilson, P. W. Dupree, Jr., and Parrish Robbins. The construction work is under the supervision of C. R. Van Nostrand, foreman. John Parks

Alman, Little Rock, is the Architect.

At the ground-breaking ceremonies after short statements by Mr. Stroup, Mr. Whitten, and others, Mrs. Emma Thompson and Mrs. Sarah Thomas, the two oldest members of the Jacksonville congrega-



Turning the first spade of dirt for new educational building are Mrs. Emma Thompson, left, and Mrs. Sarah Thomas, right.

tion, turned the first spades of ground to begin formally the construction. The building is expected to be completed late this summer.

BISHOP CHARGES BETRAYAL OF CHINA

Cleveland — (RNS) — China has been surrendered by her professed friends to a new and more brutal imperialism than she has ever known in her long and turbulent history, Methodist Bishop Arthur J. Moore of Atlanta, Ga., charged here.

The bishop, who returned recently from a five-month assignment in southeast Asia, expressed his views at a meeting of the Methodist Council of Bishops.

"Please do not ask me why America would spend billions to stop the spread of Communism in Europe and then desert the only government in China favorable to democratic ideals and the Christian faith," Bishop Moore said.

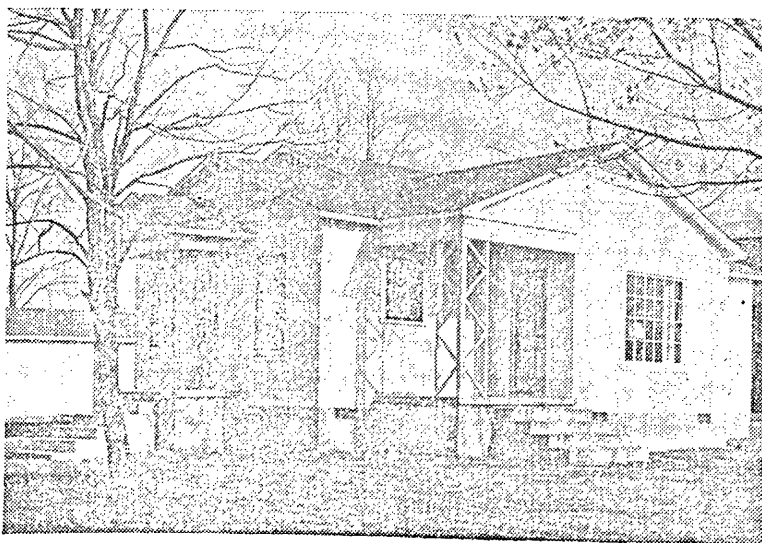
"An Asia dominated by Russia is as sad a case as Europe dominated by Russia. All the evidence in my possession indicates that the trend is in that direction."

Bishop Moore said fear of war is responsible for the widespread unrest in southeastern Asia.

"The one thing that would restore hope to the millions of people and revive trade would be the assurance of peace," he asserted. "If some bold and sweeping measure could be initiated by the United Nation, a new lease on life would be given these peoples."

It is well to follow a leader, but wise to see if he is headed in the right direction first.—Brick & Clay Record.

New Methodist Parsonage At Waldron



A new six-room parsonage has been completed recently by the people of the First Methodist Church of Waldron. It is conveniently located on a corner lot just across the street from the church.

Upon approval of the Quarterly Conference the old parsonage was torn down, and the new building was erected on the same site. The new house has three bedrooms, a nice large living room, kitchen and

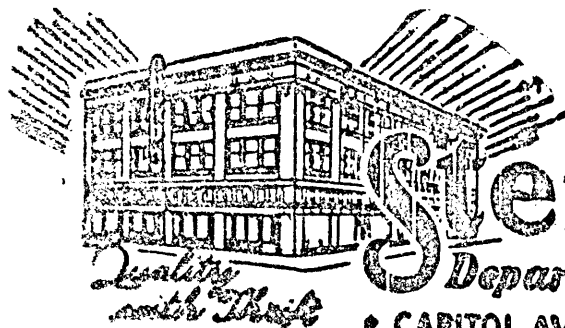
dinette, a hall and two baths.

The Woman's Society of Christian Service did a wonderful job toward furnishing the parsonage throughout.

Much interest was expressed in the building of the new parsonage through the donating of labor and materials. The estimated cost would have been \$8500, however, since some of the material and labor was donated it did not cost the estimated amount.

The Church wishes to express its gratitude to a faithful building committee. The following members worked diligently to see that a convenient and beautiful parsonage was erected: S. E. Mitchell, W. J. Simpson, Gentry Priest, Raymond Hackley, and Ralph Watts. Also appreciation needs to be expressed to the loyal members who have made payments on the building. The people of First Methodist Church are to be commended for the fine spirit and generous outlook they have expressed in this enterprise.—Elmo Thomas, Pastor.

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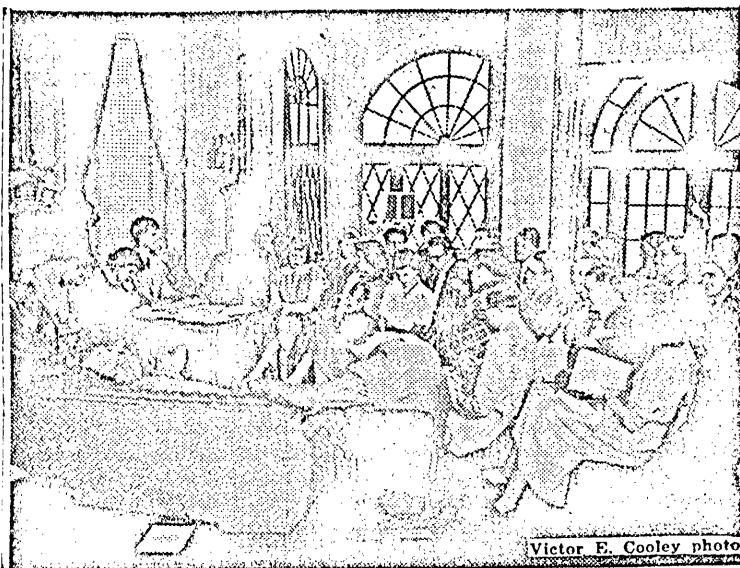


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Methodists Plan National Youth Convocation in '51



Nashville, Tenn.—Plans for a National Convocation of Methodist Youth of 5,000 delegates to be held August 27-31, 1951, were begun here April 1 by the representative group of youth and adult youth leaders shown above.

Presiding at the planning session was Jameson Jones, (seated at table)

Vanderbilt University student and President of the National Conference of Methodist Youth, which will sponsor the Convocation with the cooperation of various other church agencies serving Methodist youth.

Purdue University, Lafayette, Indiana, has been named as site of Convocation.

TOO MUCH WAR TALK

Our nation has too much war talk and not enough peace talk. We have too much fault-finding and not enough goodwill. Since we claim to be a Christian nation and have fought two world wars in one generation, it does seem that it is time to plan and try something else.

Yes, we need trained soldiers but trained soldiers of the cross to fight the battles against satan and his force and to spread the knowledge of the glory of the Lord over the earth as the waters cover the sea. This the good Book tells us shall be done, but we must be just as much in earnest about that and really mean it as much as we do about preparing for and fighting a war if we succeed.

We have given so many of our precious sons to die on the battlefield while the mentally deranged have returned to fill our institutions and so many others have come back without arms or legs and some with no sight. Yet we are putting on the whole armor of bombs preparing for another war.

What we need is the whole armor of God, getting ready to beat swords into pruning hooks so that nation shall not lift up sword against nation, neither shall they learn war anymore. God's word tells us that shall be done. Why cannot we as a Christian nation try to bring some of these things to pass in our generation and work even half as hard at it as we do preparing for and fighting the cruel wars. It would not be half as hard nor half as expensive, neither would there be a great debt piled up for unborn generations to pay. There would be joy and peace in it all and we would have a world fit to live in.

Let us remember love and goodwill wins not hate and fault-finding. — Mrs. Lula Schnyder, Pine Bluff.

No one has learned the meaning of life until he has surrendered his ego to the service of his fellow men.—Beran Wolfe, Forbes.

SPECKIE—The Story of A Remarkable Robin

(Continued from page 6)

things, stretching, wiggling, coming right toward him!

"Hwoo-hwoo-oo-oo!" and Speckie was gone. Mrs. Potter looked for him. He wasn't on the kitchen cabinet. He wasn't under the table. Where could he be?

At last she looked into the closet where the in-a-door bed was rolled. There, up in the darkest corner, perched on the bed, his feathers ruffled, huddled Speckie. He was more scared than ever he had been in his whole life.

Gently Mrs. Potter lifted him down.

"We'll never try to feed you worms again," she promised. "You're just not an outdoor robin. You're a house robin."

"Hwoo-hwoo!" cheeped Speckie. And Mrs. Potter knew that that meant, "You're right!"

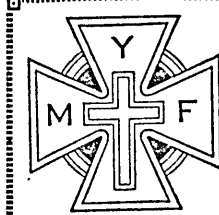
Note—(Speckie is a real bird who lives in Chicago. When your Home Editor went to see him, his mistress and her next-door neighbor spent the afternoon telling what a rare robin he is.—F.D.H.)

A REPORT FROM MISS GUFFEY

(Continued from page 11)

is three miles from Booneville where your worker has residence. We do so much appreciate the excellent cooperation of all concerned in meeting whatever needs have presented themselves, both of the worker and the work, and we are confident that the same pattern will be followed in the future, supplying us with the necessary articles, at the proper time, for carrying on the project.

The Sanatorium is not an unfamiliar situation but one that is close at hand. Tuberculosis is a disease that has touched the homes of many across our state thus making such an endeavor a personal interest. In our serving these patients from your home town and mine, we have found this to be true: Laughter is more infectious



ARKANSAS

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NEWS

MOUNT MAGAZINE SUB-DISTRICT

The Mount Magazine Sub-District met April 10 at Booneville for its monthly meeting. The Booneville M. Y. F. had charge of the worship service. The film "This is Your Life" was shown by Rev. Martin Bierbaum, and songs were sung from the screen. "Praying Hands" was shown on the screen when Rev. Aaron Barling led in prayer.

During the business meeting Margaret Powers of Prairie View presided in the absence of the president. Mrs. Alex Mitchell, counselor, talked on the importance of pledging to the Methodist Youth Fund. She invited the Sub-District to be at Paris on Sunday afternoon, April 23, when the Hendrix Fellowship Team will be in Paris. Mrs. Mitchell resigned as counselor for the Sub-District after serving for four years.

Mary Sue Smith of Paris gave a report from the Planning Committee for the Shores Lake Camp and urged everyone to be planning to attend.

A nominating committee, consisting of one person from each church with one adult, presented the following slate of officers:

President, Wayne Hunter, Booneville; Vice-president, Mickey Graham, Lavaca; Secretary, Mary Sue Smith, Paris; Treasurer, Shirley Wyatt, Branch; Counselor, Mrs. D. G. Hindman, Charleston.

Chairmen for the Commissions: Recreation, Peggy Metcalf, Coles Chapel; Worship and Evangelism, Johnnie Dean, Charleston; Community Service, Connie Rogers, Prairie View; World Friendship, to be elected from Grand Prairie.

These officers were elected by the Sub-District.

The following churches were represented: Paris, Charleston, Lavaca, Branch, Prairie View, Booneville and Coles Chapel.

The Booneville M. Y. F. had the recreation in the basement and refreshments were served.

The next meeting will be at Prairie View on May 8., and new officers will be installed.—Reporter.

BEEBE M. Y. F. ENJOYS EASTER MORNING

The young people of the Beebe Methodist Church enjoyed breakfast Easter morning in the dining hall of the new Beebe Methodist Church.

In spite of "sleepy eyes" the occasion was carried out by willing and efficient boys and girls who were soon at their post and they had worked up their usual appetite. They were formed into committees which functioned perfectly from the arrangement to the last dish being washed and back in place.

The M. Y. F. colors, blue and gold,

than Tuberculosis; A sympathetic ear turned to a burdened soul is often more healing than medicine; a seed of hope sown in the fertile ground of sorrow takes root more quickly; the light of a smile is brighter than the sunlight because it lasts through the night; and above all, faith in God is stronger than circumstance.—Virginia Guffey.

were used and the long table across the hall was centered with a nest of blue and gold candy Easter eggs. The fellowship of fifty-three around this table at that early hour was truly an inspiration.

The breakfast followed the annual sunrise service held in the sanctuary by the pastor.—Virgil Hanks, Pastor.

JOHN WESLEY SUB-DISTRICT

The John Wesley Sub-District met April 10 at Jersey. Monticello, Star City, Warren, Jersey and Wilmar were represented with a total of sixty-seven members present.

A very interesting program was given by the Jersey group.

The May and June meetings were postponed because of the District meeting May 1 and Junior Camp at Camp Keener in June.

The July meeting will be held at Monticello.

After the meeting adjourned the group enjoyed games and refreshments.—Dixie Dunlap, Reporter.

OUACHITA COUNTY SUB-DISTRICT

The Ouachita County Sub-District Methodist Youth Fellowship was held Monday, April 17, at 7:30 p. m. at the Fairview Methodist Church.

A very interesting program was given on "What the Methodist Youth Fund Dollar is Used For." This included a short picture, "Your Nickels, Your World."

Following the program there was a short business meeting, then games were played and refreshments were served.

There were over 100 present and an enjoyable evening was spent by all.—Julia Ann Keith, Publicity Chairman.

O give thanks unto the Lord; call upon his name; make known his deeds among the people.—Psa. 105:1.

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

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OBITUARY

RUSHING—James Forest Rushing was born to John Wesley and Mary Elizabeth Rushing near Rison in Cleveland County on February 11, 1881. The early years of his life were spent in this vicinity, but he later moved to the Rhodes Chapel community, near Lawson, where he lived until his death.

In 1906 he was married to Miss Margaret U. Rushing and to this union were born nine children, four of whom died in infancy. His wife died on September 23, 1919 and he was later married to Miss Allie Hicks of Nashville, Arkansas, on September 13, 1924.

Early in life he joined the Baptist Church, but in 1906 became a member of the Rhodes Chapel Methodist Church. Mr. Rushing served his church well as a member of the Board of Stewards, as a delegate to District and Annual Conference and in various other capacities. He was faithful to his Christ and his church, a loyal friend to and supporter of his pastor, one who could always be depended on to be in his place in the services of his church and to render any service of which he was capable.

He was known as a man of unimpeachable integrity and was held in high regard by his friends and neighbors. He was always ready to help wherever help was needed, especially in time of sickness, death or other trouble in the community. He passed away at his home at 5:45 p. m. on Wednesday, March 15.

Surviving are his wife, Mrs. Allie Hicks Rushing; five sons, Rev. John W., of Dierks, Charles of Jeffersonville, Indiana, Joe of La Mesa, California, Fred of the home, and Felix of Lawson; six grandchildren and three great grandchildren.

The funeral service was held in the Rhodes Chapel Methodist Church by Rev. Joseph B. Roe, assisted by Rev. Robert Riggan. Burial was in Rhodes Chapel Cemetery.—Joseph B. Roe, Pastor.

RUBLE—Rev. L. R. Ruble was born on September 23, 1876, and passed away on March 18, 1950. He was married to Elsie Kennedy on February 11, 1936. He was converted at the age of 29 and united with the Methodist Church at Bellefonte two years later. He was licensed to preach in 1913; served as field evangelist from 1915 to 1921; was appointed to his first pastoral charge in December 1921.

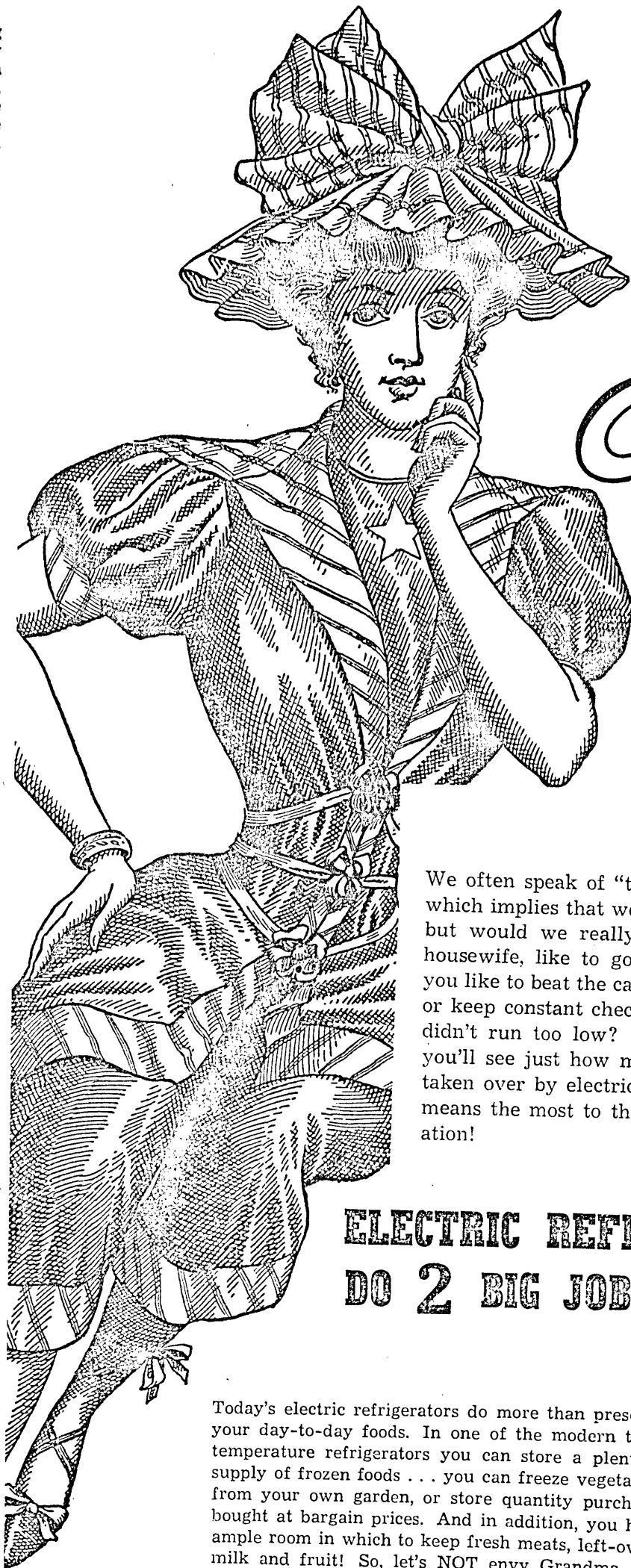
Brother Ruble served Alpena, Farmington, Bethesda, Guyon and a number of other charges including Magazine where he had served six years. He retired in October, 1948, ending twenty-six years of faithful service in the Methodist Church. Under his ministry there was a host of conversions, including 125 in one meeting.

Survivors include his wife, one daughter, one step-daughter, a grandson, nieces and nephews and a host of friends.

He was a loyal, devoted husband. Funeral services were held at Oak Grove Church at Wolf Bayou by Rev. S. B. Wilford, Rev. W. A. Lindsey and Rev. B. M. Sullivan, the pastor. Burial was in Oak Grove cemetery.

Four million children in the U. S. 5 to 17 years of age, attend no school whatsoever.—Wesley News.

Homes that place spiritual values first are strong homes; and from such come the real strength of the nation.—Edmonton (Canada) Journal.



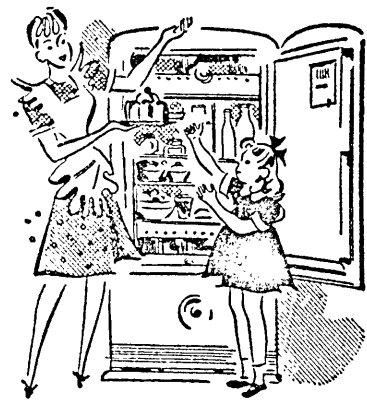
Grandma

**NEVER HAD
THINGS
SO GOOD!**

We often speak of "the good old days" with a fondness which implies that we might like to relive those days . . . but would we really? For instance, would you, as a housewife, like to go back to Grandma's time? Would you like to beat the carpets, spend time over a washboard, or keep constant check on the icebox to see that the ice didn't run too low? When you stop to think about it, you'll see just how many of Grandma's jobs have been taken over by electricity . . . and the one that probably means the most to the whole family is electric refrigeration!

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Today's electric refrigerators do more than preserve your day-to-day foods. In one of the modern two-temperature refrigerators you can store a plentiful supply of frozen foods . . . you can freeze vegetables from your own garden, or store quantity purchases bought at bargain prices. And in addition, you have ample room in which to keep fresh meats, left-overs, milk and fruit! So, let's NOT envy Grandma . . . instead, see your Electrical Appliance dealer for a demonstration of one of the miraculous new electric refrigerators.



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HELPING BUILD ARKANSAS

The Sunday School Lesson

By REV. H. O. BOLIN

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"WHAT ARE THE PERILS OF PROSPERITY AND POWER?"

LESSON FOR MAY 7, 1950

READ THE WHOLE LESSON FROM YOUR BIBLE:
Hosea 4:1-9; 6:1-3; 10:12-13.

GOLDEN TEXT: "My people are destroyed for lack of knowledge." Hosea 4:6.

Today we are beginning a unit of two studies on the prophet Hosea. The aim of these two studies is "to introduce the students to the prophet Hosea and his message and to lead them to consider our own need for repentance as a nation." This is quite a big task, and if properly done, should be helpful.

A Word About Hosea

Hosea came along about the time of Amos. In fact there is an overlapping of some five years in the prophetic careers of these two men. Lewis H. Chrisman said, "It has been estimated that the date of the prophetic career of Amos was 765-745 B. C. and that of Hosea was 750-735 B. C. If the two ever met, we have no record of it. Hosea was younger than Amos and many scholars feel that he lived to see the downfall of his nation.

Amos is called the prophet of doom while Hosea is called the prophet of love. Since Hosea emphasizes the matter of God's redeeming love his prophesy has been called "the gospel before the gospels." Both Hosea and Amos prophesied to Israel, the Northern Kingdom, but Amos was a citizen of Judah. Hosea is the only one of the writing prophets who was a citizen of Israel. Because of the tenderness of his heart and his compassion for his nation he is said to be the Jeremiah of the Northern Kingdom. In comparing the two prophets G. G. Findaly said, "Jeremiah has more of the theologian's wisdom, Hosea of the poet's heart. . . . Hosea is the first and tenderest of the prophets of Israel's sorrow. . . . These men drank in bitter draughts from the 'wine of the wrath of God'; they tasted by anticipation the anguish of God's judgement on a guilty people. They felt for the nation what the nation had no heart to feel for itself."

The Condition of Hosea's Time

It was a time of prosperity for the privileged class but of deepest poverty for all others. Prior to this time Israel had been a nation of small land owners. Under the reign of Jereboam II, the land passed into the hands of the few. They oppressed the poor and took more than their just share of the products of the soil and thus became very wealthy. With wealth came leisure and with leisure came vice. The leaders of the nation became drunkards and adulterers. They tampered with the law courts and bribed judges so that the poor could not get justice. They lived in extravagant luxury while the poor lacked for the bare necessities of life. Even the women of this group became as cruel and hard-hearted as the men. Their constant demand was for more wine than they might drink. They slept on beds inlaid with ivory. They were perfectly willing to see the poor of the land starve while

they wallowed in wealth and surfeited in drunkenness. Hosea believed in a God of justice and he knew that if this condition continued the nation would be brought to ruin. He warned these selfish people, but to no avail.

Hosea's Message

Hosea has been called the prophet of love but no prophet ever gave stronger warning than did he. He pictured sin in the strongest terms and then held up repentance and the love of God for the sinner as a means of salvation. He condemned the people both for sins of omission and commission. In speaking of their sins of omission or neglect of duty he went on to say, "The Lord hath a controversy with the inhabitants of the land, because there is no truth, nor goodness, nor knowledge of God in the land." The prophet accused the priests of that time of teaching the people false doctrine. They winked at the sins of the people; passed over their evil ways lightly in order that they might be better paid for their services. Their religion was a formal affair. They thought nothing about the inward transformation of character which would lead worshipers to treat God and their fellowman right. Their religion was not only bereft of spirituality but also of the basic morals of life. In the place of leading the people both by precept and example into paths of righteousness the priests simply copied their sins. In this connection we have Hosea's famous statement: "Like people, like priest." These religious leaders thought they were in the world to conform to it rather than to transform it. Thus led, the people omitted from their lives the basic principles of religion—truth, goodness, and knowledge of God.

Then, in speaking of the people's sins of commission the Prophet went on to say, "There is nought but swearing and breaking faith, and killing, and stealing, and committing adultery." Think of these vile sins as being committed by people who were supposed to be religious. They were very faithful in the outward form of religion but had denied and neglected the inward power of it.

Hosea harshly condemned these sins and faithfully warned the people. Over and over again he insisted that unless they returned to God their wickedness would ruin the nation. In the last verse of the thirteenth chapter of his book there is one of the greatest statements against sin to be found in all literature: "Samaria shall become desolate; for she hath rebelled against her God; they shall fall by the sword: their infants shall be dashed in pieces, and their women with child shall be ripped up." When Hosea is called the prophet of love do not get the idea that he was soft. His very love for the people compelled him to deal with them. He

lived to see his prophesy come true and it broke his great loving heart.

The Perils of Hosea's Day

Many people cannot stand too much prosperity. They get so busy enjoying the material things of life that they forget the spiritual values. A pig will go under an acorn tree and eat himself full and then go off to wallow in the mud without once looking up to see where the acorns come from. Too many people are like that. Material blessings should lead people to a closer walk with God, but too often they lead in the opposite direction. That was true in Hosea's day. The privileged class became more and more prosperous and with their prosperity came greater and greater power and the two forces working together led them further and further away from God. This led to a day of reckoning and the nation went down never to rise again.

Perils Of Our Day

We face our perils today, and in many ways they are similar to those of Hosea's day. The U. S. is the most prosperous nation this world has ever seen. With our prosperity, has come unlimited power. This has tended to make us very materialistic. Materialism has a disposition to feed upon itself. The more people have, the more they want. The more material possessions they obtain, the more they value these possessions above the spiritual values of life. Since we are more richly endowed along this line than any other people, we are in more danger at this point than any other nation of this age. It is true that Russia denies the spiritual values of life and frankly preaches the doctrine of materialism, but if we are not careful we will be just as materialistic as they are. Remember, materialism feeds on itself, and we have more to make us materialistic than they do. We will, therefore, have to be very careful at this point.

Materialism Leads To Corruption

Our experience teaches us that materialism leads to corruption. Think of the political corruption that is running rampant in this nation. In some of our states politics is bossed by gangsters. In many of them politicians have vital contacts with the underworld and profit by these contacts. Many people in high places of responsibility sell their influence for money. We all know the story of the "Five-per centers". We also know that many of them were shielded in their wickedness even though their guilt was generally known. Some, however, were not so lucky, but suffered the evil consequences of their deeds. In speaking of this matter Gilbert S. Cox in the Adult Student said, "Our nation has been shocked at the accusations and many proofs of the corruption of men in high office during the last war. One high official was sent to jail for receiving fifty thousand dollars for using his influence in the granting of war contracts. An army officer was dismissed for accepting a percentage on contracts let for military equipment. . . . The average citizen is made to wonder how many of our billions spent on military defense are really for national security and how much for prestige, the benefits of war contracts, and the creation of jobs."

Materialism And Selfishness

Materialism also leads to selfishness. Material possessions have become of such worth in eyes of large numbers of our citizens that they will do anything for money. This

was exactly the situation that Hosea faced.

The nation is full of pressure groups who hold the "big stick" over politicians through the number of votes they can control. Lobbyists hang around the Halls of Congress, constantly seeking to secure more than their just share of the material things of the nation. It is a fact beyond dispute that when one group gets more than its just share of the material blessings of life another group suffers. These people are so blinded by their everlasting selfishness that they never stop to realize that they are robbing other citizens of the nation to enrich themselves. This very same condition obtained in Hosea's day. The greedy selfish prospered at the expense of the masses. Hosea warned that the nation could not live under those circumstances, and it did not. We have this condition of the long ago as a warning and example to us. The big question is, will we get our eyes open before we drift too far in that direction?

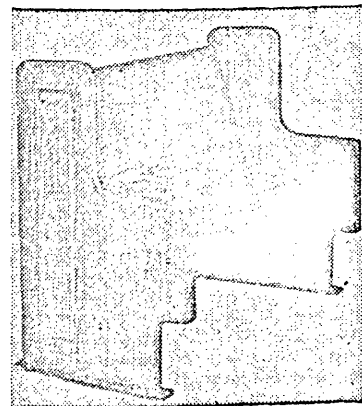
Other selfish groups among us are those who profit by vice, liquor, prostitution, dope, and gambling. All intelligent people know that these are unmitigated evils. If a person argues otherwise, he is led to do so by his selfishness. You cannot get a clean thing out of an unclean thing. Men do not gather grapes of thorns or figs of thistles. In all realms of life both individuals and nations reap just what they sow. Israel sowed to the winds and reaped the whirlwinds. God's laws have not changed. Individuals and nations today suffer the consequences just as they have always done. That is a law that is written into the very structure of the universe. We must never forget that sin carries with it the elements of its own punishment. God does not have to put individuals and nations into hell—in spite of all that God can do to prevent it—they sin and sin does it. Their sins find them out. "Righteousness exalts a nation, but sin is a curse to any people."

As we, the Sunday school people of this nation, study these lessons which come directly from God's Word may we both pray and work to help our country weather the storm in this crisis time.

The sooner a man learns that there are no short cuts in life the better.—In Exchange.

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