

The Mecosa Story

TWO copies of a film recently made available for distribution, "The Mecosa Story", have been secured for Arkansas by Bishop Martin and are now being scheduled for showing to Methodist groups by the Missionary Secretary of each conference. Those who have seen this film are impressed with the realistic presentation of The Methodist Church at work in India. A review of the film found on page 2 will help the reader to understand the quality and content of the production.

As their Advance Special, Methodists in Arkansas have been contributing during this quadrennium to a number of projects in the Gujarat Annual Conference in India. Some congregations have received letters, pictures, articles, etc., showing how the Advance Special dollars have been put to use. Filmed by missionaries, this film is a pictorial letter to your church from the leaders of missionaries in India, explaining what your dollars are doing.

We want to urge (1) that as many churches as possible secure a date for a showing of this film and (2) that as many of our people as possible see this film. This is one of the finest opportunities to see the Advance program at work in foreign fields that we have seen. We believe that you will think so too.

A Town And Country Church Convocation

ON Saturday, March 31, in the gymnasium of the Fourche Valley High School near Bluffton there was held the North Arkansas Town and Country Church Convocation. Rev. J. Albert Gatlin, Executive Secretary, Town and Country Commission, North Arkansas Conference, was the moving spirit in planning the Convocation and stated "The Purpose of the Meeting" at the opening session. Dr. C. M. Reves, District Superintendent of the Conway District, presided at the morning session. Rev. Floyd G. Villines, President, Town and Country Commission, North Arkansas Conference, presided at the afternoon session. Rev. Paul Dean Davis, pastor at seat of the Convocation, led the morning devotional; Mrs. Johnnie McClure, President W. S. C. S., North Arkansas Conference, had charge of the devotional service at the opening of the afternoon session. At 11:00 a. m. Bishop Paul E. Martin delivered a timely, inspirational message.

Seldom has such a group of leaders of church and state been brought together in Arkansas for a meeting in a rural area. In addition to those mentioned above, the following appeared on the program; Dr. Ira A. Brumley, Executive Secretary, Board of Education, North Arkansas Conference; Dr. Pierce K. Merrill, Head of Department of Social Sciences, Arkansas Technological College, Russellville; Mrs. Wilma Fullbright, Promotion Secretary W. S. C. S., North Arkansas Conference; L. A. Dhonau, Director, Agricultural Extension Service, State of Arkansas; Dr. Earl Hunt, President, Arkansas Medical Association and Dr. A. B. Bonds, Commissioner of Education, State of Arkansas. These speakers delivered striking, informative messages regarding the interests they represent.

A great crowd of people from within the county and without was present throughout the day. The Hendrix College Choir rendered some special musical numbers and led the group in congregational singing. "Dinner on the ground"

(Continued on page 4)

How Is Methodism To Recruit Its Ministry?

IN the Advance study of "Our Ministry," Methodism should give special attention to the shortage of ministers and study plans for relieving that shortage as soon as possible.

Methodism believes in a God-called ministry. It must, of necessity, follow that we believe that God calls a sufficient number of people to meet any real need we may have for ministers. If there is a lack of ministers in any needy field we may be sure that God is not to blame. The fault is human and is plainly in evidence



in at least two points. First, there are those whom God has called to be ministers who have not answered the call. Second, the church often fails to give the encouragement it should to individuals who feel the call to preach. Some, who have been called to preach, need the spiritual advice and guidance which the church alone can give; some need financial assistance, in order to prepare for the work of the ministry, which only the church, through its organization or individual members, is willing to give.

It is not within the power of the church to call people into the ministry. That is a power we ascribe to God alone. However, it is the responsibility of the church to help individuals answer God's call to the ministry if for any reason they hesitate. It is just as much the responsibility of the church to help people decide to enter the ministry, when God has called them, as it is to help people answer God's call to the Christian life when He calls them. In each case "we are laborers together with God" in helping the individual to accept God's plan for life.

In the face of the need for workers during His earthly ministry, we hear Jesus saying to His disciples, "pray ye therefore the Lord of the harvest, that he would send forth labourers into his harvest." God invites the church to be in prayer for workers. That we should do with the assurance that the God who invites such prayers will answer them.

Our Citizenship Can Pay Needed Taxes

AT the call of the Governor the Arkansas Legislature is now in Special Session considering ways and means of taking care of several items of business, unfinished and otherwise. Practically every item of business on the agenda concerns providing financial support, additional in most instances, for services of the state government.

It would be unfortunate, we believe, if in the hurried consideration of the stated business, political expediency should dictate the method of providing the needed revenue. Undoubtedly the question of the state taking over the profitable liquor wholesale or retail business, or both, for the sake of revenue or even increasing further the tax on alcoholic beverages will be discussed. Further taxation of the legalized gambling set-up in Hot Springs, and the possibility of additional racing facilities elsewhere are likely to be discussed. Every time organized liquor or gambling interests are further taxed they get further entrenched in the state's economy, and at the same time they receive just that much more protection and respectability that is altogether undeserved. Recent congressional investigations should make that clear enough.

We believe that there are other ways for the citizens of Arkansas to pay the costs of their state's government. If the services are needed, and we believe that many of them are, then our citizens as members of a great state should be willing to pay for them.

Jurisdiction In Great Convocation

THEY came; they listened; they were informed; they had fellowship; they discussed; they were inspired. These few words can in no sense describe the experiences of several hundred Methodist leaders from the eight states of the South Central Jurisdiction who gathered in Little Rock last week for the Convocation and the annual meeting of the Jurisdiction W. S. C. S.

The inspiration of great addresses delivered by great persons will serve to tone up the whole Methodist program in this section of the church. The opportunity to be with and know in fellowship are coming to appreciate our own Jurisdictional was a blessing seldom afforded. Arkansas Methodism was glad to be the host for such a meeting.

Certainly the Convocation served to strengthen the Jurisdictional organization. More and more Methodists of this part of the country are coming to appreciate our own Jurisdictional organization and the work which it has undertaken. The Convocation is a marvelous demonstration of what such organization can do. Discussions in the various interest groups and the work of the Jurisdictional Boards in their sessions served to provide opportunities for creative contributions by delegates in attendance. The report of the Findings Committee adopted by the Convocation and printed elsewhere in this issue is a wonderful expression of the creative forces at work during the week.

Many of our readers will no doubt be surprised to learn that in some quarters of The Methodist Church there is some debate as to the value and desirability of the Jurisdictional plan of operation. This debate seems to hinge

(Continued on page 4)

"THE MECOSA STORY"

A Review by
Alfred A. Knox

Methodists of Arkansas are indebted to Bishop Paul E. Martin for making available for our use the new sound motion picture in color which was planned and produced for the express purpose of promoting the Advance Specials in India and Pakistan. This film is "The Mecosa Story," and the star of the film, "Mecosa" is The Methodist Church in Southeastern Asia. The purpose for which the picture was made was to show the contribution which Methodism is making to the life of the peoples of India and Pakistan, and it is eminently successful in achieving its purpose.

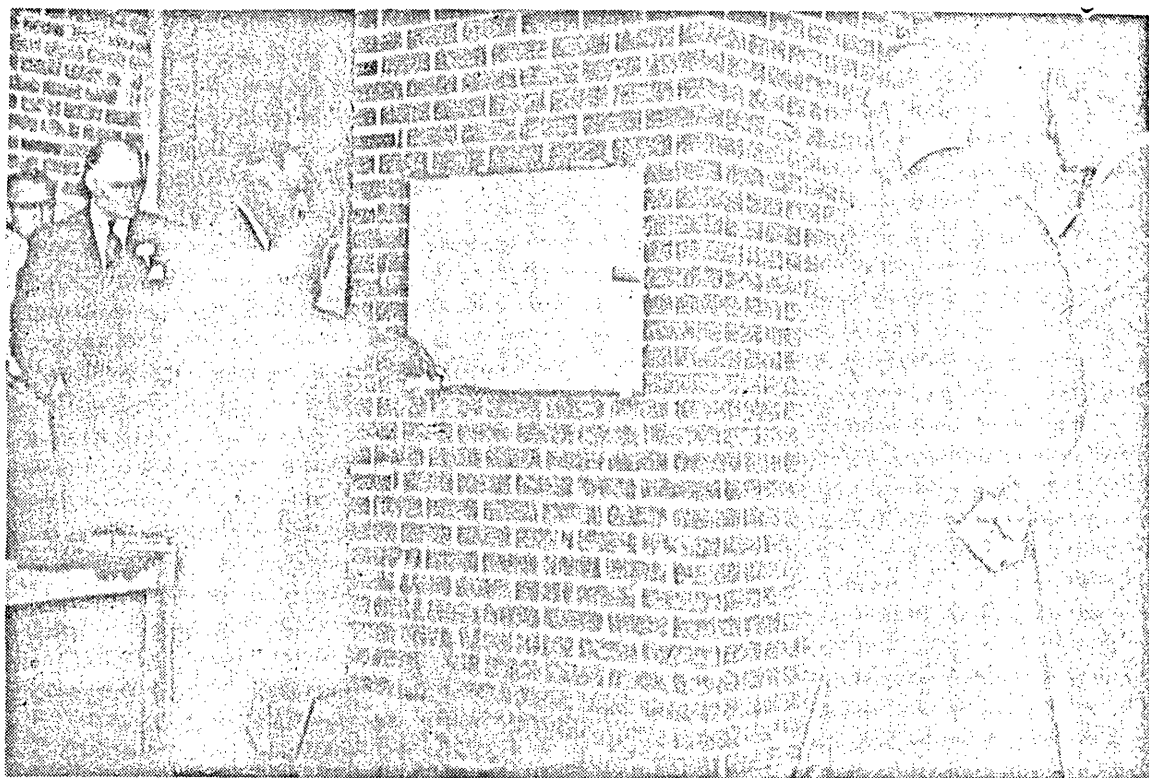
The picture deals in a positive manner with the work which has been done in the regions that are now India and Pakistan in the days since the first Methodist missionary came to Bareilly in 1836. As one sees the progress which has been made in this period of little more than a century, he feels a thrill at being introduced to some of the missionaries who are now at work. Especially do we of Arkansas find a special appeal in the scenes taken in the Gujarat Conference, and as we see our own bishop in several of the scenes of conferences planning for the missionary work there.

Various phases of our missionary work are clearly portrayed for us in "The Mecosa Story." They see the daily work of the hospitals and villages dispensaries; our educational work being carried on at primary, high school and college level; the work which is being done to raise the status of women; the instruction being offered in agriculture; the fine work being carried on by our theological schools in training native leaders. Many of us have been especially challenged by the rural centers which are the focus of several of our Advance Specials. The building of one such center is pictured. Here we see the walls being constructed by hand, of native materials, while the roofs are supplied by Advance funds. Here truly is an inspiring record of the Advance of Methodism in India and Pakistan.

The photography was beautifully done by two of our missionaries, Dr. James E. McEldowney, professor at Leonard Theological College, and Rev. Conrad Heins of South India. Not only is it of the highest professional skill, but the camera in the hands of the missionary can interpret a message for us which the purely commercial photography can never find. When one considers this beautiful photography and that seen in the slides taken by Bishop Martin on his India trip, he is led to believe that the most economical means of producing our visual missionary materials is to put more cameras in the hands of our workers on the field and send fewer professional camera crews abroad.

Accompanying this beautiful film is a commentary which is truly inspired. As it points out to us the details of the scene being viewed, it also challenges us to meet other needs remaining. As we are told of the work of the church members, doctors, evangelists, pastors, district superintendents, bishops and mission executives, we are reminded of how much more they could be doing if we put greater resources into their hands. When your people see "The Mecosa Story" they will feel an urge to do more for the Advance

CORNERSTONE LAID FOR NEW DeQUEEN CHURCH



BISHOP PAUL E. MARTIN is shown above applying the first trowel of mortar to the cornerstone of the new First Methodist Church at DeQueen at ceremonies held at 5:00 p. m. Easter Sunday, March 25. Others who participated in the program shown in the picture are: at extreme left, rear, Carrolton Allman, of the Sevier County Builders Supply, contractors on the building; the pastor, Rev. J. L. Tucker; and at the right, District Superintendent E. D. Galloway (back to camera); Dr. G. L. Kimball, Grand Master of the Grand Lodge of Arkansas, Free and Accepted Masons and James T. Manning, chairman of the Board of Stewards of the church.

The heads of all departments and many individuals provided many materials for the cornerstone such as: a history of the church and the present membership; history of the W. S. C. S. and membership; history of the Wesleyan Service Guild and membership; history of the Sunday School and present membership, etc., a copy of the Holy Scriptures; a copy of the Methodist Discipline; a copy of the Methodist Hymnal; a copy of the Journal of the last session of the Little Rock Conference; the *Arkansas Methodist*; the *Arkansas Gazette*; and the local and county papers as well as names of the county officials; city officials; and documents of the Blue Lodge and Scottish Rite and York Rite masons.

A number of Methodist pastors and their people from nearby points were in the ceremonies, with the pastors present applying mortar to the cornerstone. Bishop Martin preached to a large congregation at 7:30 evening service.

The church school has been in the new educational building for two months. Worship services have been conducted in the large fellowship hall in the new building for the past month. Work is about half completed on the new sanctuary. It is expected that the first worship services will be conducted in the new sanctuary by the first Sunday in June. New pews are scheduled for delivery and installation by May 15th.—J. L. Tucker

PROTESTANT TRAVEL SERVICE

The Kruger Travel Service is offering travel service to Protestants who are interested in visiting the Holy Land and other points of interest in the Old World. You will find the Kruger Travel ad on this page featuring the Holy Land Tours with convenient coupon for your inquiry concerning detailed information concerning these tours.

A minimum of five tour members

is required for each tour departure and any person who will enlist at least 15 other persons to make the tour will be given the tour without cost, in consideration for his securing the 15 tour members.

Among the places to be visited in the Holy Land are: Jerusalem, Bethlehem, Jericho, the River Jordan, Samaria, the Dead Sea, Nazareth, Galilee, and Bethany. Other points of interest include Paris, London, Rome, Geneva, Athens, Madrid, Cairo, Tel Aviv, and Haifa.

The tours are planned to appeal especially to ministers, students, teachers, church lay workers, missionaries, and even many of the general traveling public.

Since the tours range in duration from 12 to 28 days and since these tours are arranged with convenient

departure dates the year around, it would seem entirely probable that some interested pastor or other person in Arkansas might enlist 15 persons to make this tour of the Holy Land and thus secure a free trip for himself.

That the missionary extension of Methodism to the American colonies would be interracial in character was insured by the Wesleyan insistence on the universality of the Gospel. All men, Wesley's preachers declared, are children of God and brothers one of another. Negroes were included in the membership of the John Street Society.—To Reform the Nation, Wade Crawford Barclay

There's a difference between having to say something, and having something to say.—Ex.

HOLY LAND TOURS BY AIR PLUS EUROPE AND THE MEDITERRANEAN

Tours range in duration from 12 to 28 days with convenient departure dates the year around.

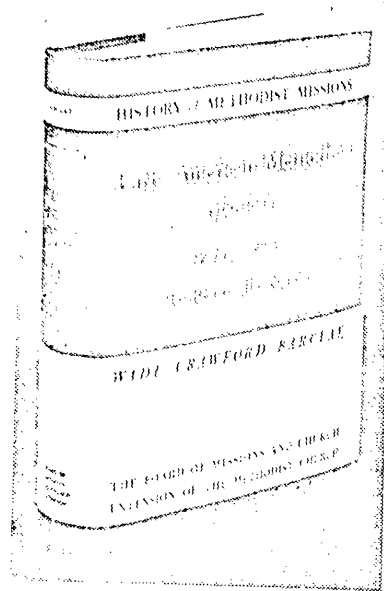
KRUGER TRAVEL BUREAU
704 MAIN PHONE 5-7870
LITTLE ROCK, ARKANSAS

Please send information on Holy Land Tour

Name _____
Address _____
City _____ State _____

To Reform The Nation

Dr. Wade Crawford Barclay's second volume on the History of Methodist Missions "To Reform The Nation", deals in a most interesting manner with the social contribution Methodism made during the formative period in American History 1769-1844. Dr. Karl Quimby, Cultivation Secretary, Division of Education and Cultivation, Board of Missions and Church Extension, has prepared the following article concerning this volume which should be in the home of every student of Methodist history.



WADE CRAWFORD BARCLAY has a well established reputation as a stimulating and thoughtful writer. But nothing he has ever written is equal to the "History of Methodist Missions", upon which he is now engaged. Two volumes are already in print; Volume I — **MIS- SIONARY MOTIVATION AND EX- PANSION** published last year, and Volume II — **TO REFORM THE NATION**, just from the press. Bishop Marshall Reed says, "It is the most colossal piece of Methodist literary work undertaken in my generation." The author has gone back to the original sources and traced matter out from the beginning. By exten- sive research, long experience and accurate historical judgment he has produced an original work of last- ing value. It is the first time we have ever had such a careful study, covering such a wide range of in- terest, written in such an attractive style. It reads like a novel.

The preparation and publication of this "History of Methodist Mis- sions" is a project of the Board of Missions and Church Extension as a service to the entire Church. Often a study of history is a corrective to faulty perspective. If our people knew more about our particular history, the way in which Method- ism developed on this continent, and what it has accomplished, they would have a greater appreciation of the Church today, and would understand what it stands for and why.

The first edition of the Discipline states that the purpose of the Meth- odist Church is "To reform the continent, and to spread scriptural holiness over these lands." This was later modified to mean that our purpose was to reform the continent by spreading scriptural holiness. Whatever form it takes, we have in statement the central driving force of American Methodism.

This second volume—**TO REFORM THE NATION**—is composed of six chapters. The first chapter deals with "Methodism and Reform." From the very beginning Methodism had a keen social concern. Wherever the early Circuit Riders went they were ministers. They always took account of the needs of the people. During the panic of 1818-20 the American people suffered the hard- ships of a depression which took on the proportions of a social crisis. Wherever the Circuit Riders went "they showed their sympathy and resourcefulness in ways and means of practical helpfulness. Continually they were seeking out old and

who were in trouble and in physical distress, offering counsel and pro- viding relief." The student will find in this chapter the factual back- ground for most of the social move- ments which engage our attention, such as temperance, social action, relief, that status of women, church and labor, and race relations. There was no Methodist Federation for Social Service then, because the en- tire Church was an agency for social justice and fair dealing.

Chapter II and III deal with Mis- sions to the Indians. Every inform- ed Methodist will want to read these two chapters for several rea- sons. First to see the record. Here Dr. Barclay has gone to no end of research and careful study. For the first time the whole history of our missions to the Indians is brought together in one piece. It constitutes a wealth of detailed knowledge and reveals a vastness of enterprise which will surprise even the best informed. It is not generally known that Methodism has spent large sums and tireless efforts in behalf of the American Indians. But un- fortunately there is also another story. It is the way our ministry to the Indians was negated and rend- ered of none effect because of the illegal, cruel and often brutal treat- ment which the Indians received from the American people. One leader of our Church said, "Every man ought to be made to read those two chapters, just to convince him- self how mean our American peo- ple can be." A study of these chap- ters will show that the small service we now render the Indians is but a tiny expression of our sympathy for them, and an inadequate re- compensate for the way our fathers treated them. It is a black chapter. It ought to humble every one. It also ought to stir us to a far more effective ministry in their service and emancipation.

Chapters IV, V, VI, on "The Meth- odist Way", "The Methodist Mes- sage" and "Men with a Mission" constitute a separate treatment, an interesting book by itself. The Meth- odist Way points out the distinctive features of early American Meth- odism. The Methodist Way develops the itinerant ministry because it fitted almost perfectly the frontier conditions of the times. The story of how those men lived, their poverty, hardships, sufferings and the long travels provides a chapter in heroics. How they got along, what they did, and the experience which came to them all are set forth in en- gaging fashion. The author selects generous quotations from the writ- ings of the men themselves. Conse- quently we have a remarkable story which is documented with first hand material so that the stu- dent may get a balanced picture of these characters without labor- ously going back all the time to primary sources. The research is al- ready done for you.

More specifically the Methodist Way is pictured under four heads. First, it was a Way of Experience, not of doctrine but of life not

pietism but living faith. Five men tell the story of their own conver- sions and what the Methodist Way meant to them. Second, it was a way of Christian experience not complete in conversion but carried out through perfect love in the life itself. Third, it was a way of fel- lowship. The members of the Church were not left alone. They were gathered into organized units—the Band, the Class, and the So- ciety—which provided them with supervision, encouragement, guid- ance. In this intimate fellowship, the members came to know each other and grew together in Chris- tian outlook and consecration, thus weaving together a strong and in- fluential Christian fellowship.



DR. WADE CRAWFORD BARCLAY

Fourth was the Way of Discipline, both for the ministers and for the lay members. The period of proba- tion and the training of the class prepared the new converts for fel- lowship in the Church. The "Pass- ing of Character" of every preacher in the Annual Conference, together with the influence of the Elders and the Bishops, kept the entire leader- ship of the Church under strong discipline.

The Methodist Message in Chapter V tells the same story in other terms. The early ministers were pre- eminently preachers who wielded their influence largely through the spoken word. First, they stressed the primacy of a living Christian experience. Next, they insisted that all be well grounded in the Bible, and this formed the basis of nearly every sermon. As a rule they put the emphasis on regeneration, justi- fication by faith, the witness of the spirit, and perfect love. Most preach- ers employed simple methods. They spoke extemporaneously. They made powerful appeals for immediate deci- sion for the good life. Soon they became aware of the need for edu- cation and devoted considerable at- tention to founding and financing schools both for an intelligent min- istry and also for an informed laity. Ere long they felt the need for bet-

ter religious education for their chil- dren. The whole Methodist Message was relevant to life's daily needs and problems.

The final Chapter (VI) is a sort of spiritual biography of the men themselves. These men believed in a divine call to the ministry. No man was allowed to preach unless he felt he had been laid hold of by God. Many men report they felt such a definite call of God that they were thrust out from their homes into the itinerant ministry. An intimate description is given of the call of five men. This section is authentic, interesting and full of spiritual power. Every preacher who reads it will be a better minister from that day forward. Under the



DR. KARL QUIMBY

multiplied testimony of the Circuit Riders, a new function of the min- istry began to dawn on the people. These American pioneers changed the whole American concept of the minister, and the influence abides with us today. Furthermore, these men were deeply spiritual. They believed in prayer, were tireless in their devotion to their task, and seemed to possess inner driving power. The Methodist itinerancy was unique in its emphasis upon preaching. It was in fact a Prot- estant preaching order. "Every- where and always preaching had priority over all other ministerial activities. Asbury and his corps be- lieved that the nation could actually be reformed and the world saved by the "foolishness of preaching."

The impression that these men were unlettered or untrained is without foundation. Some had little formal education, but they were aware of their limitations, built schools for their children, and them- selves took to literature and read- ing. Bishop Asbury and his helpers carried books and pamphlets wherever they went. They read widely. They knew their Bibles, and the Christian classics of the day. So great was their interest in education and the concern for books

(Continued on page 7)

The Arkansas Methodist

PUBLISHED EVERY THURSDAY
Except the Weeks of July 4 and December 25

SUBSCRIPTION PRICE, \$1.50 PER ANNUM
Retired Ministers and Wives of Deceased Ministers
of the Little Rock and North Arkansas Conference
Complimentary

Office of Publication, 1136-1137 Donaghey Building
LITTLE ROCK, ARKANSAS

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

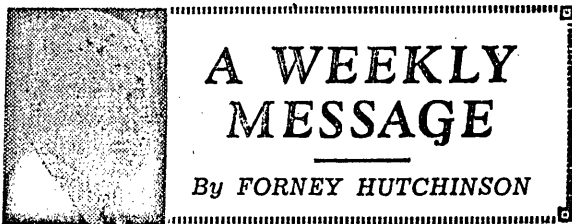
CONTRIBUTING } Roy I. Bagley Mrs. Sue M. Wayland
EDITORS } H. O. Bolin

OWNED, MANAGED AND PUBLISHED BY THE
METHODIST CHURCHES OF ARKANSAS

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

Entered as second-class matter, January 31, 1908,
at the Post Office at Little Rock, Ark., under the Act
of Congress of March 3, 1879. Accepted for mailing
at special rate of postage provided for in section 1103,
Act of October 3, 1917, authorized September 12, 1918.
When asking for change of address, please include
charge key number, former address, new address and
name of pastor.

Articles other than editorials do not necessarily reflect
the opinions of the editors of the Arkansas Methodist.



A WEEKLY MESSAGE

By FORNEY HUTCHINSON

A HELPFUL VISIT

Two years ago, when I returned to Tulsa after an absence of ten years, I was in a serious physical condition. My eyes were troubling me and I had a very difficult nervous disorder to contend with as well. I was not able to attend church with any degree of satisfaction or regularity.

On the first Sunday after my return, my family had gone to church and I was trying to reconcile myself to spending the time at home alone. A knock came at the front door, and Mr. and Mrs. W. M. Thompson, two old friends whom I had known while I was pastor of Boston Avenue Church, came in. She explained that she was going on to church, but would leave Mr. Thompson to visit with me and come back for him later. We had a delightful visit together, and what I feared would be a lonesome hour for me, was full of comfort and inspiration. He was not a member of the church, but often attended with his wife while I was pastor of Boston Avenue Church, and was always my good friend. He was a well-to-do business man and a highly respected citizen. On this particular Sunday he said he thought he would rather come by and spend the time with me than to go with his wife to church as usual.

When the visit was over and he had gone, I experienced a distinct sense of uplift and well-being. Mr. Thompson was a delightful and interesting companion, although he was not a Christian in the ordinary acceptance of that term. He made a large place in my heart for himself and I shall not forget my first Sunday in Tulsa after my return here to make it my home. I wonder, if in the true sense, he did not really have in him the spirit of Christ. I hope he will live long enough to change his life at some points and take his place with his wife in the church.

In my study of the Bible I have noted the emphasis Jesus lays on a simple visit. He himself was a great visitor and was always mixing and mingling with people, especially with those who were afflicted or in any sort of distress. May God bless W. M. Thompson is my earnest prayer, and many other friends of mine, who if not members of the church in a formal sense, have in their lives the spirit of Christ.

The Rev. Francis B. Sayre, Jr., rector of St. Paul's Church, East Cleveland, Ohio has been elected dean of the Washington (D. C.) Cathedral. Mr. Sayre is grandson of President Woodrow

NEWS AND NOTES ABOUT FACTS AND FOLKS

REV. ELMO THOMASON, pastor at Waldron, will deliver the Commencement sermon for the Magazine High School, Sunday evening, April 15.

THE HENDRIX CHOIR, under the direction of V. Earle Copes, will present a program of music at the First Methodist Church, Warren, on Monday evening, April 16, at 7:30 p. m.

LITTLE ROCK Conference Programs will be mailed out soon by the Epworth Press to all active Ministers in the Little Rock Conference, according to S. T. Baugh, Secretary of Planning Committee.

MRS. O. W. PETWAY reviewed the book "The White Witch Doctor" on April 4 at the dinner meeting of the Wesleyan Service Guild of the First Methodist Church, Warren. Rev. J. E. Cooper is pastor.

REV. GEORGE STEWART who is finishing his work for the M. A. degree at Southern Methodist University, will be the speaker at the vesper service at 5:00 at the First Methodist Church, North Little Rock, on Sunday, April 15.

GROUND-BREAKING ceremonies were held Sunday, April 8, immediately following the morning service for the building of the new sanctuary for Central Church, Fayetteville. Bishop Paul E. Martin brought the morning message and turned the first spade of dirt in the ceremony. Rev. D. L. Dykes, Jr., is pastor.

MISS MAMIE ADAMS, director of Christian Education of the First Methodist Church, Conway, was the speaker at the 11:00 o'clock hour at the Methodist Church at Vilonia on Sunday, April 1. Miss Adams' subject was "The Kingdom of God is Within You." Rev. M. C. Webb is pastor.

A series of services will be held in the First Methodist Church, Russellville, from April 22 to April 29, with Rev. John M. McCormack, pastor of the First Methodist Church, Jonesboro, doing the preaching and Rev. Fred Schwendimann, pastor at Lake Village, leading the singing and directing the work with children and youth. Rev. Harold O. Eggensperger is pastor.

THE NATIONAL CONVOCATION OF DEACONESSES is in session in Kansas City, Mo. The meeting called for April 11-13 was expected to bring 500 Methodist women workers in the United States to Kansas City. Miss Mary Lou Barnwell is director of the Deaconess Bureau of the Woman's Division of Christian Service. "Our Witness in the Waking World" is the theme for the meeting which has four-fold emphasis on the worker: her purpose, personality, power, and potentiality.

DR. KENNETH S. LATOURETTE, Sterling Professor of missions and Oriental history and fellow of Berkeley College in Yale University, has been elected president of the Japan International Christian University Foundation, Inc. He will succeed Dr. Ralph E. Diffendorfer, first president and prime mover in the organization of the Foundation, who had accepted the post of vice-president shortly before his sudden death on January 31.

THE Methodist Commission on Chaplains announces that at the request of many chaplains on active duty in various parts of the world, a World Day of Prayer for Methodist Chaplains has been designated. The time is to be 12 noon May 24. This will be the anniversary of Wesley's Aldersgate experience. The Methodist chaplains on duty with the Armed Forces, Veterans' Administration, State Institutions and Federal prisons will pause at 12 noon, individually or in groups, for a prayer period.

THE NATIONAL COMMITTEE for Christian Religious Education in China has just pub-

Wilson, and a son of Francis B. Sayre, of the United States delegation to the United Nations.

lished a children's hymnal and worship book designed for use in all Protestant churches in China. Both Dr. Tsu-Chen Chao, dean of the School of Religion at Yenching University, Peiping, and the late Timothy T. F. Lew have contributed to the book, which has been in preparation since August, 1948. Of its 130 hymns, 83 are from the "Hymns of Universal Praise," China's most popular hymnal, 37 are new translations of Western hymns, and 10 are original compositions.

A gift of \$471 has just been received by the Board of Missions, Methodist Church, through Dr. William E. Shaw, missionary and chaplain in Korea, with the request that the Board hold it for future use "for the reconstruction of the Sang Dong Methodist Church and associated school, Seoul, Korea." The gift came from the men of the 602nd Tactical Support Wing of the U. S. Air Force. This contribution was specifically given by the men "inasmuch as they had a part in the destruction of church buildings in Korea." This will have to be rebuilt when war ends.

THE late William Howard Doane was one of Cincinnati's most successful business men during the closing years of the last century. He held more than 100 patents in woodworking and in metallurgy and headed a large corporation. But it is for his avocation that he is known today and will be known for many years to come—he was the author of more than 1,000 hymns. Among the more famous are: "Safe in the arms of Jesus," "More love to thee, O Christ," and "Rescue the perishing." Recently Mr. Doane's daughter gave \$325,000 to Eastern Baptist Theological Seminary for the erection of the "Doane Memorial Music Hall."

JURISDICTION IN GREAT CONVOCATION

(Continued from page 1)

for the most part on the questionable assumption that the merit of the Jurisdictional plan rests entirely on the segregation of the Negro people from the rest of the church, which the plan provides through the Central Jurisdiction. Oddly enough, these who question are those who have, as far as we have been able to determine, done very little in the way of organizing their Jurisdictions. Who knows: it may be that some day in the distant future the Central Jurisdiction may be absorbed by the remaining five Jurisdictions, but we believe that Methodism will have lost something great if she ever forsakes the Jurisdictional plan based on geographical sections.

A TOWN AND COUNTRY CHURCH CONVOCATION

(Continued from page 1)

was served at the noon hour by the P. T. A. of the Fourche Valley High School.

Meetings of this character are indicative of the growing interest in the spiritual, educational, social and economic development of the rural areas, both by the citizenship of the rural areas and the leaders of population centers.

HELP FOR KOREA

The need is tragic. Dr. Gaither P. Warfield of M. C. O. R. says "there is terrible need for clothing."

All such goods should be shipped to Church World Service, at one of three addresses. They are: New Windsor, Maryland; 3146 Lucas Avenue, St. Louis 3, Missouri; and c/o Pacific Industries, 100 Brannan Street, San Francisco, California. These materials will be processed and made into large bundles for shipping overseas.

It is requested that an amount of money equal to 10c per pound be sent for shipping costs. This money gifts makes it possible for the various Protestant agencies to cooperate through Church World Service.

CURRENT NEWS IN THE RELIGIOUS WORLD

Selected from Religious News Service Release

Hotel Employees Hold Prayer Services

Pausing briefly for a word of prayer isn't just a figure of speech for employees of the John Sevier Hotel, a 10-story establishment in Johnson City, Tenn. The employees hold regular prayer services at least twice a week. M. T. McArthur, manager, said the employees decided that "in this world of fear the soul needs food." Therefore, they decided to do something about it. Twice a week, and sometimes more often, all workers gather after lunch for five minutes of prayer. Clergymen are regularly invited to offer the prayers, but most of the time an employee conducts the service.

Church School Fees Exempted From Price Control

Fees and other charges made by church-affiliated schools and hospitals were removed from price control by Price Administrator Michael V. DiSalle. Officials of the Office of Price Stabilization said that the order would apply to tuition charged by parochial schools, as well as to college tuition and fees. All charges made by hospitals are exempted from control by the order.

Atlanta Churches Hold Big Evangelism Campaign

Simultaneous evangelistic efforts in Atlanta, Ga., by Southern Baptists, Methodists and other Protestant groups brought a good response from the city's population, church leaders reported. Pairs of volunteer lay workers who went from door to door said that the Atlanta public was "hungry for the word we bring." Figures turned in by the lay workers indicated that more than one-fourth of their interviews in Atlanta homes resulted in either new professions of faith or application for membership transfer from out-of-town churches. Baptist and Methodist churches reported that more than 1,100 persons were received by profession of faith or transfer during the first week of the two-week evangelistic drive. Baptist accessions were given as 674, while Methodist additions totaled 431. Dr. Dawson C. Bryan of Nashville, Tenn., director of visitation evangelism for the Methodist Church, spearheaded the Methodist visitation work. Bishop Arthur J. Moore of Atlanta spoke to downtown crowds every working day at noon in First Methodist Church. An average of ten teams from each cooperating church had the goal of calling on at least ten prospective church members. In this way, 2,000 teams of volunteers contacted 20,000 neighbors and invited them to join a church. The city-wide religious crusade was hailed by The Atlanta Constitution, morning daily, which said there was "no better antidote for the moral ills of times."

Truman Calls For Burning Religious Faith

President Truman said that only a living allegiance to a burning religious faith can carry this nation through the trials which confront it in the years ahead. He made this statement to a throng of 10,000 persons as he laid the cornerstone for the new \$1,200,000 edifice of New York Avenue Presbyterian church in Washington, D. C. "Religion

should establish moral standards for the conduct of our whole nation, at home and abroad," he said. "The democracy we cherish, and our free institutions, depend on the observance of the moral code—in private and in public life." The President said that Americans talk about freedom, but that freedom soon degenerates into selfishness and license unless there are moral restraints. Mr. Truman took note of disclosures made by the Kefauver Senate crime investigating committee, although he did not mention the committee by name. "When organized crime and vice run loose and are accepted and patronized by the people," he said, "they threaten our free institutions and debase our national life. These evils are clearly moral issues and our religious beliefs command us to fight against them."

Pastors Asked To Aid Japan University Fund Drive

Pastors of 20 Protestant denominations have been asked by the Japan International Christian University Foundation to cooperate in an intensive fund-raising effort during the week of April 29-May 6. The new university is scheduled to open at Mitaka, near Tokyo, in April, 1950. Promotional materials sent to the clergymen by Foundation headquarters stressed that their denominations either were officially represented on the Foundation or have formally endorsed its program. Cooperating churches were requested to present the university's need for funds on Sunday, April 29, or in advance of this date by circularization of individual members. On May 6 the churches were asked to receive cash offerings and pledges for the Foundation.

Methodists Report Rise In Ministerial Students

A 47 per cent increase since 1948 in the number of Methodist ministerial students was reported to the Methodist Commission on Ministerial Training at its annual meeting in Nashville, Tenn. Dr. J. Richard Spann, educational director of the Commission, said that 1,772 men are now enrolled in The Methodist Church's ten theological schools, as compared with 1,261 three years ago. He estimated that an additional 1,200 Methodists are preparing for the ministry in other seminaries. "This sharp increase in the number of ministerial students, plus continuing recruitments," he said, "should soon relieve the national shortage of Methodist ministers."

Korean Army To Get First Chaplaincy Corps

Plans for setting up a chaplaincy to Christian soldiers in the South Korean army have been announced. The corps will be the first of its kind in the history of the Korean army. Authorities disclosed that some Korean clergymen will be selected shortly as first members of the new chaplains' corps. They will include ten Methodists, twenty Presbyterians, and thirty Roman Catholics. After a period of special training the chaplains will be assigned to various Korean army and navy units.

Ministers Ban Sunday Funeral Services

In an unprecedented move at Iowa City, Iowa, ministers of seven Protestant churches announced they will refuse to conduct Sunday funeral services in the future. The ministers said the action resulted from the fact that there had been an increasing number of requests for Sunday funerals, and that a number of persons are thus required to work on Sundays. The seven clergymen also said they will refuse to perform elaborate wedding ceremonies on Sundays for the same reason. The ministerial resolution was supported by three florists, four Iowa City morticians, and workmen at two cemeteries. Churches setting up the new ruling are: Baptist, Disciples, Congregational, English Lutheran, Methodist, Nazarene and Presbyterian.

Methodists Ask Terminal Date On UMT

Methodist leaders from Minnesota, North Dakota and South Dakota have asked for a definite terminal date on the universal military training bill now before Congress. In an area cabinet meeting 13 district superintendents joined Bishop Ralph S. Cushman, St. Paul, in sending telegrams to area congressmen recommending that "such a fundamental change in proven American policy should be reviewed by Congress periodically."

Soviet Zone Refuses To Lift Church Relief Ban

All attempts to induce Berlin Soviet authorities to revoke a recent ban against the import and distribution of relief parcels donated by churches have proved fruitless, church officials in Berlin revealed. As a result of the Soviet Zones order, about 100 tons of food and clothing are piling up at the main distribution center of Hilfswerk, relief agency of the Evangelical Church in Germany (EKID). The ban was issued by Interior Minister Karl Cteinhoff on the ground that the distribution of gift parcels by the churches involved "illegal western propaganda." He said that the only authorized welfare group in the Soviet Zone would be the Communist-sponsored People's Solidarity organization. The church officials said they feared that the ban will not only bring the charitable work of the churches to a standstill, but also halt the publication of church periodicals which depend on imported newsprint.

Miami Baptist Group In Sunday Closing Campaign

A campaign by the Miami (Fla.) Baptist Civic Righeousness Committee has resulted in scores of grocery stores remaining closed on Sunday, thus complying with state and laws. Two of the larger stores remained open and their owners were arrested on warrants sworn out by a representative of the committee. The arrested merchants said they intend to appeal to the courts.

Drive-Ins Agree To Restrictive Legislation

Forsyth County (Winston-Salem, N. C.) clergymen have succeeded in getting drive-in theaters to agree

to legislation compelling them not to operate during church hours on Sunday nights. At a conference between theater operators and the clergymen, it was agreed unanimously to endorse such legislation, now assured of enactment. The bill merely brings suburban and rural drive-ins under the same regulations as city theaters, which now are restricted by ordinance from giving programs during church hours.

Survey Shows Indiana Residents Want Religion In Schools

Two-thirds of Indiana residents who answered a questionnaire used for a doctoral thesis at Indiana University favor putting religious education in the public school curriculum. Prof. Robert L. Liggett, director of student teaching at Canterbury College, a Protestant Episcopal institution in Indiana, conducted the survey. It was begun after the Supreme Court decision in the McCollum case and the questionnaire contained a reference to the court's ruling, which outlawed religious instruction in public school buildings. However, Prof. Liggett said that two-thirds of the respondents believe that allowing church groups to offer religious education in the school building is not a misuse of school property. Prof. Liggett said that 88 per cent of his respondents believe more emphasis should be given to non-denominational training of children in ethical behavior. Only seven per cent told him they believe an hour on Sunday is sufficient for the religious education of children. "This puts a serious responsibility on both the church and the school for giving additional Bible and moral training," Prof. Liggett said in his dissertation. Nearly 70 per cent believe there is no misuse of the public school system if pupils released to church organizations for religious instruction outside the school. Almost three-fifths favor the continuance of Bible-reading, prayer and the singing of hymns in Indiana schools. Prof. Liggett sent questionnaires to every 970th name on the automobile registration list in the State House, a total of 1,500. Some 300 answered within six months.

PIPE ORGANS

NEW & USED
Prompt service on tuning, rebuilding, modernization, chimes additions.

The South's Largest Organ Company

ARKANSAS ORGAN CO.

P. O. Box 491 Phones 5-0415-5-0748
North Little Rock, Ark.

All Types Folding Chairs

Wood And Metal
Pews and Church Furniture

Write or Call

LYNCH SUPPLY CO.

1615 So. "J" St.
Fort Smith, Ark.



THE CHILDREN'S PAGE

ANNIE WINBURNE, Editor



IN STORYLAND

GRANDFATHER SPIDER'S STORY

"I shall never forget it, my first balloon trip," boasted Grandfather Spider to his twenty little spider grandchildren as they sat on the old fence-post in the silver moonlight; "but it is a long, strange story, my dears, and it is past your bedtime."

"Tell it, tell it," begged the twenty little spiders; "tell it, grandfather, then we will go to bed."

Grandfather Spider stretched his eight thin legs and scratched his head.

"You will soon be old enough to go a sailing over the green fields yourselves," said he, "but don't wait too long before making a landing; don't wait too long, my dears, or you may find yourselves over the great blue sea, where the waves are as high as trees; then where will you land, I ask you?"

The twenty little spiders nestled close to Grandfather Spider's knees. "I shall never take a balloon trip," said one of the little spiders, shivering; "this pleasant meadow is good enough for me."

"Nonsense!" said Grandfather Spider. "You will want to sail over the trees when you see the others going. It is quite wonderful, I assure you. Spiders have gone up in balloons for hundreds of years, and men have just learned how to do it, and think themselves very smart at that." And Grandfather Spider laughed and nodded his wise little head.

"Tell us more," whispered the tiniest spider.

"Well, to start with, I was venturesome, and my mother warned me not to travel too far on my first trip; but I hardly knew what she was saying, I was so eager to start. After I had spun my first long band of silk, which a little breeze caught and floated toward the sky, I waited no longer, but let go of the fence-rail, where I was standing, and I grabbed the swinging band of silk with my front feet.

"My, but it was exciting to feel oneself floating higher and higher into the blue sky! Soon I spun a wee basket for my other feet, and then, that I might travel faster, I spun another long band like the first, and there I was all set for my journey.

"The west wind was blowing merrily, and soon I was above the treetops. I could no longer see the meadow that had been my home.

"I watched the sun paint the sky red at evening, and was so taken up with the sight that I forgot to look beneath me until the colors began to fade. When I looked below for a place to land, I thought the sun had blinded me, for I saw the same colors, deep blue and fading crimson; but as I looked closer I saw the colors were reflected from the sky, and that I was above a huge body of water, no doubt the ocean itself.

"I had begun to roll up my silken bands to descend before I realized my danger, but now I let them out again very quickly, I assure you, and thanked the stars which were beginning to twinkle that the west

wind showed no sign of resting. I could now see the great waves rise and fall, and it grew darker and darker."

The tiniest spider grandchild was crying softly. "Did you get drowned, grandfather?" she wailed.

"Silly one, silly one indeed," said grandfather, "am I not alive to tell the story?" and he laughed his jolly little laugh.

"But it was a terrible night, I'll admit. I was hungry, and growing weaker every minute, but sail I must, with nothing but the sky above and the sea beneath. I wondered how many miles it was to the nearest star, and then I must have fallen asleep, which was a dangerous thing to do; but the west wind was kind, and kept me far above the sea.

"When I awoke the sun was blazing in my eyes, and dancing on the waves below. In the distance I could see the shore and houses and trees; but alas, alack! the wind was blowing me in the wrong direction, and I was going out to sea.

"Suddenly there appeared a black object ahead of me, where the sky and sea seemed to meet. I decided that it was a ship, for I had heard my mother talk of how they carried men back and forth across the waters. It was my only hope. I knew I must land on that ship, where I would be safe and sound until I could once more feel the blessed earth under my feet.

"Nearer and nearer she came. How I worked furling and unfurling my silken bands, steering myself, what little I could, until she was beneath me! Then, boys, I dropped; it took courage, my dears, but I wouldn't be here now if I had held back another minute,



MAKING A GARDEN

*We are making a garden, Mother and I,
We work in it every day.
The rows are made with the greatest care.
We find it not work but play.*

*God sends the sun and the gentle rain
To nourish the tiny seeds,
And bring them into life again.
He knows of all their needs.—A.E.W.*

IN THE WORLD OF BOYS AND GIRLS

REST

*God made the dark, so daytime
Could close its tired eyes
And sleep awhile in comfort
Beneath the starry skies.*

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

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

—Author Unknown

ON PLEASANT STREET

"I guess she lives on Pleasant Street."

Rhoda's eyes opened. "Oh, no, uncle, she lives on another street entirely. I think it's Jefferson."

"They may call it Jefferson, but I'm sure it's real name is Pleasant. She looks to me like the sort of girl to live on Pleasant Street."

Rhoda understood. That was only Uncle Charles' way of saying that Emma was sweet and pleasant herself. The corners of her mouth had a way of turning up, just ready to break into a smile. Her eyes had a habit of twinkling. Things that would make other people cross never ruffled Emma's temper.

"Pleasant Street is a fine street to live on," said Uncle Charles. "I wonder why some other girls I know don't move there?"

Rhoda laughed outright, and Uncle Charles studied her dimples approvingly. "It looks to me," he said, "as if you were about ready to move into Pleasant Street yourself."—Selected

Now it's "What's thawing?"

General Sherman was once guest of honor at a banquet which was followed by a reception. Among the people who shook hands with him was a man whose face was familiar, but whom he could not place.

"Who are you?" he asked in a whisper as he heartily welcomed the guest. The man's face flushed and he quickly answered, "Made your shirts, sir."

"Ah, of course," exclaimed the general and turning to the receiving committee, he said, "Gentlemen, allow me to present Major Shurtz." — Al Spong in Foreign Service.

Patient (nervously): "Will the operation be dangerous?"

Doctor: "Not a bit. You couldn't buy a dangerous operation for forty dollars."

"We have a mummy in this museum," said the guide, "that has had some wheat in his hand since the days of the Pharaohs."

"Well," rejoined Mr. Dustin Stax, "I'd advise him not to hold on any longer. Wheat'll never be any higher."

JUST FOR FUN

A milk bottle fished out of the Atlantic Ocean was found to contain a mysterious message, but the writing was too blurred to be deciphered. The F. B. I. conducted tests and at last six words stood out in startling clearness:

"2 quarts of milk, no cream."

An old gentleman who was searching for his hat was profuse in his thanks to the man who pointed out that it was on his head.

"But for you sir," he said, "I would have had to go without it."—The Lookout.

We used to say, "What's cooking," when we came home from work.

FIRST SERVICE IN BLEVINS CHURCH



THE first service in the new Bruce Memorial Methodist Church in Blevins, was held Sunday, March 4. Sunday School was held at 10 a. m., after which the morning worship service was conducted at 11 a. m., with the pastor preaching the sermon. The Youth Fellowship met at 6:30 p. m. followed by the evening worship at 7:30 p. m.

A gift of \$10,000 honoring the Rev. H. M. Bruce, native of Blevins and deceased Methodist minister of the Little Rock Conference, helped make possible the construction of this building, which is now ready for dedication.

Dedicatory services had to be postponed until summer because of the crowded schedules of Bishops Paul E. Martin and W. C. Martin.

Construction on the one-story red brick building of Gothic architecture was begun in August 1950. Members of the building committee directing the building program in cooperation with the pastor include: J. R. Meaders, chairman; Mrs. Herbert M. Stephens, secretary; Mrs. W. Carl Brown; P. C. Stephens; J. J. Bruce and M. L. Nelson, Chairman of the official board.

Finance committee members are: Herbert M. Stephens, chairman, Mrs. M. L. Nelson, Mrs. J. J. Bruce, H. M. Stephens, Warren Nesbitt, and M. L. Nelson.

F. N. Porter, Hope architect, drew the plans and specifications of the building. Construction was carried on under the foremanship of W. R. Smith of Blevins.

The new building has a sanctuary, pastor's study, nursery, rest room, kitchen and five class rooms, three of which may be converted into a fellowship room by the use of folding doors. The other two classrooms located at the rear of the sanctuary, are separated from the sanctuary by sliding doors and may be opened for overflow crowds.

The Bruce Memorial Methodist Church was first organized in 1878 as the Marvin Methodist Episcopal Church, South, and the first congregation worshiped in a frame building located on what is now known as the Duckett farm south of Blevins.

Charles E. Bruce, father of Rev. H. M. Bruce and of J. J. Bruce of Blevins, and William F. Bittick helped organize the church and were two of its first members. Rev. H. M.

Bruce was about thirteen years of age at this time, and it was from this church that he was later licensed to preach.

The first building was later torn down and a new structure built in the same location. The new building was then moved to town. Subsequently it was sold to the Church of Christ congregation and is still used by that body.

The white frame structure which was destroyed by fire when lightning struck the steeple in January 1950, was erected in 1914, during the pastorate of Rev. J. B. Dunn. Since the loss of this building, services for the Methodist congregation have been held in the Blevins high school building. The present membership of this church is 113.—Cagle E. Fair, pastor

TO REFORM THE NATION

(Continued from page 3)

that they established the "Book Concern," later changed (with great loss) to the "Publishing House." Most of them were self-educated, but they were educated nevertheless. They also trained themselves through the tutorial system of having a junior preacher associated with a senior preacher on the circuits so that one could help the other. Of course this was not enough, hence they created the "Course of Study" which every Methodist minister today knows all about. At the same time a rigid sifting process was going on in every Annual Conference. "One is impressed by the proportion of men who were refused admission to the Conferences." They had to meet inflexible tests. If they did not qualify, they were "continued on trial." The chapter closes with a dozen thumb-nail sketches of outstanding preachers. These interpretations are full of vital faith, dauntless purpose, and deep consecration. To read of

these men is to bring every Methodist within the stimulus of a heart warming experience.

In the final four pages the author summarizes the influence of Methodism on the national life. Two ideas stand out. First, "The central element of the Methodist Movement was its emphasis on vital personal religion, its insistence upon an inner experience of the saving grace and power of God. But having this experience was not enough. It had to be verified by its fruits, among which were many influences making for moral, social and political progress. Second, "Methodism did not put any preeminent emphasis on saintliness, but it remained true to the end of this period (1844) that here and there, now and then, there was a man or woman in local Methodist Society concerning whom people said, "He reminds me of Jesus"; "He has the spirit of the Master"; "the love of God is manifest in every word and act of his life." The light of those lives shone afar, illuminating many a dark corner, alike in rural slums and crowded cities of America, on slave plantations of the South, in the Indian territory and Oregon, in South America and Africa."

Taken as a whole, this is great writing. The publication of these books will mark a literary high point for Methodism. Bishop Cushman says, "Ten minutes with Wade Crawford Barclay's Volumes—Volume I—MISSIONARY MOTIVATION AND EXPANSION, and Volume II—TO REFORM THE NATION—will indicate to any one that these books are as interesting as any novel, and packed with information that every Methodist should have." Place your order with the Board of Missions, 150 Fifth Avenue, New York 11, N. Y., or with your nearest Publishing House. The price is exceedingly low for books of this type and size—only \$3.50 per volume!

OUR FATHER'S WORK TO DO

(Continued from page 11)

building a missionary library on every college campus in our jurisdiction. What more effective way than the printed page to tell the story of the needs of the world? Besides helping them to become worldminded Christians, if we are to help in the recruitment of full-time Christian workers, we must help keep them informed.

I am sure you are aware of the fact that we have fallen short of reaching our goal in the recruitment of new missionaries and deaconesses. To date we have secured 55, and while we rejoice over the decision these choice young women have made, our hearts are distressed when we remember that our goal for the quadrennium is 229. Are we as alert as we should be in providing ways for the Missionary Personnel Committee in the local church to become effective? Although every member of the Woman's Society has a personal obligation for recruiting full-time Christian workers, the major responsibility does rest on the Missionary Personnel Committee, and we must see that it is set-up and active in the local church.

You will be interested to know that our Jurisdiction has one hundred deaconesses and home missionaries in active service at present, but a number of them will retire in the near future. We have one hundred and twenty missionaries on the foreign field, but thirty-six will retire within the next few years. Not only must we recruit additional workers, but it is our duty to see that workers are replaced as they retire, if we hope to continue the work they have started in winning the world for Christ.

The Need For Prayer

The "Call to Prayer" sent out recently by the president of the Woman's Division, Mrs. Frank G. Brooks, struck a responsive note in the

hearts of all Methodist women. We do believe in the power of prayer and realize what it can mean to a sick and weary world, but have we really learned the art of prayer? We would think a person very foolish who only picked up his musical instrument occasionally expecting to play beautifully without daily practice. Dr. E. Stanley Jones says, "If we spent half the time in learning the art of prayer as we do in learning any other art we would get ten times the results." One of the objectives in the four goals of the Woman's Society is made very clear in these words, "... undergirding the total program with plans for spiritual growth in personal religious living and disciplines that find expression through increased service and giving to meet today's responsibilities." Therein lies the key to the success of our Advance Program, the key to more useful living, and the key whereby we may help build a world Christian community.

America finds herself called to the leadership of a world, the vast majority of whose peoples are held in mental, moral and spiritual bondage, and they long for freedom. Many people are inclined to think only of the economic leadership America gives the world, but her leadership in a large measure is also spiritual. In this, Methodist women have a distinct contribution to make, as we pray for the Christian leaders in other lands, for government leaders in all nations, and pray that God's will be done on earth. Yes, great souls dare to pray for great things and expect great things.

Tomorrow and Tomorrow

In that delightful little book *Endless Line of Splendor*, (Dr. Halford E. Luccock says:) "It is a supreme hour for the Church of Christ. For the Church is on trial for its life. Jesus Christ alone can save the world. Guns cannot. Not by bombs, nor jet planes, but by my spirit, saith

the Lord."

The call of the world's tragic need, and the call of God come clearly to all Christians in this hour. We must preserve, develop and transmit the saving power of Christ for the individual and the world. For no other foundation for an enduring world can be laid than that which is laid in Jesus. The Advance Program is part of the response Methodist women are making to that demand.

As we think of the plans for the last year of the quadrennium, 1951-1952, we actually feel excited. I believe the plan for Progressive Visitation will be entered into with enthusiasm, for when individuals are made to feel they are such an important part of the "Links" in this phase of the program, they will want to prove their real worth. If members we now have in the Woman's Society can testify that this organization gives them a cheerful outlook, a greater courage, a deeper sense of vital obligation as a Christian, a mother, and as a citizen; if we can say we love the Woman's Society because of its matchless Purpose, its unparalleled objectives, and its inspirational teachings; if we can say it is guiding us daily to make the lumber of our lives a cathedral instead of just a club house, then I am convinced there will be a greater growth in our membership.

I firmly believe, that when our members are presented with the Atlas Plan, many who have never considered doing so before, will decide to become tithers. To be faced with the startling fact that it requires \$15.00 per minute to support the entire work of the Woman's Division, many Methodist women will pause and think and pray very earnestly before signing a pledge card. We shall realize anew we are here to serve; we must be laborers, laborers together with God, if we are to have a world wherein dwelleth righteousness.

High Points At Jurisdictional Meeting

Editors' Note: We are pleased to present to our readers the Report of the Findings Committee of the SC Jurisdictional Convocation which met in Little Rock last week. This report is a digest of the work of several interest groups which met during the convocation to discuss several aspects of the convocation theme "Our Ministry." Excerpts and paragraphs of several of the major addresses are also presented. Photos are by the Arkansas Methodist.

Report of the Findings and Policy Committee to the South Central Jurisdictional Convocation, The Methodist Church.

We, your Findings and Policy Committee, of the South Central Jurisdictional Convocation of the Methodist Church, held April 3-5, 1951 in the Winfield Methodist Church, Little Rock, Arkansas, present the following report:

We recognize the splendid work that is being done by the South Central Jurisdiction of The Methodist Church. We appreciate the capable leadership of the Jurisdiction, our Bishops, District Superintendents, Pastors, Laymen and Officials of the Boards and Committees of the Jurisdiction. The records of the past several years in the various Conferences of the Jurisdiction give us assurance of the continued success of the Jurisdiction. We accept the responsibility set forth by the Discipline of our Church as to the real function of the Jurisdictional Conference, that of the promotion of the evangelistic, educational, missionary and benevolent interest of the Church, and to provide for the interests and institutions within the boundaries. We urge upon every member of the Methodist Church of this Jurisdiction to work for the strengthening of the South Central Jurisdiction of The Methodist Church to meet the new and vital issues that face us and our families in these important days.

We further urge with double emphasis the rededication of ourselves to the basic and historic principles of The Methodist Church. We emphasize a greater loyalty on the part of our Bishops, pastors and laymen to the preaching of the fundamental concepts and ideas of our Church. These are days when the world waits for dedicated ministers and laymen of Christ to speak in soft tones of assuredness, understanding,

certainty, hope and love amidst confusion, loud voices of misunderstanding, uncertainty, disillusionment and hate.

We again emphasize that we carry forward with a greater zeal the central work of the Church that of bringing the message of Christ to a heart-broken and lost world. We realize that we cannot build Christian civilization on the preaching of our "rights" but upon "duty". We have a world that is waiting for a word of encouragement. If we have any word of encouragement to say to our world, let us say it now! This dynamic and far reaching faith in Christ has been the force of our Church in its history, and we can again rely upon it to win out in the end. We urge all ministers, laymen and all leaders of our church to meet new world forces of evil power through the good word or love and an ever living Christ for all of humility. We have the facts of history back of us, let us now use our faith to go forward.

We urge upon all our people in this important and far reaching hour a new emphasis upon the fact that we have a Church with a Method. We have the machinery to do anything that needs to be done. We urge an all out Spiritual Mobilization. We have the symbols, the money, the people, the machinery, we must have a deeper training of our leadership to meet the forces of evil. We can win if we will follow through with what resources we have.

We urge that our Boards redouble their efforts to work the program and organization as set forth by our General Church. To meet the new call for this mobilization there must be the need for emphasis in all fields of the Church.

We must begin with our youth level, channeling on through to the last person our program or recruitment for full time Christian service. We urge our Annual Conferences to set up the proper action program on the state and local level for this emergency program. These youth must see the need for this vital program of enlistment in the Christian careers such ministry, nursing, overseas work in carrying this message of hope to all people. We must place the responsibility and full time church vocations for this enlistment to the local level, such as the pastor and local boards and committees as well as to the individual family. The last person in every church and

community must see the sweep of this Spiritual Mobilization program. The needs of the field must be so presented that we will be able to stop the march of evil across our world.

The unsolved questions of Peace, Morality and injustice facing our families and the families of the world will be solved if we can arouse our people to spiritual action upon the home front.

We do affirm our faith that peace can be won. To accomplish this end, every church must carry forward an intensive program for peace through prayer and education. We again assert that the primary conditions of peace lie in the attitudes of men. The Church has a unique and God-given responsibility in carrying forward the program of preaching Christ so that the lives and attitudes of people will be changed. This means going back to fundamental principles of the Church.

We stand for equal rights and complete justice for all men in all stations of life and for a more Christian economic order. We are obligated to work to these ends in order that all human beings will have an opportunity to achieve the best life.

We face the most vicious evil of all times through the liquor traffic and thus has loosed upon us other giants of evil that seem for the present to be many times more effective in its evil. Methodists can never compromise with sin, nor condone the practices of these evils that destroy human personality. But it is not enough to condemn prevailing evils and bewail a decaying social order. We must crusade for a virile Christian consciousness. Let us vitalize the Church's historic position against the evils that are wrecking our state and nation. We must advance a positive program designed to destroy all organized evil with creative good.

To meet the urgency of this Spiritual outreach there must be a new program of giving in our church. Methodists must give a definite portion of money to the church. In order to do a thorough job the Tithe must be set as the standard of our giving. The economic resources of our people must be channelled into the Kingdom of God except that portion which is necessary for the operation of their business and to supply the reasonable needs of the family. We must know that luxurious living in this hour of a world

of want is un-Christian. We cannot win this battle against evil unless it be an all-out spiritual mobilization. We should have at least a 33 1/3% increase in giving to carry this message of peace and hope to a desparate world.

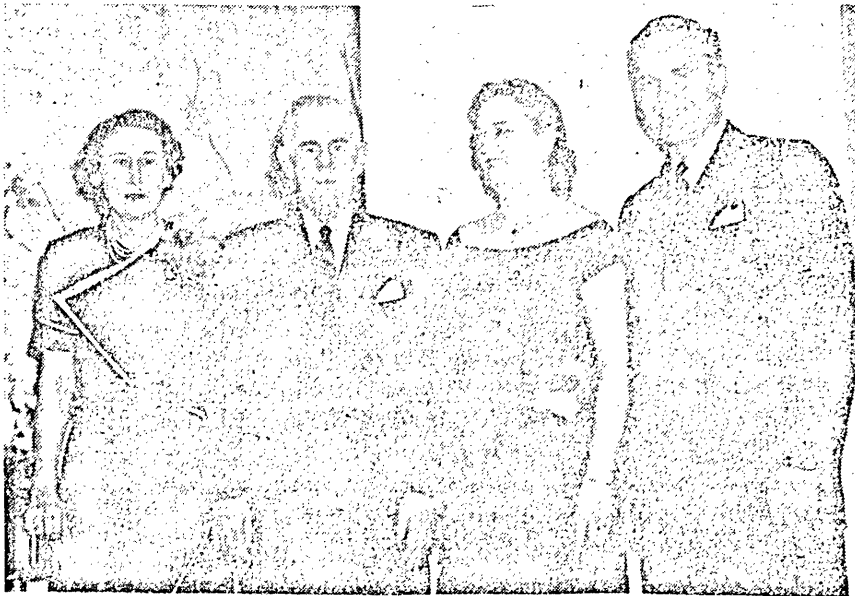
We further recommend that in this all-out Spiritual mobilization to meet the national and world emergency, that a continued and more vital program be set forth in the family life. The home front must be strengthened and our homes properly integrated by Christian principles if we meet the needs of this hour. We strongly urge the worshipping of the family as a unit, and that the Christian family worship be especially promoted in all our Conferences throughout the Jurisdiction.

We urge that the local Church Official Boards, and Quarterly Conferences, check the local Church Organization as to its manpower to set in motion the local organization to meet this challenge. Official Boards should be organized according to the Discipline of our church. This should channel through to the last available person in the local Church and Conference.

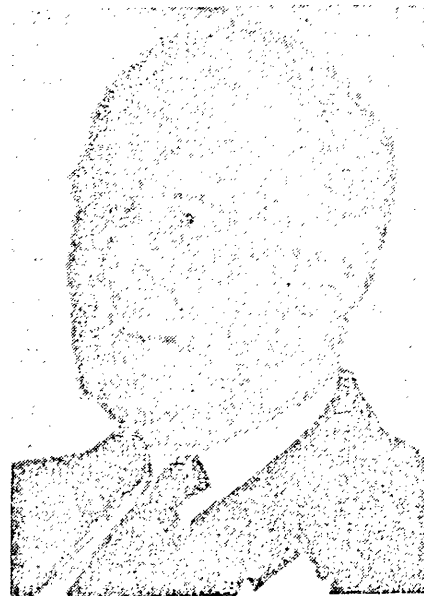
We further recommend and urge that a deepened spiritual life and a strong evangelistic program in the local church be set in motion immediately. This energized program of deep spiritual evangelism must be channeled through every church, large and small, city and rural, until every last person is reached for Christ and the Church.

We further recommend that in meeting the needs of our spiritual mobilization emergency program that special attention be given to the importance of Christian education as a means of achieving these ends. We recognize the necessity of developing Christian Education in the Home and of intensifying this emphasis in the local churches, with a particular emphasis placed upon this in the life and activities of our church supported colleges, universities and Wesley Foundation.

We recognize that the basic work of our total Spiritual mobilization program depends upon "team work" of the minister and the layman. There is more than one or two persons in this great world team. The layman is a channel through which the spiritual power undergirding every on-going program is carried. We deeply appreciate the work of the laity in our local, Conference and Jurisdictional programs. As we move forward to meet the foes of evil that face our families and our



Receiving at the reception at the Governor's Mansion were Mrs. Paul E. Martin, Bishop Martin, Mrs. Sidney McMath, and Governor McMath.



FRANCIS B. SAYRE, U. S. State Department, who delivered Laymen's address



Mrs. T. S. Lovett, L. R. Conf. W. S. C. S. president; Mrs. C. A. Barr, S. C. Juris. W. S. C. S. president; Mrs. Frank G. Brooks, president, Woman's Division, The Methodist Church.

world, may we continue to move as a team for Christ and the Church. We will win together as we march arm in arm to meet the sunrise of the new Christ-like world.

Bishop W. Angie Smith, Chairman
Dr. E. L. Jorns, Secretary

We recommend the following:

First: That all Memorials submitted by the groups and Boards be referred to the Memorial Committee of the Jurisdictional Council.

Second: That the Reports and Findings submitted by the Interest Groups and Boards be included in the total reports of the Convocation.

Bishop W. Angie Smith, Chairman
Dr. E. L. Jorns, Secretary

"PROTESTANTISM AND THE FREE WORLD"

(Excerpts from an address by Methodist Bishop G. Bromley Oxnam, New York City, at the Convocation of the South Central Jurisdiction of the Methodist Church, at Little Rock, Ark. Bishop Oxnam, considered one of Protestantism's most forceful spokesmen, is a president of the World Council of Churches.)

Protestant principles are essential to the maintenance of the free society. Protestantism stands for the right of private judgment and calls for the free man in the free society to discover the truth that frees. Men who take their religion from an authoritarian hierarchy are likely to be so conditioned that they take their policies and their economics from dictators. Protestants reject dictatorship whether it be ecclesiastical, political or economic. In Protestant lands free public education thrives.

Protestant churches are democratically organized. The form of ecclesiastical government is determined by the people. The form may be episcopal, presbyterian or congregational, but it is democratic because the governmental form is determined by the governed. Protestant bishops are elected by the people. Protestant judicial bodies are constituted by the people. Protestant church law is enacted by the people. Protestant church property is owned by the people. Protestant church finances are managed by the people, audited and reported to the people. Protestantism believes in democracy, practices it, and thus makes vital contribution to freedom.

It is a striking and significant fact that Communism has been unable to take root in Protestant coun-

tries. No Protestant land is seriously infiltrated by Communism. Where Protestantism goes the soil is enriched by liberty and the atmosphere enlivened by truth.

Protestantism stands firm against anyone who would destroy religious liberty and when confronted by a church that does not believe in religious liberty and that seeks when it is powerful enough to deny religious liberty to all save its own, Protestantism in brotherly spirit but determination declares its unyieldable opposition. When either the Roman Catholic Church or the Communist party, acting upon its belief in matters of religious liberty and seeks to deny us either religious or civil liberty, our own freedom is involved, and it is not a part of our conscience to submit to such denials until at last our freedom passes.

Protestantism holds that man's relation to God is direct, immediate, personal. No church, no clergy, no creed stands between a man and the Eternal. No church has a monopoly of the means of grace. A man on his own volition may in faith turn to God and receive forgiveness of his sins. This puts a man's eternal welfare beyond the reach of any human tyrant. He is not dependent upon any human institution for his salvation.

Protestants are determined that clericalism shall not take root in this land and that their own freedom shall not be jeopardized. Clericalism is the pursuit of power, especially political power, by a religious hierarchy, carried on by secular methods and for purposes of social domination.

Protestants are opposed to the use of public funds for parochial education. Such use violates the principle of the separation of church and state, would drain off vast sums from public education and thus so weaken it as eventually to destroy it, and would basically change our culture from one grounded in freedom to one based on authoritarianism. The Roman Catholic hierarchy must not be allowed to get its hands in the public treasury. The hierarchy is after vast sums. If the state were to pay even as much as \$2,000 a year to each of the 100,000 priests, nuns, and other religious personnel who teach in parochial schools the total involved would reach \$200,000,000 annually, and most of this money would be turned to the church since these religious are not allowed by the church to receive salaries of their own.

Many Americans were shocked by

Cardinal Spellman's ungentlemanly and un-Christian attack upon Mrs. Eleanor Roosevelt. With more than two hundred million dollars at stake it is easy to understand why he lost his head. Perhaps the apology trip up the Hudson kept him from losing his red cap. Now Cardinal Spellman talks about free lunches, free bus rides, free medical service, but present small talk must not fool the people. The real objectives are clearly stated in official utterances and clearly revealed in every land where the hierarchy has power to reach the public treasury. The Cardinal is a little man with big ideas. Our respect for the clergy must not blind us to the threat to our American way that lies in the demand for public funds for parochial schools.

"THEY WERE ALL WAITING FOR HIM"

(Excerpts from an address given by Dr. G. Ernest Thomas of Nashville, Tennessee, associate secretary of the Methodist Church's National Board of Evangelism, at the annual meeting of the denomination's South Central Jurisdiction Woman's Society of Christian Service, Monday night, April 2, 1951, in Little Rock, Ark.)

It is evident that all is not well with the American family.

During the last 50 years the number of divorces has increased elevenfold. During the past decade the number of divorces has increased from one for every six marriages, to one for every three marriages. Four states in 1950 had almost an equal number of divorces for the marriages performed.

The final battle between civilization and darkness, Christianity and paganism, will be won or lost within the Christian family. The Church as an organization is important—it is indeed essential—but in the last analysis the battleground for religious faith is in the homes of America. If the family loses its awareness of God, or tends to leave Him outside the home, then not only is the family doomed but civilization itself is destined to failure.

The triumph of the Christian gospel awaits the hour when more and more nominal Christians will so live and work that it can be said, as St. Luke wrote, 'they were all waiting for Him.'

America is returning to prayer. A new awareness of the need for prayer is sweeping the nation. In this time of pressing need, people

are asking more frequently how they can better meet the challenge of this hour. The Church is emphasizing as never before the need for individual and group prayer.

The shame of modern Christianity is our ignorance of the Bible. Though Bibles are to be found in almost every home, too often they are little used except to fill space on the bookshelf.

The pressing needs of this day are not so much for new planes, bombs and guns, as for men and women. Our vaunted boast of power will avail nothing unless Americans are willing to live and die by the teachings and by the spirit of Jesus Christ.

CHRISTIANITY IN TODAY'S WORLD

(Excerpts from an address given by Ambassador Francis B. Sayre, United States Representative in the United Nations Trusteeship Council, at the Convocation of The Methodist Church's South Central Jurisdiction, 9:30 a. m. Wednesday, April 4, Winfield Methodist Church, Little Rock, Ark.)

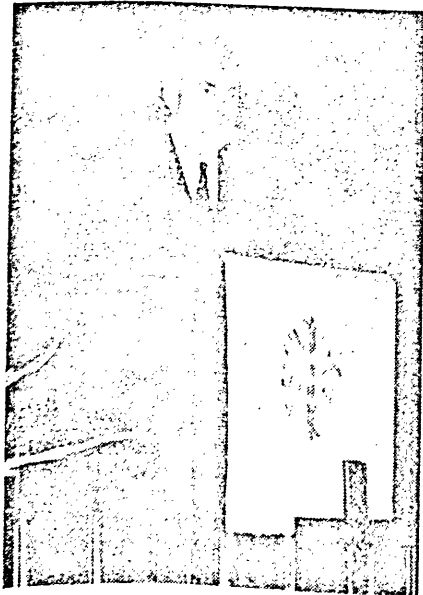
Today Christianity's stake in the outcome of existing world issues is perhaps greater than at any time since its struggle with pagan Rome.

The world is torn in two not by a struggle of people against people but by a profound contest of ideology against ideology. International Communism is first of all theism. It teaches that the fundamental realities of the world rest on man-created force and not on God—on material power and not on things of the spirit.

With the great mass of Russian people we have no quarrel. Only three per cent of the Russian people belong to the Communist party. But the two conflicting philosophies of Soviet Communism and the free world are utterly irreconcilable. There can be no compromise between human freedom and enslavement. The entire world, East and West, civilized and uncivilized, white and black and yellow, is today convulsed in the titanic struggle. Whole continents constitute the battleground. Upon the outcome directly depend the future destinies of every people and every race on earth.

It is imperative that our nation stand as a Christian nation. Only a gripping sense of the reality of God, which imparts to men and women the common spiritual values and standards and a common sense of direction, can save us. And the one

(Continued on page 15)



BISHOP WM. C. MARTIN,
Dallas area



BISHOP G. BROMLEY OXNAM,
New York area



Bishop A. Frank Smith, Houston Area, and
Bishop W. Angie Smith, Oklahoma-
New Mexico Area.

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

CHRISTIAN EDUCATION

Contributing Editors:
Ira A. Brumley
Mrs. Ira A. Brumley

NORTH ARKANSAS CONFERENCE NOTES

By Ira A. Brumley

Church Schools To Increase Membership

Letters have gone out to pastors asking the church schools of the North Arkansas Conference to increase their church school enrollment, as far as possible, by at least 5%. Each pastor was sent a card asking that the local churches accept for themselves a percentage of increase, the card to be returned to us indicating their proposed increase.

A large number of pastors have already returned their cards and we are giving below the names of these charges. The first list is the group of charges which expect to increase their membership by at least 5%: Madison Ct. No. 2; Elm Springs-Harmon; Helena; Mountain Home Parish; Black Rock-Clover Bend; Vilonia; Cave City Circuit; Kensett; Gravelly Circuit; Tuckerman; Brinkley; Forrest City; Sulphur Springs; Washington Avenue, North Little Rock; Decatur; Cotter; Charleston; Gravette; First Church, Fort Smith; Marion; Atkins; Clinton.

The following churches have indicated more than 5% increase with some of them going from 25% to 50%: Fayetteville, Central Methodist; Mountain Home; West Memphis; Corning; Elaine; Ozark; Siloam Springs; Massard-Barling; Weona-Center View; Beech Grove-Rock Springs; Biggers-Knobel; Perry County Ct.; Pope County Ct.; Widener-Round Pond; Hoxie; Springdale, Central Methodist; Booneville; Colt; Osceola; Joiner; Goddard Memorial, Ft. Smith; Newton County; Aubrey.

Some of these charges indicate that they have already shown an increase over the report made to Annual Conference last June.

We are seeking to bring our church school membership up to the number set by the Jurisdictional Conference as our goal for this quadrennium. It takes a net increase of less than 1,000 for us to reach this goal.

The North Arkansas Conference, according to reports made at the Jurisdictional Convocation, has a church school enrollment equal to 70% of the total church membership for the conference. The average of church school enrollment as compared with total church membership in the Jurisdiction is 65%.

Whitton Training School

The Whitton Training School was held April 1-3 under the leadership of Miss Lucy Foreman of the General Board of Education. We have not had a report on the school other than for the opening session. Twenty-five were present for the opening session.

Miss Foreman is to continue in the conference throughout the month of April.

Dr. Hicks At Forrest City

We have had a report from Dr. Hicks with reference to the Bible Conference conducted at Forrest City, April 1-3. Six sessions were held with good interest. Dr. Hicks reports that he was delighted with the response made.

Vacation School Workshops

Reports coming to our office indicate that the Vacation Church

Regional Workers To Meet In Little Rock

LEARNING with Children to Live as Christian in One World" is the theme of the Regional Children's Workers Conference which will be held at the Second Presbyterian Church April 26-27. This meeting is being sponsored by local and state children's workers and the National Council of the Churches of Christ in America. Mrs. W. F. Bates is director.

Two of the outstanding leaders to be present are Mrs. Alice Goddard, executive director of the National Committee on the Religious Education of Children, and Miss Ruth Reynolds, national director of children's work leadership in the United Christian Missionary Society. Her training and experience make it possible for Miss Reynolds to give valuable counsel and guidance to teachers and workers with children in Sunday schools, vacation church schools and week day religious education, aiding them to make their programs of Christian teaching more effective.

Registration should be sent to Mrs. W. F. Bates, 326 Exchange Building, Little Rock, Registration fee is \$2.50.

School Workshops are being held in the districts of the conference. The Jonesboro District reports an excellent response in their workshop which was held the latter part of March.

The churches of the Conway District and of the western half of the Searcy District had a Vacation Church School Workshop at Conway, First Church, April 7.

The Fayetteville District had a Vacation Church School Workshop on April 10.

The Forrest City District is planning for a workshop to be held on April 17.

The eastern part of Searcy District will have a Vacation School Institute at Searcy on May 17.

The Fort Smith District is working on plans for a workshop, but the date has not yet been announced.

NURSERY TRAINING CLASS

Mrs. Earl Barnett, district superintendent of Children's Work in the Pine Bluff District, conducted a "Nursery Training Class" at First Church, Pine Bluff, January 23, 24 and 25.

The subject for the class was "Everyday Problems of Nursery Teaching in the Church and in the Home."

Discussion was held on actual teaching in the class room, problems that arise between teachers working together, problem children and problem parents. Religious nurture in the home and church, how to teach little children to pray, know God, thus giving them a backbone of Faith in a good world.

So many of the teachers were parents and wanted to know practical answers to some of the questions children ask. Mrs. Barnett endeavored so to give.

All churches that immediately surrounded Pine Bluff were invited. Average attendance was 11. A nur-



MISS RUTH REYNOLDS

The five sessions that are being planned include special speakers, work groups, a sacrificial meal, worship service, the teaching of children's songs, and the presentation of projected visual aids.

"LOST, STRAYED, OR STOLEN"

The above caption might well be descriptive of large numbers of Church School members who have been enlisted and who, for one reason or another, have dropped from the class rolls. Enough new members are being added that we would have a phenomenal membership gain, if it were not for the fact that they are going out the back door almost as rapidly as they are coming in.

It goes without saying that there are various reasons for this relatively small gain in membership, but we feel that part of the difficulty is at the point of poor book-keeping and inaccurate reporting. Taken as a whole, we believe that our Annual Conference reports do not properly reflect the extent of membership and attendance.

Of course, we do not want "padded" reports, but it is important that we have an accurate and full accounting of all who are on the rolls and being served in any way by our church schools. The report that is soon to be made to Annual Conference is the only report that will go out to the Church at large, and will be the one by which our churches and our Conference will be known throughout Methodism. Naturally, therefore, this report should reflect, as far as figures can, the extent to which our program is reaching those for whom we are responsible.

This report should be based on the present total membership and attendance, and not on the number enrolled during the year. The report should include:

1. Those enrolled in classes and departments.
2. Nursery Home Members.

sery was provided for children of all workers attending the class, with an average attendance of 7 children.—Mrs. H. H. Grauman, Pine Bluff

PASTORS' SCHOOL PROGRAM COMPLETED

We have just completed the program for the Arkansas Pastors' School, scheduled for July 30 to Aug. 3. We have secured outstanding men who will give us fine leadership in their respective areas of service.

Dr. John M. Rustin, pastor of Belmont Church, Nashville, will be the platform speaker.

There will be four study courses, with instructors as follows:

A Bible course, "The Book of Revelation"—Dr. Wesley C. Davis of the Perkins School of Theology.

The Rural Church—Dr. Rockwell Smith of Garrett Biblical Institute.

The Preparation and Preaching of Sermon—Dr. George Baker, Chaplain at Southern Methodist University.

Christian Evangelism—Dr. Ernest Thomas of the General Board of Evangelism.

As in recent years, this will be a one-week school. Regular class work will begin on Monday evening, July 30th, and the closing session will be at noon on Friday, August 3rd. For further information write either of the Executive Secretaries of the participating Conferences.—Roy E. Fawcett

LITERATURE FOR JUNIORS

Nashville, Tennessee—For less than two cents per week Junior children in Methodist church schools can have the opportunity to read the finest juvenile literature now being published. This is revealed in a list recently compiled of children's books that came out first as serials in the Methodist story paper *Trails for Juniors*. Examples of these are the following titles which appeared as books in 1948 and 1949 and that appeared first as serials in *Trails for Juniors*: *Ke Sooni*, by Fairfax and Buie, Friendship; *More Stories for Junior Worship*, by Kelsey, Abingdon-Cokesbury; *The Rocky Summer*, by Lee Kingman, Houghton-Mifflin; *Racing the Red Sail*, by Kelsey, Longman's, Green; *Reaper Man*, by Clara Ingram Judson, Houghton-Mifflin; *Ginnie and Geneva*, by Catharine Woolley, William P. Morrow Company; *Giant Steps*, by Phyllis Cote, Doubleday; *Winter Flight*, by Gall and Crew, Oxford University Press; *Flag on Catamount Hill*, by Gates; *Schoolhouse in the Woods*, by Caudill, Winston Company; *The Green Ginger Jar*, by Clara Ingram Judson, Houghton-Mifflin; and *The Canvas Castle*, by Alice Rogers Hager, Julian Messner (this book was awarded the Julia Ellsworth Ford Foundation in Children's Literature).

3. Adult Home Members.

4. Those on Extension Rolls (e. g. men in armed forces and students away in school).

"Standards for the Church School Roll" is a leaflet that gives further information on the making of Church school reports. Anyone desiring it may receive a copy of this leaflet by writing us at the Conference Office.—Roy E. Fawcett

A grateful thought toward Heaven is of itself a prayer.—Lessing

Our Father's Work To Do

By MRS. C. A. BARR

Editors' Note: The following address was delivered to the Tenth Annual Meeting of the Woman's Society of Christian Service of the South Central Jurisdiction which met in Little Rock, Monday, April 2. Mrs. C. A. Barr, Austin, Texas, President of the Jurisdictional organization, delivered the address at the morning session.

A Decade of Progress

It is fascinating today to look back just for a moment and recall that the organizational meeting of the South Central Jurisdiction Woman's Society of Christian Service was held just ten years ago this past December—ten interesting, challenging, yes, exciting years. It might be well to pause and recall some of the accomplishments which have been recorded in figures during that period of time. For instance, in 1940 we launched this organization with 3,840 societies and 216 guilds. In 1950 we had a total of 4,885 societies and 1,070 guild units. In 1940 the membership reported in the Woman's Society was 187,102, while the Wesleyan Service Guild reported 6,520. The records for 1950 revealed 248,035 members in the Woman's Society and 26,270 members in the Wesleyan Service Guild. The 1941 giving was approximately \$2.13 per capita and in 1950 it had increased to \$4.86 per capita.

The Past Year

During the year just ending we have kept before us the four goals of the quadrennial Advance Program. One of the most thrilling projects was the Chain Visitation. Glowing reports were given about the rich fellowship, ideas exchanged, and the inspiration received from the visits. I believe the visits made us appreciate the Woman's Society more, because we saw other Methodist women in their local situations. We found them to be representative women—sincere, devout, service-minded women, who gladly gave gifts of their time as well as gifts from their hearts and pocketbooks—women who gave for the sheer joy of sharing with others.

There was also a great deal of interest shown in the effort to secure in every Methodist church in this Jurisdiction a society or at least a member of a circuit society or a district member of the Woman's Society of Christian Service. I believe we will continue working on this objective if we feel we belong to something extremely worthwhile, if we feel we are a part of something that is important and necessary in our own church and community, important even on a national and international scale.

The progress made by the Wesleyan Service Guild continues to exceed our expectations. Not only have they increased their giving in a remarkable way, but they have a keener interest in the total Advance Program. I trust that conference and district officers of the Woman's Society will render valuable assistance in retreats, seminars, institutes, and week end conferences, if invited to assist in such guild programs. With the world situation as it is, there will be an ever increasing opportunity to interest gainfully employed women in Christian work, and we must be alert.

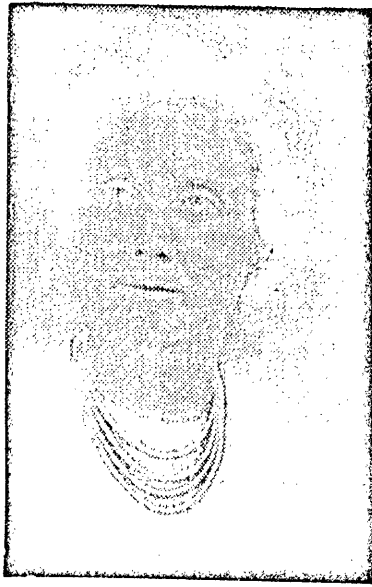
There is abundant evidence that the Woman's Society of Christian Service is more aware of its place in the total church, and the part it must play in bringing in the Kingdom of God. This, to some degree, has been brought about by the excellent programs presented at conference, district, and local society meetings. Too, we realize that women have a vital contribution to make in the life of the church. When we hear of the splendid things they are doing today, we say, as did one of the disciples, "Certain women also of our company made us astonished." (Luke 24:22)

One of the outstanding activities of the year is the Jurisdiction School of Missions and Christian Service. In 1950 we had 269 women enrolled at the school, and 257 credits were issued. Besides the credit classes, the workshops and departmental clinics were unusually well received, and proved to be of valuable help in pro-

moting the work. I, for one, counted it one of the high privileges of the year to meet with the conference presidents and other interested members in such a clinic.

A new Conference School of Missions and Christian Service was launched this year, making 17 of our 19 conferences conducting a school or institute. We feel though that all of the conferences are being touched, to some degree, by the schools, since many of the leaders from the Rio Grande and Indian Mission Conferences are invited to participate in Schools of Missions held in the Texas and Oklahoma Conferences respectively.

Training opportunities cannot be stressed too much if we hope to do an acceptable piece of work. In line with this we do have a feeling of concern when we realize that so few local officers subscribe to our magazines. The second quarter reports show that less than a tenth subscribe to *The Methodist Woman*, and only 2% have all of



MRS. C. A. BARR

their officers subscribing to the *World Outlook*. Yet, they are the leaders and should be well informed on the needs, should know about our institutions, and the very latest developments in our work. What can we do to improve at this particular point?

We have been encouraged with the response to the National Citizens' Roll Call of Methodist Women, but we must continue to emphasize the importance of this project. When we realize that women have had the opportunity of voting thirty years and that even today many of them do not take advantage of this privilege, we must help them see what is involved in being a Christian citizen.

Today, perhaps more so than at any time in the past, governments listen to the voice of the people. That voice must increasingly come from an informed Christian conscience with a great concern, not only for good government in the United States, but a concern for the well-being of the world. What better way do we have to speak for democracy than through the ballot?

In thinking of our giving I want each one of you to know that even though we fell short of reaching our goal, what you have done is, in my estimation, a magnificent thing. Such accomplishments were possible because of great faith, prayer, and constant work, but we have not reached the place in this wonderful story of the advance of missions where we can write "the end."

If we should decide to conduct an opinion poll right now regarding the success of the 15% increase in our giving this year, I wonder what it would reveal? I'm sure the answers would be based, more or less, on what you are doing in your respective conference. The reports of the third quarter reveal that we have given \$810,452.89 on appropriations, and the total amount sent to the Woman's Division comes to \$995,048.44. I am very hopeful, and we realize that

the last quarter of the year always offers a challenge to us.

So many thrilling stories can be told about what Advance giving has done right within the bounds of our South Central Jurisdiction. For instance, there is the new car with a heater in it for the workers at Aldersgate Camp, also some new cabins and an Assembly Hall. MacDonnel Methodist Center in Louisiana has had some much needed repairs, remodeling, and new equipment. Epworth School for Girls in Missouri can now boast of a laundry drier, and the workers have received an increase in salary. Work with the Navajo Indians in New Mexico has received a boost. There's the Shepherds' Summer School for children who are really shepherds and who have never attended school. On and on I could go showing how your giving has transformed some of our institutions from dingy looking buildings into bright, inviting places; cars have made it possible for workers to go about their work with greater efficiency; better equipment makes for finer service as we try to sow the seeds of Christian truth and love in countless numbers of lives. The value of these things cannot be thought of in such simple terms as a 15% increase in our giving. They mean far more than that in our effort to make America a truly Christian nation.

You have continued in your "second mile" giving by stretching your dollars to include some Supply Work. One of the finest pieces of work done the past year was the gift of \$11,000 for the Nurses' Home at Seward, Alaska. This amount was given by the Woman's Society alone. It is because of such gifts as this that many of our institutions at home and abroad are able to answer some immediate and unexpected calls. In connection with this, may I remind you that the giving of cash for Supply Work to Scarritt College at this particular time will help meet, what could almost be called an emergency. The Grace L. Bragg and Fondren Hall have been completed there. The Kresge Foundation recently made a grant of \$35,000 on condition that Scarritt would raise a matching fund by June 1st, 1951 to equip these two new buildings. If Methodist women are made aware of this fact, I'm sure that through their giving of cash supplies, the conditions of the grant will be met before that date.

Leaders of the Future

Work with children and youth is a common task in which many people take part. It is a far-reaching endeavor to which they are committed, and the results will have greater significance in the lives of these individuals into whose hands will be entrusted the leadership of our church, the Woman's Society, and the World in the future. Christians must be alert to the opportunities presented to them to guide the thinking of children and youth. For the future of the world is closely bound up with the minds of millions of today's boy and girls.

One of the outstanding conferences held during 1950 was the Mid-century White House Conference on Children and Youth. We were called upon to work for the elimination of bad housing, illness, prejudice, discrimination, lack of good schools, and shoddy moral standards that deny to youth any spiritual foundations for life. Such things stand in the way of the development of healthy personalities. Methodist women should assume some responsibility in the follow-up of The White House Conference.

In Youth Work one of the most constructive projects sponsored this year by one of our conferences was the Missionary Education Tour for girls. They took the girls to visit some of our institutions in several states, in an effort to show them what the Woman's Society of Christian Service is doing in Home Missions.

Taking as their motto the old Chinese proverb "If you plant for ten years plant trees, if you plant for a hundred years plant men," the secretaries of Student Work have gone forward again this year on the feet of students. One of the main undertakings at present is that of

(Continued on page 7)

CURRENT NEWS IN ARKANSAS METHODISM

HOLY WEEK AT FAIRVIEW METHODIST CHURCH

For weeks the pastor and people of Fairview Methodist Church have been preparing for this Holy Week. Church surveys were made of the community, cottage prayer meetings were held, visitation week was observed prior to Holy Week, and many joined the fellowship of prayer for the revival services.

On Sunday morning March 18, Dr. Harry Denman arrived to preach and direct our efforts during the week through Good Friday night. Services were held daily through the week at 7:30 a. m. under the general theme, "Show us the Father"; 9:15-9:30 a. m. radio devotional over the local station KAMD; 10:30 a. m. with the general theme, "He went about doing good" and regular revival preaching at 7:30 p. m. in the evening. Prayer services were held at 7 p. m. just prior to the evening preaching services, with groups for men, women, and youth.

On Monday evening Rev. Jim Simpson came and directed the singing each evening and met with the children at 7 p. m. He gave us great messages in song and we thank God for sending him our way. Capacity congregations attended the services every evening. During the day between the hours of services, the time was spent in visiting the lost and the unchurched of the community.

On Tuesday and Wednesday street preaching in Cullendale at 6:30 a. m., 12 noon, and 2:30 p. m. was received gladly. This was at the time of the changing shifts for workers at the paper plant. This Holy Week of 1951 will long be remembered as a time of great spiritual blessing. Easter Sunday at Fairview Methodist Church the Sunday School attendance was 311 which was an all time high. Our Advance Special for this year was paid plus in addition to record offerings for the day. Twelve were received into the Church, seven by certificate and five on profession of faith and vows, with more to follow during the next few Sundays. The people of this community will never forget the great Christian and wonderful preacher in the person of Dr. Harry Denman, Secretary of the Board of Evangelism of the Methodist Church. We thank God for him and for sending him our way.—C. H. Gies-sen, pastor

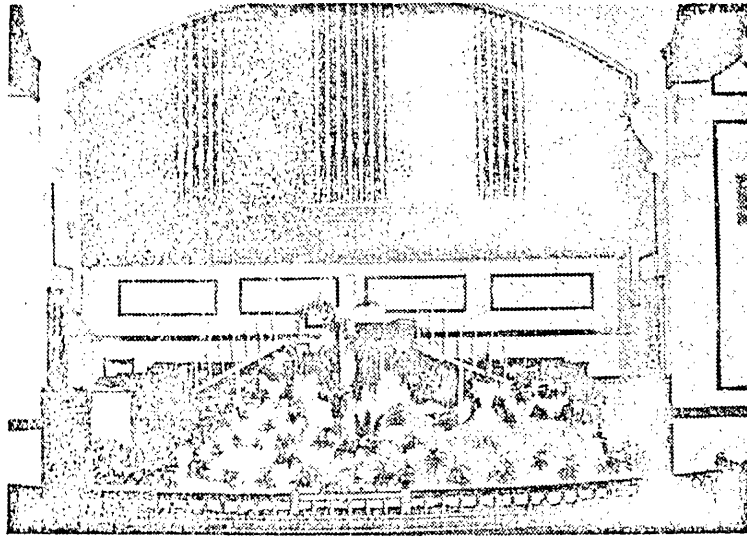
WEST HELENA REVIVAL

Easter Sunday climaxed one of the greatest revivals ever known to the people of the West Helena Methodist Church. Forty people were taken into the church either by vow, letter, or baptism.

Under the direction of our faithful and conscientious pastor, Rev. J. J. Decker, careful plans were made before the revival began. A church survey was made in early February.

On the night of March 12, eighteen men and women gathered for the evening meal in the basement of the Church, and after the supper Brother Decker launched the visitation campaign. The nine teams of lay men and lay women "went out two by two" to win people for

EASTER AT DeWITT



On Easter Sunday thirty-six memorial pots of lilies, given by that many families of the DeWitt Methodist Church were arranged around the altar decorated with ferns and in the background a lighted cross and candles. The pulpit was moved to one side as shown. The organ is shown in the background. This decoration was used both Easter morning and evening and the sanctuary was filled to over-

flowing at both services.

We closed a ten days' meeting on this date. It was a fitting climax and everyone seemed delighted with the services. We had a record attendance at the Sunday School hour. We have received 26 people into the church since the beginning of our Visitation Campaign some three weeks ago.

DeWitt will send a fine report to conference.—O. E. Holmes

WALNUT RIDGE CHURCH

March has been a busy month for the pastor, Rev. Oscar J. Evanson, and the congregation. The women entertained the pastors of the western half of the Paragould District. Rev. A. N. Storey, district superintendent, and Rev. J. Albert Gatlin at breakfast on the mornings of the visitation period. They also served an evening meal to the local Board of Stewards just preceding their going into homes in the visitation campaign.

Brother Evanson and the chairman of the Board of Stewards sent weekly letters to each family of the town who maintain this as their church home. One Sunday was designated "Fill a Pew." The next was "Auto Sunday." Another was "No Empty Front Pews." These were followed by "Standing Room Only" Sunday. All these services were well attended. On Palm Sunday five adults united with the church, three by transfer and two by baptism and vows.

The congregation on Easter Sunday filled the sanctuary, and many were seated in the balcony. Eighteen united with the church on this Sunday. One was a grandfather who with his grandson received baptism and took the church vows. Another was a young lad who proudly stated that he is one of the fourth generation to be a member of this church.—Reporter

Christ while the pastor in the pulpit preached of the unsearchable riches of Jesus Christ.

As a result of this great revival, we of the West Helena Methodist Church have been truly blessed and our hearts have been strangely warmed. We feel there is a new trend toward Christ and His Church.—Reporter

OSCEOLA METHODIST EVANGELISTIC CAMPAIGN

"If my people, which are called by my name, shall humble themselves, and pray, . . ." They did pray . . . All the people prayed . . . and then they lifted their eyes and worked. And from all this prayer and work evolved the most wonderful evangelistic campaign ever seen in the Osceola Methodist Church.

Under the capable and efficient leadership of the pastor, Rev. Garland C. Taylor, the evangelistic committee planned and carried out three nights of Visitation, beginning on Monday, March 2, with eight teams meeting at the church. They were served their evening meal by the circles of the Woman's Society, and after being briefed on the suggestions set up by the General (Continued on page 15)

year he held an instructorship in Harvard.

Dr. Claud is the son of Rev. I. L. Claud, pastor of Washington Avenue Methodist Church in North Little Rock., and Mrs. Claud.

Hendrix Host For FTA Meeting

The Hendrix chapter of Future Teachers of America was host last week end to a statewide meeting of FTA delegates from a large number of high schools and colleges in Arkansas.

Members of the Hendrix chapter directed discussions on the problems of organization and program planning concerning high school and college chapters of FTA.

Plans for FTA Day were directed by Clem Goode of Lonoke, president of the chapter.

April Highlights on Campus Programs

Homer E. Adkins, former governor of Arkansas, will make an address at the college April 17. He will talk at the regular assembly at 10 a. m.

On April 24 T. M. Martin of El Dorado will speak to the 10 a. m. assembly. Mr. Martin is the president of Lion Oil Company.

Climaxing a month especially devoted to musical events will be the college's Annual Festival of Music and Drama to be held April 30 to May 2.—Cynthia Brown.

HENDRIX COLLEGE NEWS

Annual auditions for music scholarships will be held on the campus Saturday, May 5, according to Ashley R. Coffman, music department head.

Approximately 15 scholarships will be available for students wishing to major in music, Mr. Coffman said. They may be applied toward tuition and fees for instruction in voice, piano, organ, or other instruments. Scholarships are renewable on the basis of achievement after a student is once enrolled in the department, Mr. Coffman said.

Hendrix is a member and fully accredited by the National Association of Schools of Music. The college offers a complete musical education to students desiring to compose, teach, and play or sing professionally. Both the Bachelor of Music degree and the Bachelor of Arts degree with a major in music are available.

More than half the student body participates in one or more of the campus musical organizations, including the Choristers, Chapel Choir, Varsity Band, and a small symphonic ensemble. Mu Phi Epsilon, national honorary music sorority, and Phi Mu Alpha, national honorary music fraternity, maintain active chapters on the campus.

Further information concerning the scholarships and auditions may be obtained from Mr. Coffman, addressed at the College.

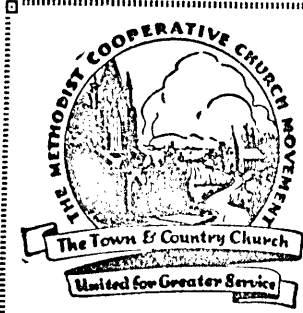
Alumnus Receives Harvard Professorship

Dr. I. L. Claud, Jr., outstanding Hendrix graduate, has recently been appointed to a five-year assistant professorship in history in Harvard University, according to word reaching college friends.

Dr. Claud was graduated with high honors from the college in 1942 and has won a number of honors in graduate work. During the past

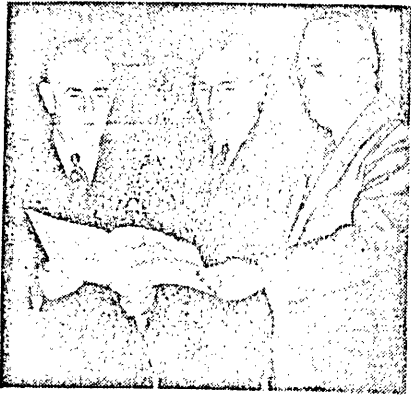
PEWS, PULPIT & CHANCEL
7-11-1951
 •• EARLY DELIVERY ••
 WRITE FOR CATALOGUE
J. P. REDINGTON & CO.
 DEPT. 108, SCRANTON 2, PA.

GOWNS
 Pulpit and Choir
 Headquarters for
RELIGIOUS SUPPLIES
 Church Furniture • Stoles
 Embroideries • Vestments
 Hangings • Communion
 Sets • Altar Brass Goods
National



"Along A Country Road"
The Town and Country Commission
 The Methodist Church
 The North Arkansas Conference
 Hendrix Station, Conway, Arkansas
 Paul E. Martin, Bishop
 Rev. Floyd G. Villines, President
 Mr. Lester Hutchins, Vice-President
 Rev. N. Lee Cate, Secretary
 Rev. J. Albert Gatlin, Executive Secretary

THE TOWN AND COUNTRY CHURCH CONVOCATION A SUCCESS



Bishop Martin; Rev. Floyd G. Villines, president, N. Ark. Conf. Town and Country Commission; and Rev. J. Albert Gatlin, Commission Executive Secretary.

The fine attendance, program given, and interest manifested in the Town and Country Church Convocation was beyond my fondest dreams. Every person requested to be on the program was present and did a magnificent job. One is amazed as to the amount of good that can be accomplished in such a short time. The people of Fourche Valley were greatly inspired by the wonderful addresses and by the marvelous singing of the Hendrix Chapel Choir. The gym was well arranged and decorated for the occasion. The facilities of the Fourche Valley School plant were graciously made available through the courtesy of John Lowe, the superintendent. The properties were made ready through the fine work of Ralph Raney and Anson Aikman, who assisted the pastor, Rev. Paul Dean Davis, in a fine way. The publicity for the meeting was handled by Ralph Raney who did a most outstanding piece of work in that connection. Under the direction of Mrs. Tom Daniels, president of the W. S. C. S., a bountiful meal was served. Scores of people assisted in making this truly an outstanding day in the life of the people of Fourche Valley. We look forward to greater days for these fine people.

Sunday, April 1, On The Avoca Charge

After the Fourche Valley Convocation on Saturday the writer drove to Bentonville and enjoyed the gracious hospitality of the Hatfields of the Bentonville Circuit. The parsonage has been made more comfortable recently after several improvements have been made. The parsonage family greatly appreciate these fine additions to their home. More and more our people are seeing the needs of their pastors. One of the fine things that I discover about our great ministerial family is that few of them make demands and offer few complaints. However it is also noted that all of them have a deep sense of joy when they feel

that their people love them and want to show their love by those kindnesses and attention that reflect real affection. This always guarantees better pastoral leadership for somehow love is reciprocal in its nature. It was indeed a pleasure to be with Brother Hatfield and his fine people again last Sunday.

In a visit with Brother Alf Eason, pastor at Bentonville, I was told of a fine Young Adult Fellowship program that is carried on in Benton County. This is another step in the direction of a greater fellowship among the churches of a given area. There is no more wholesome experience for our people.

Friday Night, March 30, With The Conway County Methodist Men's Fellowship

On last Friday night, in company with Dr. C. M. Reves, Bill Fleming and my son, David, a visit was made to the Lanty Church near Morrilton. A fine group of laymen met for their Fellowship supper and program. As usual the evening was one of great joy. Rev. Robert Howerton, Jr., gave a splendid message on "The Characteristic Elements of the Methodist Church". Rev. Herchalle Couchman, president of the Fellowship, directed the meeting. The program for Lay Speakers for the month ahead was handed out. There is no greater program among laymen in the conference than the one being carried out by the Methodist men of Conway County. The Methodist Church continues to grow in a vital manner throughout Arkansas. — J. Albert Gatlin.

SAYS WOMEN SHOULD "TALK U.N."

Speaking at a seminar on Christianity in World Crisis at Riverside Church, New York City, Miss Mabel Head, observer at the U.N., said, "One of the things we need today is something women can do—talk."

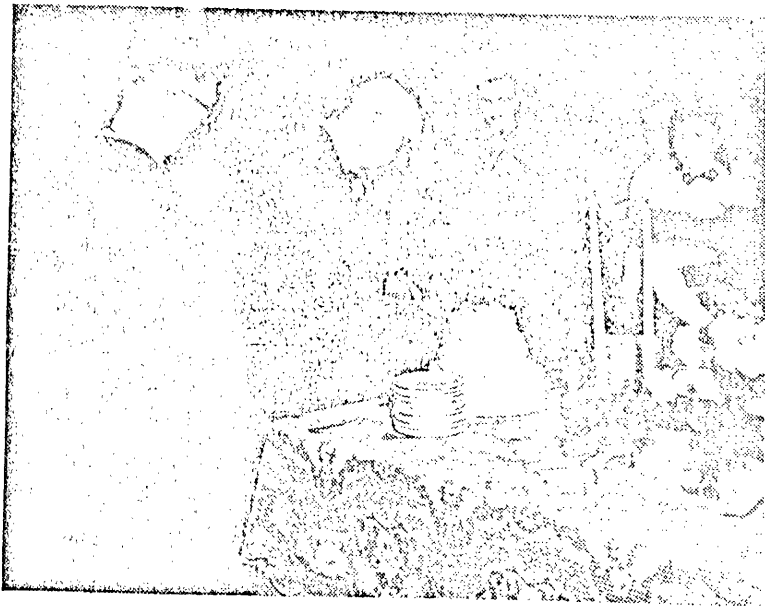
"Talk faith," continued Miss Head, urging support of the U.N. "The achievements of the U.N. in its five years of existence are great enough to give us hope for the future. Find out what the U.N. has done and tell people."

Miss Head was a member of the Commission for a Just and Durable Peace under the chairman of John Foster Dulles. She is a lecturer on the United Nations and has trained leaders to carry on work in the interest of the U.N.

Miss Head pointed out that international goodwill has been advanced through groups working together to provide food and increased production for "half of the world's people who are hungry."

"We must work for international justice and economic justice if we are to have peace and goodwill," Miss Head concluded.

CHOIR MEMBERSHIP FOR FIFTY YEARS



FIRST CHURCH, El Dorado, recently celebrated the 50th anniversary of choir membership of two Motet Choir members, Clarence I. Russell and R. Minor Craig. Scores of South Arkansas people came to pay tribute to them at a special musical program given by the church in their honor under the direction of Corliss R. Arnold, organist and director of music. The program consisted of the following numbers, all composed by Cesar Franck:

Choral No. 3 in A minor, Corliss R. Arnold, organist; "O Lord, Most Holy", Mrs. C. H. Davenport and the Motet Choir; Andantino in G, Corliss R. Arnold, organist; "Psalm 150", The Motet Choir; Variations Symphoniques, Mrs. R. R. Jayroe,

pianist, and Corliss R. Arnold, organist.

After the concert a reception was held in Fellowship Hall where a three-tiered cake, given by W. Andy Stafford with "50 years" in golden icing, was cut in traditional golden-wedding style. Mr. Arnold presented Mr. Craig and Mr. Russell with bound volumes of greetings and congratulations from former ministers of the church, former directors of music, church officials, music committee members and colleagues of the Motet Choir. The committee in charge of the reception was Miss Bess Kennedy, president of the Motet Choir, Mrs. Edward W. Harris, Mrs. W. P. Reasons and Mrs. W. C. Farley. Rev. Edward W. Harris is the minister of First Church.

All Saints' Episcopal Junior College

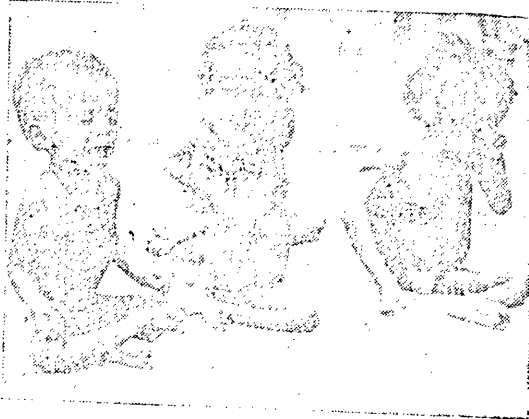
Vicksburg National Military Park, Vicksburg, Mississippi

Accredited: High School I-IV, Jr. College. Music, art, sports and horseback. 43rd Session opens September 5, 1951. For catalogue and rates address:

W. B. Christian, President. All Denominations Welcome

We Train for Christian Citizenship

Will These Children Be Fighting Us Tomorrow?



There's a thrilling story being lived today!

Thousands of children in the Orient and Near East are homeless, unwanted and unloved. Some are dying of starvation. These conditions, caused by war, famine and extreme poverty, are planting the seeds of Communism—and future wars.

Our story tells how Christian love is bringing new life and hope to some of these children. You'll thrill and want

to have a part in this story when you read more about it!

Write today to Dr. J. Calvitt Clarke, address below, for your **FREE FOLDER**, telling this story you ought to know.

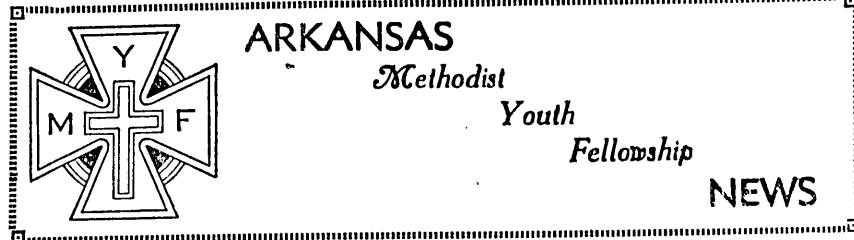


CHRISTIAN CHILDREN'S FUND, INC.*

RICHMOND 4, VIRGINIA

Member, Foreign Missions Division, National Council of Churches of Christ of U.S.A.

*Formerly, CHINA'S CHILDREN FUND, INC.



ARKANSAS METHODIST STUDENT MOVEMENT CONFERENCE



WALTER HODGES

The Arkansas Methodist Student Movement Conference will be held at Henderson State Teachers College at Arkadelphia on April 13, 14 and 15. Walter Hodges of Hendrix College is president of the organization.

"The Christian and His Vocation" will be the theme of the Conference. The principal speaker will be George Harper, editor of "Power" and "Concern." He is also executive secretary of the National M. Y. F. Mr. Harper received his A. B. degree from Millsaps College and his B. D. degree from Emory University.

Dr. James W. Workman, pastor of the First Methodist Church of North Little Rock, will lead the devotional services for the Conference. Rev. James S. Upton, of Hendrix College, is the M.S.M. director.

ELOISE BUTLER SUB-DISTRICT YOUTH GROUP

The Eloise Butler Sub-District youth group met March 19 at the Clover Bend Methodist Church. One hundred twenty-two young people were present. Other than the host church Hoxie and Sedgwick churches were best represented. Eugene Brand, president, presided. Miss Callahan, district director, discussed plans for the National Youth Conference which will be held in Lafayette, Indiana, in August. Miss Sue Pickins reported that she had received a letter from Miss Eloise Butler, telling of her work in India. A copy was given to each youth group.

Betty Nickle of Pocahontas and Sue Pickins directed group singing.

Rev. Oscar Evanson led in a brief devotional service. As a part of the worship service, the film "King of Kings" was shown.—Jean Arnold, Reporter

The testimony of a good conscience is the glory of a good man.—Thomas a' Kempis

MEETING OF DELTA SUB-DISTRICT

The Delta Sub-District of the Monticello District met on April 2 at Dermott. Karen Kimple was in charge and opened the meeting with group singing. After the business meeting with Marilyn Nisler, President, presiding, a home-talent movie was shown, "The Easter Story."

Adjourning to the basement, refreshments were served and games were played. McGehee won the banner for highest attendance.—V. V. Thomas, McGehee

DISTRICT YOUTH RALLY AT FIRST CHURCH, CONWAY

A District Youth Rally of the Methodist Youth Fellowship, Conway District, was held at First Church on March 15, with approximately 400 young people and adult workers from the five Sub-Districts in attendance. Recreation and group singing were led by David Dickens, Hendrix, and Bonnie Lee, ASTC.

Jo Lee Fleming, district president, presided during the business session. Rev. Raymond Dorman, district director of youth work, told about plans for Senior Camp at Petit Jean, and Rev. Harold Eggensperger, conference director of intermediate work, announced the date for Intermediate Camp at Petit Jean.

"God Calls to Man" was the theme for the closing service of worship. Three young men from Hendrix told of their call to serve as ministers, and one young woman as a director of Christian education: George Wayne Martin, Jim Beal, Cannon Kinnard, and Lola Featherston.

"Crossroads," an interesting and challenging film which deals with one young man's call to the ministry, climaxed the program.

Mary Ann Metzler, Hendrix student, was the organist, and Jo Lee Fleming the leader for the service of worship.—Reporter

SUB-DISTRICT MEETING

The Sub-District M. Y. F. held its monthly meeting at the Hampton Methodist Church on April 2.

Joyce Johnston played an organ prelude. A candlelight communion service was the theme. Hymns were sung in keeping with the theme.

There were forty-eight present with Thornton winning the percentage banner.

The next meeting will be at Thornton on May 7.—Barbara Childs, Secretary

It is said that after Da Vinci completed his masterpiece, "The Last Supper," he invited a friend to inspect it. After studying the painting a long time, the friend said admiringly: "That goblet is wonderful: it stands out like solid silver." Instantly the artist drew his brush across the goblet and exclaimed: "Nothing shall draw the eyes of the beholder from my Lord!"—Walter Moore, Christian Herald

CONCERN

Many MYF workers and Methodist youth know exactly what CONCERN is from "tip to toe" but there are many more enthusiastic Methodist young people who, for some reason or shall we say some lack of opportunity, have never heard of CONCERN or perhaps just do not have a clear picture of what it really is.

Any efficient news reporter knows that to write a good news story he must give the reader the answer to five basic questions: who, what, when, where, and why.

This isn't the latest news story because CONCERN has been making and giving news for quite some time, but to get some of those who have missed the train of opportunity back on the right track, let's answer some of those basic questions.

What Is It?

CONCERN is the official newspaper for Methodist youth. It is published biweekly by the National Conference of Methodist Youth and is distributed to youth in every part of the United States.

Who Is It For?

CONCERN is produced for the youth of THE METHODIST CHURCH. It is designed to help them in their various programs and emphasis.

What Does It Provide?

CONCERN contains news, views, and cues on religious activity in the world, national and local scene. It prints news of what other MYF and MSM groups all over the country are doing. It provides ideas and suggestions for youth leaders. It attempts to report on issues that might be overlooked by other publications. Its aim is to give news and features that will lead in a youth movement to make the way of Jesus known and practiced in all of life.

How About Its Editorial Policy?

CONCERN bases its editorial policy on the Social creed of the Methodist Church and on the policies of the National Conference of Methodist Youth.

What Does It Cost?

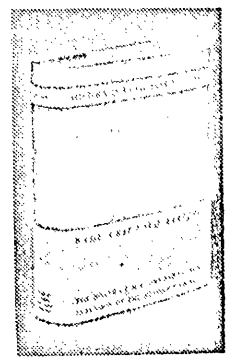
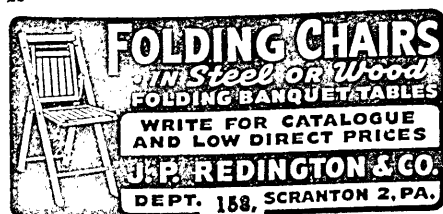
Subscriptions to CONCERN are \$1.00 per year. However a special price is made to groups ordering 10 or more subscriptions in a bundle sent to one address. This special rate is 75c per year for each subscription.

Where Do You Order It?

Order from CONCERN
810 Broadway
Nashville, Tenn.

What more can be said? If you haven't seen a copy of CONCERN, contact the conference director, Emogene Dunlap, a conference or district officer, or better still, send just a dollar to the Nashville office for a year's subscription.—Anita Copeland, Little Rock Conference Publicity Chairman

Argument makes three enemies to one friend.—Proverb



EARLY AMERICAN METHODISM 1769-1844

By

Wade Crawford Barclay

Vol. I — Missionary Motivation
and Expansion

Vol. II — To Reform the Nation

No pastor or well-informed layman can serve the church with the greatest effectiveness without being familiar with the historic facts recounted in these volumes. This record should not be approached as an obligation but as a thrilling story to be read.

Bishop William C. Martin,
Dallas, Texas.

I am a Methodist preacher, but no other book has helped me so much to understand the "itineracy" to which I belong. My family has been Methodist for generations, but nowhere else have I found a better summary of the spiritual life of our people than Barclay's fourth Chapter Vol. I The Methodist Way. I am an American, and from this book I learned new reasons why I am proud to be an American.

Dr. Eugene L. Smith,
New York.

The books are masterpieces and you soon become so absorbed in the story that you just can't quit.

Dr. Marcus Chunn,
Huntsville, Texas.

An invaluable reference work.
Belongs in every Church Library
A resource for program builders.

\$3.50

PER VOLUME

Order from

The Board of Missions
& Church Extension

150 Fifth Avenue New York 11, N. Y.
Or

Your Methodist Publishing House

OSCEOLA METHODIST EVANGELISTIC CAMPAIGN

(Continued from page 12)

Board, they went into the homes of the prospects as designated by a previous survey.

On Thursday, March 15, the evangelistic services began, with Brother Taylor bringing the messages and Mr. Earl Ward of Waco, Texas, having charge of the music.

The very first night there was an unusually large group present, far beyond expectation, and each night the attendance grew. Everyone was thrilled and elated with the tremendous amount of interest and enthusiasm shown in the entire campaign, not only by members of our own church but by the town as a whole. Especially happy were we over the fact that in our congregations each night were large numbers of people from other churches. Attending were persons of all faiths and denominations, as well as ministers and members of Methodist churches in surrounding towns.

It was a special joy to see the new auditorium filled and to have to bring in all of the chairs and benches from the Church School and to put the balcony into use.

On Tuesday night Mr. Ward had planned a Special Men's Choir. Every available space in the choir was filled and the audience was so pleased with the performance of the men and with Mr. Roy Ware, organist for the Men's Choir, that the men also occupied the choir again on Friday night.

Mr. Ward met with the youngsters each afternoon, training them in chorus work. On Wednesday night approximately eighty boys and girls sang several choruses. That their numbers were well received was attested by the fact that the men of the audience made a special contribution for a huge party for the children on Thursday afternoon. Thursday night was family night with the church crowded with family groups sitting together to hear the pastors message on the Christian Home.

Committees working throughout the campaign were: Advertising—D. N. Morris, Harold Jones, Earl Robbins and A. E. Scott; Music—Fred Posey, Earl Ward, Mrs. Harold Jones, Mrs. Guy Robbins and Miss Bettye Taylor; Entertainment—Mrs. Earl Robbins, Mrs. Ed Wiseman and Mrs. Emmitt Dunn; Courtesy—Mrs. E. H. Burns, Mrs. Margaret Barbiers, Charles Wiygul and Steve Ralph; Usher—Ralph Wilson, Vic Bell, Richard Ferguson, J. E. Jacks, Bryant Hendon and Emmitt McCutcheon; Finance: Ralph Woodruff, Louis George, E. H. Burns, Garner Robbins and G. B. Segraves; Flower—Mrs. O. W. Knight, Mrs. W. C. Mason, Mrs. A. E. Scott, and Mrs. John Whitworth.

Various groups in the Youth and Adult Divisions sponsored the attendance at each service.

The campaign closed on Easter Sunday morning, with a capacity congregation overflowing into the balcony. A group of babies were baptized and during the campaign fifty new members were received in the Church; twenty-five on profession of faith and twenty-five by transfer. Our entire church has been strengthened by this most successful evangelistic campaign and the results will long be felt in each of our organizations—Regina Watson, Church School Secretary

CHRISTIANITY IN TODAY'S WORLD

(Continued from page 9)

force which can achieve this in America is a flaming Christianity. Surely, now is the time for the Christian forces of our country to reassert their leadership.

How does all this affect you and me? In two ways, it seems to me, the call comes home: first, in the fight for a Christian program of national action, and second, in what we make of our individual inner lives. If American foreign policy is to be based upon Christian fundamentals, it is Christians who make it so. We must insist that American foreign policy shall seek not purely

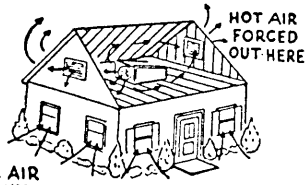
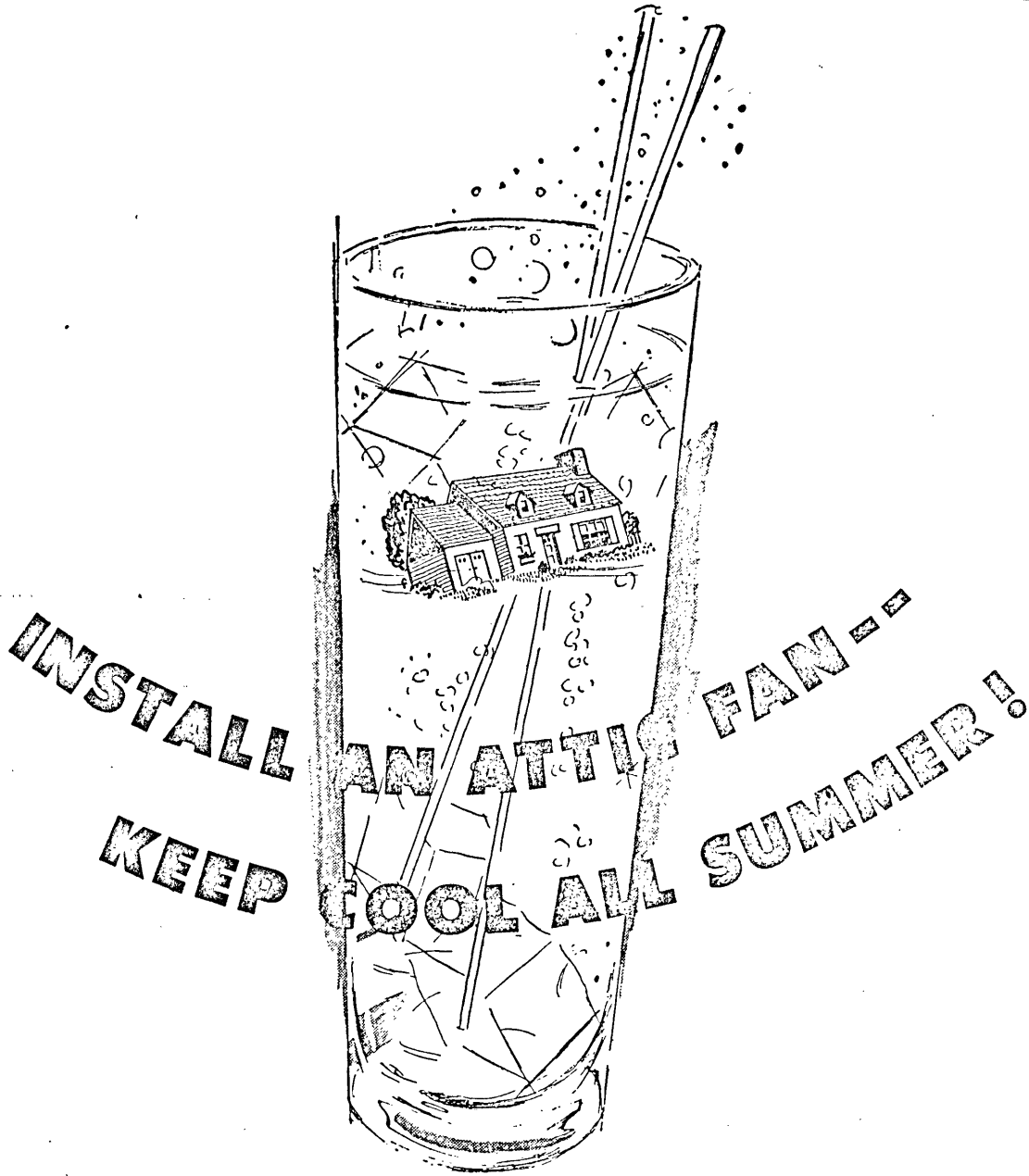
selfish, national ends, but rather the welfare of all humanity. American policy must rest upon moral principle. The supreme need of the day does not center in Washington. On a thousand fronts each of us must be more terribly concerned with the building of God's Kingdom.

United Nations

Communism cannot be stopped by war, but only by a force as tremendous as the power of ideas. In the face of a world crisis such as now confronts us, the task of Christians must be tirelessly to apply their brains and their resourcefulness to the findings of practical ways and means other than war to defend and strengthen human freedom. This is essentially the task upon

which we are now at work in the United Nations.

The United Nations was never organized to solve the world's problems by force. It was never designed to compel by military strength and keeping of peace if the Great Powers could find no common ground for agreement. The United Nations was organized to provide a 'town meeting of the world,' to develop common moral standards among nations of widely differing persuasions, and to make possible the crystallization and the recording of the conscience of mankind. Although it has not prevented fighting in Korea, the United Nations has not failed in these fundamental objectives.



Want to keep your whole house as cool as a frosty lemonade? Want to make your summer evenings and nights restfully comfortable? The answer lies in the installation of a modern ATTIC FAN! At the flick of a switch, attic ventilation throws out the smothering blanket of humid heat—drives away stored-up stale hot air—and draws in cool, sleep-inducing night breezes. You awake refreshed, ready to tackle the day's work with renewed vigor. Attic ventilation is low in first cost, and amazingly low in operating cost. Talk with your appliance dealer NOW about an attic fan!



Arkansas POWER & LIGHT Company HELPING BUILD ARKANSAS

The Sunday School Lesson

By REV. H. O. BOLIN

Lesson based on "International Sunday School Lessons; the International Bible Lessons for Christian Teaching," copyrighted 1951 by the Division of Christian Education, National Council of the Churches of Christ in the U.S.A.



WHAT IS GOD'S LAW?

LESSON FOR APRIL 22, 1951

READ THE ENTIRE LESSON FROM YOUR BIBLE:
Exodus 14:15, Deuteronomy 5:6, Psalm 136.

GOLDEN TEXT: "Open thou mine eyes, that I may behold wondrous things out of thy law." (Psalms 119:18)

A Look At The Scriptures

The theme of our lesson today is in the form of a question: "WHAT IS GOD'S LAW?" This is one of the most important questions one can possibly raise. Everything, even including the inanimate portion of nature, operates according to law. If one wishes, however, to fully understand the lesson, it will be necessary to study the entire Bible assignment above. The basis upon which God makes his commands to man is what he has done for him. The fourteenth and fifteenth chapters of Exodus recount some wonderful things that God did for Israel, and upon this ground he expects Israel to obey him.

Deliverance From Egyptian Bondage

The children of Israel lived in Egypt for many years. At first their stay was pleasant. They grew in numbers so rapidly, however, that the Egyptians came to fear them. The Egyptians then made slaves of them. They suffered this slavery for about two hundred years. In one instant the Bible mentions some four hundred and thirty years, but scholars are pretty well agreed that this time covered all the prior history of the nation.

Finally the time was ripe for the deliverance of the Israelites, and Moses returned to Egypt to lead them out. At first the Pharaoh refused to let them go. Ten plagues came in rapid succession; the last of which was the death of the first-born of all the Egyptians. The Israelites were protected by sprinkling the blood of a lamb on the door-post. The day after this plague they were permitted to go. They had not gone very far when Pharaoh repented of what he had done and tried, with his army, to overtake them and bring them back. The Israelites miraculously crossed the Red Sea. The Egyptians tried to follow them and were drowned in the sea. This deliverance was commemorated by a song. It will be noted that this is the first recorded song in the Bible. The event was further celebrated by the women of the nation, led by Miriam, who was a prophetess and was the older sister of Moses.

Some three months after crossing the Red Sea the children of Israel came to the wilderness of Sinai. They tarried here for some months. It will be remembered that Moses spent forty days alone with God on a mountain in this section where he received from God the Ten Commandments. These commandments were mentioned first in the twentieth chapter of Exodus. They were restated again by Moses just prior to his death, some forty years later. This restatement of the law is found in the fifth chapter of Deuteronomy. It will be noted that the

word "deuteronomy" is a Greek term which means the regiving or second giving of the law.

Forty Years of Wandering

It will be recalled that the children of Israel spent forty years of wandering before they finally entered Palestine. Not long after leaving Egypt they came to the bank of the Jordan River and sent out the twelve spies (one for each of the tribes) to view the land. Ten of these spies came back with false reports and the people influenced by them refused to enter the land. After forty years of wandering they came back to the plains of Moab near the border of Palestine and it was here that Moses restated the law and died on Mount Nebo. The greatest dream of his life was to enter the Promised Land himself but he was not permitted to do so because of a sin he had committed in his anger in the wilderness.

The Ten Commandments

Space will not permit us to go into detail with these commandments. Anyway, most of them are self-explanatory.

The first commandment does not deny the fact that there are other gods. It is a well-known fact that at that time people in general believed that there was a plurality of gods. Each nation or tribe held its own god. Jehovah was the God of the Israelites. We interpret the commandment as meaning not the putting of other gods before God (for there is but one God) but the putting of other things first in our lives in the place of the one God.

The second commandment is self-explanatory. The third has to do with reverence for God's name. There are two major ways of taking God's name in vain. The worst way to take God's name in vain is to stand before a law court and swear that you will tell the truth and nothing but the truth so help you God and then sit down on the witness chair and lie. The second major way is to take the name of God thoughtlessly and insincerely. It is a fine thing to take God's name in prayer, but when one takes it carelessly and adds to it such epithets as "by" and "damn" he is committing a sin. We might add that this is the most uncalculated-for sin in existence. It is the one sin that the sinner gets nothing whatever out of except a guilty conscience and alienation from God.

The fourth commandment has to do with the Sabbath. It was the seventh day of the week. It was at first thought of primarily as a day of rest and not necessarily of worship.

The fifth commandment has to do with the honoring of parents. It will be noted that it is positive in form while the others are negative. It also carries with it a promise.

The sixth, seventh and eighth commandments are all self-explanatory. It will be noted that there can be no civilization where these commandments are habitually broken and that by the majority of the population of a nation.

The ninth commandment has to do with bearing false witness. That may be done by swearing lies against some one else in a law court, or it may be done by getting out and butchering the characters of others through harsh and unjust criticism.

The last commandment has to do with covetousness. A Catholic priest who had served for some thirty years said that over and over again he had had all the sins of the decalogue confessed to him except the sin of covetousness. He called attention to the fact that this sin is at the root of nearly all other sins. The very essence of covetousness is selfishness and greed. It is surely one of the most prevalent of all sins.

These Ten Commandments were all given, not for God's glory, but for man's good. They are an expression of God's redemptive love. These commandments are the basis of God's covenant with man. The covenant was first made between God and Abraham, but was repeated to Moses and implemented with these commandments.

When Jesus came there was still much good in these commandments, but the Pharisees had nullified them to a great extent by over-emphasizing the letter of the law to the neglect of its spirit. Jesus never criticized the Ten Commandments. He only criticized the attitude that the Pharisees had toward them and also toward the ceremonial law. All of his life, Jesus kept the commandments. He challenges others to follow him in so doing. Christ really lifted the standard of righteousness set by the commandments. The commandments have sin to begin at the point of wrong outward act. Jesus taught that it began with wrong motive and an inward willingness to do that which was wrong even before the act was committed. Jesus summed up all the commandments in two: Love God supremely and neighbor as self. Saint Augustine said, "Love, and do as you please." If one loves God with all the soul, mind and strength and fellowman as self, he will not knowingly wrong God or his fellowman. The Ten Commandments have to do with man's relationship to God and fellowman. If these relationships are governed wholly by love they will be kept inviolate.

God's Laws Operate In Inanimate Nature

God's laws cover all things. There is nothing exempted from them. Even that portion of nature which has no life is governed by God through laws. The planets of this universe move according to his will. Water flows down hill through laws. Through God's law, the tides rise and fall. A rock lies upon the ground or rolls down a hill according to God's law. We are faced daily with the law of gravity, the laws of chemistry and the law of motion. All of these come from God.

God's Law Operates In Animate Nature

Look at the beauty of nature all around—the trees, the planets, the flowers, the vegetables, and the crops. God is working there. He operates according to such strict rule of habit that we call his works laws. The constancy of his laws makes science possible. A great

scientist who was also a wonderful Christian was in the habit of saying to his pupils when about to make a test, "Be reverent now; I'm about to ask God a question."

God's Laws Operate On All Living, Moving Things

Man is triune in his make-up—mind, soul and body. God attempts to operate in each of these realms. There are physical laws of health which govern the body. They are God's laws. Man may try to break them, but he does not succeed. He only breaks himself on these laws. The same is true with the laws that govern the health of the mind. Strong faith in the fact that an all-loving all-powerful God is always with one will go a long way toward the elimination of fear and confusion that sometimes unbalance the human mind.

We are more in the habit of thinking of God working in the spiritual realm—the unseen realm of values, and he does work there. We need to be careful, however, about dividing life up into the sacred and the secular. All legitimate things are sacred to God, from the lowest form of inanimate nature right on up to the highest type of personality. God is interested in all and that is why his laws operate through all. This fact should bring us a great deal of encouragement. More than anything else it leads us to realize that God is within us and all about us. The practice of his presence is one of the most important things that any one can do.

A wise man once said, "Find out in what direction God is moving, and move in that direction." Can you think of a better thing to do? That simply means we are moving with God and not trying to move against him. No one can successfully move against God. No one can really and truly break his laws in any realm of life. The individual simply breaks himself upon those laws. Some time ago a man set a speed record in an airplane. On being asked how he did it, he replied, "I had the wind back of me." He flew with the wind and not against it. To try to go against God's laws is like trying to fly in the face of a storm.

The Ten Commandments and their summary in the two which Christ gave on love are the great moral-spiritual laws of the universe. One might also add to them other statements in the Sermon on the Mount. God is back of these laws. They operate in their particular realm just as immutably as does the law of gravity in its realm. The same unchanging God is back of all these laws.

To consider constantly the comfort and happiness of another is not a sign of weakness, but of strength.—Moody Monthly

"The chief concern of the followers of Jesus is not for the status quo, but for the Kingdom of God."—Bishop Kennedy

Church Furniture

FOR EVERY NEED AND BUDGET
Pulpit and communion sets, fonts and lecterns for early delivery. Chancel furniture, carvings, Bodiform Pews, folding chairs, tables and Sunday School furniture available.

Write Department 114
AMERICAN SEATING COMPANY
2930 Canton St., Dallas 1, Texas