

Your Questions About Europe

There are at least fourteen Methodists of Arkansas who are completing plans to visit Europe this summer attending the Ecumenical Methodist Conference in Oxford, England, and in most instances touring those portions of Europe open to visitors. It has occurred to us that there are numerous questions in the minds of many Methodists of Arkansas about Europe, questions which undoubtedly will be asked of many of these who make this trip this summer. If these questions could be asked before the trip rather than after the trip the travelers will then be in a much better position to answer more satisfactorily such questions when they return.

These persons represent not themselves but the Methodists of this Episcopal Area and their church and they desire to be of such service as they can. If you have such questions send them to the office of this publication. The *Arkansas Methodist* will be glad to serve as a clearing house for these questions and if the response is sufficient to warrant it, these questions will be shared with all those who make the trip.

A Pastor Reports To His Church

A short time before the meeting of Annual Conference this year our office received a copy of a pastor's "Annual Report, First Methodist Church." The report had been mailed to each family of the church by the pastor at the close of the church's fiscal year, May 31.

This printed report, covering two legal-sized sheets of paper, was a brief history of the work of the church for the year. Under the following twelve headings the report gave a pointed, comprehensive summary of the year's work; Membership, Board of Christian Education, Church School, Methodist Youth Fellowship, Woman's Society of Christian Service, Trustees, Ushers, Music, General Church Activities and Board of Stewards.

Reading this report of a pastor to his membership of the activities and accomplishments of the year, one could easily imagine the reaction of a church to such a practical, businesslike plan for bringing a congregation up to date on the work of the church for the year.

Many of our annual reports are printed in journals which the great majority of our people never see. These reports, of course, are very important as a matter of record. However, it is our feeling that an annual report, such as the one we received, placed in the hands of the entire membership of a church at the end of a conference year is of inestimable value as a matter of information for the congregation and in the increased confidence it must create in the pastor as a trusted leader.

It All Fits Together

We invite your attention and study of the chart on pages 12 & 13 which pictures the whole frame and fabric of the Church School literature of The Methodist Church. The accompanying article explains the purpose of the chart.

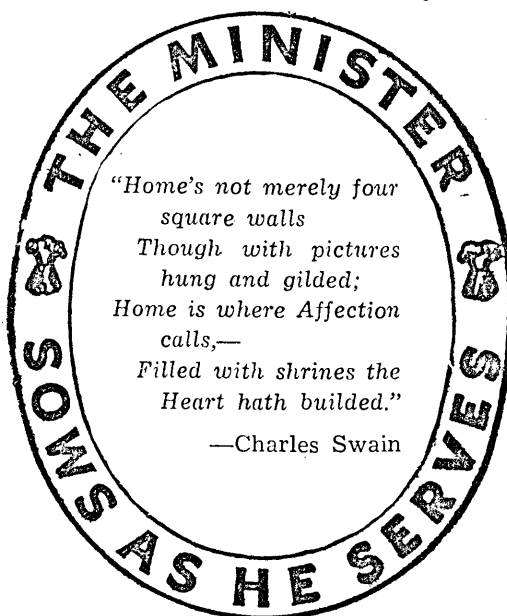
We were impressed when we saw this chart on display at the recent annual meeting of the Board of Education and requested that a repro-

(Continued on page 4)

"Our Ministry Should Be Well Housed"

As we begin a new conference year one of the important things our people should be concerned about is the minister's home. "Our Ministry" should be well housed. This should be true, not only for the sake of the minister and his family but also for the sake of the people they serve. It helps the membership of a church as much as the preacher, possibly more, to have the consciousness that they have provided a good house, well furnished as a home for their minister and family.

While most of our people have the privilege of buying a home of their own and "settling down" and arranging it as



comfortably and conveniently as possible, our people should remember that the only home most ministers ever have is the parsonage home. It is their only home until they reach the age of retirement, if they live that long. Only a few retired ministers have a home to which they can go on retirement. This being true the parsonage home should be as nearly a representative, normal home as the congregation can provide.

Possibly the parsonage home, more than any other thing is indicative of the esteem in which the minister and his family are held by a congregation. The parsonage home is the congregation's big opportunity to go the "second mile" in expressing appreciation and love for the people who have dedicated their lives to full-time service of the church.

A congregation has only gone the "first mile," however, when it has provided a building adequate for the needs of the parsonage family. That building should be well furnished. Certainly every parsonage should have the heavier pieces of furnishings. Preferably it should be completely furnished. These furnishings should be bought for the purpose rather than "acquired" by other methods in the interest of "economy." Such economy costs a congregation more than it can afford to pay in self esteem. Use the Golden Rule as a blue print in planning your pastor's home.

Is This The Answer?

OUR Southern Baptist friends have been in their annual Convention last week and we rejoice in the great accomplishments reported to the gathering as the various agencies of that body gave account of their work for the past year. However, one theme emphasized and re-emphasized in the press accounts somewhat puzzled us. Why is it that year after year these friends must continue to remind themselves, and others as well, that they are not in accord with the "unity movements" (their term) among most of the other Protestant churches, and that they do not wish to be related in any way to the National Council of Churches of Christ in America or the World Council of Churches, these "super-churches" (again, their term).

The only possible explanation we can think of for their perennial attack upon cooperating denominations is that there are numbers of Baptists who wish their church had a more liberal attitude toward those of other persuasions and that as a church it should cooperate more with those who are already cooperating among themselves. However, these more liberal members are outnumbered and yearly this minority group must be put in its place.

The Convention is to be congratulated for the stand it took on the Church-State issue, the alcohol beverage industry, as well as plans for expansion in its use of radio, television and press facilities and in its missions program and ministerial recruitment.

Bootlegging Is Big Business

DESPITE the age-old argument that prohibition laws produce bootlegging and despite the unqualified assurance at the time of the repeal of the eighteenth amendment, we are told that moonshining and bootlegging under our present national wet regime are rampant on a nation-wide scale. According to *Changing Times*, The Kiplinger Magazine, industry experts now tell us that the illegal liquor industry is producing more liquor than the liquor industry operating within the law. We are told also by this magazine that this enormous output and sale of illegal liquor continues despite the fact that the Treasury's Alcoholic Tax Unit is finding and destroying an average of almost ten thousand stills annually, an average of almost twenty-seven per day, for every day of the year. This work by a national law enforcement agency does not include the thousands of stills destroyed and bootleggers arrested by state and local police.

The fact of the business is that the liquor business is inherently bad. It uses the law for protection if larger profits can be had that way. It evades and even defies the law if larger profits may be had by that process. So long as America spends seven and a half billions of dollars annually for legal liquor plus an enormous amount for illegal liquor, while spending two and a half billions annually for the church we are in serious danger of self destruction.

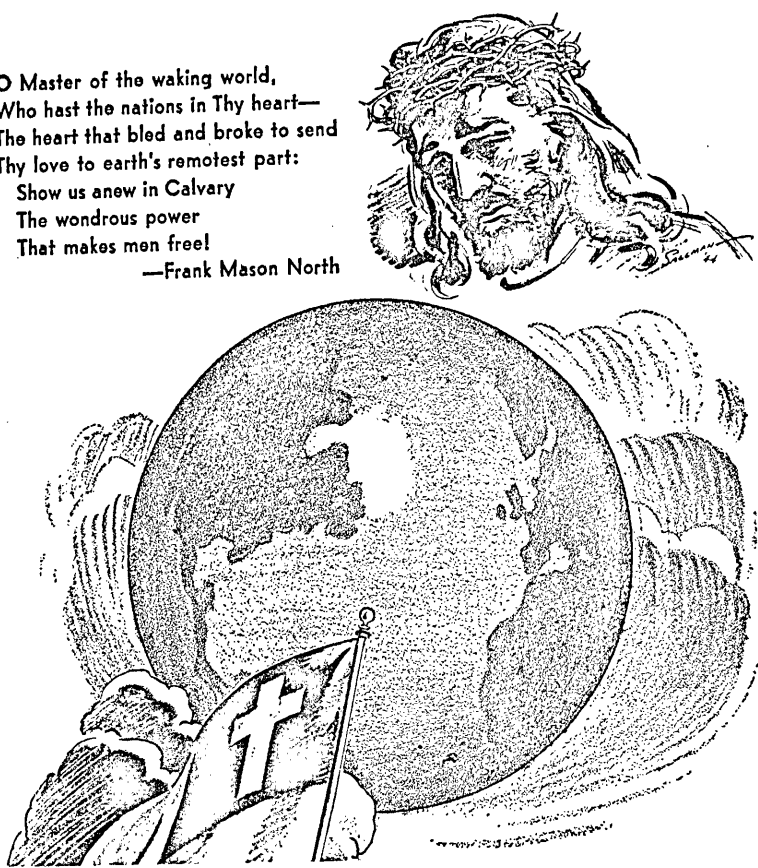
Conference Sets Up Calendar

IT seems to us that from an administrative point of view one of the most significant accomplishments of the recent sessions of the annual conferences was the creating and organizing of the Little Rock Conference Inter-board Council composed of the heads of the various Boards and Agencies of the Conference.

(Continued on page 4)

O Master of the waking world,
Who hast the nations in Thy heart—
The heart that bled and broke to send
Thy love to earth's remotest part:
Show us anew in Calvary
The wondrous power
That makes men free!

—Frank Mason North



MARK 12:28-34

WE have need, today, to look again at some of those principles of morality and decency which once had standing and integrity in the experience of our fathers. We know that religion is many times thought of as something to be assumed or put on when the occasion warrants. But if we re-examine the teachings of Jesus we will reaffirm the fact that religion, to Jesus, was a way of living with men as well as with God. And the first grew out of the second.

When we finally acknowledge God as our Father we find that that relationship will require that we shall live together as children of God, having mutual trust, respect, and good will toward each other. We can only prove our love for God as it may be shown in our dealings with the least of these, our brethren. This is why Jesus reduced the two commandments into one great commandment and gave one principle by which men are to live with God and each other.

But we look for rules, hoping to find that one rule which will be the answer to all our problems. If we can find one place where we can open the scriptures and put our fingers on one verse which will have all the answers we shall feel as if there was, finally, the one answer. Unfortunately, Jesus gave no one rule by which men could order their thinking and experience. Instead he gave some great principles. The rich young ruler wanted to know what one thing, or rule, he could follow to inherit eternal life. And Jesus made answer with a principle. A scribe, who heard Jesus answer well the tricky questions of the Herodians and the Sadducees, raised a question of his own, "What commandment is the first of all?" And, in answer, Jesus raised another principle.

The point in the question was, perhaps, whether or not the commandment to be selected would be in the nature of a positive precept or a great moral principle. Jesus knew that rules, or precepts, are usually relative. Circumstances, by their very nature, require different treatment in different times. Jesus acknowledged this when he began some of his statements by saying, "You have heard that it hath been said . . . but I say unto you . . ." When Jesus made answer to the Sadducees concerning marriage and the after life he quoted to them out of the law to establish a great moral principle God had set up in the beginning. The priests always held tenaciously to the positive precepts and rules such as Sabbath observance, circumcision, sacrifice, the tithe, etc. On the other hand, the prophets held to great moral principles and the battle was enjoined.

A Pastor Speaks Of The

Moral Principles

That Are Inherent In The World. A sermon delivered at the First Methodist Church, Monticello by the Rev. Roland E. Darrow, pastor, April 22, 1951.

Jesus replied to the scribe that the greatest commandment was the first: "Hear O Israel: The Lord our God, The Lord is one; and you shall love the Lord your God with all your heart, and with all your soul, and with all your mind, and with all your strength. The second is this, You shall love your

neighbor as yourself. There is no other commandment greater than these." And the scribe, with a great flash of intuition replied, "You are right, Teacher; you have truly said that he is one, and that there is no other than he; and to love him with all the heart, and with all the understanding, and with all the strength, and to love one's neighbor as oneself, is much more than all whole burnt offerings and sacrifices. And Jesus gave him praise in his answer saying, "You are not far from the kingdom of God." This man had laid hold upon a great moral principle, one that the prophets had suffered for proclaiming.

We may all agree that we ought to love God with all the being. But to love one's neighbor as oneself is to see this principle with a scope startlingly wide and a standard almost unbelievably high. What to do? We may also agree that few in each generation have moved far in the accomplishing of this experience. But we will all agree that when Jesus gave his life to this principle the status of women, children, slaves, Jews, and Gentiles became changed. We acknowledge that all men, everywhere, are the children of God and that he regards them all alike. Each and every one is the object of God's love and care. Jesus told us about how heaven rejoices when just one wandering child returns to the father. He also pointed out that he believed that the worst sins were those against the spirit and dignity of God's children; the sins of anger, contempt, scorn, and an unforgiving spirit. But we have forgotten this great principle of loving God and our neighbors. We have put aside, often, the example of Jesus who showed reverence for every person. He taught us that we could expect forgiveness only in the degree that we were forgiving. He showed us that there must be positive, active, seeking, good will in our experience. The great underlying factor in each life must be, he said, the unpremeditated goodness that flows out of a heart of love toward God and our brethren.

Jesus said little about social life, political life, industrial disputes, war, slavery, and other evils concomitant to contemporary life. He was living in a world far different from ours here in America. In his world men had to accept what was found as given. Evil was the way it was meant to be. Inequality was one of the factors in fate. He echoed the thinking of his time when he said that we should always have the poor with us. He was not approving of poverty but stating an evident fact. For these reasons he had to establish great moral principles, or rather, re-establish them as God had intended in the beginning.

Truth never changes. It is always consistent with itself and ten thousand years ago, or hence,

will see the truth still truth. But the applications will have changed many times. The great moral principles are truth, and never change. But the application will be relative to the generation and its problems.

"Thou shalt love thy neighbor as thyself," requires a different approach in a different time. Neighbors are different. What will work with one will not do with another. One neighbor will help you love him and make response and another neighbor will scorn your love as a weakness and will hate you. But the obligation is upon us to follow the teaching of Jesus as he, lifted it out of the Law. We also have his example and his words. An example is the equanimity with which he received the rebuff of the Samaritan village. James and John wanted to draw fire from heaven and burn the village. Jesus merely went on to another village. He was not permitted to love them out of misery, sickness, and sins. He went on. Or his words, "Do not give dogs what is holy; and do not throw your pearls before swine, lest they trample them underfoot and turn to attack you." His love was there, freely offered, and he could not use it in active service.

We need, today, to realize that the great moral principles remain. Instead of honoring them by non-observance, or outright neglect, we should be ready, willing, and anxious to put them into practice. We may not ignore them with impunity. Their observance brings good and their non-observance brings trouble. An example of more than passing interest is the story of Abraham.

In the beginning, Jesus said, God intended that one man and one woman would enter into the sacred bond of wedlock. And he gave no rule for the dissolution of that sacred bond. But Abraham broke the law of monogamy without knowing he was violating a great moral principle established by God. As he knew God, and as the social custom of the time decreed, he became bigamous and polygamous. In his day the motive was relatively pure. God had made him a promise of descendants and Sarah and Abraham were past the time of child begetting. Hence the fulfillment of the promise of God lay in following the custom of the time, the socially accepted practice of many wives. A man's standing in the community rose as the number of wives increased. But hell crept into the tent when Sarah found that Hagar, the Egyptian wife was with child. And it continued, at least, until Hagar and the son, Ishmael, were driven out. And that enmity is alive today to upset and aggravate our international relationships. The descendants of the two sons of Abraham are bitter enemies still.

The absolute law of monogamy, broken in innocence and necessity and in keeping with Abraham's faith rose in wrath to punish him, and us!

We are reaping in our generation the harvest of forgotten principles. The founding fathers were cognizant that honesty, integrity, and decency were basic requirements for the success of any man or any nation. They took God into account and attempted to build this nation upon those great principles. Today we seem to believe

(Continued on page 8)

THE DEVOTIONAL PAGE

REV. ROY I. BAGLEY, Editor

FROM THE BOOK SHELF

Its (stewardship) aim is the full consecration of the entire self, the practice of life on its highest possible experience through the management of life and all its resources for God and the good of all. . . .

The Church is in far greater danger today from indifference and decadence within than from infidelity or opposition without. But God has made known his remedy for this condition that is threatening the life of the church from within: it is Christian stewardship

Christian stewardship rests upon the same foundation as the Christian religion itself—the person and character of God

The center of power in the Christian religion is in the motive

He (Jesus) taught that every other interest on earth is secondary to human interest, that personality is preeminently valuable: worth more than flowers (Matt. 6:30), more than sparrows (Matt. 10:31), more than sheep (Matt. 12:12), more than the most sacred religious institution—the Sabbath (Mark 2:27); yea, more than the whole material universe (Matt. 16:26)

Personality is God's greatest gift . . .

We are debtors to the past, the present, and the future. By grateful recognition of our obligations to the past and noble living in the present we will be true benefactors to posterity

from THE STEWARDSHIP OF LIFE
by Julius Earl Crawford.

TRUSTING FAITH

SCRIPTURE: Psalm 37:21-31
Verse for today: "Trust ye in the Lord for ever: for in the Lord Jehovah is everlasting strength. (Isa. 26:4)

The pastor was reading in his study one evening when he was interrupted by the sound of footsteps outside the door. Slowly the door opened, and his little daughter came confidently to his desk, holding in her hands her precious doll.

"Fix it, Daddy," she said. "It's broken, but I know you can fix it."

With a confident smile she laid her treasure on the desk and went off to bed, assured that the doll she had placed in her father's hands would be wholly mended when morning came.

Her first thought upon awakening next day was to come to the study and get her doll. "See, Mother," she cried excitedly, "I told you Daddy could fix anything!"

Can we not have this same trusting faith? Should we not take our problems to God, our Father, in full confidence that he will make all things right? We know that he is able and willing to put together the broken pieces which seem to us almost impossible to mend. We know that he has the power to redeem life and that when we yield to him he will remake our lives in newness and beauty. Let us begin each new day with the assurance that comes from personal trust in an all-wise

PEACE, PERFECT PEACE

Peace, perfect peace, in this dark world of sin?
The blood of Jesus whispers peace within.

Peace, perfect peace, by thronging duties pressed?
To do the will of Jesus, this is rest.

Peace, perfect peace, with sorrows surging round?
On Jesus' bosom naught but calm is found.

Peace, perfect peace, with loved ones far away?
In Jesus' keeping we are safe, and they.

Peace, perfect peace, the future all unknown?
Jesus we know, and He is on the throne.

Peace, perfect peace, death shadowing us and ours?
Jesus has vanquished death and all its powers.

It is enough: earth's struggles soon shall cease,
And Jesus call us to Heaven's perfect peace.

—from The World's Great Poetry
by Edward Henry Bickersteth

YOU CAN HAVE PEACE

SCRIPTURE: "Thou wilt keep him in perfect peace whose mind is stayed on thee: because he trusteth in thee. Trust ye in the Lord forever: for in the Lord Jehovah is everlasting strength." (Isaiah 26:3-4)

ALL of us are interested in peace. We are earnestly praying for world peace, but as we pray we realize that we must have peace in our hearts. We raise the question, "Can we have peace in times that are as disturbed as ours." This question persistently calls for our answer.

Our scripture lesson was written in a time of deep national crisis. It seems that the prophet is telling his people that they can have peace in their souls when their love and affection is fixed upon God. A peaceful mind does not depend upon peaceful surroundings. Peaceful surroundings may be of great help but does not insure peace in our hearts. We can follow some simple steps that will help us to have peace in our heart.

First we must desire peace in our hearts above all other things. We are not thinking of a life of seclusion, but of a peaceful mind even in the midst of turmoil. Some people seem to enjoy a state of turmoil. Perhaps it may be that it is thought that such a state leaves the impression of importance. We must have peace in our hearts if life is to yield its deepest joy.

Peace cannot come into our hearts without our conscientious effort. There must be an earnest striving upon our part if we would have peace.

We must empty our minds of all that is disturbing. We must confess our sins so that we may face them honestly and sincerely. We have

and all-powerful loving Father.

PRAYER: Our Father, we come to thee asking that thou wilt give us a simple, trusting faith in thy power and love. We acknowledge our need, and confess our inability to achieve that which we desire. We pray in Jesus' name. Amen.

—R. A. Dahlquist, from
The Secret Place

hesitated to take other people into our confidence. A good friend in whom we have utmost confidence would be of invaluable assistance in helping us to get things off our chest that disturb. We are told, "If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." We need to realize that in emptying our mind of the things that trouble us that God shares with us in carrying the load which we have been trying to carry alone.

But we cannot live with a vacuum in our mind. We must put some things there which have possible value. I heard a preacher say not long ago, "You can see God." He went on to explain, "Read one of the Gospels through ten times, not nine times, but ten and you can see God." Then I knew that a great privilege had been extended to Christians for such a picture of Jesus Christ has been painted in the Gospels that we can actually see Him. For Christ declares, "He that hath seen Me hath seen the Father." It is for that very purpose that Jesus came into the world that we could see God.

We cannot live just bemoaning the sins of our soul. As essential as our confession is we must go this next step in fixing our mind upon God that He can live through us. When we merely stop with wailing for our sins life would become morbid. A thorough confession is like cleansing an infected wound. But the healing process cannot stop there, it must go further.

Then there is another step we must take if we would have peace in our souls. We must not only put positive thoughts in our mind, but we must also give ourselves to positive action. We must accept our responsibility in our community for the fulfillment of the vision that we have had of God. Some people say they have seen God but it only led them to do nothing for the advancement of His Kingdom. This

PRAYER FOR THE WEEK

Our Father, in this tragic hour of the history of our world we are baffled and confused. We need Thy guidance in our lives and pray most earnestly that the leaders of the nations may turn their hearts unto Thee. We pray for United Nations. Help us that we may never lose faith in a world organization of nations with the purpose of peace. Give us vision to see that in comparison to the age old theory of war that United Nations is an infant. Give the nations that seek peace and co-operation greater wisdom and insight than those who will not seek that goal. But save them from arrogance and foolish pride. May Thine eternal spirit guide us in this New Year. As Thou hast been our help in ages past be Thou our hope for years to come. We pray in Jesus' Name. Amen.

THE WIDE OPEN DOORS

. . . for a wide door for effective work has opened to me, and there are many adversaries. (I Corinthians 16:9)

I teach in the high school of a small mid-western town. Daily I come in contact with 130 students—130 students who are just now forming the habits that will carry them through a lifetime. One hundred thirty students who must learn the processes of co-operative living, the moral values necessary to happiness, and the attitudes so essential to peace.

Can I be content with just teaching them the nouns and pronouns and the difference between complex and compound sentences?

My aim must be to so teach that the words of my mouth and the meditation of my heart shall quicken childhood and youth with a will to learn . . . to so live that what I am may guide young and old to know the truth and love the right.

So to live that our fellow students may see Christ in us. So to teach in our every action that the kingdom of God may come sooner. That is the task of each of us, isn't it?

Father, help me to understand that the spirit with which I speak may be more important than what I say, and that the purpose and cause to which I give myself is more important than specific jobs I do. Whatever I say or do, I trust thee to open "wide doors" for effective work. Amen.

—Marion Dean (Illinois), in Power

was only a mystical experience that tended to set them apart from the needs of their fellows. A vision of God without a corresponding responsibility is held in suspect. History adds its evidence of the great souls who have seen God and gone out to do His bidding in the world.

You can have peace in your heart when your mind is stayed on God. When we trust in things that face away we cannot feel any security. The prophet points out that, "The Lord Jehovah is everlasting strength." Here is the Rock of Ages that defies the storms of life. You can have peace, peace that passeth all human understanding because God will keep you in perfect peace when steadfastly you endeavor to let His thoughts work through your life.—R. B.

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A WEEKLY
MESSAGE

By FORNEY HUTCHINSON

THE PHILOSOPHY OF A COLORED
SAINT

My first regular pastorate was Hunter Memorial Church on the east side of the city of Little Rock. I was single, just out of Hendrix College, and was fortunate to find a home with Mrs. Milo Arbuckle, who was a faithful and substantial member of my church. In addition to her city property, she had a plantation near the river on what is known as Fourche Bayou. As overseer on her farm she had a very capable and devout negro named Allen Hatter.

Allen was an elder in the church of his color and had marked characteristics of his race. On frequent visits to her farm with my landlady, I found great pleasure in talking with her overseer. One day, I said, "Allen, do you rob these negroes down here in your commissary like the white folks do?" He looked hurt for a moment and then said, "No, suh, Boss, I don't 'xactly robs 'em, but of co'se I takes care of myself." On another occasion I said, "Allen, do you drink whiskey like these white folks down here?" "No suh," he replied, "I don't 'zactly drink it, but I takes a little now and then for this malaria."

Finally, the river overflowed and was about to wreck the crop and farm. I drove Sister Arbuckle down with a carload of sacks to be filled with sand for strengthening the levee. I found Allen very busy at his job. I asked him if he ever prayed about these floods. He replied, "I sure does, Boss. If ever a poor nigger prayed, I've been praying about these floods. It looks like they're goin' to ruin me and the 'Ole Miss' both." I asked him, "Do you pray all the time, or just when you get in trouble?" "Well, suh," he said, "I does a little praying all along, but though I does my heaviest prayin' in time of need."

I saw that Allen represented a race not so very different from our own. At least that was true in the particulars about which I questioned him. One night I preached for him at his church. I found him very active in the service and learned that his associates in the church and community had great respect for him. He was devoted to his "Ole Miss," as he called Mrs. Arbuckle, and she in turn was very kind to him.

After all, we are more or less alike, despite the color of our skins. It's a case where the "pot has no right to call the kettle black." I wish I knew how to help our colored brethren more. They deserve help.

Allen is gone now and I hope he feels that

NEWS AND NOTES ABOUT FACTS AND FOLKS

REV. JAMES UPTON of the Hendrix College faculty, was the speaker at the annual Youth Banquet at the First Methodist Church, Little Rock, on Monday evening, June 18.

MISS HALLIE JO HART, daughter of Dr. and Mrs. W. Neill Hart of El Dorado, has been employed as Youth Director at the First Methodist Church, Jonesboro.

REV. ELDRED BLAKLEY, who was transferred to the Louisiana Conference at the recent session of the Little Rock Conference, writes that his address is 2664 Wisteria, New Orleans 17, Louisiana.

REV. E. B. WILLIAMS, District Superintendent, Jonesboro District, announces that Rev. Marvin A. Thompson has been appointed as pastor of the St. John's Ct., and that Rev. Hascle O. West has assumed the duties of pastor at Black Oak. Both of these charges are in the Jonesboro District.

MRS. JOHN M. IRVINE, of Wexford, Pa., has been named as the new chairman of the committee of the United Church Women, National Council of Churches, which conducts each year the "World Day of Prayer," observed across the United States and in many foreign lands by women of Protestantism.

CHURCH WORLD SERVICE RELIEF—Received from the major Protestant churches of America—aided 24,705 Koreans during the month of March, according to Dr. Henry Appenzeller, of Pusan, director of Korea Operations of Church World Service. Those aided included 5,221 different families.

MISS FLORENCE WHITESIDE writes: "I am in Valley Institute, a leadership training center for Mexicans, a project of the Woman's Division of Christian Service. My title is hostess, opportunities varying as I substitute in the various departments of the program." Miss Whiteside's address is Valley Institute, Box 56, Pharr, Texas.

BISHOP PAUL E. MARTIN announces the appointment of Rev. Grover C. Johnson as pastor of the Wheatley Charge in the Forrest City District. Brother Johnson retired at the recent session of the North Arkansas Conference after forty-two years of service in the Conference. Brother and Mrs. Johnson, who have purchased a home in Forrest City, will rent their property and occupy the parsonage at Wheatley.

As a part of its "World Recovery" program, the American Bible Society has been helping the blind in foreign countries to secure embossed Scriptures in their native languages, by providing paper and binding materials for the production of the Scriptures and aid in the cost of distributing the books to the needy blind. During 1950 two large shipments of several tons of Braille paper were sent to Japan and other foreign countries. Up to October of 1950, the Japan Bible Society had distributed over 7,000 Braille volumes and had waiting orders for about 500 more.

DR. GEORGE A. BUTTRICK, well-known pastor of Madison Avenue Presbyterian Church, New York, has been appointed "Joseph Cook Lecturer to the Orient" for 1951-52 by the Board of Foreign Missions of the Presbyterian Church in the U. S. A. He will leave for the Orient this fall. Dr. Buttrick will lecture on the Christian faith to both Christians and non-Christians. He will confer with national leaders, students, and missionaries in Japan, Hong Kong, India, Pakistan, Thailand, and Indonesia. He will probably visit the Philippines, the Middle East, and Europe.

by the help of the good Lord, he has "taken care of himself."

NO PAPER NEXT WEEK

According to our custom there will be no paper in the week of July 4. The next paper to come from the press will be the issue of July 12. In this issue will be found Sunday School lessons for July 8 and July 15.

THE Board of Missions and Church Extension of the Methodist Church approved 111 candidates for missionary service, and many will be entering their new posts this summer. The group includes forty-eight for foreign service, and sixty-three are young women for the home department of the Woman's Division of Christian Service. Ten men and seventeen women are accepted candidates for service in Africa for three years. Candidates for regular life terms abroad include thirteen married couples, and three engaged couples. Twenty-four will serve under the Woman's Division for a two-year period at stations in the U. S., Hawaii, or Alaska.

ALARMED by the fact that the enlistment of young men as ministers has not kept pace with the doubling of Methodist Church membership during the past fifty years, the denomination's Council of Bishops has issued "An Appeal to Pastors, Parents, and Youth" to consider the call of the ministry for the best youth of the land. "Businessmen for years have skimmed the cream of our college youth by presenting to seniors the challenge and opportunity of an industrial or scientific career," say the Bishops. "Other professions have been presented appealingly in picture and story. We call upon our ministers to encourage the finest young people in their churches to be alert to God's will. Each pastor has unique opportunity to acquaint young men and women with the firing-line importance of the ministry and to be a vivid illustration of its glories. We call upon parents, by their devotion and conduct, to create an atmosphere of reverence for God and to put such a value upon his service as will predispose their children to be responsive to God's guidance."

CONFERENCE SETS UP CALENDAR

(Continued from page 1)
Whatever else this group may accomplish, it has already cleared for a whole year a calendar or schedule which will eliminate confusion, conflicts, and misunderstanding as to dates for various phases of the program of The Methodist Church. This schedule for the conference year is printed on page 12 of this issue of the Arkansas Methodist and it is our plan to publish twice a month at least there months of this schedule the Methodists of the Little Rock Conference may know what is in store for them.

We are also inviting any Board, Agency, interest or person of the North Arkansas Conference to submit dates for inclusion in this calendar that it may be representative of both conferences. There are several dates which are common in the calendar of both conferences but there are other dates which are related to some interest of only one conference. We want this calendar to be as complete as possible. Any date which is of District interest or involves leadership across District lines should be included in the conference and state calendar.

IT ALL FITS TOGETHER

(Continued from page 1)
duction be made available for publication so that our readers would have a clearer idea of how the individual pieces of all Methodist Church School literature are parts of a planned publishing program. This chart gave us an appreciation of the task which confronts the Editorial Division of the General Board of Education and we trust that this presentation will enable the reader to appreciate all the more the magnificent job being accomplished by those who make our Church School literature.

CURRENT NEWS IN THE RELIGIOUS WORLD

Selected from Religious News Service Releases

Methodist Group Establishes Loyalty Oath

The Mississippi Methodist Conference, in session in Jackson, Miss., established as a requirement for its ministerial candidates a pledge of loyalty to The Methodist Church. The pledge was put into effect with a record class of 35 men who were admitted on trial and 19 who were admitted into full connection. It was adopted on the recommendation of the Conference's board of ministerial training and qualifications after some of the candidates had criticized Methodist literature and colleges. The statement which candidates must sign pledges "genuine adherence to the doctrines and discipline of The Methodist Church," its colleges, seminaries and boards. "If and when I feel there is a need for constructive criticism of some aspect of the Methodist program," the pledge states, "I promise not to criticize publicly The Methodist Church and its institutions, or its ministry, but I pledge myself to make any criticisms through the proper channels, and in the spirit of Christian tolerance and love."

Sees Protestant Laymen Rallying Together

The most significant chapter in the history of American Protestantism is about to be written, an outstanding layman told delegates to the Episcopal laymen's conference of the Sewanee Province at Sewanee, Tenn. "Protestant men are ready to stand up and be counted as they never have before," said John C. S. Merrifield, vice-chairman of the Department of United Church Men of the National Council of Churches. He said the crossing of denominational lines for the rallying of Protestants has been the great achievement of the National Council of Churches in its first year of work.

Clergymen Dedicate New Chemical Plant

An inter-creedal program featured the formal dedication of a new unit of Plough, Inc., in Memphis, Tenn., largest chemical and drug plant in the South and one of the largest in the country. Three Memphis clergymen participated in the exercises. The dedication address was made by Dr. Marshall Wingfield pastor of First Congregational church. His topic was "This is American Free Enterprise." The Rt. Rev. Merlin F. Kearney, pastor, Immaculate Conception Catholic church, gave the invocation, and Rabbi James Wax, associate rabbi, Temple Israel, delivered the benediction.

Soviet Zone Evangelical Leaders Attacked

Renewed attacks against Evangelical Church leaders in the Soviet Zone, and a warning that "the Church should be clever enough not to engage itself in favor of the West," were launched in Berlin by Walter Ulbricht, general secretary of the Socialist Unity (Communist) Party and Deputy Premier of the Soviet Zone government. Mr. Ulbricht, who addressed the Central Committee of the party, singled out for special attacks Dr. Ludolf Muel-ler, Evangelical Bishop of Madge-

A Message to the Methodists of the World Concerning the Eighth Methodist Ecumenical Conference at Oxford, England, August 28-September 7, 1951

We are at the end of the most momentous half-century since the Christian Church was founded. In the realm of scientific discovery and achievement it has no parallel. Social, political and economic changes have created a world undreamed of at the dawn of the century. Two wars waged on an unprecedented scale have shattered institutions that once seemed as firmly founded as the hills. Over a large part of the earth's surface the Christian religion is challenged by a rival whose geographical conquests have marched with a speed and a success unparalleled since Islam's irresistible onrush in the century that followed the death of Mohammed.

If this twentieth century of progress opened with high and confident hopes, with what forebodings does the Christian onlooker survey the prospect as we reach the halfway line? He can mourn over lost opportunities, over closed doors that once were open, over large masses of people in many lands who have repudiated the Christian obedience, over an increasing secularization of life. Such a picture leaps to the eyes of every superficial observer.

But there are other factors in the situation. The facile optimism of the later nineteenth century has given place to a realistic mood which forbids complacency. Static conventionalism in religion has yielded to the spirit which demands reform from within. For years past boasting has been excluded and the Church has subjected itself to a ruthless self-criticism. Old rivalries and animosities within Christendom are losing their force. Reunion is the order of the day. That movement, inspired by the Holy Spirit which brought the churches so close together at Edinburgh in 1910, has advanced until the World Council of Churches was formed, with the Amsterdam Conference of 1948 as a clarion call to Christians throughout the world.

We of the Methodist family are in the full swing of that world-wide movement. We have our own part to play. Our loyalty is pledged to the World Council, and we can only rejoice that Methodism has lost its denominational life to live again in a wider fellowship in the United Church of Canada and in the Church of South India. We look forward with eager hope to a similar union of the Christian forces in Ceylon and North India.

This does not mean that Methodism has already fulfilled its mission, and that our only duty to the past and to the future is to bury our historic tradition. If we are to serve the present age our immediate need is to re-examine our inheritance. It is for us to put all things to the proof and to hold fast only that which is good for our time, and we hope for all time.

To meet the stern and exacting demands of the next half-century the representatives of world-wide Methodism will meet in the city of Oxford in the late summer of 1951. Here we must review our tradition in worship, in evangelism, in education, in personal discipleship and in social witness. The success of the Oxford Conference will largely depend upon the care with which the program is studied in advance, and upon the corporate prayer and thought with which The Methodist Church in all parts of the world prepares itself to understand the present situation and the needs of the next generation. We therefore call upon all in every land who bear the name of Methodists to use this year of preparation so wisely that the Methodist Ecumenical Conference at Oxford in 1951 may bring a worthy gift to the wider enterprise of the Universal Church of Christ.

We should make this present year our Methodist Holy Year, and we appeal to you for your prayers for the Ecumenical Conference. May this be for us a sacred year and may Heaven's blessings rest on the work of your hands.

Faithfully yours,

The Presidents of the Methodist Ecumenical Council

Ivan Lee Holt, St. Louis, U. S. A.

Wilbert F. Howard, Birmingham, England

ing the fear of being called a traitor. He urged Christians to "root up and break down the half-truths" that putting everything into armaments will assure peace, that freedom must be uncontrolled and undisciplined, that people have a choice only between security and license, and that the United States can have full national sovereignty in today's world. Bishop Kennedy asserted that this country's right to moral leadership of the world is open to question in the light of its emphasis on such evils as liquor and gambling. "Every church should have a war department," he said, "to destroy and overthrow" such things, of which Christianity is an enemy. The bishop said he still believes there is a chance to convert Communists to the Gospel instead of shooting them, and that he is just as worried about a "gray fringe of neutrality" as about Methodism's accused "pink fringe." He called the Church "the most constructive, hopeful institution" in the land and said it should keep its feet rooted in the past but its head moving with the times.

Greek Stamps Honor St. Paul

The Greek government is issuing special series of postage stamps to commemorate the 1900th anniversary of the arrival of the Apostle Paul in Greece. One stamp shows an ancient altar, with the inscription "To the unknown God." On the altar is a sword symbolizing the conversion of St. Paul. The others show a picture of the Apostle as painted by El Greco, a picture of him copied from a Byzantine painting, and St. Paul preaching to the Greeks.

Sees Businessmen, Scientist Aiding Church

Dr. Franklin Clark Fry, New York, president of the United Lutheran Church in America, said at Springfield, Ohio, that he sees a trend throughout the country of businessmen and scientists allying themselves with the church. Addressing the annual ULC stewardship conference, Dr. Fry said he is hopeful that church work will have increasing effect because of the trend.

Chinese Methodists Forced To Expel Chiangs

Generalissimo and Madame Chiang Kai-shek have been expelled from the Communist - controlled Chinese Methodist Church, press reports reaching Hong Kong stated. Announcement of the expulsion was made at a mass accusation meeting in Shanghai attended by members of various denominations. Bishop Kiang Changchuan, who baptized the generalissimo as a member of the church, was required to criticize himself at the mass-meeting for his action. The reports also said that Bishop Kiang accused two American missionaries, one of whom was the Rev. Sidney Anderson, associate pastor of Moore Memorial Methodist church in Shanghai, at which General Chiang was baptized. Mr. Anderson is now in the United States. The meeting reportedly adopted a resolution demanding strict punishment for several American missionaries now under arrest, including Dr. Frank Price, veteran Southern Presbyterian missionary.

Bishop Hits Confusion Of Religion With Patriotism

Methodist Bishop Gerald H. Kennedy of Portland struck out at Salem, Ore., at what he called a current tendency to confuse religion with patriotism and to make Christianity "purely an American affair." In a sermon at the closing session of the Oregon Methodist Conference the bishop used as his theme the prophet Jeremiah who, he said, finally spoke his beliefs after overcom-

burg, Superintendent-General Hoffman of Maddeburg, and Dr. Ernst Horning, of Goerlitz, "the so-called Evangelical Bishop of Silesia." (Silesia was annexed by Poland after the war and officially yielded to Poland early this year by the bright charged the clergymen with Soviet Zone government.) Mr. Ulbricht having "turned their headquarters into propaganda agencies for the West" and branded them as "disturbers of peace."



THE CHILDREN'S PAGE

ANNIE WINBURNE, Editor



IN STORYLAND

WEEDS AND WORDS

By Helen L. Toner

As Dick flung out of the back door, he called angrily over his shoulder to his brother: "You're selfish and mean. I wouldn't care if I never played with you again!"

His father, who had been planting a row of cabbage plants in the garden, looked up with an expression of astonishment that made Dick feel suddenly ashamed of his outburst.

"Come here son. Tell me why you talked so hatefully to your brother. What did he do?"

Dick's face turned angrily back toward the kitchen door as he explained that Wallace had refused to let him play with his new model glider.

"Did you ask why?" queried the boy's father.

"No, I didn't have to. He's just selfish, that's all. He doesn't want me to have any fun with it even though he isn't using it himself."

"That isn't fair to Wallace," Mr. Harvey argued quietly. "You might have given him a chance to explain before you lost your temper. You see, while you were down at the nursery buying these plants for me, Wallace was using the glider and its wing got tangled in the forsythia bush. He spent a half hour gluing it back in place and I am sure it isn't dry yet."

"I'm sorry. Why didn't he tell me?" Dick dug his heel into the newly plowed earth of the garden in embarrassment. "I guess I didn't give him a chance," he admitted in response to his father's questioning smile.

"Hold out your hand son." Mr. Harvey poured into Dick's palm dozens of tiny brown seeds that he had been absent-mindedly extracting from dry seed pods as they talked.

"What shall I do with these, Dad? Do you want me to plant them?"

"If you like."

The words were scarcely out of Mr. Harvey's mouth before Dick had given them a careless fling along an open row in the vegetable garden. He was already covering up the seeds when he asked, "What kind of seeds are they?"

"That is the question you should have asked before you planted them," was the reply. "You see, those were seeds of that weed we had so much trouble with among the vegetables last year."

Dick looked at his father in amazement, then scrambled to his knees and started to dig up as many of the seeds as he could see. They were the same brown of the dirt and he had very little success.

"Why did you let me do it, Dad? They'll grow up and make so much trouble for us in the garden."

"Because these weeds will be reminding you all summer, Dick, how hard it is to take back a seed that is sown. Those ugly words that you said to Wallace just now are like weed seeds. It's mighty hard to take them back, and some of them are bound to live and grow and



HOW WE CELEBRATE

A picnic is just lots of fun
When July Fourth comes round,
We sometimes have it in the woods
And sometimes on our ground.

Mother fixes up the lunch,
Daddy buys cold drinks,
I work as a helper,
And Mother says she thinks

To have good times we all must share
Our pleasures and our joys,
Good citizens we'll learn to be,
And all the girls and boys

Who live in our neighborhood
We'll ask to come join in,
We'll go ahead and spread the eats,
The fun can then begin.—A.E.W.

make trouble for you."

Mr. Harvey went back to his cabbage plants, planting them carefully in neat rows. "Did you ever think of your life as a garden? If you can just remember, son, when you are tempted to say something mean you are planting a few weeds in that garden—weeds that may grow up and crowd out the things which you really want to grow—it may be easier not to say them."

Dick smiled, "Thanks, Dad. I'll remember the weeds. Right now there are a few weeds I may be able to keep from growing. I'll go apologize to Wallace, and maybe I can make it up to him by lending him my new fishing rod." He was whistling as he left the garden.—The Christian Advocate

JUST FOR FUN

Over the beautiful edifice on Pennsylvania Avenue which houses the national archives is carved in great letters: "What is Past is Prologue." A couple of visitors asked their taxi driver what it meant.

Without hesitation, he replied: "It's government talk for 'You ain't seen nothin' yet!'"—Geo. Dixon, King Features Syndicate

A psychiatric board was testing the mentality of a soldier. "Do you ever hear voices without being able to tell who is speaking or where the voices come from?" he was asked.

"Yes, sir."

"And when does this occur?"

"When I answer the telephone."
—Evening Mail

The little boy sat gazing into space. His father said, "Junior, a penny for your thoughts."

"Well, to be honest, Daddy," he replied, "I was thinking of a dime."
—N. Y. News

A man employed to wash windows at a factory in Boston was working so moderately that his actions might well be termed "slow motion."

His superior demanded one day, "Jim, why don't you move up a little faster and get this job done?"

"Boss," came the drawling reply, "I have only two speeds, and the other one is slower than this one."

Junior was passing his plate for his fourth helping of pie when his mother cautioned him. "Be careful, dear. There once was a boy who ate too much pie and burst."

Junior thought a moment, then replied, "Couldn't be. No such thing as too much pie."

"But there must be," reasoned his mother, "else why did the boy burst?"

Junior passed his plate again and announced, "Just not enough boy."

A mistress was telling the new maid how to make chicken broth. She gave all the details necessary, then said, "Go out into the kitchen and prepare it while I run upstairs and fix my hair. I'm sure you will get along all right."

An hour later the mistress came down and asked the maid how she was getting along with the broth.

"Oh, fine," was the answer; "I'm

IN THE WORLD OF BOYS AND GIRLS

THE BIRDS' BATH

By Dora Lawrence Cameron
The little birds chirp in the trees,
"We want a bath, oh, please, oh, please,
We've had so very far to fly
And it was dusty, hot, and dry.

Just any pan or any dish
Where we can bathe is all we wish;
For towel or soap we have no need
Nor bathing suit; oh, no, indeed.

Make us a bath; all summer long
We'll sing to you our sweetest song;
Out on the air our songs will go,
We'll be your little radio."—In Our Dumb Animals

A FROG'S LESSON

The frog looked down a deep old well
And thought he'd play a joke;
Thought up a saucy thing to say,
And thus he harshly spoke:

"You ugly old frog," he hollered down,
And listened for reply;
"Ugly old frog," echo sent back;
The frog began to cry.

He hopped away where his mother sat,
Told her what he had done.
His mother said, with pained surprise;
"I'm ashamed of you, my son."

"Hop back to the deep old well,
Croak down something kind.
The answer you will always get
Will be the same you'll find."

The frog looked o'er the brink and said:

"Hello, sweetheart, true."
"Sweetheart, true," echo sent back.
It'll be the same with you.

Should not folks learn a lesson here,
As our frog friend has done?
Whether words loving or harsh,
The same come back, my son.—

O. L. Russell, in Christian Advocate

way ahead of you; I've already fed it to the chickens, and they sure went after it!"

"Does your wife ever pay you any compliments?" asked the curious bachelor.

"Only in the winter," was the nonchalant answer.

"In the winter? How do you mean?"

"Well, when the fire gets low, she says, 'Alexander, the grate!'"—Highways of Happiness

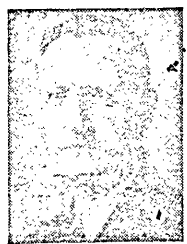
A mother gave her seven-year-old son an expensive wrist watch, so he could time himself when he practiced his violin lessons.

When asked how he liked his watch, he replied enthusiastically: "Oh fine! When I wind it up real tight it does an hour in 50 minutes."

—Dixie Roto Magazine

On A Wide Circuit

By W. W. REID
ON PATRIOTISM



THE industrious Boswell, in his "Life of Dr. Johnson," quotes the master as having once remarked, "Patriotism is the last refuge of a scoundrel." But, of course, Johnson was at times cynical, often bombastic, and he might have another thought the next day. We must not take him to literally! However, when we have been so recently reading the revelations made by the Kefauver Committee and the conflicts in motives and aims as indicated in the Senate inquiry into top diplomacy and top defense, we can't easily dismiss Dr. Johnson's motion in its entirety.

Not everybody who waves a flag and bares his head at the playing of the National Anthem would qualify under Webster's definition of a patriot: "one who loves his country, and zealously supports its authority and interests." That's a definition that will stand much study . . .

A man in love does not go running around with a banner and crying out, "I love my wife," or "I worship my old mother." In fact, if he does constantly reiterate the idea, we begin to suspect that it isn't true or that he doesn't know what love is. The lover's actions—not his words—are the test. If he neglects his home responsibilities, exhibits selfishness rather than generosity, or is too busy to make his mother's declining years comfortable and happy; then his acts belie the words upon his tongue.

So, too, patriotism and loyalty demand action—action in the interest and support of the country or the cause to which love and devotion are

expressed. It is quite possible that the true patriot may never march in a parade, may never raise a flag to the masthead, may never fire a gun, may never declaim upon some national boast. It may even be that his zeal for his country's (and the world's) welfare will leave him misunderstood and assailed by those who flaunt a false cloak of vociferous "patriotism" either ignorantly or for ignoble purposes.

The man who loves his country will not accept Stephen Decatur's toast as given, but will modify it thus: "My country, right or wrong: if right, to keep her right; if wrong, to make her right." And it is in that effort to make her right (as well as to keep her right) that the patriot can expend all his zeal and all his strength. And here, too, he will always be in conflict with the lip-serving pseudo-patriot.

The patriot is the man, described by Micah, who acts with justice and with kindness, and who walks in God's fellowship and service. The patriot is Franklin K. Lane's "Flag Maker"—the boy who won the corn club prize, the mother who sacrificed to educate her son, the clerk who helped the troubled farmer. The patriot is the man who seeks to serve his fellowmen, rather than to be served by them.

The patriot may sometime have to place directives of his conscience and of his God above directives of the majority or of temporal rulers. The patriot will never "draw the mantle of his couch about him" while there is hunger, or injustice, or sin, or pain, or ignorance anywhere in his own land—or in any land. The patriot is never insular, never disparaging of others, never threatening, never building his own interests—nor his nation's—at the expense or hurt of another's.

HENDRIX COLLEGE NEWS

Hendrix Alumnus New Conway Minister

Rev. Joel Cooper, 1940 graduate of Hendrix College, is the new pastor of Conway First Church. He succeeds Rev. Allen D. Stewart, who was transferred to Siloam Springs.

While at Hendrix, Cooper was president of the student body, served as head waiter in the dining hall, and was active in intramural sports. He was selected for "Who's Who in American College and Universities."

After graduating from Hendrix, Cooper attended divinity school at Duke University until 1943, when he entered the active ministry.

He served pastorates at Vann Dale and at Mountain Home, where he was honored by the Progressive Farmer, monthly farm magazine, as one of the South's 13 "Rural Ministers of the Year" selected from 13 southern states.

In October, 1949, Cooper became acting secretary of the North Arkansas Conference's Town and Country Commission. He then served a pastorate at Tuckerman.

Spring Dean's List Announced

Thirty students are included on the Dean's List for excellence in scholarship for the spring semester. Dr. W. C. Buthman, dean, has announced.

To be eligible for the dean's list,

a student must have at least a B plus average and meet certain other requirements set forth by the college.

Students who met these qualifications are: Foster Aldridge of Earle, Joe Bates, Little Rock, Lois Byrd, Newport, Fred Disheroon, Hot Springs, Dick Farr, of Conway, Mrs. Marcille Farr, Conway, Martha Lou Grove, Conway, Betty Harton, Conway, Bill Holmes, Little Rock, Betty Gaye Hurt, Paragould, Juanita Lane, Conway, Barbara Logan, Walnut Ridge, Anna Bess McClellan, Pine Bluff, Mary Moore, Conway, Richard Moose, Heber Springs, Robert Mount, Little Rock, Sherman Peterson, Kensett, John Phillips, Dumas, Harry Pickens, North Little Rock, Thomas Pryor, Fort Smith, Judy Rowlett, Conway, Guy Shannon, Carlisle, Cecil Simmons, Conway, Linda Smith, Gurdon, Norman Smith, Benton, Ann Speights, Little Rock, Peggy Thomasson, Rison, Marion Ware, Little Rock, and William Wilson, Little Rock.

Children's Workers' Conference In Progress

An innovation in summer conferences is now in progress on the campus, where for the first time this summer, workers with children, attending the annual laboratory school, are actually practicing their

North Arkansas Plans Aggressive Program

By IRA A. BRUMLEY, Executive Secretary
Board of Education

THE North Arkansas Conference Board of Education presented the following recommendations to the Annual Conference in its session at Paragould, on Thursday, June 14:

1. Continuous emphasis upon the improvement of the educational services of all local churches.

2. Continuous emphasis upon increasing the membership and attendance in all church schools, with special enlistment period, March 9-30.

a. Special emphasis on Nursery Home Program and Adult Home Program.

b. Careful consideration of youth enlistment.

3. Cooperation with the Board of Evangelism in the period of visitation and preaching mission and upon a year around program of evangelism.

4. Cooperation with Bishop Martin and our district superintendents in the fall program of the Advance, promotion of a series of meetings on Christian Family Life, and cultivation for leadership to attend the Family Life Conference, Chicago, October 12-14.

5. Cooperation with Town and Country Commission in strengthening the Christian education program of rural and town churches.

6. The promotion of a special period of leadership education during the period of October 14 to November 11.

7. Cooperation with Board of Ministerial Training in providing special Supply School for Ministers.

8. That November 18-24 be designated as time for November Special, with increased cultivation for the period.

9. That September 30 be designated as Church School Rally Day and that the Churches of the Conference be urged to contribute a minimum of \$5,000.00 on that day for the support of the district and conference programs of Christian education, to be divided, as follows: 25% to conference cultivation with 75% going to district cultivation.

10. That a Coaching Conference be held during the year on the courses on Teaching in the Church School.

11. That each district be encouraged to have a district vacation church school workshop as early in 1952 as possible.

12. That the Board of Education continue its program of giving help in developing leadership for our various camps.

13. That we continue the policy of helping our district and conference leadership attend Mt. Sequoyah

techniques and evaluating their results with children during the conference.

About 80 workers are attending the conference, which began last Monday, and will end June 29. They are working with children from the First Methodist Church Conway.

Instructors are Mrs. H. C. Jett of Kansas City, Mo., Nursery; Miss Elizabeth Workman of Conway, Kindergarten; Mrs. W. A. Wooten of Memphis, Tenn., Primary, and Mrs. H. E. Tomlinson of Memphis, Junior.

Workers are all representatives of the North Arkansas Conference. Barbara Noble

and other jurisdictional leadership programs, and that the conference staff attend the National Conference on Christian Education in November.

14. That we urge churches to promote missionary education and cooperation in the fourth Sunday promotion of World Service and Conference Benevolences through the church schools.

15. That we encourage churches to use the guidance materials in building a stronger Sunday evening program.

16. That we encourage churches to raise their quota of offering for the Wesley Foundation Building at Fayetteville.

The above recommendations together with other phases of the program normally carried on, will give the Conference an aggressive program of Christian education.

Dr. Carlyon In Bible Conferences

Dr. J. T. Carlyon of Perkins School of Theology, Southern Methodist University, completed on Friday night a series of four Bible Conferences in our Conference, as follows: Osceola, June 6-8; Piggott, June 10-12; Pocahontas, June 17-19; Corning, June 20-22.

Older Adult Assembly

A great deal of interest is being taken in the Older Adult Assembly.

Since there has been made provision for only 40 persons from each of the two Conferences, it is necessary to limit the number who can be in this program. Thus it is important that persons register early who desire to attend this Conference. Persons of the North Arkansas Conference can register by writing the Board of Education office, Hendrix Station, Conway, indicating their intention to attend. We will accept the first 40 reservations sent in.

The program is to begin on Monday evening, July 9, and close with the morning worship service after breakfast on July 12.

The cost for the program is to be \$10.00.

There will be programs of worship, a morning church service, a discussion period on the work of older adults in the church, and an evening service of fellowship and worship.

Leadership School

The North Arkansas Conference has a quota of 30 places in the Leadership School at Mt. Sequoyah.

While the Leadership School is planned primarily for the purpose of giving help to Conference and District Workers, local church workers find the program very helpful.

Persons interested in attending the Leadership School should write our office at an early date. We will be glad to send a copy of the program to interested persons.

The North Arkansas Conference has a quota of 13 young people and three adult counselors in the Jurisdictional Workshop for Youth. Counselors of sub-districts and presidents of sub-districts, who desire to attend this workshop program should make application to our office at an early date.

Intelligence has been defined by the psychologists as the capacity to learn. That is nonsense. Intelligence is the capacity to wonder. Hy Sheridan, Flying

NORTH ARKANSAS CONFERENCE PASTORS' REPORTS

GRAND AVENUE: Charles Wyatt, pastor. Finances paid in full. There have been 17 additions to the church. We have paid \$500.00 on improvements on the church basement. The spirit of the church is fine.

MIDLAND HEIGHTS: W. A. Downum, pastor. We have paid all finances in full, and show a substantial increase in membership and Sunday School attendance. We plan to complete our educational building this coming year, the first unit of which was completed last spring.

PRAIRIE GROVE: S. O. Patty, pastor. We have had 30 additions on profession of faith and 7 by certificate. There has been a 12 per cent gain in Church School enrollment and an average attendance gain of 20 per cent. We have spent \$1400.00 on church. All finances are paid in full.

UMSTED MEMORIAL: M. L. Kaylor, pastor. All finances were paid in full. We have received 28 members into the church. There has been a 15% increase in the Sunday School attendance, and over \$1000.00 has been spent on building and furnishings.

OZARK: O. M. Campbell, pastor. We have received 32 members in the church, 9 on profession of faith and 23 by certificate. The average attendance of the Church School has increased from 105 to 127. The basement of the church has been redecorated. A new electric refrigerator and a new living room suite have been added to the parsonage.

WEST HELENA: J. J. Decker, pastor. We have received 70 members, 30 on profession of faith, and 40 by certificate. There has been an increase in enrollment and attendance in the Church School. Methodist Men organized with 55 members. The interior of the church has been redecorated, and new pews have been placed in the main auditorium, and \$5000.00 has been spent for repairs and redecorations.

NETTLETON-BAY: Clyde E. Crozier, pastor. Salary, connectional funds and World Service were paid in full. We have had 55 additions, 36 on profession of faith and 19 by transfer. We have spent \$800.00 on improvements on parsonage. An M. Y. F. has been organized at Nettleton with 20 members. A Methodist Men organization has been organized with 21 charter members.

COLT: L. L. Langston, pastor. We have had 51 additions on profession of faith and 11 by certificate. The Church School has had an increase in enrollment of 28 per cent. There has been an increase in average attendance of 23 per cent. Pastor's salary and World Service were paid 100 per cent. We have organized one new Sunday School with an enrollment of 58. A new Youth Fellowship has been organized and one re-organized. We have built a new parsonage debt free.

GRADY: L. Gray Wilson, pastor. We have received by transfer and otherwise 21 members and have received 11 on profession of faith. Repairs on parsonage and furnishings have amounted to \$1000.00. There has been an increase of 50 per cent in church attendance and a 35 per cent increase in Church School attendance. The W. S. C. S. has sent to the Conference treasurer \$290.00 and has spent \$300.00 for local work. The parsonage and furnishings are valued at \$6000.00. One infant has been baptized.

TURRELL-GILMORE: Lester Weaver, pastor. We have received 37 members in the church, 27 of these by vows. The Sunday School is the largest in its history. There were 86 enrolled in the Vacation Bible School. The Methodist Youth Fellowship is the largest in its history. We support three students in the E. Stanley Jones School for Boys at Sitapur, India. Our quota for the subscriptions for the *Arkansas Methodist* was 23, and we sent in 35. All finances are paid in full. We have paid for buildings and improvements \$1434.00. The church budget for the year was \$5428.00.

GRAVETTE: H. W. Jinske, pastor. Thirty-eight members have been received into the church this year, 16 on profession of faith, 7 from other denominations, and 15 from other Methodist churches. 7 babies were baptized; 16 couples

were united in marriage. 44 new Methodist Hymnals purchased; a \$1200.00 new Hammond organ was installed; floors of church varnished and waxed. A training school was conducted by Dr. J. H. Hicks of S.M.U. A fine Vacation Church School with enrollment of 64 was held. Budget paid in full. Parsonage has been dedicated by Bishop Martin.

ELM SPRINGS: Woodrow Woods, pastor. This has been a good year for this charge. The church at Robinson which has been inactive for about ten years, has been reorganized with 24 members. The pastor gives two Sunday mornings at 10 a. m. each month, to this church. The Woman's Society has been reorganized at Harmon and has 20 members. A \$10,000.00 church plant is being erected at Elm Springs. The plan calls for a sanctuary and a five-room educational building. The walls are to be of Hedite blocks with brick veneer. It is expected to be completed this summer. We have received 34 members into the church this year.

LEPANTO: Irl Bridenthal, pastor. During this past year, our fifth at Lepanto we have had the joy of spiritual uplift in revivals. The Church School attendance has been consistently better, the worship services have meant more to more families. The W. S. C. S., under the able leadership of Mrs. F. A. Fraley, has perhaps done the most outstanding work with the organization of a new circle and the splendid improvements made at the parsonage which has been redecorated and has full furnishings of lovely selection. With no debts last week fifty more new chairs were added to the Christian Education building. A complete Youngstown kitchen was installed. The church paid the largest regular budgets in the history of the church. We closed the year with a surplus.

SYLVAN HILLS, NORTH LITTLE ROCK: William M. Wilder, pastor. We began the year by having the first service in our new building on June 23, 1951, which was the wedding day of the pastor and his wife. The first morning service was held on July 16. We have continued to work toward completing the inside of the church. We have added 33 members, 3 on profession of faith, 3 by transfer from other denominations and 27 from other Methodist churches. This represents a 25 per cent growth for the year. There has been a 30 per cent growth in the Church School. A sunrise Easter Service and breakfast was held in which 150 people worshipped together. The spirit of the church is good. Already there is talk of making some additions to the church to take care of the growth of membership.

MORAL PRINCIPLES

(Continued from page 2)

that these virtues are outmoded and old fashioned. Like Pilate, we very facetiously and smugly, ask, "What is truth?" We seem to be at the point of asking, "Who is the Lord?" But God has never been mocked. There is one event to all . . . the day when "these things shall be required" of us. Our nation once set out to shape the future of the world and America was the haven and the heaven for the oppressed peoples of every nation. But today we stand in question before the bar of world opinion. Where is our honesty, integrity, and decency? Could we but be honest with ourselves and the world! The indecency of America is a stench in even the nostrils of the underworld in almost every nation. We are noted for our double-dealing. We send missionaries and all the help the agencies of our church can muster and then our nation permits them to be followed by the liquor industries, the movie industries and other exploiting agencies to damn the very souls we try to get reborn.

Our great need in our time is men and women of integrity and spirituality. We cannot plead convenience, custom, expediency, and ignorance. Like Abraham, we may not ignore, even in his circumstances, the great moral principles of our Father. We must originate and grow these great principles in our homes again. Our children, reflecting our characters, will carry forth the pattern for the future good or ill of America. It is too late for us to change our pattern, but it is not too late for our children to be trained again in those qualities exemplified by the great commandment of Jesus.

RESOURCES in the Understand

GOALS of the Church School Literature

EXPERIENCES that will help achieve these Goals

RESOURCES

Closely Graded

Group Graded

Broadly Graded

CHURCH SCHOOL is the

CHURCH-SCHOOL LITERATURE

By WALTER N.

WITH a constituency as large and varied as we have in The Methodist Church it is essential that the Board of Education provide quite a variety of types of church-school materials. In the main these include Closely Graded Courses, Group Graded Lessons, and Broadly Graded Lessons. Along with these are a number of undated publications for use in vacation schools, special mis-

S FOR CHRISTIAN TEACHING

Methodist Church School Help Persons
Accept and Share the Christian Gospel

CHILDREN ————— YOUTH ————— ADULTS

Kindergarten	Primary	Junior	Intermediate	Senior	Older Youth	Adults
Who loves and cares through ... who really lived, was friendly ... people. ... the Bible as the book which ... God and Jesus. ... living; patterns of con- ... of an appreciation of con- ... in the church, a place ... work, worship, play together.	Appreciation of God as Creator and Father. Appreciation of Jesus as friend and teacher. Appreciation of the Bible as the book con- taining stories of Jesus and of other people who felt God's nearness; a guide for living today. A sense of being a part of the church fellow- ship. Christian concern for the welfare of others.	Understanding of God as Father, Creator, and dependable power in the Universe. Appreciation of Jesus leading to commitment. Skill in using the Bible in study, worship, and everyday living. Increasing appreciation of the Church, its his- tory, organization, and function. Developing capacity for Christian fellowship through missions. Appreciation of the earth as man's home.	Understanding of and sense of fellowship with God the Father. Growing understanding of and commitment to Jesus Christ. Increased knowledge of the Bible. Understanding of the Christian heritage—the story of the Church. Learning to live with others in the spirit of brotherhood. Becoming active in church membership. Achievement of Christian attitudes and rela- tions in the home and in boy-girl relations. Understanding of and dedication to the mis- sionary enterprise. Understanding of Christian beliefs.	Growing faith in God, Father and Creator. Commitment to Jesus Christ, Son of God. Understanding of the Bible as a progressive revelation of God. Increased knowledge of the Church and its mission today. Growing sense of social obligation. Acceptance of obligation for fellowship and service in the church. Christian family life and growth in wholesome boy-girl friendships. Growing sense of obligation for the outreach of the gospel. Growing knowledge and acceptance of basic Christian beliefs.	Vital personal faith in God. Commitment to Jesus Christ, Saviour and Lord, and to the kingdom of God. Knowledge of the Bible as a constant re- source in Christian living. Understanding of the history and nature of the Church. Attitudes of Christian brotherhood. Fulfillment of the obligations of Christian discipleship. Christian attitudes toward and preparation for marriage and family life. Responsible participation in the world Chris- tian community. Development of a Christian view of life.	Commitment to Christ as Saviour. Critical self-examination; repentance, renewal, and rehabilitation. A working knowledge of the Bible. Study leading to growing faith and intelli- gent Christian action. A satisfying Christian family life. Acceptance of Christian stewardship of life as a call of God. Loyalty to Church, local and ecumenical. Consecrated, trained lay church leadership. Christian citizenship in community, nation, and world. Mature Christian personality.
...ing to awareness of God. ... pictures about Jesus. ... carefully selected incidents and ... Bible. ... led to stories, pictures, ... to Christian appreciations. ... play, songs, and stories about	Study and use of the Bible; receiving the Bible at promotion. Growing interest in workers and their work; children and their families everywhere. Beginning ability to read. Participation in church fellowship. Creative activities, planned and informal mo- ments of worship.	Participation in the fellowship of the church. Wider contacts with community. Increased ability to read and write. Using new skills and interests in Christian ways. Growing social concepts. Interest in science and appreciation of creative activities in cooperation with God. Relationships at home; solving conflicts in Christian ways. Weighing of values of everyday living. Exploration of vocations.	Individual and group worship in home and church. Study of the Bible, church history, and bi- ography. Participation in the intermediate fellowship. Participation in the total life of the church through attendance, fellowship, and giving. Cooperative Christian relationships in the community. Leadership training in groups and through specific tasks. Relations in the family and with other boys and girls. Activities influencing the choice of Christian vocations.	Individual and group worship in home and church. Study of the Bible and the history and mis- sion of the Church. Participation in the youth program of the church. Fellowship and service in the total life of the church; stewardship of time, talents, and money. Christian fellowship with other churches and groups. Activities affording training for responsible Christian leadership. Family life and social relations among other youth. Choice of and training for Christian voca- tions.	Individual and group worship in home and church. Study of the Bible. Study of the heritage and mission of the Christian religion. Participation in the youth program of the church. Fellowship and service in the total life of the church. Participation in Christian community rela- tionships. Leadership responsibilities in home, church, and community. Friendship, courtship, and preparation for marriage and family life. Expanding responsibilities in vocational choices and training.	Organized study in church school. Sharing in corporate worship. Sharing in fellowship and service. Living in a Christian family. Facing responsibilities of Christian citizenship in nation and world. Disciplines of religious living. Sharing with others in projects of Christian action and service. Systematic practice of stewardship of money through the church. Organized visitation for evangelism, fellow- ship, and finance. Teaching in church school.
and 5 Leaflet. ... in the Church Kindergarten pupil's leaflet, Kindergarten Child Guidance. ... to Parents and The Chris-	COURSE I (for age 6) Pupil: My Book for Home and Church. Teacher: Working Together in Home and Church. COURSE II (for age 7) Pupil: My Book About God's World. Teacher: Growing in God's World. COURSE III (for age 8) Pupil: Let All the People Praise Thee. Teacher: Learning to Work and Worship For Teachers: Each Course, also Primary Pic- ture Sets, pupil's book, and Child Guidance. For Parents: Each Course, section of pupil's book and The Christian Home.	COURSE IV (for age 9) Pupil: In Wisdom and in Stature. Teacher: In Wisdom and in Stature. COURSE V (for age 10) Pupil: The Way of Good Will. Teacher: The Way of Good Will. COURSE VI (for age 11) Pupil: Our Father's Business. Teacher: Our Father's Business. For Teachers: Each Course, also Teaching Pictures for Juniors, pupil's book, and Child Guidance. For Parents: Each Course, The Christian Home.	COURSE VII (for age 12) Your Bible, For Christ and His Church, Your World, Yourself and God. COURSE VIII (for age 13) The Story in the Bible, The Church Through the Centuries, Christianity Today, Building for World Brotherhood. COURSE IX (for age 14) Adventures in Religious Discovery, The Christian Way, Followers of the Way, About Your Father's Work. Pupil: Reading Book, four parts, and Guide- book, four parts, each course. Teacher and Counselor: Leader's Guide, four parts, each course, Counselor's Guide, Workers With Youth.	Closely Graded Materials do Not Extend Beyond Junior High	No Graded Materials Beyond Older Youth	FOR YOUNGER ADULTS International Lessons and Adult Bible Course in Adult Student and Adult Teacher. Learning for Life: discussions, with aids for leaders, in Learning for Life. Undated Learning for Life units. Forum resources in Adult Student, Adult Teacher, and Learning for Life. FOR MORE MATURE ADULTS International Lessons in Wesley Quarterly and Adult Teacher. International Lessons and Adult Bible Course in Adult Student and Adult Teacher. Learning for Life discussions, with aids for leaders, in Learning for Life. Undated Learning for Life units. Forum re- sources in Adult Student, Adult Teacher, and Learning for Life. FOR HOME MEMBERS Informal home study units for older adults in Home Quarterly. FOR PARENTS Informal free curriculum materials, including study guide, for parents of children of all ages in The Christian Home. FOR ADULTS IN VERY SMALL SCHOOLS International Lessons, in Bible Lessons for Adults, and Bible Lessons for Adults Teach- ers Quarterly.
and 5 ten Lesson Pictures. ... Kindergarten Lesson ... Pictures for the Kinder- ... to Parents on Kindergarten ... The Christian Home.	FOR AGES 6, 7, and 8 Pupil: The Primary Class. Teacher: Child Guidance, The Primary Class, and Teaching Pictures for the Primary Class. Parents: The Primary Class and The Christian Home.	FOR AGES 9, 10, and 11 Pupil: Junior Quarterly. Teacher: Child Guidance, Junior Quarterly, and Teaching Pictures for Juniors. Parents: The Christian Home.	FOR AGES 12, 13, and 14 Pupil: Lessons for Intermediates for church- school classes, The Intermediate Fellowship for evening meetings, and undated materials for special uses. Teacher and Counselor: Workers With Youth for teaching helps, counselors' notes, worship services, and other resources. Parents: The Christian Home.	FOR AGES 15, 16, and 17 Pupil: Highroad for church-school classes, evening meetings, and features; Workshop for officers, commissions, and committees; and undated materials for special uses. Teacher: Workers With Youth for teaching helps, counselors' notes, and other resources.	FOR AGES 18 to 23 Pupil: Christian Action for church-school classes; Highroad for evening meetings and features; Workshop for officers, commissions, and committees; and undated materials for special uses. Teacher: Workers With Youth for teaching helps, counselors' notes, and other resources.	
YOUNGER CHILDREN Pupil: The Primary Class. Teacher: Children's Class, Teacher's Quarterly, The Primary Class, and Teaching Pictures for the Primary Class.	OLDER CHILDREN Pupil: Junior Quarterly. Teacher: Boys and Girls Class, Teacher's Quarterly, Junior Quarterly, and Teaching Pictures for Juniors.	FOR AGES 12 to 23 Pupil: Bible Lessons for Youth for church- school classes, Program Quarterly for evening meetings. Teacher: Bible Lessons for Youth, Teacher's Quarterly for teaching helps and other re- sources, and undated materials and other periodicals for special uses.				

...azine for all officers. Additional resources for special uses are also provided

IS CHARTED

...ation groups, and other special
...iety of types of materials has
... confusing to many of our people.
... to be no "rhyme or reason" to the
...rials we send out. Consequently,
... confusion and misunderstanding
... church-school literature.
...ort to make clear the basic pur-

poses of church-school literature and the ways in which the printed resources are related to these purposes the Editorial Division has prepared a chart and a manual called "Resources for Christian Teaching." The chart, which is available in a size of about 3½ x 5 feet, shows how the entire curriculum is designed to help persons understand, accept, and share the Christian gospel. It indicates the goals of the literature for each age group, in keeping with this basic Christian objective. In addition to the goals outlined there is also a listing of the experiences that will help achieve these goals and, finally, the printed resources that are avail-

able to stimulate these experiences.

The charts are being placed in the hands of the conference executive secretary of Christian education and members of his staff to be used under their direction. The manuals are available for use by each person in a group where the chart is being presented. The manual elaborates and explains in greater detail the information carried on the chart.

One of the basic messages of the chart is that all Christian teaching finds its rootage in the Christian faith, and that the curriculum exists so that persons may learn, give themselves to, and share the Christian gospel.

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

CHRISTIAN EDUCATION

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

VACATION BIBLE SCHOOL AT LEWISVILLE

A Vacation Bible School was held at the First Methodist Church, Lewisville, May 28-June 6 with Mrs. J. D. Garrett, Jr., serving as director. Eighty-eight pupils were enrolled with a part of these coming from other churches of the city and some coming by bus from the communities.

Leaders were: Beginners, Mrs. Doe Colten; Primaries, Mrs. Jim Williamson; Juniors, Mrs. Bessie Goza and Mrs. Jarrell Jackson; Intermediates, Mrs. W. H. Sumner, worship leader, and Miss Louise Baker and Mrs. Edwin Hurd, directors in handicraft.

The school closed on Wednesday with a picnic followed by a night meeting at which time each group presented a fifteen-minute program made up of material studied during the school. An exhibit of handwork was opened to parents and other visitors following the program.

Attendance was good with a daily average of 78 pupils and interest remained good throughout the time.

The following people assisted the leaders: Misses Mary Dale Turner, Bonnie Glass, Lillie Bray and Jean Rogers, Mrs. Hugh Green, Mrs. Rudolph Johnson, Mrs. Ross Doolittle and Mrs. R. A. Barton.—Reporter.

CHILDREN'S WORKERS' CAMP

The program arranged for the Children's Workers' Camp of the Little Rock Conference is most attractive. The date of the camp is July 10-12. Outstanding leaders have been secured for the departmental groups. They are: Juniors, Miss Elizabeth Workman; Primaries, Miss Lula Doyle Baird; Kindergarten, Mrs. J. W. Newdecker of Memphis. Under their leadership the workers will find new zeal for creative and interesting teaching.

Interest groups have been arranged for many kinds of activities, such as dramatics, singing and games, blue and spatter printing and finger painting with the following leaders: Mrs. John Hefley, Mrs. John Rushing, Mrs. Herbert Monday, Mrs. K. K. Carithers, Mrs. Neill Hart and Miss Elizabeth Workman. Mrs. A. S. Ross, secretary of Children's Work of the Little Rock Conference W. S. C. S., will lead in presenting the 1951-52 missionary units for children.

On the open night Dr. F. A. Buddin, district superintendent of the Little Rock District, will address the group on "The Home—the Church's Responsibility."

Every church should be represented in this outstanding opportunity for improving our work with children. Better still, fill a car with a teacher from each age group. Have you visited Camp Tanako? If so, you will surely want to attend. Total cost \$7.00.

For further information write Mrs. W. F. Bates, 325 Exchange Bldg., Little Rock.—Fay McRae

Science has found no way to determine or distinguish who or what sort of a drinker may or may not become an alcoholic.—Dr. E. M. Jel-linek

INSTRUCTOR IN PASTORS' SCHOOL

DR. G. ERNEST THOMAS is secretary of the Spiritual Life Department of the General Board of Evangelism of the Methodist Church. In that capacity he is leading in a program to deepen the spiritual life and loyalty of the entire membership of the Methodist Church, with a particular emphasis upon new members and those who are listed as inactive.

Dr. Thomas is a member of the New Jersey Conference, and came to the General Board of Evangelism from a successful pastorate at the influential First Methodist Church in Haddonfield, New Jersey. He is a graduate of Boston University.

Dr. Thomas is widely known for his books on Stewardship. His "Adventure in Stewardship" told of successful methods for training local churches in the stewardship of life. His "To Whom Much Is Given" is a book of sermons which has been used as a study book by thousands of churches in a number of denominations. Two books of his sermons, "What Jesus Was Like" and "How To Live Your Faith", were Pulpit Book Club selections.

As part of the program to deepen the spiritual life of millions of Methodists Dr. Thomas is conducting Spiritual Life Missions in key centers, and is conducting Spiritual Life Clinics and training conferences for pastors throughout the United States.



DR. G. ERNEST THOMAS

Dr. Thomas has this to say relative to his course in the Arkansas Pastors' School, July 30-Aug. 3: "I plan to lecture on the theme 'Evangelistic Imperatives.' The series is an analysis of 'The Decline and Fall of the Roman Empire' by Edwin Gibbon, with a view to discovering contemporary similarities which vital evangelism might have and emphasizing the difference meant in that earlier situation, as it also has a significance in our day." —Roy E. Fawcett.

NORTH ARKANSAS YOUTH ASSEMBLY

By Ann Wilford



STAN REED
President

Ninety-five young people were enrolled in the North Arkansas Youth Assembly, held on the Hendrix campus, June 5-9.

At the first business meeting President Stan Reed introduced the dean of the assembly, Rev. James S. Upton; the Dean of Women, Mrs. D. G. Hindman; the Dean of Men, Rev. Harold Spence, and the instructors in the school. These were: Miss Viola Callahan, "The Methodist Youth Fellowship"; Rev. Harold Spence, "Youth Friendships"; Rev. E. J. Holifield, "Youth and Evangelism"; Rev. Thomas R. Whiddon, "Christian and His Money," and Rev. V. Earle Copes, "Music in the Church."

Dr. Ira A. Brumley led the interest groups on "Youth Activities Week," "The MYF in the Local Church," and "The MYF Beyond the Local Church." Rev. Raymond Dorman and Danny Roebuck were in charge of the recreation periods in the afternoon and evening.

Dr. Fred G. Roebuck, pastor of the First Methodist Church in Fort Smith, was the inspirational speaker, and spoke on the general theme, "Jesus' Way, Our Way."

The counselors were Misses Ann Terrell, Martha Warner, Viola Callahan, Ruth Helen Forrester, Freda Wilson, Barbara Meacham, Mrs. Hinudman, Brother Whiddon, Brother Spence and Brother Holifield.

We had as our National for the assembly Miss Sookney Lee, a Korean student, from Hartford, Conn. At our evening program one evening, she showed us slides of her native country, and gave us a word picture of life in Korea. She answered questions, and sang a song in her native tongue.

This year, as last, POWER and CONCERN were stressed in our business meetings. Duets by Danny Roebuck and Stan Reed, assisted by Martha Warner and Bob Edwards, on the subject gained 31 subscriptions for CONCERN and 9 subscriptions to POWER.

Bob Watson, Don Johnston, and Stan Reed presented very worshipful vespers services each evening.

At our dedication service Friday evening, Brother Spence gave an inspiring message on "The Four Pillars of the Church." After his message.

(Continued on page 13)

PROGRAM FOR SENIOR ADULT ASSEMBLY

In general, the program for the Senior Adult Assembly at Hendrix College, July 9-12, will be as follows:

MONDAY, JULY 9

2:00-5:00 p. m.—Registration
5:30 p. m.—Supper
7:30 p. m.—Fellowship
8:00 p. m.—Evening Worship

TUESDAY, JULY 10

7:00 a. m.—Breakfast
8:30 a. m.—Worship
9:00 a. m.—Discussion
11:00 a. m.—Preaching Service
12:30 p. m.—Lunch
1:30 p. m.—Rest
5:30 p. m.—Supper
7:30 p. m.—Evening Worship

WEDNESDAY, JULY 11—Same THURSDAY, JULY 12

7:00 a. m.—Breakfast
8:30 a. m.—Morning Worship
9:00 a. m.—Assembly closing

Dr. C. M. Reves of the Conway District will be Director of the Assembly, with Miss Virginia Stafford of the General Board as a resource person to guide the discussions, and otherwise counsel regarding the program.

The cost of room and board for the period will be \$8.00. An additional registration of \$2.00 will be necessary to take care of overhead expenses. Since this assembly is sponsored jointly by the North Arkansas and the Little Rock Conference, further information may be had by writing either of the Executive Secretaries of the participating Conferences.—Roy E. Fawcett

WEST MEMPHIS OBSERVES METHODIST STUDENT DAY

With the entire morning worship service built around the theme, Methodist Student Day, the First Methodist Church of West Memphis observed this important day which is given annually for the purpose of (1) expressing the need for Christian higher education and (2) taking an offering for the Methodist Student Loan Fund and Methodist Scholarship Fund. Both of these purposes were realized in the very worshipful service presented with the help of four members of the church who attended college this year.

Miss Martha Jane Warner, freshman at Hendrix College, sang a solo that did much to make the service more worshipful. She was accompanied at the organ by Miss Martha Miller White, freshman at the University of Arkansas.

"Operation MSD" was the title of a talk given by Miss Molly Manning, freshman at Arkansas State College, in which she told the purposes of the Methodist Student Day offering. Miss Brooks Maddux, recent graduate of the University of Arkansas, read the scripture from Ecclesiastes and offered a "Prayer for Students."

Others of the college group served as ushers for the morning service: Charles Upton and Doyne Dodd, Jr., Columbia Military Academy, and Tommy McCarter, Oklahoma A. and M. The sermon, "In the Days of Thy Youth," was delivered by Rev. Jim Clemons.

The Methodist Student Day Offering amounted to \$38.85.—Reporter.

Give your tongue more rest than your eyes and your cars.—Christian Leader

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

MRS. SUE M. WAYLAND, Editor

TEXARKANA FIRST CHURCH HONORS THE GRADUATES OF THEIR CHURCH

The Woman's Society of Christian Service of the First Methodist church, Sixth and Laurel streets, entertained with an annual breakfast recently honoring graduates of the two local high schools and the Texarkana College.

Mrs. W. H. Oberthier, toastmistress, introduced Miss Ruth Nolze, religious education director of the church, who was in charge of the program.

The Rev. Fred R. Harrison gave the invocation, which was followed by an address by Mrs. C. E. Kitchens, chairman of youth work of the W. S. C. S.

Judge A. P. Steel, guest speaker, challenged the group to do well whatever they do in life.

Mrs. J. Davis Keyton, representative of the graduates, responded to the talk.

A brief talk by Mrs. W. A. Bengé concluded the breakfast.

The tables were decorated with pastel spring flowers and sea shells. Tiny graduates in caps and gowns marked the places of those present, which included the officials of the three schools and the following members of the graduating classes: Betty Ann Baldwin, Bobby Hammack, Mary Louise Johnson, Mrs. J. Davis Keyton, Bethel Larey, Troy Monroe, Richard Smith, Gloria Tanner, Elsie Maude Turner, Pope Walsh, and Margaret Jo Wilson.

Breakfast was served by Mrs. A. A. Staley, chairman of Christian social relations, Mrs. H. K. Portrum and Mrs. M. C. Cooper.

OSCEOLA WESLEYAN GUILD MEETS

The Osceola Wesleyan Guild entertained the Blytheville Guild Monday evening, June 18th, at the Methodist Church recreation room.

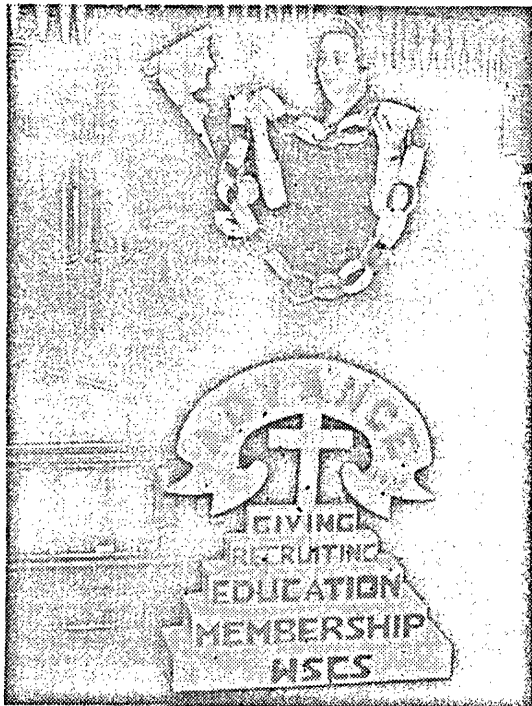
Mrs. Margaret Barbiers, local president, called the meeting to order. Rev. Garland Taylor opened the meeting with prayer. Mrs. B. F. Scott, Blytheville President, took over the meeting and introduced the program chairman, Mrs. Vance Henderson. The devotion was given by Miss Mary Hubler, followed by prayer by Miss Sue Osment. Mrs. Alex Shelby reviewed the book, "The Man Nobody Knows," by Bruce Barton.

Mrs. Mona Moore was in charge of the recreation, which were games pertaining to newspaper. In the best dressed costume made by newspapers, Mrs. Ashley of Blytheville was the winner. She was dressed as a bride. Other contestants were Rev. Mr. Taylor, Mrs. Charles Wiygul and Mrs. Ed Chisenhall.

Following recreation refreshments were served by the hostess group, with Miss Julia Mae Morrison as chairman. Refreshments consisted of sandwiches, potato chips, pickles and individual cakes decorated with different colored rose buds on white icing and honeymoon punch.

There were 32 present with eleven from Blytheville. Other guests were Rev. and Mrs. Garland Taylor, and Mrs. B. R. Moore of Stringtown, Mississippi.—Reporter

FAYETTEVILLE DISTRICT MAKES THE GOAL



Fayetteville District was the first in North Arkansas Conference to achieve 100% participation in the Birthday Visitations. A service of recognition for the twenty-four societies was a part of the District meeting held in Central Methodist Church, Rogers, April 25. Local presidents formed a chain as each one added her link bearing the name of her society and the society visited with the date of the birthday party. The unbroken chain was then presented to Mrs. Jessie Gilstrap, district president, by Mrs. Bessie Andrew, promotion secretary, as a symbol of co-operation. The chain was in blue and white, principal colors in the Advance emblem, and featured the third year of the four-year Advance Program.—Mrs. Bessie Andrew

FORREST CITY HAS SPECIAL SERVICE

The Woman's Society met at the church on May 29th for their final meeting of the year.

The meeting was opened with organ music played by Mrs. Albert Lacer.

Mrs. Curell Wood conducted the devotional using the subject, "God's Lights." The hymn "Prayer for Peace" was sung, and prayer was offered by Mrs. Ethan Dodgen.

Mrs. V. O. Turner gave a complete summary of the year's work. An impressive memorial service was given by Mrs. George Walker, Sr., Mrs. Foard McForland and Mrs. Jake Taylor, paying tribute to Mrs. J. E. Suegener, Mrs. A. G. Sweet and Mrs. Walter Sweet.

A covered dish luncheon was served in the dining room at noon with members of the Wesleyan Guilds as guests.

The Society reassembled in the sanctuary. The circles made reports of their work. Two Life memberships were presented from the W. S. C. S. to Mrs. V. O. Turner, who has served two years as president, and circle number Two, to Little Deloise Carter, daughter of the circle's chairman.

Treasurer's report for the year was given by Mrs. A. B. Nimacks. Names were drawn for the new circles for next year, after which each circle met for the election of circle officers.—Reporter

Medically and socially, the case against alcohol is just as clear as the case against opium.—Dr. Richard Cabot.

MAUMELLE SUB-DISTRICT W. S. C. S. ORGANIZES

The Maumelle Sub-District of the W. S. C. S. including the Martindale, Mt. View Walnut Grove, Pleasant Hill, Roland and Mt. Pleasant societies, held their organizational meeting on Thursday, May 24th, on highway 10.

The meeting was attended by 19 members with Mrs. Edwin Gundolf, newly elected chairman presiding. Other officers elected were: Vice chairman, Mrs. Lillian Harrison, Martindale; Secretary and Treasurer, Mrs. Clarence Ray, Jr., Walnut Grove; Reporter, Mrs. Raymond Foster, Mt. View.

Mrs. Foster brought the devotional, followed by the business meeting and fellowship hour. Mrs. E. B. Matkin, president of the Little Rock District, and Mrs. J. H. Munday, district Rural Worker were guests.—Reporter

GIRLS MISSIONARY AT HUNTINGTON AVENUE

The Girls Missionary Society of Huntington Avenue of Jonesboro, has just closed a very good year. They have finished four projects which they had selected for their year's work.

They sent \$18.14 to The Methodist Children's Home in Little Rock, \$10.00 to a needy child, \$9.00 for a Christmas basket and \$8.80 to a special cause, a total of \$45.94 given for all purposes.

They finished their year's work by having a banquet on Mother's Day for their mothers and other guests. A table in the shape of a cross was beautifully decorated with spring flowers. At each place a pink carnation corsage was placed, which was a gift of Mrs. Lyman Barger, who was a special guest.

The recreational hall held many lovely flowers, and a delicious meal was served. "Mother's Day" was the theme of the program which was led by Peggy Parks, Mona Laughinghouse and Hune Cook. The society's Counselor, Mrs. Curtis McKinney, and Peggy Parks made talks. The scripture was read by Patty Scott and Mary Eason played a piano solo.—Reporter

cooperation.

After the program, Mrs. Ralph Brakensiek in behalf of the W. S. C. S. presented Mrs. Olin Shockley with a beautiful hand painted table lamp for her new home, in appreciation for her untiring effort and faithful work in the Society.

The Hostesses served assorted sandwiches of different colors, nuts, pickles, olives, cookies and punch, which was served from a table decorated with Sweet Peas and beautiful hand made crocheted table cloth with Mrs. Virgil Brakensiek serving the punch.—Reporter

TYRONZA WOMAN'S SOCIETY MEETS

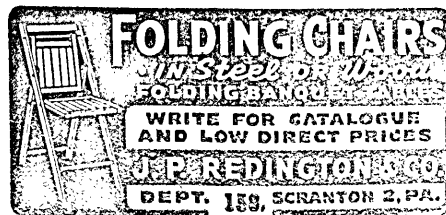
The Woman's Society of Christian Service of the Methodist Church met at the home of Mrs. Olin Shockley, May 25 with Mrs. Lex Nicholson, Mrs. Virgil Brakensiek and Mrs. Thurston Masters, Co-Hostesses.

Twenty-four members responded to roll call with the usual Bible verses.

The meeting opened with prayer by Rev. Thurston Masters, who also conducted the Installation Service, reading a Bible scripture pertaining to each line of work, and handing each officer a Red Rose, which she placed in a vase pledging her service to make advance their concern.

The new officers installed were: President, Mrs. Olin Shockley; Vice-President, Mrs. Joe Boon; Recording Secretary, Mrs. Earl Strong; Promotion Secretary, Mrs. John H. Tatum; Treasurer, Mrs. Frank Boyd; Secretary of Missionary Education, Mrs. Don Wylie; Secretary of Christian Social Relations, Mrs. Virgil Brakensiek; of Student Work, Mrs. L. M. Wood; of Youth Work, Mrs. Howard Jones; of Children's Work, Mrs. Phinas McAlpin; of Supplies, Mrs. Ralph Smith; of Literature and Publication, Mrs. E. C. McDaniel; of Status of Women, Mrs. Fred Edens; Spiritual Life, Mrs. Max Beley. After a short business session Mrs. A. B. Miller presented a very interesting program on "Narcotic Drugs and Alcohol" with Mrs. Earl Strong and Mrs. L. M. Wood taking part.

The Tyronza W. S. C. S. closed a good year, with the President thanking each member for her splendid



CURRENT NEWS IN ARKANSAS METHODISM

LITTLE ROCK CONFERENCE CALENDAR 1951-52

Adopted By Interboard Council,
L. R. Conference

- JUNE**
- 26 Bishop's Conference on Ministerial Recruitment in Little Rock
- 28 Meeting of committee chairmen on Area Evangelistic Mission in Monroe, Louisiana, 10:00 a. m.
- 29-July 1 Older Youth Retreat (ages 18-23) at Camp Tanako
- JULY**
- 3-11 Woman's Society of Christian Service Jurisdictional School of Missions, Mt. Sequoyah
- 9-12 Older Adult Assembly (65 and older) at Hendrix College
- 9-14 Fellowship Team Training Laboratory at Aldersgate
- 10-12 Conference Children's Worker's meeting at Camp Tanako
- 10-13 Jurisdictional Missionary Conference at Mt. Sequoyah (for Conference and District Missionary Secretaries and Conference Board Chairmen)
- 13-18 Conference and District Secretaries of Evangelism meet at Albion, Michigan
- 16-27 Jurisdictional Leadership School at Mt. Sequoyah
- 21-24 National Town and Country meeting in Sioux City, Iowa
- 24-26 Woman's Society of Christian Service Conference School of Missions at Aldersgate
- 30-Aug. 3 Arkansas Pastor's School at Hendrix College
- 31-Aug. 3 Leadership Training for Youth Secretaries (W. S. C. S.) at Aldersgate
- AUGUST**
- 11-12 Conference Wesleyan Service Guild Retreat at Aldersgate
- 17-19 Young Adult Conference at Camp Tanako
- SEPTEMBER**
- 4 Board of Ministerial Training meets in Little Rock
- 15-30 W. S. C. S. Educational Seminars District Seminars for Town and Country Commission
- 16-22 District Seminars on Home and Family Life
- 30 Church School Rally Day
- 30-Oct. 4 Texarkana Leadership School
- 30-Oct. 7 Christian Education Week
- OCTOBER**
- 7 World Wide Communion Sunday
- 15- Conference Board of Temperance meets
- 12-14 National Family Life Conference in Chicago
- 21 Veterans' Day (special offering for Conference Claimants)
- 21-25 Little Rock Leadership School
- 28-Nov. 1 Pine Bluff District Leadership Program
- NOVEMBER**
- W. S. C. S. Executive Board meeting in Little Rock
- 13 Monticello District Evangelism Retreat
- 14 Camden District Evangelism Retreat
- 15 Hope District Evangelism Retreat
- 18-24 Hendrix College—Ministerial Education Special
- 30-Dec. 9 Area "A" Evangelism Mission (Hope, Camden, Monticello Districts, and the Louisiana Conference.)
- DECEMBER**
- 16-23 Methodist Children's Home Week
- 27 Little Rock District Evangelism Retreat
- 28 Pine Bluff District Evangelism Retreat
- 30 Arkadelphia District Evangelism Retreat
- 30 Student Recognition Day
- 30-Jan. 6 Arkansas Methodist Circulation Campaign
- 31 Watchnight Services
- JANUARY, 1952**
- 18-27 Area "B" Evangelism Mission (Little Rock, Arkadelphia, Pine Bluff Districts, and the North Arkansas Conference.)
- FEBRUARY**
- 4-7 Ministers' Week at Southern Methodist University
- 10 Race Relations Day
- 10-15 District Missionary Rallies
- 10—Pine Bluff District
- 11—Little Rock District
- 12—Monticello District
- 13—Arkadelphia District
- 14—Camden District
- 15—Hope District
- 18 Board of Ministerial Training meets in Little Rock
- 24 Laymen's Day
- Special Emphasis on Evangelism in the Church School February 24 to Easter Sunday.
- MARCH**
- 1-2 Annual Meeting of Wesleyan Service Guild
- 2 Commitment Sunday
- Vacation School Institutes
- District Vocational Clinics
- 16-23 Week of Dedication
- APRIL**
- W. S. C. S. Annual Meeting in Texarkana
- 6 Palm Sunday
- 13 Easter Sunday
- 23 General Conference in San Francisco

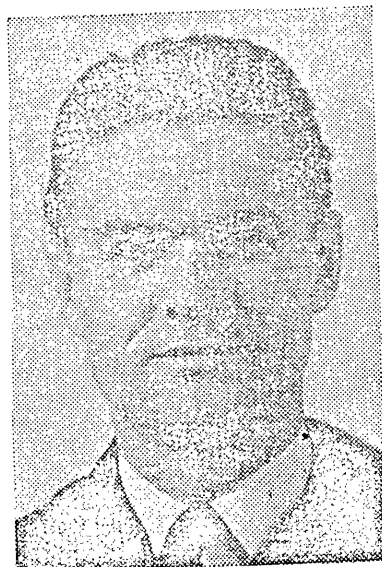
SPEAKER FOR THE METHODIST HOUR

REV. R. WRIGHT SPEARS, president-elect of Columbia College, Columbia, South Carolina is the guest speaker on the Methodist Hour, a network radio program, for Sunday, July 1st. He speaks on the subject "When God Steps Aside."

Patriotic music for the 4th of July Sunday is presented by the Methodist Hour Choir under the direction of Hubert Vance Taylor. The choir sings the two hymns "God of our Fathers," and "God the Omnipotent." For the gospel medley for the program is the ever popular old fashioned arrangement of "Come Thou Fount of Every Blessing."

For some years the Reverend Mr. Spears has been pastor of the First Methodist Church at Florence, S. C., and was pastor at Trinity Methodist Church in Charleston, and widely known in his home state as a worker and leader with young people. He is a graduate of Wofford College and Duke University.

The Methodist Hour, sermon and music, may be heard over radio sta-



REV. R. WRIGHT SPEARS

tion KRGH, Fayetteville; KWHN, Ft. Smith; KTHS, Hot Springs; KBTM, Jonesboro; KLRA, Little Rock; KUOA, Siloam Springs. Check local station for time.

WORK AT THE SANATORIUM

I appreciate my re-appointment to the Chaplaincy. Since returning from Conference have had a gracious welcome at the Sanatorium.

We have around 1200 patients here. They represent different denominations and faiths. All are anxious for visits and welcome the work of the chaplain. This is a wonderful field for service and sharing, but there are some ways one's service could become more effective.

The Upper Room is a means of help to those in the sick room. I want to appeal for help in increasing the number of Upper-Rooms for distribution. The May-June issue came in well. For this I am thankful. But I am still giving copies of this issue out as I can get them. I request that we pray about this matter.

With a continued support of the Sunshine Fund a number of worthwhile things can be done. For instance in the past 80 new Bibles were placed in the Masonic school for the children's use. I bought 500 New Testaments for distribution. They were the red-letter edition, 5½x7½ inches in size and convenient to use as they are light in weight. How these Testaments are appreciated and generally used! Most of the 500 are now in the hands of the patients. Many more are needed. To place a copy of Scripture in the hands of patients proves a blessing.

Again I can use old copies of the Methodist and surplus Church School literature in my contacts daily. There is an eagerness for

MAY

- 4-11 National Family Week
- 11 Mother's Day—Golden Cross Sunday
- 15 Board of Education meets in Little Rock
- 20 Camp Trustees meet at Camp Tanako at 10:00 a. m.
- 20 Board of Ministerial Training meets at Camp Tanako at 12:30 p. m.
- 22 Board of Conference Claimants meets at Lakeside Church, Pine Bluff, at 10:00 a. m.

JUNE

- 4 Little Rock Annual Conference convenes in Hot Springs

MINISTERS' WIVES FELLOWSHIP

The seventh annual luncheon of the Ministers' Wives Fellowship of the Little Rock Conference was held in Hot Springs on Saturday, June 9th, at 1:00 o'clock in the banquet room of the Y. W. C. A. with 95 present.

The invocation was given by Mrs. R. B. Moore.

Mrs. C. Ray Hozendorf, president, presided over a brief business session at which time district presidents gave highlights of their meetings the past year. Those reporting were: Mrs. C. E. Patton, Arkadelphia District; Mrs. J. D. Montgomery, Camden District; Mrs. George Meyer, Hope District; Mrs. Rufus Sorrells, Little Rock District; Mrs. Clem Baker, Monticello District, and Mrs. Charles Richards, Pine Bluff District.

Officers elected for 1952 were: President, Mrs. John Hefley; Vice President, Mrs. J. D. Baker; Secretary and Treasurer, Mrs. Charles Giessen.

The theme of the luncheon was "Our Garden of Friendship". The long tables were beautifully decorated with varied spring flowers arranged as nosegays and places were marked with gumdrop nosegays.

Mrs. Hozendorf presented Mrs. Paul E. Martin to the group as the "Head Gardner" in the Friendship Garden. Many other guests and new members were presented also.

The program for the afternoon was as follows: "Nosegay of Song", Miss Emogene Gunter of Hot Springs, with Mrs. William Maschmeyer, accompanist. Miss Billy Jo Moore of Hot Springs, gave a musical reading "Life Set to Music", with Mrs. Maschmeyer, accompanist.

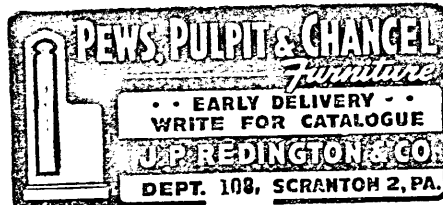
At the conclusion of the program the entire group sang "The Theme Song", an original song written by Mrs. Rufus Sorrells and Mrs. Edward Dunlap.—Mrs. George Meyer.

something to read. Good literature is helpful.

Will you pray for the work as it goes on daily? So many fine opportunities thrill one's soul and makes one want to be of greater service. I would welcome a friendly letter from friends over the State. If you have someone here you wish me to visit and minister to, please let me know. I shall be glad to see them for you.

Address me State Sanatorium, Arkansas.—Bates Sturdy, Chaplain.

It has been estimated that involuntary retirement of workers at 65 deprives our economy of an increase in the national product of almost \$4 billion a year.—Maurice J. Tobin, Sec'y of Labor.



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 The North Arkansas Conference
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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

"OUR RURAL CHURCH—AND WHAT TO DO"

By ARBY W. COODY

Arby W. Coody is pastor at Gilbert, Monroe District, Louisiana Conference.

MAY I preface this article with a personal word? I was born and reared in a rural situation, the open country. I love it. And because of that love for the people of the small town and open country I would like to devote my life to their need, especially as pertaining to their spiritual need. That need cannot be divorced from their social and economic environment.

The Methodist Church has always been interested in the people everywhere, but have for some reason failed to adequately minister to all the needs of the rural people. I am convinced, however, that it is not because of the inacceptability of our teaching, nor the form of church government, but it is because we have not properly used the ideals and machinery available. The fact remains: we have been closing the doors of our churches in rural communities and then watching some other denomination or sect come along and successfully open a church in the same community, often buying the church building we abandoned. I am thankful that someone had the grace and ingenuity to carry on for us. But I am convinced that we still have the "great commission" that our Lord gave to the disciples of long ago.

The reason that we have abandoned so many churches is simply because we have abandoned the method used in the establishing of The Methodist Church, that is the use of "lay leadership." The Methodist Church, after growing strong by use of lay preachers, has turned to the total priestly attitude, leaving the lay preachers to be used mainly by other sects. Many of our Baptist friends are lay preachers. Oh, yes, they are regularly ordained ministers, but they are also regularly employed in some other field and devote only week-ends to their task as preachers. I can name several preachers, near me now, that are so employed and ministering to the needs of a congregation, and are leading their people forward in the love of God and to an acceptance of Christ's way of life. One Baptist pastor drives 54 miles every week-end to minister to a new congregation. And in order to complete the church building program he told his people that they need not pay him any money for his services, for he makes a comfortable living during the week at his regular job.

We, too, have laymen that would give of their time to keeping a church going in a smaller community. We need a will to use this latent power for the glory of God. A priestly church is not an aggressive church. We cannot be both. We must use our laymen. Perhaps the term "preacher" has scared laymen from the work that they would otherwise

enjoy. A layman in charge of a small church, under the supervision of a regularly ordained minister, could do more for a small church than could a minister that is dependent upon the churches for a living. The minister cannot give the time needed at the time people could take advantage of his services, that is on Sunday morning and night. The layman can so minister to the needs of the people at the proper time. No one man can be at two to five places on a given Sunday and properly supervise and minister to all the needs of the people of the several churches.

Then let us add to the idea of the use of the lay leadership a Rural Evangelist (The Southern Baptist have several in Louisiana) whose whole responsibility would be to develop the rural churches. What would be the qualifications and responsibilities? How would he be supported? Following are some proposed answers.

Qualifications

1. A regularly ordained minister.
2. An interest in the rural people. This job must not be used as a stepping stone to a better urban pastorate.
3. Know something about the problems of the rural people. Be able to talk the language of the rural people.
4. A Rural Evangelist should know something of the better methods of farming, know about the work of the government agencies and be willing to work with these agencies. It should not be necessary to hold a degree in agriculture, for the government agencies are available and should be used.

Responsibilities

1. Organize Group Ministry plans over the district and work with and through them.

2. Conduct religious surveys over the district with sponsoring churches' assistance.

3. Organize Sunday Schools where deemed advisable from surveys.

4. Conduct preaching - teaching missions in communities where needs were found.

5. Work to syncretize the efforts of the church and the government agencies such as Parish Agents, Home Demonstration Agents, the F. S. A., etc.

The rural Evangelist should be under the Bishop and District Superintendents in whose district he is working. He should use the Board of Education as much as possible.

Support could come from a special mission project for the Rural Evangelist. The first year it should be supported by the Board of Missions and other available sources. After the first year or at the most two, it could, if properly worked, be self supporting.

RECEPTION FOR REV. AND MRS. D. T. ROWE

The members of Capitol View Methodist Church, Little Rock, welcomed Rev. and Mrs. Doyle T. Rowe back for their third year with a reception on Wednesday night, June 21. A large crowd attended. Fruit punch and cookies were served and Brother and Mrs. Rowe were presented with an electric mixer. Mrs. A. T. Dodd, choir director, was in charge of the reception.—Reporter.

CHRISTENING SERVICE

An unusual service was held June 19, at the First Methodist Church, Conway, when little Koren Sue Workman, daughter of Rev. and Mrs. James Workman, Jr., was baptized by her great grandfather, Dr. J. M. Workman of Conway, assisted by her grandfather, Dr. James Workman of North Little Rock; great uncle, Rev. George Workman of Conway; Dr. C. M. Reeves, district superintendent; and Rev. Allen D. Stewart, out-going pastor of First Methodist Church. Standing at the altar with the parents were Mr. and Mrs. Robert Brewer of Portland, Oregon, and Mrs. James Workman, grandparents of the baby. Sarah Workman, cousin of Karen Sue, read a poem, preceding the baptism.

During the service, moving pictures were taken. After the service, refreshments were served to members of the family at the home of Rev. and Mrs. George Workman, 817 Faulkner.—Reporter.

Of The Rural Church

DR. RALPH A. FELTON
 Of Drew Theological Seminary
 Says --

One rural church out of eight does its own landscaping with volunteer labor. In 41 churches, 291 men, or seven men per church, contributed their labor to beautify the church grounds. By giving their labor in this way, they saved their church a treasurer an average of \$131.41.

Usually they planted trees in the rear of the grounds, and shrubs around the foundation. An open lawn was in front, and in some cases a playground and picnic space at the rear. A parking space was provided. Some churches built picnic tables and a fireplace among the shade trees.

A study of the voluntary labor gifts of men in 341 churches was made by the Rural Department of Drey Seminary, Madison, New Jersey. (It is entitled "Men Working" and is distributed for 30 cents.) Sixty different kinds of labor were found in this study which laymen voluntarily give to their church.

One rural pastor said, "Labor is a big part of the life of any rural community. In the church community, labor is a meaningful activity."

NORTH ARKANSAS YOUTH ASSEMBLY

(Continued from page 10)

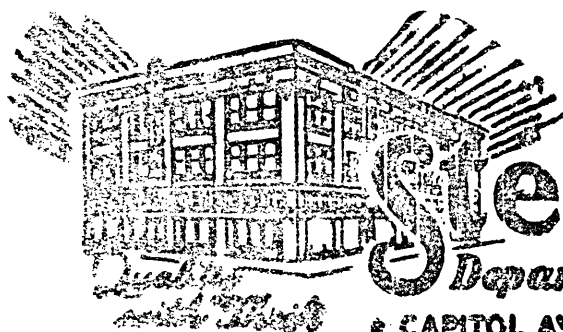
sage, the new officers were installed in a very impressive candle-light service. Those installed were: Bob Edwards, Springtown, President; Sarah Workman of Conway, Vice President; Ann Wilford, Batesville, Secretary; Martha June Warner of West Memphis, Treasurer; James Gossett, Blytheville, Worship chairman; Virginia Thomas, Jacksonville, Missions and World Friendship chairman; Peggy Metcalf, Magazine, Community Service chairman; and Bob Watson, Tuckerman, Recreation chairman.

The assembly closed with the noon meal Saturday. We hope to see more and more attending the assembly in the future.

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* CAPITOL AVENUE AT CENTER *

LITTLE ROCK, ARKANSAS

SUNDAY SCHOOL LESSON

(Continued from page 16)

her. The Lord gently rebuked Martha for being particular about the material comforts of life. He did not say that these comforts be altogether overlooked. They have their place in life, but should not be given the first consideration. It was simply a matter of putting first things first. Mary was deeply interested in the spiritual side of life and was earnestly drinking in the spiritual truths which fell from the Master's lips. Martha had chosen a good part all right, but Mary had chosen the better, and it was not to be taken from her.

The ideal situation would be for the house wife to be both meditative and active. Not many husbands who return from the work of the day tired and hungry would be happy to have their wives tell them that nothing was prepared for the evening meal because they had spent the day in meditation. It takes a bit of both meditation and work to make a happy home.

Love, The Most Excellent Way

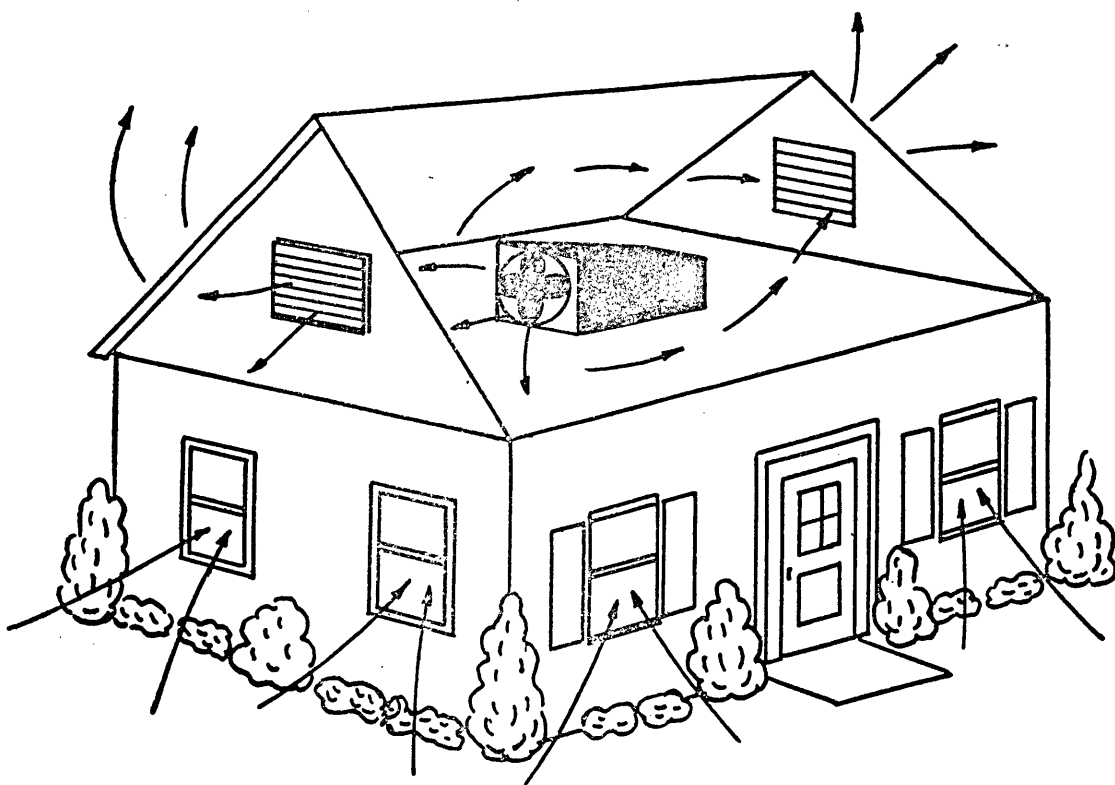
The last passage of the lesson, I Corinthians 13:4-7, sets forth the true foundation upon which all successful human relationships are based. This chapter is one of the greatest in all the Bible. One might be a bit surprised to find this passage in the writings of Paul. Paul is widely known as the Apostle of faith. John is called the Apostle of love, but John never surpassed this passage which came from the pen of the "great Apostle."

Love is the greatest thing in the universe. Tolstoy said, "Where love is, there is God also." The Apostle John said, "God is love." God has many other attributes, but the chief of all is love. Little wonder Paul would close his passage by saying, "And now abideth faith, hope, and love, these three; but the greatest of these is love."

Love is the only foundation of a happy and enduring home. If that could only be universally known and practiced, most of our home problems would cease. There is a great statement in the marriage ceremony which brings out this idea: "I charge you both, as you stand in the presence of God, to remember that love and loyalty alone will avail as the foundation of a happy home." There would be happy and enduring homes throughout our nation and the world if only love and loyalty were faithfully practiced in all homes everywhere. Sir Thomas Moore said, "Where there is room in the heart there is always room in the house." If husbands and wives were always drawn together by true love rather than lust; if God were always taken into consideration and permitted to join the couple together in the bonds of Christian love, then children would be born in Christian homes and brought up in the nurture and admonition of the Lord. This is the greatest need of our world.



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With a modern attic fan you can actually have a complete change of air in your home every two minutes! And room temperatures can be reduced as much as 20 degrees! Right now, before summer gets any closer, visit your appliance dealer and find out how simple it is to install an attic fan . . . and how little it costs to enjoy summertime comfort this easy way!



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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.

THE RELIGIOUS HOME

LESSON FOR JULY 8, 1951

READ THE ENTIRE LESSON FROM YOUR BIBLE:
Luke 2:51-52, 10:38-42; Ephesians 5:22-25, 6:1-4; 2 Timothy 1:1-6, 3:14-15.

GOLDEN TEXT: "Be ye kind one to another, tenderhearted, forgiving each other, even as God also in Christ forgave you." (Ephesians 4:32)



A Look At The Scriptures The Home of Christ

There is something more important in the matter of building character than a good home. Christ is the only begotten Son of God. He was sent by the Father into the world on a great mission; that of redeeming the human family. It was very necessary that he be born into a good home. Some one has said that the Father waited four thousand years for a woman who was good and pure enough to become the mother of his Son. In spite of the fact that Jesus was born into the world more than man—he was divine as well as human—he needed the influence of a good home to enable him to accomplish his mission.

In our first Scripture assignment (Luke 2:51-52) we are told how Christ returned to his home in Nazareth with his parents, and how he was subject or obedient unto them. They had just been to the Temple in Jerusalem. Jesus, at the early age of twelve, had gotten some idea of the duty that lay before him. He tarried in the Temple. After some three days of searching his parents found him there.

This passage also states the important fact that Jesus grew in wisdom and in stature and in favor with God and man. He developed as any normal child, and he needed the care and influence of his good home to help him grow. He grew in wisdom—that is he was properly trained. He grew in stature which shows he received the care that is necessary for physical development. As he grew in wisdom and stature, Jesus also grew in favor with God and man. Jesus was always bright, obedient, helpful, kind and unselfish. As he grew older these qualities more fully developed and more and more he was held in high favor by all concerned. We must never lose sight of the fact that the good home of Jesus was of much help to him in this well-rounded development.

Another Good Home

Our next passage (Luke 10:38-42) tells of another good home. This was the home of Martha, Mary and Lazarus. It was located at Bethany some two miles from Jerusalem. This was a home where Jesus delighted to dwell. He made many visits there, on one of which he raised Lazarus from the dead. It will be remembered that the Lord spent the nights of the week just prior to his crucifixion in this home. He also gave his great commission to his disciples and ascended from this place.

On the occasion of our passage we are told that Martha was very busy. She was anxious to make the Lord comfortable in her home. Mary was of the meditative type. While her sister was busy she was sitting near the Lord and listening to his words. On the complaint of Martha, the

Lord informed her that she was too much inclined to worry over the lesser things of life. These things are necessary in their place but should never occupy the first place in thought and consideration. Mary had chosen the better part and was not to be deprived of it. In a well ordered home there are both physical and spiritual needs. Both of these needs must be met, but the spiritual should always come first.

Timothy's Home

The next home mentioned in our lesson is that of Timothy (2 Tim. 1:1-16). This second letter to Timothy was written by Paul from prison in Rome about the year A. D. 66. It is said to be the last of his communications. He is supposed to have been beheaded in Rome not long after the writing of this letter.

In this letter Paul mentioned some things that give us an insight into the type of home in which Timothy grew up. He complimented Timothy on his great faith and reminded him that this faith first dwelt in his grandmother Lois and then in his mother Eunice. We do not wonder that Timothy turned out to be Paul's greatest helper when we consider the environment in which he was born and grew to maturity. This faith in God had been in the family for years—handed down from parent to child. The faith spoken of here was first faith in God as he was revealed in the teaching of Judaism. It is said that Lois and Eunice were converted to Christianity during Paul's first missionary journey. They lived at either Lystra or Derbe. It is not known in just which of these two towns they made their home. Timothy's father was a Greek. The chances are he never accepted Judaism and was never converted to Christianity. Timothy, therefore, owned his religious training to his grandmother and mother.

Several years ago a group of women were talking about the training of children. The question as to how early in the life of the child this training should be started. One mother said she began training her child when he first smiled at her and came to know her. Another said she began when the child took his first step, in learning to walk. An older woman in the crowd insisted that the proper time to begin training a child was with his grandparents. No doubt, she was thinking of the case of Lois and Timothy when she made that statement. At least, that is a good time to begin training a child. When the training begins that far back then the child has a proper environment in which to grow.

In this same letter (2 Tim. 3:14-15) Paul again reminded Timothy of his home training and insisted that he be faithful to it. He went on to say: "But continue thou in the things which thou has learned and hast

been assured of, knowing of whom thou hast learned them; And that from a child thou hast known the holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus."

Paul knew that this early home training, more than anything else, would hold Timothy true to his convictions. These thoughts and purposes had been planted in his mind during the most impressionable years of his life, and things planted in the mind at that time remain there forever. In Proverbs 22:6 we have one of the great promises of the Bible: "Train up a child in the way he should go: and when he is old, he will not depart from it." This is not a hundred per cent true. Once in a great while there will be an exception. But it is said to be true in more than nine cases out of ten.

The passage does not say that one will never depart from his early training, and yet there is no need in his departing, and many do not. Many people never sow any wild oats. Some do, however, and if they have been properly trained early in life in nine cases out of ten when they settle down they will return to that training. It was so in the case of the "Prodigal Son" and it has been true in the cases of hundreds of thousands of other prodigal sons and daughters. When they reach the hog-pen of life they come to themselves. They cannot forget that early training. It finally leads them to say, "I will arise and go to my father."

Wife and Husband In The Home

Ephesians 5:22 and 25 mentions the places of wives and husbands in the homes. The wives are commanded to be in subjection to their husbands, as unto the Lord. This does not mean that wives are to become slaves of their husbands, or that they can never have a will of their own, and express it. Some who disbelieve the Bible and try to find fault with Christianity argue that Paul did mean for women to be slaves to their husbands. Nothing could be

further from the truth. The truth of the matter is that Christianity, more than all other forces combined in the world, has lifted women out of their condition of slavery and given them a place of equality by the side of their husbands.

This fact can be proven by a study of family conditions in any place in the world today where Christianity has not come in force. There one will find women, even in our day, in a state of degradation approaching slavery if not actual slavery. In many places men can have as many wives as they desire and even kill them to get them out of the way when they want to get rid of them. Little wonder that women in great numbers would be strong for Christianity. It has done more for them in bettering their conditions than all other forces of righteousness in the world.

Paul did say for women to be in subjection to their own husbands, as unto the Lord, but he also said in that same connection for husbands to love their wives as Christ loved the Church and gave himself for it. Some men complain that in our day wives are not as much in subjection to their husbands as Paul would have them be. But the chances are that the wives are carrying out their part of the deal as well as are the husbands. It might be a bit hard to find a lot of husbands who love their wives as dearly as Christ did the Church and even to the extent that they would die for them. Where such love predominates in the home the matter of subjection will not be a big problem. Love to that degree and of that type will lead to sacrifice on the part of all concerned and will point the way to "the give and take" that is always necessary in happy married life.

The Part That Children Play

The children also have their part to play in a Christian home. In Ephesians 6:1-4 Paul gives them some very good advice. They are admonished to obey their parents and are told that this is right. Paul

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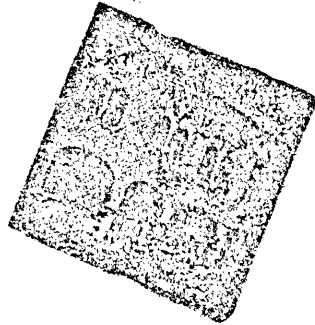
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SUNDAY SCHOOL LESSON

(Continued from page 15)

then quotes the fifth commandment: "Honor thy father and thy mother: that thy days may be long upon the land which the Lord thy God giveth thee." He called attention to the fact that this is the first commandment with promise. The promise is, of course, a long and successful life.

In this connection we run into a rather bad situation. We hear a lot of talk about juvenile delinquency. We are told that children in general do not honor and obey their parents. There is one thing that parents need to keep in mind and that is the fact that children are about what they make them. Some of the best thinkers in this nation are insisting that the so-called juvenile problem we face is a parent problem. Parents, in general, have been altogether too busy with matters outside the home to give the children the training they need. Some of them mouth around about the fact that their children do not honor and obey them as they did their parents when they were growing up. This, in some cases, may be true but whenever it is true it is brought about through the fact that they are not as worthy of honor and obedience as were their parents.

Some time ago the writer was approached by a man on this very subject. He insisted that his children were not treating him as he did his parents. On being asked to describe his home life, he went on to describe his wonderful parents. They had brought him up in the church. They did not send him to church and Sunday school, they went with him. They had been very careful about the lives they lived before him. In walking in their footsteps he would also be walking in the footsteps of Christ. They tried to so live that they would radiate the Spirit in their lives. They had their family altar every evening. They carried them up by name before the throne of grace in prayer. As soon as the children were old enough they had them to take part in the prayers about the altar. On and on he went telling of his wonderful home life and his good parents. Then the question was raised, "Are you living that way before your children?" He was embarrassed, but he answered, "No". Then the further question was raised, "Have you ever lived like that before your children?" Again he answered, "No". Then the statement was made, "The trouble is with you more than with your children. They simply do not have as good parents as you had."

SUNDAY SCHOOL LESSON

FOR JULY 15, 1951

PRESERVING THE HOME

READ THE ENTIRE LESSON FROM YOUR BIBLE: Genesis 27:6-20; Matthew 19:3-9; Luke 10:38-42; I Corinthians 13:4-7.

GOLDEN TEXT: "Love . . . beareth all things, believeth all things, hopeth all things, endureth all things." (I Corinthians 13:7)

We have for our consideration today a very important theme—PRESERVING THE HOME. This lesson is a continuation of the one we had last Sunday. The teachers of these two lessons have a great opportunity of rendering service to their classes.

There are three great institutions, which above all others, have the opportunity in aiding in the building

of good character—the church, the public school, and the home. These institutions should work hand in hand in accomplishing this greatest of all tasks. The home is the greatest of the three in attaining this goal. It is in the home that the very foundations of character are laid. The social, the economic, the school, and the church life of the community cannot soar above the general level of the home life.

Many civilizations, nations, and empires have arisen, prospered for a while and fallen, in the past. A careful study of these will show that their progress took place during the time when they were blessed with good home life. Their disintegration came about when the home became corrupt.

A Look At The Scriptures
An Early Home In Israel

When God would found a great nation he made home life the deciding issue. In the eighteenth chapter of Genesis he went on to say, "I know Abraham that he will command his children and his household after him." There are two forces that make for a good home mentioned here—authority, "He will command his children" and example, "and his household after him." These two forces are necessary in building good home life in any age of the world. Children must be taught to obey and the right example must be set before them.

The passage in our lesson has to do with the second generation in the Abrahamic line. Isaac, the son of Abraham, was the one through whom the promises were to be continued. In Genesis 27:6-20 we read of some bad conditions in Isaac's home. God had blessed the parents with twins—Esau and Jacob. Esau was a few minutes older than Jacob and because of this fact was in line to inherit the birthright. This birthright belonged to the oldest son in the family, and among other things, it meant that he would receive a double portion of the inheritance. We recall how that on a previous occasion Jacob traded Esau out of his birthright. We are told that Esau sold this valuable possession for a mess of pottage. There remained to Esau, as the older son, the father's blessing. The blessing of a dying father was supposed to carry great weight. Predictions he made at that time would come true. The passage in our lesson tells how that Jacob, under the instructions of his mother, deceived Isaac and cheated Esau out of this blessing. The blessing carried with it the lordship of the house. In pronouncing it upon Jacob, Isaac went on to say, "Be lord over thy brethren, and let thy mother's sons bow down to thee."

When Esau found out what Jacob had done both he and Isaac were greatly disturbed. The record of this event is one of the most pathetic accounts in the whole Bible. We are told that Esau cried with a bitter wail. We went on to say, "He took away my birthright; and, behold, now he hath taken away my blessing."

This particular passage is used in our lesson to show the harm of parents having favorites among their children. Both parents in this case were guilty. Isaac favored Esau and Rebekah favored Jacob. Rebekah did a very ugly thing and led her favorite son into committing several sins. She planted the seed of deception and lying in his character. She caused Esau to greatly hate him. In fact Esau planned to kill him as soon as his father had passed along. Rebekah learned of this and sent

her son to Haran. Because of the treachery and lying of Jacob and his mother he had to live in exile for twenty years. No doubt, because of her sins Rebekah lost the love and respect of her husband, and the chances are Esau came to hate his mother. The account of this early oriental home is a good illustration of what no home should be.

The Divorce Evil

The second passage of our lesson has to do with the divorce evil. In Matthew 19:3-9 we have the teaching of Christ on this subject. Prior to the coming of Christ two outstanding Pharisee teachers had interpreted the law of Moses concerning this question. These teachers had differed greatly in their interpretations. Shammai taught that a man should be permitted to divorce his wife only on the grounds of adultery. On the other hand, Hillel felt that a husband should be permitted to divorce his wife for any cause; even so small a matter as burning his food or for some personal dislike he might have against her. At the time of Jesus the Jews were divided between these two opinions. According to Matthew, Jesus accepted the teaching of Shammai on the subject. He felt that there should be but one cause for divorce and that was disloyalty to the marriage relationship. If divorce did come about under circumstances the innocent party in the transaction was free to marry again. But the guilty was never free and remarriage on his part would be open sin. It will be noted that the Jews never permitted the wife to divorce the husband. So far as the law of Moses and the interpretation of that law was concerned it was a one-sided proposition. The advantage all lay with the husband.

In his teaching concerning this matter Christ went back to the origin of the human race. He called attention to the fact that in the beginning God had made but one female for one male. There was no chance at that time for changing mates with every change of the moon as there is today. In this connection the Lord made a strong statement, "For this cause shall a man leave father and mother, and shall cleave to his wife: and they twain shall be one flesh." A lot of divorces are caused by either the husband or wife not being able to leave father and mother. The in-law problem is one of the most serious difficulties in modern home life.

In his teaching on the question of divorce, Christ also said another thing that we might well note: "What therefore God hath joined to-

gether, let not man put asunder." It is the writer's honest conviction that God has nothing to do with more than half of the marriages that are consummated. In all of their endeavors people are free moral agents. They can invite God to take part in their undertakings or leave him out. When the couple concerned asks God to join them together and permits him to do so, he does it; when they fail to do this, he does not join them together. Divorce in that case is merely a matter of men putting couples together and then later putting them asunder. The one thing above all others that would lessen the divorce evil would be for all couples to take God into consideration in marriage relationships. Marriage is one of the most sacred relationships on earth. There are no vows more important than are the marriage vows.

Today, we are cursed with a juvenile delinquency problem. Some tell us that this evil is growing both in the number of children and youth who are implicated and the depth of crime to which they go. This is a terrible situation. Twenty years from now these children and young people will be at the head of things. If the delinquency were merely among the older folk they would soon die and relief would come, but when it is in the lives of children the evil will be perpetuated. It is a well known fact that this problem stems, not from children, but from adults. A man once said, "We pen our hopes on young America." That is all well and good, but we must never forget that young America is largely what old America makes it. The committee which selected the material for this lesson was right. They did well in bringing in this question of the divorce evil, for most of your juvenile delinquency comes from broken homes.

A Home In Bethany

The next passage, Luke 10:38-42, tells of a home where Christ delighted to dwell. In addition to Lazarus, there were two sisters in this home—Martha and Mary. These sisters were of different types—Martha was active and Mary was meditative. Both of them loved the Lord. Martha realized that Jesus was the greatest guest who ever entered her home and she was determined to see that he had every comfort and convenience. She loved the Lord so much and was so anxious about his material welfare that she became nervous and anxious about the matter. She felt the need of help in her efforts and requested the Lord that he speak to her sister that she help

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