

# Arkansas Methodist

*Serving One Hundred and Sixty Thousand Methodists in Arkansas*

"The World is My Parish" — John Wesley

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

VOL. LXVI

LITTLE ROCK, ARKANSAS

MARCH 6, 1947

NO. 10

## Annual Meeting Of Board Of Education

THOSE attending the annual meeting of Methodism's Board of Education in Nashville, Tennessee, February 25-27, heard reports of the past year's Methodist educational activities. Methodists might well take justifiable pride in the work as reported by the Board's three divisions, Local Church, Editorial and Educational Institutions. The divisions, staffed by consecrated, qualified and able personnel, are promoting a program of Christian education designed to meet the needs of all age groups.

Perhaps the most significant report received reveals that Methodism has halted the decline in its Church School enrollment of the past decade. Thanks to the current Crusade for Christ Church School Emphasis, the Division of the Local Church was able to report an eight per cent increase in Church School enrollment for the first two years of the Crusade. Other reports indicated a substantial growth in the Leadership Training program, a sound and progressive program in Methodism's institutions of higher learning, and the greatest volume of literature ever circulated among our people.

The Board of Education went on record as favoring a changed attitude on the part of public education regarding the teaching of religion in the public schools. Its resolution concerning this subject, which is found elsewhere in this issue, is worthy of close study and deserves consideration by public school educational leaders.

With the program of Christian Education due to receive added emphasis during the remaining year of the Crusade for Christ endeavor, Methodism can expect even further substantial gains on its educational front. If the educational program for the Crusade, as adopted by the Board, proceeds as outlined, the Methodist Church School will be considerably strengthened. Of sufficient magnitude to challenge every pupil in every Church School, the program merits the unqualified support of all Church School workers.

The meeting was climaxed by Bishop Fred Corson's timely address "Education in The Methodist Church In The Quadrennium, 1948-1952." His analysis of present trends and of things to come should be of inestimable value to those who are Church School leaders. Bishop Corson's address will be printed for distribution in the near future that it may be given wide circulation among our people.

## We Should Contribute To The Red Cross

THE drive for the Red Cross is now on. Next Sunday, March 9th, is Red Cross Sunday in our churches. Proper emphasis should be given to this great humanitarian agency in all of our churches.

By its work across the years, the Red Cross has made a place for itself in the world's life that merits the confidence and support of our people everywhere.

In war and in peace, its practical, on-the-spot aid to the suffering and needy has been felt across the world. Its work in emergencies of flood, storm, famine and pestilence is never done. The sum asked for this year is not so large as during war years, but the amount asked for is tremendously important and should be raised in full, plus.

## Methodist Institutions Must Be Service-Centered

AS an institution or agency of the Methodist Church in Arkansas, The ARKANSAS METHODIST MUST BE SERVICE-CENTERED. The cost of the publication of The Arkansas Methodist, in time, in personnel and money, is of such proportions that this cost cannot be justified unless The Arkansas Methodist meets a definite need and renders a distinct service in the program of Arkansas Methodism.

The Arkansas Methodist is now sixty-five years old. These many years of service rendered do not justify its continued existence unless it continues to be of service to the church. If the time comes when an appeal for support of The Arkansas Methodist must be made on the basis of church pride or church loyalty it will be evidence that it no longer is serving a definite purpose and it should either be discontinued or

"For the Son of man came not to be ministered unto but minister and to give his life a ransom for many."

revitalized. The Arkansas Methodist cannot justify its existence by simply existing. It is certainly not an end in itself. Unless it is putting back into The Methodist Church in Arkansas, through service rendered, more than the church is investing in it in dollars, it does not deserve the wonderful support it is now receiving from the church.

The Arkansas Methodist must be a service-centered institution. It must sincerely attempt to be of service to the two Annual Conferences that own it and contribute to its support. It must earnestly try to be of service to the Methodist Churches in Arkansas that respond so readily to its support. It must seriously attempt to be of service to the ministers of our church, the bishop, the district superintendents and the pastors who so faithfully promote its circulation.

In only one way can The Arkansas Methodist render the larger service to the Annual Conferences that own it and to the churches and ministers that support it and that is by giving a positive, helpful service in the more than twenty thousand homes into which it now goes. It must carry into these homes a Christian message that is informational, inspirational and spiritually uplifting. Only so can it serve its larger mission and reach its larger possibilities.

To that end the members of the staff of the Arkansas Methodist have dedicated their services. Any suggestions that will increase the usefulness and helpfulness of your church paper will be gladly and thankfully received.

## Methodist Leaders Honored In Gift To Hendrix

D. R. A. G. WALTON announced at his morning service last Sunday a gift of ten thousand dollars to the Hendrix College Campaign made by Mr. H. F. Buhler, a long-time member and active worker in his congregation at First Church, Little Rock.

This splendid contribution by Mr. Buhler was made as a memorial to Dr. A. C. Millar, former president of Hendrix College and for years Editor of the Arkansas Methodist, and Dr. C. J. Greene, long a member of the faculty and one of the most honored and beloved professors Hendrix College has had.

Mr. Buhler was formerly a student at Hendrix while these two leaders of Arkansas Methodism were in active service. It was out of his appreciation of the high character of citizenship and churchmanship exemplified by these men and also his appreciation of the service Hendrix College has rendered and will render that this unusual gift was made.

## "If At First You Don't Succeed"

SOME of our legislative friends of the "booze for revenue" variety and some who are just legislative friends of booze "period," seem to have learned well the old adage, "If at first you don't succeed try, try again." We have already had a disgusting number of bills introduced favorable to the liquor traffic. Some have been defeated and others, we hope, are on the way to defeat.

Now we have the "king pin" of them all. A bill has been introduced in the Senate, and may be voted on by the Senate before this article appears, that proposes to repeal our present local option law, adopted by the vote of the people as Act Number 1, and all other local option laws now existing. This bill would also order an election on the liquor question in every county of the state every two years at the time of the general election.

This liquor-sponsored bill is, in effect, a public confession of defeat and moral cowardice on the part of the liquor interests. Having experienced defeat in county after county, in local option elections, where the issue is joined in an open, clear-cut contest between wets and dries, they would by this law avoid further defeats for the next year and a half until our next general election.

Apparently the liquor forces are afraid to continue the fight on its present level, where the question can be decided on its merits. They would hope to prevent further elections on the question, until the issue can be cluttered up with the thousand and one issues incident to a general election. They would hope, while the issue is submerged in a general election, to pour enough money into the state to retrieve some of the losses they have suffered.

The present local option law, which this bill would repeal, was made a law as a result of a popular vote of the people of Arkansas in which a substantial majority voted for the law. Since that vote was taken, the dry sentiment in Arkansas has grown by leaps and bounds. Under such circumstances, it would be a betrayal of a public trust for the legislature to presume to repeal this law.

(Continued on Page 4)

# A Miracle Of Healing

By LESLIE B. MOSS

**E**ASTER in the Christian tradition is a time when miracles may occur. New life springs from the cold clutches of winter. In spite of the icy grip in which nature has been held, the needs of life are there. So with the human family. The bitterness of sickness, hunger and suffering after the scourge of war offer the ground for a miracle of healing. The savage fury of hate which war engenders has still lurking below it the seeds of better family feeling. The new warmth of returning spring urges us all to start again the processes of healing for the mind and heart and body of war-ridden children and adults.

The Christian impulse to uncover the healing of new life in the symbolism of Easter is born of deep conviction about our message to the world. Healing was one of the glorious flowers that blossomed under the touch of our Lord. And with his followers in a world which needs such healing the miracle awaits only our participation to achieve its beautiful life-revealing fullness. Two billion men, women and children in our world need some form of healing. Truly a miracle on such a scale would be worthy our efforts—worthy of our Lord. A miracle of healing that can smooth away the tragedies of war, the shortages of food and physical health, and fill the vacuum of spiritual emptiness, will be a miracle according to the mind of our God.

And when can Christians more easily and more readily rise up to participate in such a miracle than at the Easter season. During Lent we can give up our luxuries—literally—to save a life. We can forego the superabundance of luscious living, at least temporarily, while those who scabble along on 1500 calories or less find new vigor from the vitamins and milk we thus make possible. Would that not be to them a miracle of new and healing life? And for us a new recognition of our oneness with God—something that should mean healing for the mean and petty within our own lives. It would be a miracle that works both ways.

Health, whether of body or mind, whether of individual or group or nation, is dynamic. Disease affects the like of mankind—see, for example, the unhappy results of diseased thinking in the case of India in regard to their place in the fellowship of nations; in Palestine in their relation to Britain. Our thoughts about health are too largely negative. We take disease and illness so largely for granted that we neglect to put a positively healthy attitude into our human relations.

The tragedy of modern life is not alone the homeless millions who have to find a new center for their family life once more at the expenditure of tears and toil and sweat. It is not alone the physical illness of millions including children who have never known a decent meal or a friendly family life as a normal experience, and whose bodies undernourished are a prey to many ills constituting a burden almost unbearable. It is more than all a spiritual condition which, even in America, General Smuts has identified as an "emptiness of spirit". Fear of the future, affects all nations rich or poor. Apathy presents

unbreached walls of spiritual emptiness too formidable to be readily overcome. Almost worse than apathy and illness, deadly as they are, is confusion. Mankind has no clear purpose, nor any certainty as to how or where it may be found. And so we make little advance amid conflicting winds of thought.

Healing, as is so often said, is not simply a physical but a spiritual process. It is for this reason that we find that the Christian program of Relief and Restoration, as an opportunity to minister "In His Name", carries a healing quality not evident in ordinary relief programs.

realm of medicine or surgery, the day has gone by when one individual saves a life. Modern scientific study and research brings to every hospital or to every doctor's skill the contribution of a myriad of persons;—Medicines—developed in laboratories as a result of many separate acts of research and long processes of study; Nurses—trained in techniques developed in a thousand places; Hospitals—filled with instruments and facilities which are the products of painstaking and careful planning and widespread public support.

So the miracle of healing of hu-

malasia. Atabrine had been bringing \$1 per tablet on the black market, it was so scarce and so urgently needed. Then came one of the modern marvels of organization. Government officials, business men, civilians, all worked with the mission doctors to insure the equitable distribution of these healing tablets to the ultimate consumer—the malaria-infested farmer and civilian. So painstakingly and carefully was this done that more than 300,000 people were relieved of the deadly disease. The price of atabrine was broken as completely as the fever so that a black market no longer flourished and tablets could then be bought by those who needed them at one cent each.

It should not be forgotten that the healing of the Siamese farmers not only worked a miracle in their lives but enabled them to raise greatly increased quantities of rice which relieved the hunger of additional tens of thousands in their own land and as far away as India and Burma.

It is not too much to anticipate that such a healing as may be brought by our outpouring of gifts, may in the end bring healing to ourselves. We, too, are afflicted with the evils of fear, and apathy and confusion. But concentration on the importance of carrying God's mercy to our fellowmen who are His children may open the door of new purpose and direction for us, as we hope it will do for them.

The world needs a mass miracle of healing. We ourselves are part of that need. But apathy wins no battles in healing whether spiritual or physical. Our devotion to the bringing of such a ministry and witness to God's healing power may well release for the whole of mankind a new manifestation of the power of God in man's affairs. We can make a ministry to world health—the basis for a new world—one world—an enduring society. The Lenten and Easter period is a natural time in our Christian life to stress this opportunity. A new devotion to our Lord is certainly central. A new consciousness of our own potential power to help work this miracle of healing and new life should lift our hearts to new levels of consecrated service and giving.

The channel through which many of the denominations in this country are extending our united ministry of healing is Church World Service. Such fresh unity of action is a miracle. The healing to be accomplished with your help can be greatly magnified. (The Methodist Committee for Overseas Relief is the natural agency for Methodists who desire to participate in these acts of healing. We have eagerly supported Church World Service in all of its relief projects. If you wish to share in this world wide program, send your cash gifts and inquiries to the Methodist Committee for Overseas Relief, 150 Fifth Ave., New York 11, N. Y.)

I have learned that money is not the measure of a man, but it is often the means of finding out how small he is.—Smith.

If you want folks to listen, use good English and not too much of it.—Ex.



It is the personal and the voluntary effort which releases a transforming friendliness. "A smile is of greater curative influence than a thousand dollars". But tangible gifts have a therapeutic value, too. They make real the concern and the interest of those who are never seen. They provide, as in our Church World Service program, a predisposing atmosphere in which the Church may speak its word of courage and hope and new purpose. For it is the spirit which gives life. It is the spirit which helps perform the needed miracle.

A national of one of the devastated countries of Europe wrote not long since, "Bridges we can rebuild, but who will rebuild the shattered and broken spirits of men". Such healing is possible when we supply those streams of spiritual plasma through the avenues of the Church which will send the flood of new purpose coursing through the veins of the world.

The miracle of healing is a corporate or cooperative act. In the

manity is not a thing one individual can accomplish, or one country, or even one church group. Our resources of faith may be ever so great, but the multitude of individual contacts required makes all our relief work a corporate act. We early recognized this fact among our churches here. It was even more clearly foreshadowed in planning among the churches of Europe. It is just because we have determined to work together in our effort to bring healing that there is a real chance of success.

How remarkably this is true has been demonstrated in the little country of Siam. The Japanese invasion in this tropical rice-growing country upset the supplies of malaria-fighting medicines. When the Japanese withdrew the Siamese farmers were so ridden with malaria as to make rice growing well nigh impossible. The churches of America through Church World Service shipped in to the missionary doctors 40,521 tons of medical supplies including atabrine for fighting

# THE DEVOTIONAL PAGE

REV. H. O. BOLIN, Editor

## LIVING A DAY AT A TIME

Every morning offers us an opportunity to start all over again. The failures and mistakes of yesterday should not be allowed to becloud the new day. What someone has called "the leavings of other days" may best be handled as the Apostle disposed of them—"forgetting those things which are behind . . . I press toward the mark."

The late Bishop John H. Vincent had the custom of repeating to himself each morning the following but far-reaching resolution, which may serve as a model for us:

"I will this day try to live a simple, sincere, and serene life; repelling promptly every thought of discontent, anxiety, discouragement, impurity, and self-seeking; cultivating cheerfulness, magnanimity, charity, and the habit of holy silence; exercising economy in expenditure, carefulness in conversation, diligence in appointed service, fidelity to every trust, and a child-like faith in God."

In order that we may carry out such a resolution, we must begin each day with God. Through communion with Him in prayer and meditation, and through the study of His Word, we shall find that cleansing of mind and heart and that clarifying of vision which will enable us to make this day a truly new one in our experience.—Christian Observer.

## "WHAT HAVE I DONE"

These were the words uttered with an air of injured innocence by a man who has just confessed participation in the torture and murder of several millions of persons in a concentration camp.

"What have I done," is the echo of a moral bankruptcy that has spread across the world.

The psychology that assumes men must be moved by irresistible impulses is not the refuge of Nazi militarists alone.

It shows its hideous form in every department of our modern life, and is the stock excuse of every moral delinquency.

What does not so readily appear is that, without a sense of moral integrity, a belief in freedom, life is not worth living, and society becomes a veritable hell.

Courses of action known to be wrong but pursued because "others are doing it"; because "it is business"; because to protest against evil is dangerous; because by murder we can assure our own safety!

With the denial of God, the sanctity of the person, and the spiritual mandates, the sanctions of righteousness are lost.

When this spirit becomes general enough we witness the dissolution of society.

"What have I done" becomes the token of final moral degeneration.

—Ralph Tyler Flewelling  
In The Union Signal

Self-interest lies at the heart of all that is wrong with men and nations today.—Ex.

If a man cannot be a Christian in the place where he is, he cannot be a Christian anywhere.—Beecher.

## "LOVE THYSELF LAST"

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

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

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

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

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

—Ella Wheeler Wilcox  
In Poems of Inspiration

## THE SECRET OF A GREAT LIFE

Jesus lived the greatest life ever witnessed on this earth. Even those who deny his divinity and the fact of his resurrection from the dead freely admit this. Infidels, atheists and agnostics who deny much of his teaching admit that he lived a wonderful life. There are certain qualities and practices that made his life in the flesh what it was. It is only as we imitate those qualities and follow his example that we approach great living. What were the things that made him stand above all others? When we speak of Jesus in the past tense we are not implying that he does not live today. He is the contemporary of every generation. We are thinking primarily of the thirty-three years he lived here in the flesh.

Jesus was the most unselfish person who ever lived. If he ever committed one selfish act it is not recorded. If a single selfish desire or thought was ever in his mind, none of the recorded deeds or words ever imply it. The thought of others was constantly in his mind. The desire to help others was one of the guiding principles of his life. He lived and died for others. It is only as we try to follow him along this line that we even approach great living.

Selfishness is so common and unselfishness is so rare that one does not have to have many talents to live greatly. Even the one-talent person who lives for others will become an outstanding individual in any community. We are not accountable for what has been delivered to us in the way of talents, but we are accountable for the way we use them. The one-talent person who fully uses his talent for others may not accomplish as much as a ten-talent individual who does even half what he should, but in the sight of God he lives a greater life. Jesus said the widow gave more than all though her contribution was only two mites—less than one penny of our money. Others, out of their abundance had given great amounts, but she out of her poverty had given all she had.

Great living begins where great sacrifices are made.

Jesus was on his way to Jerusalem to give his life for mankind. Salome came requesting that her sons, James and John, be next to him in power in his kingdom. The other ten were greatly angered by the request. Christ went on to explain to them that greatness in his kingdom was measured only in terms of service. They who would be great must minister to others. The greatest of all must be the servant of all. A few hours later they went to the upper room. They had been walking for miles in the dust. Their feet were dirty. There was no servant to wash them. Not one of the disciples would stoop so low as to do such a humble task. At the very moment when Jesus was most conscious of his divinity; when he fully realized that he came from God the Father and was about to return to him, he girded himself with a towel, poured water in a basin and began to wash the disciples' feet. Imagine their embarrassment! Do you wonder that at first Peter refused to permit the Lord to do such a lowly task for him? Jesus was simply putting into practice his own teaching; the greatest of all had become the servant of all. Greatness, even for him as well as for others, was measured in terms of service.

Many refuse to go all out in their interest in, thoughts of and service to others. They feel that there is so much selfishness in the world that an attitude of complete unselfishness would be greatly abused. There are those who insist that the Jesus way of life will not work in our modern world. If that be true then the world has gone far astray from what God intended that it should be. Christians are in the world to transform it, not conform it, not conform to it.

It is high time that we dare to follow Christ even though others may take advantage of our so doing. Jesus himself went that way though it ended with the cross. Paul also traveled that road though his life

## BURDEN OR BRIDGE

A biologist tells how he watched an ant carrying a piece of straw which seemed a big burden for it. The ant came to a crack in the earth which was too wide for it to cross. It stood for a time, as though pondering the situation, then put the straw across the crack and walked over upon it.

What a lesson or us! The burden can become the bridge for progress, if we endeavor by God's help to live the overcoming life.—War Cry.

went out in tragedy. The rich young ruler thought the price too great and the way too hard, but who really succeeded, he or Paul? We will let history answer that question. Everything else in life has failed. Is it not time that we give Christianity a real trial by taking Christ seriously and attempting to follow his example? The Word of God will not return to him void and the way of Christ is not a blind alley that leads nowhere. He has promised that when we deal altruistically with others that great measure of good will come back to us. He even speaks of it being heaped-up and running over.

According to Jesus the poet was right who said, "Give to the world the best you have and the best will come back to you." We are all aware that when we bring a smiling visage to the glass we meet a smile. The same thing is true with a deed of kindness. Our world is largely what we make it. The trouble is we have not been very busy making a better world. What if these returns do not always come back in the way of money? After all, money is not the big thing in life. "A man's true life consisteth not in the abundance of the things which he possesses."

What a person belongs to is far more important in great living than what belongs to him. Membership in the Church—the body of Christ, is one of our greatest privileges. Efforts to help build a world order in which God is recognized as the Creator of all and the potential Father of all and the privilege of all people through Christ becoming brothers will be rewarded throughout eternity. These are the big things in life. These are the only things that will matter a hundred and fifty years from now in the life of any person who now lives on this earth. We must not be like those of whom it was said, "The world is too much with us; getting and spending we lay waste our powers." We need to spend and be spent for the spiritual life and in so doing we will lay up treasures both for others and for ourselves in heaven. This is the secret of a great life as revealed by Jesus Christ.—H. O. B.



# The Arkansas Methodist

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

SUBSCRIPTION PRICE, \$1.25 PER ANNUM  
Retired Ministers and Wives of Deceased Ministers  
Complimentary

Office of Publication 1136 Donaghey Building  
LITTLE ROCK, ARKANSAS

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OWNED, MANAGED AND PUBLISHED BY THE  
METHODIST CHURCH OF ARKANSAS  
COMMISSIONERS

Little Rock Conference—J. S. M. Cannon, O. D. Campbell,  
J. L. Hoover, O. C. Landers, Aubrey Walton  
Burney Wilson.

North Arkansas Conference—Martin Bierbaum, R. L.  
McLester, H. M. Lewis, C. D. Metcalf, J. G. Moore,  
C. M. Reeves, S. P. Brownlee, Jr.

Entered as second-class matter, January 31, 1908,  
at the Post Office at Little Rock, Ark., under the Act  
of Congress of March 3, 1879. Acceptance for mailing  
at special rate of postage provided for in section 1103,  
Act of October 3, 1917, authorized September 12, 1918.



## A WEEKLY MESSAGE

By FORNEY HUTCHINSON

### "GOD KNOWS"

One day, when I lived in Fordyce, I went down to the railroad station to see the Cotton Belt train come in. That was one of the most exciting daily events in the life of the town and was generally pretty well attended.

As we waited for the train to come, I noticed an old Negro with a hammer in his hand moving up and down the platform. A friend told me of a conversation which allegedly took place between him and a traveling man. The traveling man said to the Negro, "Jim, what do you do?" Jim answered, "I works for the railroad." "What kind of work do you do?" said the traveling man. Jim held up the hammer in his hands, and said, "Every time the train comes in here, whether it's a freight or a passenger train, I goes down on this side, and comes back on the other side, and taps on every wheel on the train with this hammer." The traveling man then said, "What do you do that for?" Jim looked at him with great surprise. He seemed dumbfounded for a moment and then said, "God knows."

Jim recognized that there were some things he didn't know. I have met some white folks who at a mature age had not yet learned that. There are some things about life we don't know, some things we can never know, but we can always remember that *God knows*, and be content with that. There are some things we do not need to know. They are locked up in the inscrutable mind of God. Some day, at the proper time, He will reveal them to us. In the meantime, we should be content to say with Jim, "*God knows*."

In Deuteronomy 29:29 there is recorded this significant text, "The secret things belong unto the Lord, our God, but those things which are revealed belong unto us and our children forever." Even Jesus on Calvary cried, "My God, My God, Why?" Like Him (while in the flesh) there are many things we do not know, but we shall know hereafter. We should be content to wait until the "mists have rolled away." In the meantime, let us not forget that "*God knows*" and trust Him until "the day breaks and the shadows flee away."

We have no hope of a strong and verile nation unless its citizenship be made up of persons of noble character.—Clifton J. Allen in The Teacher.

## NEWS AND NOTES ABOUT FACTS AND FOLKS

REV. CECIL R. CULVER, district superintendent of the Ft. Smith District, is doing the preaching in a series of services at the First Methodist Church, Morrilton. Rev. G. C. Taylor is pastor.

DR. HARRY DENMAN, secretary of the Board of Evangelism, Nashville, Tenn., was the guest speaker at the regular meeting of the Men's Organization of the First Methodist Church of El Dorado on Wednesday evening, February 12.

DR. AND MRS. J. M. WORKMAN of Conway celebrated their 54th wedding anniversary on February 15. They spent the day quietly at home. Their son, Dr. J. W. Workman, pastor of the First Methodist Church, North Little Rock, in his broadcast from KARK, Little Rock, that morning dedicated his message on Christian Stewardship to his parents.

THE American Bible Society is now printing 500,000 copies of a paper-covered New Testament in Japanese for early shipment to Japan. During 1946 the Society sent to Japan, through the chaplains of the United States Army, 250,000 New Testaments and 329,000 briefer portions in Japanese, and 128,990 New Testaments in English.

REV. R. M. PORTER, pastor of Elmo-Oil Trough Charge, writes: "Elmo-Oil Trough Charge has reached quota on Hendrix Campaign 100 per cent, 70 per cent cash and 30 per cent pledges. We are looking forward to completing the building of a new church at Oil Trough and are planning a new church at Salado. We have \$1000.00 fund in hand. We are looking forward to a good year."

REV. J. T. WILLCOXON, treasurer of the North Arkansas Conference, sends the following correction in his report which was carried in our issue of February 20: "An item of \$23.56 on Fourth Sunday Offering, sent in by Wiggins Memorial Church of Fayetteville, was omitted. Yarbrow-Promised Land, Jonesboro District, blank in the report, should have read 'Paid out in full on everything.' A fine report for Rev. Ray L. McLester, the pastor."

REV. H. A. AULT, pastor at Princeton, writes: "The four-year-old son of Mr. and Mrs. William Harrison was burned so badly on Monday, February 24, that he died at 2:30 p. m. The hands of both father and mother were badly burned. Rev. Charles VanHorn of Fountain Hill, a former pastor, held the funeral services on Tuesday, assisted by Rev. J. A. Newell of Sparkman, and the writer. A large crowd attended the funeral in Macedonia Church of the Princeton Charge."

MRS. JULIA FRANCES BAUGH, wife of James L. Baugh of Malvern, and mother of Rev. Stanley T. Baugh, pastor of Grand Avenue Methodist Church, Hot Springs, died in a Malvern hospital on February 23. Funeral services were held Monday afternoon, February 24, with Rev. Dan Robinson in charge, assisted by Rev. R. B. Moore and Rev. J. A. Henderson. Other survivors are Mrs. Mabel Caldwell, Malvern; Mrs. Myrtle Snodgrass, San Marino, California; Henry H. Baugh, Denver, Colorado, and Odie O. Baugh, Malvern.

DR. C. M. REVES, manager of the Hendrix Campaign, announces that a full report will be carried in the April 10 issue of the Arkansas Methodist. The report will be by charges, not by churches. The following items will be included: (1) Name of charge, (2) Amount of quota, (3) Amount in cash, (4) Amount in pledges, (5) Total raised. The district quota will be announced in connection with the report. So that copy may be properly prepared for the printer and a good position assured, district superintendents' report should be in our office not later than April 4.

### VAST RELIEF GOES TO EUROPE, ASIA

Clothing, food and soap—in that order—made the bulk of the four and a half million pounds of relief materials which twenty-six American Protestant denominations sent overseas in 1946 through the shipping center of Church World Service, at New Windsor, Maryland. One of these sending churches was the Methodist Church, serving through the Methodist Committee for Overseas Relief. Of the total shipments, which went to every nation in Europe to which military authorities would permit shipments, as well as to China, Japan, and the Philippines, 3,105,000 pounds were in clothing of all kinds; 1,395,000 pounds in food, mostly canned; and 18,649 pounds of commercial soap, 52,000 pounds of homemade soap, and 4,267 pounds of candles. In addition there were bicycles, shoes, bedding, kitchen utensils.

### 100 MISSIONARIES "CLEARED" FOR JAPAN

More than one hundred American Protestant missionaries, formerly serving in Japan, have been "cleared" with the American occupational authorities for return to service there. Half of that number are already in Japan; the others should be back within the next few months. Those now returned are principally engaged in schools, social work, rural evangelism, and in church extension and administration. When the "old timers" have been returned to Japan, it is expected that new missionaries will be recruited for special forms of service.

### "IF AT FIRST YOU DON'T SUCCEED"

(Continued from Page 1)

On a two-thirds vote of both houses, a law adopted by a popular vote of the people can be repealed. It should never be done, however, unless there is plain evidence that there has been a radical reversal of sentiment on the part of the people who adopted the law by their vote. This bill was not introduced because of any reversal of sentiment on this question. Instead of a reversal, there has been an intensifying of sentiment favorable to our present local option laws. This our legislators well know. In the face of that fact, this bill has been introduced, not because of a reversal of sentiment, but because of the unmistakable evidence of a growing dry sentiment that threatens to sweep the liquor business out of Arkansas.

This is a vicious bill that disregards the will and the votes of thousands of the citizens of Arkansas. If adopted, it will create the hottest liquor fight that Arkansas has had in many a day. It is our humble judgment that it would guarantee a large number of new faces in the next legislature.

The thousands of people in Arkansas, who wrote the present local option law by their own ballots, should rise up in a body and let this legislature know that they will not tolerate the repeal of a law adopted by the people which is more popular now than when it was adopted. If the wets, for their disreputable business, "try again" so should we, and with increased purpose and determination. Let your will be known to your Senator, Representative and the Governor.

### IS ANYONE HER SENIOR?

Mrs. Eva Reynolds has been a member of the Red Creek, N. Y., Methodist Church for 87 years. Methodist Information, 160 Fifth Ave., New York 11, would like to have the facts if you know of anyone who has been a member longer.

The only remedy for the disillusionment of foreign Christians when they come to this country is the spread of stewardship teaching and practice in our churches—Wynn C. Fairfield.

# THE PULPIT OF ARKANSAS METHODISM

## The Tragedy Of Willful Blindness

By JOSEPH E. FULKERSON, Pastor, Scott Street Methodist Church,  
Little Rock

(This sermon is the ninth in a series of twelve sermons on various themes of Stewardship. These sermons are prepared by ministers of the Little Rock and North Arkansas Conferences and are published in connection with the current emphasis in the Crusade for Christ. The picture illustrations used with the series have been supplied by the General Board of Lay Activities and the Crusade for Christ.)

HERE was a certain rich man." With those words, Jesus drew back the curtain upon a scene of desperate tragedy—a scene enacted in this earthly life and which was carried over into the life beyond. It is designated here as the tragedy of wilful blindness. That means, of course, a spiritual blindness which results from utter neglect, or indifference toward one's responsibility in the stewardship of life. Jesus left no uncertainty as to the far-reaching effects of such maladministration of the great trust which life imposes upon all to whom material goods, as well as native gifts, are committed. The teaching of the parable reveals how truly we are "our brother's keeper". But it also unfolds before us the damaging effects upon both the keeper's soul and his brother's welfare when one fails in his obligation. The effect is so far-reaching as to have its counterpart in heaven as well as in this earthly life.

The problem which this parable presents has to do with the relationship of the material and spiritual realms of life. How can they be brought together to function according to God's creative purpose? To state the problem more specifically, how can God's abundant resources and man's dire needs be brought together to serve the common welfare? Dives is the living symbol of material abundance, while Lazarus, on the other hand, represents the existence of human need. The tragedy of wilful blindness enters at the point where Dives fails to see that situation at a time when he could have done something about it. He did come to see it later, in the day of judgment, but only after opportunity had passed on and destiny had become fixed as a great gulf between the two.

There seems to be a failing all too common in human experience that when one's own needs are so amply provided for, or greatly over-supplied as in the case of Dives, it becomes more difficult to see the other fellow's need and feel a spirit of compassion for his predicament which will stir us to action. But there is where the responsibility of stewardship comes in, and we dare not run away from it when opportunity knocks at our door. We must remember that God is looking yearningly upon every such scene, because he is interested and deeply concerned with each needy situation from which his great resources are being withheld. God created physical blessings to meet human need and he is awaiting the response on the human agency near

at hand to bring them together. For example, Jesus drew the opposite picture in another parable from that of Dives, wherein he portrays the Good Samaritan stooping down over a victim, bringing resources and needs together, and thus also fulfilling his own divine responsibility. For truly, that is a picture of God stooping there through the human agency to relieve an undesired situation.

Dives' example of wilful blind-

more, it was and is for man's use. From that time on down to this day, man has been "a worker together with God" for the high fulfillment of the creative purpose.

The way in which man has administered God's creation has been the determining factor in his own eternal worth. It has brought man's inner capacity for spiritual endowment into such close association with material things that the two are welded together in his person-

the point of God's abundance of material resources which have been provided, except to emphasize the reality of its availability in contrast with the want and woe of many of God's people. There is plenty for all, but there is not enough for a few to have all, while all others have little, or none, as symbolized in Lazarus. We are face to face with that problem in our generation. Large sections of our human family are denied the actual necessities of life, while other portions of it fare sumptuously every day. Dr. Ralph Sockman raises the question in his book "The Fine Art of Using", as to whether the earth can produce enough for a population of three billion people, the maximum population it is estimated will be reached within another century. He cites a study of population trends made by Kirtley Mather, who says, in his book, "Enough and to Spare", that the material provisions God has made are sufficient. This we do know; there is a sufficiency now and there always has been ample resources available. But we also know that even now, and in every age, there are those standing in great need who are separated from the source of supply and denied its use.

What is true of a world situation is true of most every community, for the world is but an aggregate of communities. That brings it closer to our doorstep. But Jesus brought the issue even nearer when he actually placed the responsibility within every individual's threshold in describing Dives, who had something to share, but did not. The tragic outcome was that his self-developed blindness prevented him from seeing it until in his later torment. "Son, remember that thou in thy lifetime receivest thy good things, and likewise Lazarus evil things." It is better to face Jesus' issue now than to wait until the great gulf is fixed which cannot be crossed back again to redeem the time and opportunity once presented. Therein rests the ultimate tragedy of wilful blindness. Jesus hoped to avert a repetition of that tragedy in the life of everyone who would hear his words and do them. The Church, in its concentration of emphasis in the Year of Stewardship, has likewise that same end in view—to arouse people of privilege to their responsibility.

These human needs which lay before our gates constantly offer opportunity for the fulfillment of our stewardship of life. There are so many to be met that all of life is rendered an opportunity. One need not wait until a beggar full of sores comes to his gate before feeling called upon to share his substance and offer his assistance. Jesus merely drew the picture and made Lazarus the common symbol of need which is ever with us, ever opening avenues for services that prove a steward's eternal worth.

The approach to the problem is one of prevention. That involves the development of a Christian con-

(Continued on Page 7)



THE RICH MAN AND LAZARUS

ness leads us to consider the stewardship of life in the light of God's resources versus human needs, and one's personal responsibility in relation to eternal rewards, or judgment, according as its acceptance or rejection may determine.

God's material resources have been made available in unlimited abundance. Dives is pictured as having had his share. The Creation story in Genesis gives us a conception of divine ownership which has come down through many generations. We have had time to see that man is not the creator of the material realm, but the administrator of those goods while his earthly pilgrimage endures. God created all things and saw that everything he created was good. God was pleased with His Creation and then created man to have dominion over it. Further-

ality. Man cannot live without physical and material accretments, and certainly "he cannot live by bread alone". He is a spiritual being with capacity and power to discover, order, and distribute the material abundance as God's steward. That fact imposes upon man a divine obligation and makes him accountable unto God for the way in which he meets his responsibility. The burden of Jesus' teaching in this parable of Dives and Lazarus is intended to bring out in bold relief the results from one's failure to be a faithful steward. As it stands in this case, Dives failed, and in the day of judgment he stood accountable before God and in the presence of his violated conscience to answer for the truth committed to him in his share of God's material abundance.

It is unnecessary to over-labor



# THE CHILDREN'S PAGE

ANNIE WINBURNE, Editor



## IN STORYLAND

### SIGRID OF THE SNOW-LAND

Sigrid cannot remember the time when she was a baby, and she thinks it very strange when mother tells her that the wooden cradle that stands in a corner of the room was once her little nest.

"How very small I must have been, mother," she says.

You would love to see Sigrid's cradle! It is made of dark, polished wood and has its headpiece and sides carved in a wonderful pattern. Mother is very proud of it, for she had been rocked in it when a baby, and so had Sigrid's grandmother, too! It is very old and very precious, and mother has rubbed and polished it until the dark wood shines beautifully. Inside there is a little soft bed, filled with light fluffy feathers as soft as thistle-down.

It must have been lovely to have slept on such a soft bed, in such a wonderful nest! But if it was very nice to be Sigrid as a wee baby it must be even better to be Sigrid as she is now.

Her home is a big farmhouse in the country. The sitting-room is long with a low ceiling that has beams of wood across. In the winter time a great fire of wood burns in the chimney corner. Then the room is beautifully snug and the firelight dances on the walls and ceilings, and lights up the carved cradle in the corner.

Through the window Sigrid can see the white world. Snow and ice are everywhere. The tall mountain sides glisten with frozen snow, and the noisy brook is quiet and still. The sun goes to bed ever so early in the afternoon, and sometimes wonderful lights shoot across the sky. Sigrid is never tired of looking at them. Sometimes the lights form a sparkling arch; then they change and scatter, shooting out long rays of green, and blue, and rosy red.

The long night time comes and Sigrid hears the cattle lowing their "good-nights" from their comfortable barns, father comes in for supper, and Sigrid knows it is bedtime.

But before father kisses his daughter and says, "God bless thee," he takes the "Good Book" (do you know what book that is?) and reads a story out loud to Sigrid and mother. Then Sigrid kneels as father prays that God will be near them all through the night.

Throughout the cold snow time the days are short and the nights long, but the summer brings lovely, long days. Then there is great fun for Sigrid with haymaking, feeding the lambs and chicks, and happy rides on her shaggy, long-tailed pony. In the evening Sigrid watches mother at her embroidery frame and spinning wheel. She means to be as clever as mother when she is old enough to learn.

Summer brings church-going, too, for in the winter the little girl cannot ride across the frozen roads to church. Sigrid loves the long ride and the rest afterwards in the cool church. She stands up when

the people sing their praises and sings her very best.

After services the old minister always asked Sigrid into his house, where they have coffee and dear little cakes. When the little girl had finished her cakes she remembered her manners and says, "Thanks for meat." Then down come wonderful picture books, full of stories of brave men who left home far away to come to Iceland to help the snowland people. Sigrid listens to the old minister when he says, "And now our brave men go to other countries to help the men, women and little children; the love of God is in their hearts."

Sigrid's blue eyes opened wide. "Perhaps some day I shall go, too; what can I do?" And our little sister in Iceland joins with us and we sing together:

"We are but little children weak,  
Nor have we any high estate;  
What can we do for Jesus' sake,  
Who is so high and good and great?"  
—Little Children of Mission Lands,  
in Christian Evangelist

"Did you fall down with your good pants on, Tommie?" asked mother.

"Well, Mom, there wasn't time to take them off," replied Tommie.

"When are you going back to school, Mary?"

"I'm not going back, because the teacher's gone mad."

"Gone mad!"

"Yes. One week she told us four and one make five, today she told us three and two make five."



### OLD FRIENDS

*I have a nice new dolly  
With curls and eyes of blue,  
And all her clothes are perfect,  
Down to her tiny shoe.*

*I love her just an awful lot,  
But she can't take the place  
Of my cuddly rag doll, Betty,  
With her plain and friendly face.*  
—A. E. W.

## JUST FOR FUN

A young soldier reports that he joined the Army for three reasons: "First, I wanted to defend my country. Second, I knew it would build me up physically. Third, they came and got me."

Two Irishmen were discussing the illness of a third.

"Poor Flannigan," said one. "Faith, I'm sore afraid he's going to die."

"Why should he die?" inquired the other.

"Oh, he's got so thin. You're thin, and I'm thin, goodness knows, but pore Flannigan, sure he's thinner than both of us put together."

A corn syrup company is said to have received the following letter:

"Gentlemen:  
"You are frauds; I have used three cans of your corn syrup and my feet still hurt. I want my money back."

Medical Officer: "Have you any organic trouble?"

Recruit: "No, sir, I ain't a bit musical."

Student: "And poor Harry was killed by a revolving crane."

Englishwoman: "My word! What fierce birds you have in America."

No one can remain unhappy when he is trying to think how he can make someone else happy, or how to make his own life more useful, and less complaining. — George M. Adams.

## IN THE WORLD OF BOYS AND GIRLS

### FINGER PLAY

1. Two little houses shut up tight
2. Open the doors and just in sight
3. Ten little people all in a line
4. Are ready to start to school on time.

#### Directions

1. Place backs of hands together, interlock fingers and close hands (fingers will be inside). Use thumbs for doors.
2. Open doors and show fingers.
3. Hold hands in upright position.
4. As this last line is repeated bring hands forward in the rhythm of marching.—The United Church Observer.

## A MUSICIAN OF BOHEMIA

By Margaret Zinn

Once a ragged little boy followed a strolling musician as he moved from corner to corner on the streets of the little village of Mulhausen, Bohemia. The boy's father was a butcher and wished his son to continue in the same trade. But cutting meat was hard to do when the strains of a violin were floating hauntingly through the window.

This boy was Antonin Dvorak, destined to become the great Bohemian musician. He was born September 8, 1841. His parents were very poor, so he had very little education and very little musical training. But he listened intently to the few musicians who came to the village.

Soon he was traveling along the highways and through the forests of his native country, always listening to the songs of the peasants, paying his way by fiddling for fairs and weddings. Later, he gave the world great symphonies through which are woven these simple folk tunes.

After he became famous in his own country, he was invited to tour the United States. While here, he gathered folk tunes from different parts of America and wove them into one of our greatest musical compositions, The New World Symphony. In it we find such old familiar melodies as "Swing Low Sweet Chariot" and many others.

"Humoresque" is perhaps the most familiar of his Bohemian compositions.—Upward.

## THE NEW KITE

By Margaret H. Francis  
Today when we went riding  
I took my kite along.  
The wind was blowing merrily;  
The string was new and strong.

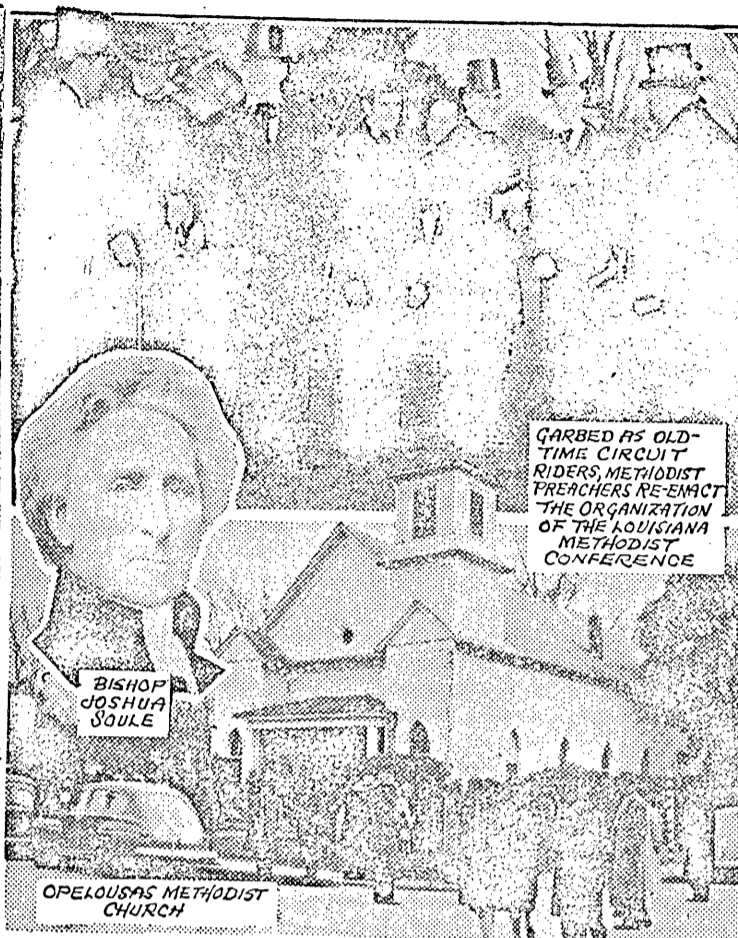
I opened the car window  
The wind snatched at my kite,  
And up and up and up it went—  
It was a pretty sight.

But when I tried to haul it in  
The new string broke in two;  
My kite was just a tiny speck  
Against the sky's deep blue.  
—Christian Evangelist.

## Louisiana Methodists Mark Century With Drama



BISHOP AND MRS. PAUL E. MARTIN OF LITTLE ROCK, ARK., ATTEND THE CENTENNIAL DRESSED IN CENTURY-OLD FASHIONS



OPELOUSAS METHODIST CHURCH



MINISTERS AT THE CELEBRATION REPRESENT THE ORIGINAL CIRCUIT RIDERS

OPELOUSAS, La.—Bishop Paul Martin of Little Rock, Ark., and 21 Methodist preachers from all parts of the State, garbed as old-time circuit riders, re-enacted, just as it happened here in January, 1847, the organization of the Louisiana Methodist Conference. Bishop Martin played the role of Bishop Joshua Soule of Nashville, who called the initial session. The clerical actors, faithful to history, rode on horseback from the outskirts of the city. The ceremonies also commemorated 140 years of Methodist preaching in the State. Plans are under way to erect a Centennial Memorial Church here to replace the present "Mother Church".

During the century the few pastoral charges have multiplied to number 211 with 444 regular preaching places. There are 100,000 Methodist members in the State whose

churches and parsonages list over \$7,000,000. The Methodist congregations contribute annually, for all purposes, about \$2,000,000.

### THE TRAGEDY OF WILFUL BLINDNESS

(Continued from Page 5)

science in the matter of both individual and collective stewardship, which sees to it that Lazarus shall not be reduced to the condition he presents before the palatial gates of Dives. Prevention also works for good in another direction, toward Dives; for had he been engaged in an enterprise whose interests were centered in human welfare, he would not have experienced the tragedy of wilful blindness creeping into his life to become a fixed pattern of conduct. Preventative measure is the goal to reach after.

However, past and present failure to apply such wisdom, seems to be our besetting sin. We prefer to reduce men to want and misery, and then, under pressure, minister inadequately to their bare necessities, or not at all. Our social vision is blind when it allows destructive forces to operate for profit's sake and then maintain institutions and courts to salvage the human wreckage, such as is evidenced in man's worst enemy, the liquor business. Our social effort maintains a minimum of Christian education and missionary effort as over against

an all-out military operation involving millions of human casualties and the expenditure of billions of dollars. This preferred policy operates in many areas of life, both in local communities and on a wider front.

As a result, Lazarus is still at the gate of Dives today, hungry and full of sores. His name is legion and our immediate responsibility is to bring relief, and at the same time build safeguards against a continuous repetition of the practice. Physically, Lazarus is the victimized product of just such an attitude and spirit as Dives presents. If the latter is responsible for the creation of Lazarus' condition, it is hardly to be expected that his unfeeling indifference toward the fortunes and fate of his fellowman would undergo much change in the way of response to the immediate appeal of need. Dives is likewise the finished product of his own hardness of heart because of his failure to practice the stewardship of life. One cannot but think of what a great blessing he could be to humanity with his large share of resources at hand. But now he is blind, spiritually blind. The tragedy has struck and the great gulf has grown too wide to cross back. That

is, it is too wide unless he should permit God to move into his heart before life's little day is done.

Yet, as he stands in this parable, Dives reveals the story of every human experience wherein the stewardship of life is not carried out in keeping with the principles of Jesus' teaching. He is comfortable and contented in his robes of purple and fine linen as he fares sumptuously every day. Why should he be troubled about any need beyond that which his goods supply to his person? He need not be, were it not that he is under obligation as a living soul. He is accountable unto God for his stewardship and he is a subject for the day of reckoning.

Neither should any other person be troubled, except for the reason, he too, is created a responsible being whose deeper nature is affected by his reaction to the trust committed. Jesus spoke of another fool whose goods were his god, his comfort and his refuge. But the inevitable outcome required his soul and then he was faced with an answer to the question, "Whose shall those things be, which thou hast provided". Jesus had just warned the disciples against covetousness and declared that "a man's life consisteth not in

the abundance of the things which he possesseth". He then moved on to declare the great principle of life, "For unto whomsoever much is given, of him shall be much required".

In administering the stewardship of life, we must remember it has a reciprocal effect in benefits as well as at the point applied. That is, it comes back to the steward. For "it is more blessed to give than to receive". "Cast thy bread upon the waters, for thou shalt find it after many days". Then listen to Jesus: "Give, and it shall be given unto you; good measure, pressed down, shaken together, and running over, shall men give into your bosom". And again we hear him say, "Whosoever shall lose his life for my sake and the gospel's, the same shall save it".

Dives ignores all of that. Why? Because he is both comfortable and spiritually blind. He preferred to save his life by enjoying his riches for himself. Naturally, he lost it. Only his withered soul crossed the gulf it had created. All that remained was the consciousness of his miserable failure of his earthly trust which now tormented his soul. That fact furnishes conclusive evidence of the supreme importance of rightly managing earthly possessions, for they are closely bound up with the welfare of the human spirit as a determining factor in its destiny.

As we look upon this gripping drama of life under the flood-lights of Christian stewardship, the tragedy of wilful blindness reveals its destructive power with a man's soul. It moves the heart to a spirit of compassion, even for Dives, as we behold his plight both upon earth and beyond, as a condition more helpless and hopeless than that of Lazarus. The latter, at least, put his trust in God, endured his physical want and woe, and then moved on to his eternal reward. God's spirit had found him accessible and it is amazing what God can do, even with a beggar.

But Dives is hard to reach. He is snugly and snugly encased in his physical shell, wherein are no windows, and apparently, no door. Persons interested in advancing worthy causes for human welfare and answering to the appeal of great need, try again and again to enter Dives' abode, but without success. God has unceasingly sought to reach him with every manner of divine influence and human appeal, even to the sending of His only begotten Son to reveal in a supreme sacrifice the Father's love for such a victim of blindness, but to no avail. Dives is stone-blind, neither can he feel. His faith is centered in his material possessions and they have molded him into their likeness—cold, hard and indifferent. His sense of stewardship is dead and the great gulf is fixed. The goods God loaned him to use have, instead, separated him from his brethren and now he is an object of pity.

We can only pray that his five brothers whom he spoke of as yet abiding in his father's house with apparently the same attitude of Dives, and that all others having such great opportunities for service today, will hear some prophetic voice in this Year of Stewardship and rise to meet their obligation unto God by sharing their gifts, time and resources in the interest of human welfare. Each one, in so doing, shall become a good and faithful steward of life's sacred trust, and shall, at last, enter into the joy of their Lord.



## The Church... and the Countryside

By GLENN F. SANFORD

### THE FIRST NATIONAL METHODIST RURAL LIFE CONFERENCE

An important conference has been called by the bishops of the Methodist Church to be held July 29-30, 1947, in Lincoln, Nebraska.

This is the first national Methodist Conference ever called for the specific purpose of planning a national rural church policy. Such a policy is greatly needed at this time.

Unusual interest is being manifested all across the nation in this forward movement by our church.

The Committee on Program and Arrangements has decided that there are at least eight areas of study which should be pursued by the church during 1946-47 in preparation for the Lincoln Conference. These topics are as follows:

1. The Rural Church and the Home and Family Life.
2. The Rural Church and the Community.
3. Land Policy and Church Stability.
5. Cooperation with Other Churches.
6. A National Rural Church Policy.
7. A Program for the Local Church.
8. A Christian World View.

Some advance work has already been done by the different committees and the results are now available for distribution. If you will send a card to me asking for material on the National Rural Life Conference, I shall forward it to you at once.

### METHODIST HOSPITAL AND BATH HOUSE NEWS

Hospital superintendent, Rev. R. E. Simpson, has returned from Chicago where he attended a Convention of Methodist Hospitals and Homes. He reports a most helpful and enjoyable meeting.

Superintendent Simpson has announced that the special operating table has arrived and will be put into very good use.

Bath House Manager, Mrs. L. W. Moffatt reports that the increasing number of bathers since the first of the year has continued through the month of February and anticipates such on through the month of March.

The following from Hot Springs were admitted to the hospital during the past week: Mary Edna Alford; Mrs. Mildred Grau; Mrs. Lula Roberts; Mrs. Marguerite Crain; Mrs. Beulah Robbins; Mrs. Ida Garland; C. L. Davis; Clyde Milam; Mrs. Ella Hotchkiss; Mrs. Virginia Kizziar; Mrs. Catherine Ward; Mrs. Carlene Mason; Mrs. Marjorie Davison; Baby Ronald Cooley; Verley Athison; Betsy Heinemann; Mrs. Roalind Noles; Mrs. Mabel Bates; W. D. Childs; Baby Nancy Kerchner; Mrs. Edith Williams; Mrs. Howard Douglas; Howard Douglas; Rev. Arthur T. Young; Mrs. Sadie May; Thad McNeil; L. N. Shaw; Mrs. Thelma Clarke; Mrs. Hilda Lewis; John A. Burk; Mrs. Ruby Crane; Mrs. Emma Lee Rowls; Mrs. Alice Hatch; Mrs. Ollie Desnoyers.

Others throughout the state were: Bob Hill, Paxon; Milcena Miller, Hope; Mrs. Nellie Beasley, Mena; Barbara Jean Frost, Malvern; William Waltman, Mena; Ed Y. Hill, Okolona; Baby Robert Dale, Mt. Ida; Baby Jerry Horton, Mena; Mrs. Grace Roach, Cherry Hill; W. J. Roach, Cherry Hill; Baby Ronald Smith, Norman; Mrs. Lottie Holmes Baks, Fordyce; Mrs. Dora Ault, Percy.

Illinois led with the most out of state patients, the number was three. Texas, Tenn., Calif., Ky., Fla., Ohio, Va., Minn., and Canada,

### SPECIAL CHURCH SERVICE SCHEDULES ADOPTED IN JERUSALEM

JERUSALEM (By Wireless — (RNS)—Special church service schedules have been adopted here to meet conditions caused by the setting up of security zones by British military authorities.

American and Church of England communion services are to be conducted in the Scottish Church of St. Andrew outside the restricted district on alternate Sundays. Meanwhile, civilians residing in the security zones will be permitted to attend military services.

The evening school of the YMCA in the army-controlled area has been moved to the army YMCA outside the barbed wire enclosures. The Terrasancta College outside the zone, however, is still open to teachers and pupils, who are being provided with special passes.

### PADDLE TENNIS PASTOR

BROOKLYN, N. Y.—(RNS)—Paddle tennis can draw crowds to your church social room.

Authority for this statement is the president of the U. S. Paddle Tennis Association, the Rev. Frank Peer Beal, pastor of the Edgewood Reformed church here.

Mr. Beal, as the moving figure in the nation's paddle tennis activities, invited pastors of the metropolitan area to witness an exhibition game in his church.

"The aim," he explained, "is to demonstrate how this and other games may be played in the church social rooms or small groups."

all one. There were five babies born at the hospital.

R. P. Barlow has sent a fracture bed to the hospital. This is a bed which he used in his home until he had no further use for it, and it will mean a great deal to the hospital. For his thoughtfulness we are very grateful.—Annette Wood, Secretary.

### A LETTER FROM DR. CLINE

The following excerpts come from a letter from Dr. John W. Cline, Shanghai, to a Little Rock friend:

"I made the trip from New York on a freighter June 12-July 18. I felt it a privileged duty to come and share and in no sense have I lost the strength of the conviction.

I am here irregularly, so is Dr. Nance. Our tenure is indefinite.

Shanghai is enormously crowded. Housing is a nightmare unless you are housed. We are not housed at all permanently. Living costs are much more than we have ever known before. Inflation is distressing. We hope for more satisfying

conditions, but we have frail expectation of realization before we have suffered even worse.

Lots of good things are getting done. George Workman and family arrived a week or so ago. They will be here in Shanghai.

I am living a fairly busy life. I am treasurer of our section's work and manager of our property. Of course, I am missionary pastor, too.

Let me assure you that I am glad to be here and to be at work. It is no hardship, however not easy it may be. It is a rich part of life."

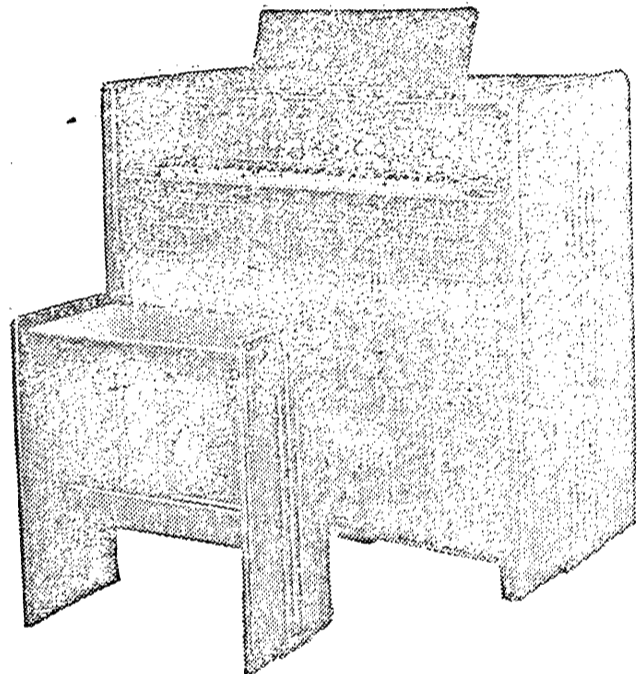
Dr. Cline's address is Room 614, 169 Yuen Ming Ylen Rd., Shanghai, China.

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The Modernistic Organ is an up-to-date musical instrument designed to meet any demand for organ music. Crescendo pedal and expression pedal provide a wide range from pianissimo to forte. Electric motor blower furnished built into case. Connect to any electrical outlet; easy to move. Has 5 octaves, 11 stops, 172 reeds. The Modernistic Organ is a more convenient and durable instrument than any of its predecessors. Comes in walnut finish with matching stool.

This Organ Now on Display At —

HOUCK MUSIC COMPANY

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# Report Of Findings Committee



(Adopted at the meeting of the Methodist Temperance Advance Movement, Stevens Hotel, Chicago, Illinois, January 29-30th, 1947.)

THE Christian people of America are in danger of losing their moral and spiritual leadership by allowing secular and commercial forces to fix the patterns of human behaviour. It is time the Christian leaders be calling the "plays" in the destiny of our civilization rather than accept the mores of society created by immoral and amoral forces.

Believing that "the time is now" for a positive, unfaltering advance against the increasingly devastating evils of beverage alcohol, we, the officially designated representatives (lay and clerical) of the Annual Conferences of the Methodist Church, assembled in January, 1947, meeting of The Temperance Advance Movement, join in sending the following call to the people of Methodism:

## Setting Our House in Order

1. We reaffirm the historic Methodist position that the use and sale of alcoholic beverages is morally wrong and religiously sinful. We call upon Methodists actively to support this position by strict observance of the law of the church as contained in the *Discipline*.

Par. 95.—*Excerpt from the general rules:*

First, by doing no harm, by avoiding evil of every kind — drunkenness, buying or selling spirituous liquors, or drinking them, unless in cases of extreme necessity.

Par. 235—*Promotion of Temperance Education.*

Each pastor shall actively promote a vigorous program of temperance education in all departments of his church or churches, and members of both the church and church school shall be urged to pledge themselves to total abstinence from all alcoholic beverages.

Par. 969-d—*Offenses for which a church member may be tried:*

Buying, selling or manufacturing intoxicating liquors as a beverage; renting his property for the manufacture or sale thereof; signing a petition in favor of granting a license for the sale of such liquors; becoming surety on the bond of any person engaged in such traffic; or persisting in the use of intoxicating liquor after private reproof and admonition by the pastor or class leader.

## Educational Advance

1. We recommend that the program of temperance in the local church be definitely added to the overall emphasis of Stewardship, Methodism's major emphasis for 1947. This program shall be under the general phase of Stewardship — "Stewardship of Personality." Preaching with emphasis on the body as God's temple shall carry facts about alcohol. Membership covenant cards on Stewardship shall also include requests for commitment to total abstinence.

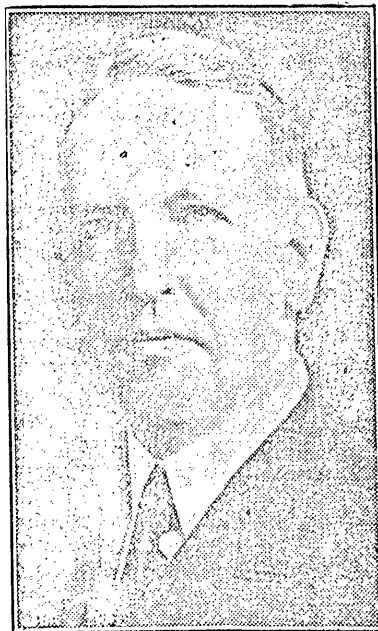
2. The Temperance Advance Movement shall be made an Annual Conference issue and project for each district in the church. Through seminars, district conference organizations—Board of Lay Activities, W. S. C. S. district youth groups, and Board of Education, a

program of continuous training shall be promoted.

3. Courses in temperance also shall be included in youth camps, adult assemblies, vacation schools and in all leadership schools.

4. We urge the state superintendents of public instruction in every state to give special attention to the carrying out of the provisions in the state laws for temperance instruction in the public schools. Furthermore, we recommend where not already provided, the establishment of a course in alcohol education in teacher-training colleges.

5. We recommend that a course in alcohol



BISHOP WILBUR E. HAMMAKER

President, Board of Temperance,  
The Methodist Church

education be included in the curricula of our colleges and theological schools.

6. There shall be a program of recommitment of ministers, church leaders, and members in the matter of temperance. Also, each Conference secure from each new ministerial recruit, a definite statement in this regard.

7. We recommend that special courses, literature, lectures, outlines, be offered for the high school age group; that guiding counsel and well selected literature be furnished young people planning marriage.

## III. Definite Conference Issues and Immediate District Projects

### 1. Conference

Secure definite place in each Annual and Provisional Conference session beginning this year, for presentation of the Temperance Cause and the Advance Movement.

Strengthen Conference Board of Temperance by including in membership, new aggressive and recognized leadership, both lay and clerical.

Develop a specific and working relationship between the General Board of Temperance and

the Annual Conference Boards.

Secure from Conference Commission on World Service and Finance, adequate funds for work of the Conference Temperance Committee.

Adopt a specific, workable Conference Program which shall reach out to all local churches and all the membership.

### 2. Institutes

Hold in each district, under the direction of the district superintendent, a one-day Institute, including in attendance regular members of the District Conference and other key persons. Solicit the cooperation of the W. S. C. S., Board of Education, Board of Lay Activities in planning and participation in the Institute.

## IV. General

1. We assert the right of the citizens of any political unit, in any state, to make illegal the alcoholic beverage traffic within the borders of that unit. Where this right is not recognized, the proper steps should be taken to secure the right.

2. As one step in the over-all policy of curtailing the traffic in alcoholic beverages, we urge support of legislation to ban periodical and radio advertising of such beverages.

3. We express our appreciation in the leadership of the Council of Bishops in issuing the Call to Prayer which launched this Advance. We learn with equal appreciation of the Episcopal purpose once again to program a church-wide day of prayer in petition to God to strengthen our hands in this undertaking.

4. We express appreciation of the effective support given the Temperance Advance Movement by our Church Press.

5. We express sincere appreciation to the General Board of Education for its careful planning and preparation of lesson materials along the line of temperance. We are also heartened by the educational program of the Woman's Division. Our gratitude is expressed to all other agencies of the Church for their contributions.

6. We memorialize the General Conference to include in our denominational program for the next quadrennium, a year when the United Forces of Methodism may be directed to this Temperance Advance.

7. Also, that the first Sunday in Lent, 1948, be designated as "Commitment Day," on which the people called Methodists shall be called upon to sign commitments to total abstinence.

8. We further recommend some program similar to the Bishop's "Crusade for A New World Order," be spearheaded by the Council of Bishops, arranging mass meetings on this vital problem in strategic cities of the country, setting forth our denomination's stand in the matter. This program to be followed through in the local churches under the general direction of the local Temperance Committee in co-operation with the various departments, Boards and committees of the church.

The Day of March has come—the call to the Methodist people is to heed the summons and under God, move forward to a glorious victory.

## LENTEN MATERIALS FOR OVERSEAS RELIEF

Lenten Poster—"You Can Work a Miracle of Healing."

Lenten Folder — "Give Up Luxuries and Live Others Life."

Kitchen Coin Envelope—"Shoes for Europe."

Church School Poster—"You Can Change Their Faces."

Booklet of Miracles—"Pictorial Story of Relief."

Folder—"What the Churches Are Doing Together."

Lenten Worship Service—"Prayers of the People."

Lenten Message—Sermonette, "Miracle of Resurrection."

Lenten Radio Program — "Toward the

## "HE CAN STAND UP AND STUDY"

Colegio Bennett, Rio de Janeiro, Brazil, sponsored by the Woman's Division of Christian Service, recently was accredited in the American Association of Junior Colleges so that students may be accredited in the schools of the United

Light," with Frederic March.

16 mm sound film—"Seeds of Destiny."

Folder—for distribution at showing of "Seeds of Destiny."

35 mm film strip (still pictures)—"So Nice—ful to Receive."

Address inquiries to—

METHODIST COMMITTEE FOR OVERSEAS RELIEF, 150 Fifth Avenue, New York 11, N. Y.

States. Colegio Bennett receives so many applicants for enrollment that the principal, Eva Louise Hyde, spends a good deal of time at the hard task of turning pupils away.

A father who heard the statement, "There is no more room," left the school but soon reappeared carrying a desk and giving the instruction that it was "to be put in a corner so my girl may study here." Another father pleaded, "My boy is strong. If you don't have a desk, he can stand up and study all day." Young mothers of Brazil who have graduated from schools of the Woman's Division register their babies for matriculation at Bennett soon after they are born.

In Brazil, where it is reported that the Protestant church is growing more rapidly than in any other country, Colegio Bennett renders service in the educational field.

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

# CHRISTIAN EDUCATION

Contributing Editors:  
Ira A. Brumley  
Pryor Reed Cruce

## LITTLE ROCK CONFERENCE NOTES

By Roy E. Fawcett  
The Growing Point

During the first two years of the Crusade for Christ, while church membership has been increasing approximately 5 per cent, church school membership has increased 8 per cent for the church as a whole. In two jurisdictions the church school increase has been 13 per cent in the two years as compared with 6 per cent gains in church membership. And in three jurisdictions, the actual numerical gain in church school membership has far outstripped the numerical gain in church membership.

In point of church school attendance the increase is also magnificent. On an average Sunday better than a quarter a million more persons are attending Sunday School in Methodist churches than did two years ago. A similar increase seems to apply to Sunday evening Fellowship meetings and other phases of the church school.

In the Conference journals for 1944, the church schools are credited with raising for World Service and Conference Benevolences a total of \$1,653,252. In 1945 the figure climbed to \$2,100,400, and in 1946 the amount was \$2,340,295.

The 1946 journals indicate that from preparatory memberships and on profession of faith, a total of 427,918 persons united with the Methodist Church, and that of this number 208,114 came from the church school. In normal years when there is less stress on adult visitation evangelism the proportion is much higher for the church school.

Circulation of Methodist church school literature in the fall quarter of 1946 increased 6.4 per cent over the same period one year ago.

So far in the Crusade for Christ the church school has received steady but by no means "main line" promotion, that being reserved for the last year of the Crusade beginning in the fall of 1947.—The Division of the Local Church.

### The Methodist Youth Fund

It is important that all Methodist Youth Fund money be sent from the local church treasurer of the annual conference in time to allow him to get the money to the proper places by May 31, the end of the fiscal year. If local Youth Fellowship groups hold their Youth Fund money until the end of May, it is impossible for it to get to the offices at headquarters and be credited on the current year's receipts.

Any money which reaches the office of the treasurer of the General Board of Education, or the Woman's Division of Christian Service after May 31 must of necessity be counted for the year beginning June 1. Every effort possible is being made to have accurate reporting of the Youth Fund from all sides, and this is one step that can be taken toward enabling this to be done.—The Division of the Local Church.

### New Color-Slide Sets

The Story of the English Bible. A set of 45 color slides with manuscript is now ready, telling the story

## WITH THE CHILDREN'S WORKERS

Officers Training Day Held On January 24  
By Mrs. W. F. Bates

1. Goals for 1947  
November 1946 issue Methodist Woman

### 2. Materials

A. Leaflets—Missionary Education of Children in the Methodist Church; Missionary Materials for Use with Children—1946-1947; The Children's Service Fund.

B. Booklets—A Guide for Woman's Society of Christian Service; Children's Division Yearbook 1946-47; Beginnings of Missionary Education; Missionary Education of Children; Current Missionary Units.

C. Periodicals—Child Guidance in Christian Living; The Methodist Woman; World Outlook; The Christian Home; The Arkansas Methodist.

### 3. This is My Job (Duties)

A. Fulfill Goals.

B. Share responsibility in the planning of Missionary Education.

C. Keep Council of Children's Workers informed—Bulletins, Leaflets, etc.

D. Resource person. (Keep file Wider Horizons, Articles on India, Negro-White Relationships — pictures, visual aids, etc.)—Miss Fay McRae.

E. Report to Woman's Society of Christian Service about the work the children are doing.

F. Quarterly Reports completely filled out and sent on time to District Secretary of Children's Work.

G. Take active part in work with children.

H. Keep informed about the total work of the church.

I. Member of the Program Committee of the local Woman's Society of Christian Service. "Children and Their Church," Page 30 Jan. Methodist Woman. Commissions (Committees); (1) Study Problem (2) Present it to Society (3) Secure Action.

J. Member Committee on Christian Social Relations and Local Activities.

### 4. The Children's Service Fund

A. Increase giving.

B. How to interest children in offering—Mrs. Farmer.

C. Division of offering.

of the English Bible from the time of the Venerable Bede to the New Revised Version of the New Testament. The slide set was prepared by Prof. John Trevor for the General Board of Education and may be rented from any branch house of the Methodist Publishing House for \$1.00 after March 1.

The Work of the Nursery Department.

A new set of color slides interpreting the work of the Nursery Department will be ready for release March 15. This set will be valuable resource material interpreting nursery work to teachers, nursery home visitors, parents and other workers with nursery children. This set may be rented for \$1.00.—The Division of the Local Church.

## CORRECTION

In the report from Helena District Secretary of Children's Work there was a small error. It read "Holly Grove \$1.60 cash supplies and \$9.13 supplies gifts for Overseas Relief." It should be "Holly Grove \$1.60 cash supplies, Marion \$9.13 for Overseas and \$1.12 cash."—Mrs. Vernon Bernard.

D. Who is responsible for offering.  
5. Discussion and Correction of Reports

A. Additional sessions (10 additional sessions during year (miss.); Type one—Weekly additional sessions throughout the year; Type two—Additional sessions for a short period of time; Type three—Monthly meetings.

B. Units on India and Negro-White Relationships; Primary — Children Who Live in India—Mrs. Hugh Spellyards; Junior—Methodist Helpers in India—Mrs. C. C. Arnold; Visual Aids for Negro-White Relationship Units — Miss Margaret Marshall.

### Schedule for Vacation Institutes Little Rock Conference

Arkadelphia District: Hot Springs, March 9, 2:00 p.m.; Malvern, March 10, 10:00 a.m. Leaders: Kindergarten, Mrs. E. Fohrell; Primary, Mrs. John Hefley; Junior, Mrs. W. F. Bates.

Prescott District: Hope, March 11, 10:00 a.m.; Murfreesboro, March 12, 12:00 a.m. Leaders: Kindergarten, Mrs. K. K. Carithers; Primary, Miss Ary Shough; Junior, Mrs. W. F. Bates (at Hope), Miss Faye McRae (at Murfreesboro); Intermediate, Mrs. John Rushing.

Texarkana District: Texarkana, First Church, March 12, 3:00 p.m.; De Queen, March 13, 10:00 a.m. Leaders: Kindergarten, Mrs. William Barry; Primary, Mrs. W. F. Bates; Junior, Miss Faye McRae.

Pine Bluff District: Pine Bluff, First Church, March 17, 10:00 a.m.; Stuttgart, Grand Ave., March 18, 10:00 a.m. Leaders: Kindergarten, Mrs. W. F. Bates; Primary, Mrs. John Hefley; Junior, Mrs. Russell Roth.

Camden District: Magnolia, Jackson St. Church, March 17, 10:00 a.m.; El Dorado, Vantrease Church, March 18, 10:00 a.m.; Camden, Fairview Church, March 19, 10:00 a.m. Leaders: Kindergarten, Mrs. J. R. Clayton; Primaries, Mrs. F. A. Gordon; Juniors, Mrs. O. W. Barbaree; Intermediates, Mrs. W. A. Lewis. The leaders in the Camden and Prescott Districts are especially anxious to have all intermediate workers attend the institutes.

Monticello District: Places for institutes to be announced later. Leaders: Kindergarten, Mrs. W. F. Bates; Primary, Mrs. Boyd; Junior, Mrs. M. W. Miller.

Little Rock District: Little Rock, Winfield Church, March 20, 10:00 a.m. Other places to be announced later. Leaders: Kindergarten, Miss Faye McRae; Primary, Mrs. Neill Hart, Mrs. Hugh Spellyards; Junior, Miss Margaret Marshall, Mrs. Cutting.

All pastors, children's workers and others who are expecting to assist in the Vacation Church Schools this summer, are expected to attend the nearest Institute. Text materials may be obtained from the Methodist Publishing House, or from the Conference office.

## THE RELATION OF RELIGION AND THE CHURCH TO PUBLIC EDUCATION

(Statement adopted by General Board of Education of the Methodist Church at its Annual Meeting in Nashville, Tenn., Feb. 25-27.)

1. We are convinced of the imperative necessity of bringing the power and resources of religion to bear more fully and effectively in the total education of American children and youth. A serious crisis is upon us due largely to the failure of our society to share with growing persons the rich religious heritage we possess as a part of their equipment for life.

2. We recognize the public school as the primary agency through which our society attempts to open up its culture to youth and to train them in its ideals and ways of living. We, as Protestants, are committed to the public schools as the most effective means of providing common education for all our children.

3. In addition to all that the public schools may do, we believe that homes and churches bear an important, unique, and inescapable responsibility in the total development of the young, especially in their complete religious nurture.

4. We recognize the contribution the public schools are making to the character development of our children and youth. We note with great appreciation the increasing emphasis in general education upon ethical and spiritual values. We sense the imperative necessity for Protestant people to become much better acquainted with the purposes and program of the public schools and to support public educators in their efforts to make the schools serve the high ends of democracy and religion.

5. We believe fully in the principle of the separation of Church and State. We believe this principle was designed to protect religion against control by the State and to keep the State free from control by religious bodies. We do not construe this principle to mean that the State should be neutral or indifferent to religion. The State should be concerned with more than the secular life of its people. Religious convictions and practices are interwoven into the ideals and structure of our government. In numerous ways our government, both federal and state, has expressed its positive concern for the moral and religious life of its people. We hold that the State can foster through education and by other means those broad principles of religion which are the common possession of various religious groups. It is entirely proper for agencies of the State, such as the public schools, to manifest interest in and actively cooperate with religious bodies as they seek to help realize the highest outcomes in democratic and religious living.

6. It is our conviction that religion is too completely divorced from public education; that the failure to recognize religion as a vital part of our culture and way of life, and the failure to deal with it honestly and frankly in the total curriculum of the schools, is not only an unfor-

(Continued on Page 16)

# WOMAN'S SOCIETY OF CHRISTIAN SERVICE

MRS. SUE M. WAYLAND, Editor

## EDITH MARTIN WRITES OF HER WORK IN AFRICA

Dear Friends,

In this letter I want to write you about one of our boys who has been trained in our mission schools, taught at Minga for several years and has gone to Kimpese for higher training.

Umumbu Victor, Mama Nyaundu and their two children, a boy and a girl, went to Kimpese in June to enter a school of the Baptist Missionary Society for the training of Christian Workers. Umumbu has been teaching since 1936 and has been in charge of the Boys' Boarding Department since 1939. It has been my privilege to work with him and I have found him to be one of our most conscientious Christian leaders. Too many Africans listen to the whistles and throw their hoes of whatever they have in their hands when they hear the whistle or the bells but not Umumbu. Time meant nothing to him if there was something to be done. You know that one who teaches every day and has charge of from 100 to 130 boys never finds an idle moment. He did everything with a smile and nothing was too disagreeable for him to undertake.

One day, I paid him francs 140.00 (about \$3.15) for some dried fish, the same amount that we paid everyone for the same amount of fish. He took his money along with the others and thanked me, but when everyone had gone he came to me and returned frs. 40.00 and said, "I cannot accept all this money. This is too much for me to make on that amount of fish." Francs 40.00 meant several dollars to him but he refused to take it. I have bought many supplies and foods here but he is the only one that has refused to accept the regular price for food.

The Africans do not give their blood to anyone except to members of their family but Umumbu gave his to Dr. Rughlett as one who was willing to give his blood to anyone who needed it. I have been told that he gave it to a stranger who needed a transfusion.

His wife, Mama Nyaundu who is a girl from our Girls' Boarding Department, accepted some peas from one of the girls in the department. These peas were taken out of the storeroom and given to one who had been there. When Umumbu saw the peas and discovered where she had gotten them, he made her take them to the missionary in charge and tell her the whole story and pay the fine.

One day, I wanted to give Lodi, Umumbu's little three year old son, some peanuts when the boys were eating their food but he said, "No, Mama, I do not give him anything from the boys' food because if I give him anything one day he will come and help himself. I get a salary and I am supposed to feed my own children." This little fellow came to me one day and said, "Mama, we have a lot of millet at our home. If I will bring you some, will you eat it?" He had heard me say that we did not have much food and he wanted to help.

His wife, Mama Nyaundu, taught the kindergarten in the morning and the woman's school in the after-

## O MASTER WORKMAN OF THE RACE

By Jay T. Stocking

O Master Workman of the race,  
Thou Man of Galilee,  
Who with the eyes of early youth  
Eternal things didst see,  
We thank Thee for Thy boyhood faith  
That shone Thy whole life through;  
"Did ye not know it is My work  
My Father's work to do?"

O Carpenter of Nazareth,  
Builder of life divine,  
Who shapest man to God's own law,  
Thyself the fair design,  
Build us a tower of Christ-like height,  
That we the land may view,  
And see like Thee our noblest work  
Our Father's work to do.

O Thou who dost the vision send  
And givest each his task,  
And with the task sufficient strength,  
Show us Thy will, we ask;  
Give us a conscience bold and good,  
Give us a purpose true,  
That it may be our highest joy  
Our Father's work to do.

## ZONE MEETING

Zone Number Three of the Prescott District met at Murfreesboro Jan. 30.

The meeting opened with the singing of "O Master let me Walk with Thee".

Mrs. Terrill of Murfreesboro welcomed the guests and Mrs. Clyde Williams of Nashville gave a most inspiring devotional on Stewardship, using the story of the Talents as a background. Mrs. J. L. Johnson of Emmett, district president, presided. She presented Miss Arey Shough, the Rural Worker, who told of her work; what she was doing and what she hoped to do.

A delicious luncheon was served at noon by the local Society. The afternoon session opened with singing "Publish Glad Tidings". Mrs. W. H. Timberlake, district secretary of Organization and Promotion, gave her report of last year. The following officers also reported their work: Mrs. Clyde Williams, Youth Work; Mrs. J. W. Rushing, Children's Work; Mrs. W. C. Gaines, Missionary Education.

Doyle, a new society on the Bingen Charge, was represented. Other Societies represented were: Bingen, Dierks, Murfreesboro and Nashville.

During the business session Mrs. R. B. Cunall of Murfreesboro was elected zone chairman and Mrs. Rushing, secretary. Several guests were presented.

The meeting closed with a devotional, The Lord's Prayer in Song, by the local society, and Mrs. Dobbie Huie sang the Lord's Prayer. The pastor, Rev. Noel Cross, gave the benediction.—Reporter.

noon. She also taught a class in the Sunday School and was secretary of the Woman's Society of Christian Service.

We appreciate all that you are doing to help train this family for service among the Atetela people.

The three other families who have finished Kimpese are carrying a missionary's load.

## DAY APART SERVICE NORTH ARKANSAS CONFERENCE

Mrs. Cledice Jones, Conference Chairman of Spiritual Life, writes calling our attention to the Day Apart Service program given in the Methodist Woman on Page 22, of the February issue, saying this will take place of the "Day Apart" that has been observed in our Conference in August. She says you should order the suggested materials and reprints of the service now, so they will be ready for its observance before Easter.

## METHODIST WOMEN MEET IN ANNUAL TRAINING DAY

Woman's Society of Christian Service, Little Rock District, met Friday, January 24th, at Asbury Church.

Mrs. C. E. Chastain, Promotional Secretary, presided at the morning session and gave some interesting information on Organization and Promotion.

President of the District, Mrs. Roland Shelton, spoke on Stewardship, also presenting some important business to the women. Mrs. Fred Longstreth, treasurer, assisted by Mrs. J. L. Woosley, Spiritual Life Chairman, presided at the pledge service. Mrs. E. D. Galloway, president of Little Rock Conference, gave the Consecration Prayer.

Classes for Officers of all departments of the Women's Society were held in the afternoon.

The following Conference and District officers were in charge of classes: Mrs. E. D. Galloway, Mrs. Howard Johnston, Mrs. Roland Shelton, Mrs. C. E. Chastain, Mrs. Eugene Stewart, Mrs. M. E. Couch, Mrs. Boyd, Mrs. L. Powell, Mrs. A. S. Fox, Mrs. Russell Henderson, Mrs. LeRoy Harrington, Mrs. J. L. Woosley, Mrs. Ray Robinson, Mrs. W. L. Beard, Mrs. Fred Longstreth and Mrs. Herbert Smith.

There were 175 women in attendance.

## CONWAY DISTRICT MEETING

The Conway District met at First Church, North Little Rock, Feb. 5th, with Mrs. Raymond Dorman, district president, presiding.

The devotional was given by Miss Louise Long, the new Minister of Education of First Church.

Roll call showed that there were 13 societies represented and more than 80 present. The following lines of work were presented: Mrs. A. C. Murray, on supplies, who stressed the fact that we had the privilege of giving to the cause of Missions through Nellie Dyer, who is to return to Korea soon; Literature and Publications by Mrs. E. T. Wayland, who stressed the importance of having uniform books for reporting. Status of Women was presented by Mrs. James Firestone. Mrs. Hughey explained the different types of studies and how to report them for credit. Miss Ethel Millar talked on the different issues before us now in the C. S. R. Work. Mrs. T. C. Chambliss, secretary of Organization and Promotion, said we had lost five societies during the year, and we now have 21 societies, and urged that the stronger societies do all they can to help the smaller ones near them.

The afternoon session opened with quiet music. The district officers gave an ideal executive meeting. This was led by our Conference Vice-president, Mrs. Johnnie McClure of Danville.

The following district officers will serve another year: President, Mrs. Raymond Dorman; Vice-president, Mrs. J. L. Thompson, North Little Rock; Recording Secretary, Mrs. Doyle Baker, Pottsville; Treasurer, Mrs. J. M. Barker, Jr., Atkins; Secretary of Organization, Mrs. T. C. Chambliss; Wesleyan Guild, Mrs. Vernon Chalfant, North Little Rock; Missionary Education, Mrs. Rife Hughey; C. S. R., Mrs. O. E. Goddard, Conway; Spiritual Life, Mrs. Mason Mitchell, Conway; Supplies, Mrs. A. C. Murray, North Little Rock; Youth Work, Mrs. Geo. Trobaugh, Conway; Children's Work, Mrs. Stanley Haney, Atkins; Literature and Publications, Mrs. E. T. Wayland, North Little Rock; Student Work, Mrs. Rollo Miller, North Little Rock; Status of Women, Mrs. James Firestone, North Little Rock.

Miss Nellie Dyer dressed in a Filipino costume, told of her experiences while in the Philippines. She is to return soon to Korea where she started her missionary work about twenty years ago.

The meeting was dismissed by the local pastor, Dr. J. W. Workman.—Mrs. Doyle Baker.

## CORRECTION—WORSHIP MATERIAL

In last week's issue there appeared some suggestions for worship services, and Mrs. H. C. Johnston of Little Rock was given credit for this compilation. She has asked us to correct this error as Mrs. Tom McLean of Malvern is due credit for this and anyone interested should write her at Malvern. Mrs. McLean is Spiritual Life Chairman of the Little Rock Conference.

The secret to success is constancy to purpose.—Disraeli.

# CURRENT NEWS IN ARKANSAS METHODISM

## YOUTH REVIVAL AT HALF MOON CHURCH

A "Mother and Son" evangelistic team, Mrs. Lee Anderson and her son, Rev. Gail G. Anderson, have just completed a youth revival at Half Moon Church, located on the West Blytheville Parish.

The revival was sponsored by the Methodist Youth Fellowship, beginning with the morning Sunday School hour and continuing with the morning worship with a message by Rev. Gail Anderson. At the evening worship at which there was a large number of adults as well as young people, a special message directed especially to youth was brought by Mrs. Anderson, who continued her messages each evening the rest of the week.

The young people met each afternoon at 4:30 and spent an hour receiving instruction in building worship programs for the evening service. A candle-light service, "Ye are the Light of the World", on Monday night and another on Wednesday using the beautiful Sallman's Head of Christ and the theme "The Man of Galilee" were most impressive. An evening of religious pageantry was given on Thursday evening with "The Cross" as the theme. At the close of the message four young people came to the altar and made their surrender to their Saviour. On Friday a communion service was held with many participants. At the altar call there were eleven at the altar, seven of whom had come on profession of faith for baptism and church vows. There were four re-dedications also during the week.

A chancel rail was built and the W. S. C. S. women did a beautiful thing in making for it a kneeling pad and curtain. Two electric heating stoves were purchased for the Sunday School rooms. The Methodist Youth Fellowship was organized in its fullest official capacity with the Senior group and also an Intermediate group with a charter membership of twenty. — Earline Baker, president of Senior Fellowship.

## STEWARDSHIP COURSE AT LAKE CITY

In a recent study course on "Stewardship" held January 19 - 21 for the Lake City Charge we used for our text material "The Christian Motive and Methods in Stewardship" by Henry Burton Trimble. Rev. Glenn F. Sanford, secretary of the Town and Country Commission, North Arkansas Conference, was the instructor. Out of the group attending the school fifteen received credit.

Brother Sanford gave us a great deal of practical information which will give us vision that inspires one to yield his allegiance to Christ more fully. We believe that only through the church can higher moral standards be established. We believe that our church will be better prepared to give an account of its stewardship by having this course taught. We sincerely thank Brother Sanford for his fine presentation of Stewardship and the inspiration which he gave to each of us. — J. C. Riggins, Pastor.

If you would get life's best, say to it that life gets your best. — Ex.

## SPEAKER FOR CAMDEN DISTRICT STEWARDSHIP RALLY

RAY H. NICHOLS, president of the General Board of Lay Activities of The Methodist Church and Lay Leader of the North West Texas Conference, will be the principal speaker for the Camden District Stewardship Rally at First Methodist Church in El Dorado at 7:30 p. m., Sunday, March 9.

All pastors and charge lay leaders of the district have been requested to secure the largest possible attendance at the rally.

Mr. Nichols is publisher of the Vernon (Texas) Daily Record and owner of a radio broadcasting station. His section of his native state has honored him with the presidency of the West Texas Chamber of Commerce, president of the Panhandle Press Association and the North West Texas Press Association and District Governor of Rotary.

His speaking engagements on the work of Methodist Laymen have taken him to all parts of the nation. The Little Rock Conference is fortunate to secure him for a series of rallies. He will be accompanied by T. W. McCoy, our own Conference Lay Leader. The Camden District is the first in a series of rallies. — Arthur Terry.



## DISTRICT MEETINGS FOR LAYMEN DURING WEEK MARCH 9-16

The Board of Lay Activities of the Little Rock Conference is sponsoring meetings for the laymen and pastors on each district of the Conference during the week of March 9-16. The general program of Lay Activities of the Church will be discussed with special emphasis on Stewardship. This is the part of the Crusade for Christ program that the General Board of Lay Activities of the Church at large has responsibility of promoting.

Outstanding men, active in the lay work of the Church will be the principal speakers at these district meetings. Ray H. Nichols, of Vernon, Texas, president of our General Board of Lay Activities, will speak at the meetings on the Camden District, Arkadelphia District, Prescott District and Texarkana District.

Carl S. McFall, Conference Lay Leader of the Oklahoma Conference, will be the speaker at the meetings on the Little Rock District, the Monticello District and the Pine Bluff District.

Mr. Nichols will occupy the pulpit at First Church, Camden, on Sunday morning, March 9th, and will speak at the Camden District meeting at 7:30 p. m. at First Church, El Dorado, March 9th. Monday, March 10th, the Arkadelphia District meeting will be at Malvern at noon and at First Church, Hot Springs, at 7:00 p. m. Tuesday, March 11th, the Prescott District meeting will be a noon meeting at First Church, Hope, and an evening meeting at Nashville; Wednesday, March 12th, the Texarkana District meeting will be a noon meeting at DeQueen and an evening meeting at Fairview Church in Texarkana.

Mr. McFall will speak at the Little Rock District meeting on Tuesday evening at 7:00 p. m., March 11th, at Asbury Church, Little Rock. Wednesday, March 12th on the Monticello District at Germantown.

## METHODIST CHILDREN'S HOME

### Final Report on the Christmas Offering

We give below a list of the contributions received since our first report on the Christmas offering for the Methodist Children's Home. We are deeply appreciative of this fine offering, which exceeds that of any previous year by approximately \$3,700. A few charges fell below their last year's offerings, while a large number went far beyond what they have ever done before. Prospects look good for the beginning of our new building program sometime in the summer.

We want to take this opportunity to express to the district superintendents, the pastors, and the churches our sincere thanks for their fine cooperation and support.

### MEMORIALS

In memory of Judge Charles E. Frierson, by Mr. and Mrs. C. B. Nash, Marianna.

In memory of Mrs. J. M. Riggins, by the W. S. C. S., 1st Methodist Church, Magnolia.

In memory of Mr. J. G. Tarkington, by Mr. B. Cohen, McGehee.

In memory of Mr. H. C. Dale, by the W. S. C. S., Marianna.

### INDIVIDUAL GIFTS

(These gifts are included in the totals of the churches or districts from which they came.)

Mrs. F. A. Naylor, Winfield Church, Little Rock .....\$10.00

for a noon meeting and at Warren for an evening meeting. Thursday, March 13th, on the Pine Bluff District with a noon meeting at Stuttgart and an evening meeting at Lakeside Church, Pine Bluff.

Laymen with their pastors are urged to attend these meetings.

District lay leaders, with their associate leaders and the district superintendents, will have charge of each meeting. — T. W. McCoy, Little Rock Conference Lay Leader.

Mrs. J. T. Word, Confederate Home (St. Charles Church, Pine Bluff District) ..... 3.00  
Mr. and Mrs. O. G. Robinson, DesArc ..... 1.00  
Mr. Boyd Grisham, Colt ..... 3.00  
Mr. N. F. Sewell, El Dorado (Fredonia Church) ..... 25.00  
Mr. Nick Smith, Pulaski Heights Church, Little Rock ..... 5.00  
Wesleyan Service Guild, Paris Methodist Church ..... 150.00  
Wesley Berean Class, 1st Church, El Dorado ..... 25.00

### CHURCHES

Dalark ..... 67.00  
Malvern ..... 825.00  
Arkadelphia Circuit (Addi.) ..... 2.50  
Mountain Pine ..... 15.00  
Bearden (Additional) ..... 5.00  
1st Church, El Dorado (Addi.) ..... 25.00  
New Hope, Sheridan Circuit ..... 4.00  
DeWitt (Additional) ..... 25.00  
Glendale ..... 15.00  
Moore's Chapel ..... 5.00  
County Line,  
Glenwood Charge ..... 2.00  
Prescott Circuit ..... 6.00  
Mt. Ida ..... 15.00  
Buckner W. S. C. S. ..... 5.00  
Mt. Vernon (Buckner Charge) ..... 5.00  
College Hill, Texarkana ..... 34.00  
First Church,  
Texarkana (Additional) ..... 1.00  
Sherman, Columbia Circuit ..... 8.36  
Mountain View ..... 12.50  
Plummerville ..... 68.00  
Morilton Circuit No. 1 ..... 7.00  
Lamar ..... 6.15  
Mayflower ..... 3.20  
Branch ..... 20.00  
Waldron ..... 22.50  
Marvell ..... 10.00  
Parkin ..... 40.00  
Weiner ..... 11.00  
Dyess ..... 6.75  
Whitten ..... 5.00  
Fisher Street, Jonesboro ..... 10.00  
Lorado Circuit (Additional) ..... 10.00  
Walnut Ridge ..... 86.60  
Hunter ..... 40.00  
Sixteenth Sunday School ..... 10.15  
Total Received on Christmas Offering by Districts:

### Little Rock Conference

Arkadelphia District .....\$3,328.42  
Camden District ..... 4,071.58  
Little Rock District ..... 6,351.39  
Monticello District ..... 2,575.97  
Pine Bluff District ..... 3,808.61  
Prescott District ..... 1,945.68  
Texarkana District ..... 3,592.38  
Total for Little Rock Conference .....\$25,674.03

### North Arkansas Conference

Batesville District ..... 741.99  
Conway District ..... 1,804.87  
Fayetteville District ..... 2,245.69  
Fort Smith District ..... 2,823.78  
Helena District ..... 2,109.62  
Jonesboro District ..... 1,486.39  
Paragould District ..... 1,178.16  
Searcy District ..... 1,216.19  
Total for North

Arkansas Conference .....\$13,606.39  
Memorials & Personal Gifts ..... 196.50  
GRAND TOTAL ON CHRISTMAS OFFERING, \$39,476.92  
J. S. M. Cannon, Superintendent

The secret of most men's misery is that they are trying to please themselves. — F. D. Maurice.

'Tis not your prosperity but your actions that will perpetuate your memory. — Old Proverb.

## News About Hendrix College

### Rev. R. E. L. Bearden, Jr., Speaker For Religious Emphasis Week

Rev. Robert E. L. Bearden, Jr., pastor of the Wynne Methodist Church, choosing as his topic "The Brave Man Chooses", was speaker for Religious Emphasis Week, observed on the Hendrix campus the week of February 23-27.

Making his addresses a compass for youth seeking a way, Mr. Bearden spoke each evening of the period and at the regular assembly program on Tuesday.

Mr. Bearden conducted Sunday services at the First Methodist Church of Conway as an opening for the week. He used as his topic Sunday morning "On Putting the Soul to Sale". The evening topic was "Youth's Battle with Boredom".

Using as his topic "The Past is Prologue", Mr. Bearden spoke in the assembly Tuesday, at which time he told the students that if a person lives a Christian life his place in Eternity is assured.

"There is a tendency today to blame personal faults and deficiencies on the age in which we live," Mr. Bearden said in his assembly address. "A person's life depends upon heredity, environment, and personal response, and in my opinion personal response is by far the most important. Ten men who have risen above the circumstances of life have made the greatest contributions."

The Wynne pastor's topic for Monday evening was "On Prospects Drear". "Choose Ye This Day", "The Kingdom is Like a Seed", and "Three Anchors to Hang On To" were his other topics for the week.

### Many Activities on Campus During Religious Emphasis Week

Activities during Religious Emphasis Week included, in addition to the nightly services conducted by Mr. Bearden, regular periods of prayer in the various residence halls. A special assembly was held Thursday morning.

Ministers from Conway churches were on the campus each day during the week for counselling with the Hendrix students. Counselling with the Hendrix students were Dr. C. M. Reves, pastor of the First Methodist Church; Rev. John M. Allin, vicar of St. Peter's Episcopal Church; Rev. Anthony Lachowsky, pastor of St. Joseph's Catholic Church; Rev. James S. Upton, professor of religion at Hendrix; Dr. Matt L. Ellis, Hendrix president, and Rev. Mr. Bearden.

### Dr. Trickett Speaks In Special Assembly

Dr. A. Stanley Trickett, associate secretary of the Board of Missions and Church Extension of the Methodist Church, was speaker at a special assembly held on the campus February 27.

"Unless we in America recognize that our position of leadership is a position of responsibility, American blood will again stain foreign lands," Dr. Trickett said.

"In this small world the Christian church and those who call themselves Christians must be determined to make it a world where brotherhood as taught by Christ is for all men," Dr. Trickett continued.

"There is growing up in Europe a group of people who will always

bear marks of war. There is a generation of children whose bodies will be reminders of the decade through which we have just passed," the church executive stated.

"However," he added, "I am much more worried about the warped minds than the stunted bodies. The moral standards of Europe have changed during the past ten years; people have learned to kill.

"You have no idea of the conditions that exist on the continent of Europe. We are raising a generation of followers of Hitler or disciples of another Mussolini," the speaker warned.

### Dr. Trickett Gives Interview On European Conditions

"The spiritual interest in Europe is greater than at any time in 100 years," Dr. A. Stanley Trickett said in an interview while on the Hendrix campus. Church membership has increased greatly in all of Europe, he stated.

"The social vision of the church in Europe and its social program have been greatly broadened by the war," Dr. Trickett declared. "Because of this the church has had greater acceptance among the rank and file of the people on the continent than at any time in recent years."

Membership has increased everywhere, he said. The Norway Conference has shown a growth of 20 percent since 1939. The Methodists of Poland have increased their numbers five times.

Funds raised in the Crusade for Christ are being used now in Norway, Poland, Belgium, Czechoslovakia, and Italy and in other continents for rebuilding of the church property there, Dr. Trickett said. One-half of the \$1,000,000 raised in the Crusade was designated for reconstruction in Germany, Dr. Trickett stated, but this amount is far from being adequate. Damage done to Methodist property in Germany is estimated at \$2,365,000, Dr. Trickett said. This figure was determined from the assessed value of

the property which is approximately one-third of the actual value.

The training of ministers and religious education workers and the sending of teachers and preachers to the war-torn countries were pointed to by Dr. Trickett as being the great needs of the church institutionally. Theological schools and their libraries have suffered greatly from the war and many ministers were killed, Dr. Trickett said.

Religious education workers and ministerial students from European countries will soon be sent to this country to study, Dr. Trickett said. Thirty-five ministerial students are soon to come to the United States for theological and general education under a program which Dr. Trickett said is now being planned. The Methodist Church is also co-operating to send 25 priests of the Greek Orthodox church to theological schools in this country. Six of them will study in Methodist theological seminaries, he said.

### Summer School Announced

The annual Hendrix summer term will open June 3 and continue through August 9, Dr. O. T. Gooden, director of the summer school, has announced.

Offered during the summer term will be approximately 35 courses including courses from all of the divisions. A student will be allowed to obtain up to 12 semester hours of credit during the term.

Many courses will be offered for freshmen entering college for the first time, Dr. Gooden said.

### Two New Members for Alpha Chi

Two Hendrix students have been chosen for membership in the Hendrix chapter of Alpha Chi, a national scholarship society. They are Harlan Spore of Little Rock and Hance Burrow, Jr., of Morrilton.

Membership in Alpha Chi is limited to students having a minimum of 60 semester hours, at least 30 of which much have been taken at Hendrix, with a high scholarship

### POLICE CAN'T INTERRUPT CHURCH SERVICE

LOUISVILLE, KY.—(RNS)—Police here who wanted to arrest an itinerant preacher found themselves balked by Kentucky law. They had to wait until he had finished preaching because the law says police can't interrupt a church service while it is in progress.

The police wanted to tell the preacher, identified only as "a Baptist preacher from North Carolina", that it is against the law to operate an amplifier on the street or to conduct a street service without a permit.

The minister said he was sorry but that he wasn't aware of the law. He said he wanted to conform and that he probably would ask the City Department of Welfare for a permit to preach.

Police were called in the case when a near-by factory complained the loudspeaker distracted its employees and was causing a hazard because workers leaned out windows to listen.

standing throughout their entire college career.

Mr. Spore is the son of Rev. Kenneth L. Spore, pastor of the Winfield Methodist Church of Little Rock, and Mr. Burrow is the son of Mr. and Mrs. H. W. Burrow of Morrilton.—Kenneth Parker.

### CONFERENCE On Protestant CHURCH MUSIC In Fort Worth June 2-3-4-5-6

Faculty of 8 Authorities

Featuring

DR. CLARENCE DICKINSON

and

DR. HELEN A. DICKINSON

For Particulars Write

Robert R. Clarke

First Methodist Church

Fort Worth, Texas

## My STEWARDSHIP COVENANT

WHAT is my Stewardship responsibility?

The whole plan of Stewardship cultivation should result in my personal commitment to God through signing of the Covenant Card. Reports for the Year of Stewardship will be based on the answers to the questions which I give.

"What shall I render unto God?"

Let every pastor order his supply of Covenant Cards NOW



## CRUSADE FOR CHRIST



## Short Stories Of Practical Stewardship

By WILLIAM L. STIDGER

### "TO BRING IN THE KINGDOM OF GOD"

FRED STONE, the immortal Pal on the American stage; he who never spoke or allowed to be spoken, a single line in any of his comedies which would offend a child or a woman; he who played five years in "The Wizard of Oz" in London and the United States; he who turned from the stage and made another career for himself in motion pictures after 65, is a tither and believes in the stewardship of life and talents; and this is the way it came about:

The first scene was in Boston and I'll let Fred tell it:

"Dave Montgomery and I teamed up together and were known as Montgomery and Stone in vaudeville for twenty years. Just before we went on stage one day in Boston we looked through the stage curtain peephole and saw that there were only a few people in the audience.

"Dave said to me: 'Let's go easy today, Fred. There's no audience out there. Let's save ourselves for tonight!'

"I replied to Dave: 'Never, Dave! We'll give them the best we have. There may be a poor, lonely, discouraged soul out there in that audience; some poor devil who is down-and-out and needs a laugh. No matter how big the audience, let's always give all that we have! And we did—and we always did!'

The second scene is in Billings, Montana. Fred says in telling me that story: "I had been thinking about religion for a long time.

I wanted to get into the Kingdom of God about which I had heard them talking so much all my life. I hunted up a Methodist minister. When I went to the parsonage the minister's wife came to the door and I said: 'Is the minister here?'

"She looked me over and I guess she thought I was a tramp for she half closed the door in my face, and asked: 'Is it important?'



"It's mighty important to me, lady!'

"Then she invited me in and the preacher and I talked about God for two hours. He read the Bible to me—and we prayed; and I felt better!

"Before I left I invited that preacher to come to my show. We

made a bargain; if he would come to my show I would come to his church the next Sunday. It was the first time he had been to a show and it was the first time I had been to church in forty years. I heard him preach and then I stayed to Sunday School. As the time came to close the class I still felt that I was outside looking in, so I asked if I could say a few words.

"I told them of my life; of how I had climbed the ladder of success but that I hadn't taken a single step on the Golden Ladder of Faith; that I was going to start that very day. Then having made my public confession of religion I asked if there wasn't something that I could DO.

"Then that preacher almost bowled me over, for he said: 'You can get down here on your knees and pray, Mr. Stone!' But I did it, I prayed, and I began to feel as if I was at least part way into the Kingdom of God. I had at least started to tithe and I had prayed."

Two years later Fred Stone came to Detroit where I was pastor. One of my laymen who knew him intimately introduced me to him and he took me back stage. At the end of that week's run I got a note from Fred Stone. I quote it exactly, even to his simple, almost child-like use of one of our church phrases: "Dear Bill. I am enclosing a check for one thousand dollars which is my tithe for this week. Take it and use it in the best way you know how to help bring in the Kingdom of God."

## The Church School Teaches Stewardship

By CHARLES C. TURNER, JR.

IN a very large measure the Methodist Church looks to the church school for leadership in the Crusade for Christ year of Stewardship. Therefore at the very heart of the church school program for the coming year will be the developing of attitudes and activities of stewardship in every church school member. We will see the dawn of a new day in Methodism when lay people in the church and church school discover the vast possibilities in their own services as stewards of the Master.

The church school is directing its stewardship emphasis along three specific lines:

1. To help every church school member to understand life as a trust from God. The cultivation of the stewardship attitude of life is one of our first obligations. All of our powers and possessions are entrusted to us by God to be used for Him.

In order to develop this attitude on the part of its members the regular lesson materials of the church school will be rich throughout the year in stewardship teaching. Members will be encouraged to engage in personal prayer and Bible reading so that we may have guidance in the business of living, as stewards of the Most High God. Special worship services and pageants will be presented in many church schools emphasizing the challenge and drama of Christian stewardship. It is expected that every church school

will give special support to sermons by the pastor which are devoted to this all-important emphasis.

2. To challenge our people not only to look upon life as a sacred trust, but to be willing to put their "shoulder to the wheel" as servants of the Christ. Reaching the multitudes of the earth with the Christian message is too great a task for the preacher alone. The Disciples were the stewards of their days, and we are the stewards of our day. We, too, must become even more earnest "fishers of men."

The church is desperately in need of modern stewards. We need 200,000 new church school teachers, special leaders who will serve as officers and workers, home visitors, music leaders, worship chairmen, and committee leaders. We must find capable men and women to serve as preachers, missionaries, directors of religious education. The Volunteer Service of the Methodist Youth Fellowship is at present placing this challenge before our youth. During the coming year the church school will be saying to its entire membership, "If you love Him, why not serve Him?"

3. To increase the stewardship of our possessions which will result in giving more of our money for God's work. With money plentiful, Christians in America are giving less per capita for the cause of the Church than they gave during the depression. This is true despite the infinitely greater need of today.

In the year of Stewardship the church school purposes to train and encourage its members in habits of regular and adequate giving. We must acquaint members with the program of our World Service agencies which seek to bear the Christian message not only to America but to the entire world. There are many glorious stories in the work of these agencies. Our people must hear them and catch the vision of what Methodism is doing to lift mankind to a higher spirituality in Christ.

This is a gigantic task which the church school has set for itself—and it is likewise imperative. The heart of a great evangelical Christian church must never ease into the futile practice of lip service only. Methodism must retain her greatness by being ever conscious of her stewardship to the Lord of Life. The church school seeks to share in this great endeavor.

### SPIRITUAL MOBILIZATION

Title Guarantee Bldg. Dept. JL3  
Los Angeles 13, Calif.

I am a minister and in sympathy with your Crusade for Spiritual Freedom. Place me on your representative list to receive your publications.

NAME .....

CHURCH .....

STREET .....

CITY ..... STATE .....

(If you are not a clergyman, clip and send this column to your minister.)

## Freedom Is Non-Partisan

A minister in New Jersey wrote "Your crusade may be twelve years old, but I suppose it will wind up now that the Republicans are in power."

The election didn't restore and safeguard Freedom for America. It terminated some trends which were destroying it and gave the other Party an opportunity to prove whether it will really champion Freedom—even when it is unpopular, costly of votes and restrictive of patronage.

But habits created under governmental paternalism are still part of our people. The fight for Capital "F" Freedom continues—and the most important battles are in the future, not the past.

The rank and file citizenry in other nations have been betrayed by those who have promised them security, taken their freedom in payment and delivered NOTHING except enslavement.

We common people in America do not propose to be betrayed. We shall not yield our constitutional government, our states rights, our due processes of law, our concept of private property and our belief in the sovereignty of the citizen, rather than the state. Collective security has no meaning if in application it fails to insure individual security.

No bigwigs in Washington, Wall Street, Moscow, or anywhere else shall take away the God given rights which we common people have as children of God—not without the sort of fine, unyielding opposition by the Clergy that took Niemoller through eight years imprisonment as Hitler's personal prisoner.

The clergy of America must get their ardor up. Freedom is still in peril, all over the world. This has been a Freedom-abandoning age. It is the responsibility of ministers of churches to speak courageously and turn this tide. They can and are doing so by exerting their community-wide influences of helpfulness—on behalf of Freedom, spiritual Freedom, non-partisan Freedom.

Of course this Crusade continues! Ten thousand ministers banded together for Freedom—pledged to champion it in their areas of influence and in their own ways. What a force! Want to join us?

### SPIRITUAL MOBILIZATION

(Since 1934)

Los Angeles, Chicago, New York  
Advisory Committee

Chairman, DONALD J. COWLING, President Carleton College 1909-1945; ROGER W. BABSON, Statistician; WILLIAM F. BRAASCH, Board of Trustees, American Medical Association; UPTON CLOSE, Author, Commentator; ELY CULBERTSON, Author, Lecturer; CARY EGGLESTON, Physician; DE WITT EMERY, Founder National Small Business Men's Association; JAMES W. FIELD, Jr., Founder and Director Spiritual Mobilization, Minister First Congregational Church of Los Angeles; EDGAR J. GOODSPEED, Bible Scholar, Author; THEODORE GRAEBNER, Professor Theology, Author; ALFRED P. HAAKE, Economist, Lecturer; ALBERT W. HAWKES, United States Senator; SAM HIGGINBOTTOM, Missionary; RUPERT HUGHES, Author; RUFUS B. VON KLEINSMID, Chancellor University of Southern California; ROBERT A. MILLIKAN, President California Institute of Technology; FELIX MORLEY, Author, Editor; ALFRED NOYES, Author; NORMAN VINCENT PEALE, Clergyman; NORRIS POULSON, Congressman; LEONARD E. READ, President Foundation for Economic Education, Inc.; ROBERT GORDON SPROUL, President University of California; JOHN J. TIGERT, President University of Florida; RAY LYMAN WILBUR, Chancellor Leland Stanford University.

## APPEAL ASKS VETERANS TO RESTORE SANCTITY OF HOME

WASHINGTON, D. C.—(RNS)—The Army and Navy Chaplains Association of the United States has released here a special "Washington Birthday Message", imploring veterans to "win the peace by restoring the sanctity of the American home". The appeal was composed by four heroes of World War II at the invitation of the Association.

The four men, each of whom was decorated for valor in the recent war, are Hamilton H. Kellogg, U. S. Army, Houston, Texas; Edward J. Kroencke, U. S. Army, Columbus, O.; Paul J. Redmond, U. S. Marines, San Francisco, Calif., and Merritt F. Williams, USNR, Washington, D. C.

The statement addressed to all veterans of the recent war, follows: "Because we shared your hardships and trials in war—which tests men's character and courage—we learned at first hand the valor of your patriotism. Today this unique bond of respect and friendship places a stern duty upon us to speak out to you concerning serious threats to the most precious values in American life—faith in God and obedience to His moral law.

"Washington spoke the eternal truth when he warned that Religion and Morality are the necessary support and strength in the American government and that morality cannot be maintained without religion. The strength of the moral law is the religious faith from which it springs.

"Today broken homes, youthful criminals, rampant social disease, lustful and boldly immoral movies and magazines are but a few of the dangerous threats to the moral strength of the American home—the foundation of America's greatness.

"In God's design for the lives of individuals and nations—no nation in history has escaped corruption and death which lost faith in God and refused obedience to His moral commandments.

"With all the seriousness of our dedication—we take this opportunity at the anniversary of the birth of the Father of our country to recall his wisdom and to implore you—who have won the war—to win the peace, by restoring the sanctity of the American home where faith, and morality, abide, and become the true cornerstone of America's peace and progress under God."

## GIDEONS GIVE AWAY THEIR 2,500,000TH BIBLE

Gideons, national businessmen's organization, gave away their 2,500,000th Bible here at the closing session of their annual mid-winter cabinet meeting. At a special dedication service held in the lobby of a local hotel, 625 Bibles were donated for distribution in rooms.

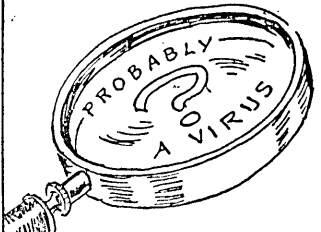
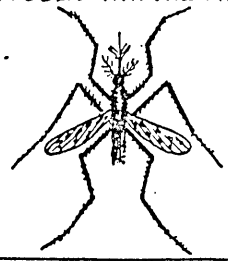


In addition to the Bibles, the Gideons have distributed 10,500,000 copies of the New Testament.

"We will need 500,000 copies of the Bible and several million copies of the New Testament to meet demands of the next two years," according to Treasurer Samuel A. Fulton, of Milwaukee, who has been a Gideon for the past 44 years.

The organization aims at placing Bibles in every hotel room, prison cell, barracks bunk, and steamship stateroom. Its latest goal is distribution of 40,000,000 Testaments to school children.

# IT'S HARD TO BELIEVE

## — But It's True!

<p style="text-align: center;"><b>GERM OF YELLOW FEVER</b></p> <div style="text-align: center;">  <p style="margin-top: 5px;">CAUSES SICKNESS, DEATH</p> </div>	<p style="text-align: center;"><b>THIS MOSQUITO INFECTS THE PUBLIC WITH THE VIRUS</b></p> <div style="text-align: center;">  </div>
<p><b>SO TO PREVENT YELLOW FEVER</b> WE STAMP OUT THE MOSQUITO AND ITS BREEDING SPOTS <i>NOW LOOK AT THIS—</i></p>	
<p style="text-align: center;"><b>CAUSE OF ALCOHOLISM—</b></p> <div style="text-align: center;">  </div> <p style="text-align: center;">ALCOHOLISM NOW CONSIDERED A DISEASE—BRINGS MISERY, CRIME AND DEATH</p>	<p style="text-align: center;"><b>SALOONS INFECT THE PUBLIC WITH THE VIRUS OF ALCOHOLISM</b></p> <div style="text-align: center;">  </div>
<p><b>BUT TO PREVENT ALCOHOLISM</b> WE PROTECT THE SALOON, ADVERTISE ITS PRODUCTS AND DAILY INCREASE THEIR SALES</p> <p style="font-size: small;">AMERICAN BUSINESS MEN'S RESEARCH FOUNDATION • CHICAGO No. 1050</p>	

## BISHOP SMITH SEES INDIA'S FUTURE AS DARK

Bishop W. Angie Smith, of Oklahoma City, now on a visit to India, representing the Council of Bishops of the Methodist Church, paints a dark picture of India's immediate future, as gathered in his first weeks of observation and discussion there.

"The stabbings and rioting between Hindus and Mohammedans is so serious there were three or four soldiers in front of Bishop John S. Subhan's Episcopal residence in Robinson Memorial Church, Bombay, all of the time," he says. "The public accounts of the number who have been wounded or killed are not exaggerated but only a small percentage of the actual facts. The future indeed is dark . . .

"In Bombay we met Dr. B. R. Ambedkar, Mr. Jadhan, railroad labor conciliator for several provinces, and a leader of the Depressed Classes. Dr. Ambedkar is the president of a Law School in Bombay with 1400 students, but is recognized for his great work as a leader of the 'Scheduled' Class, which are commonly called the 'Depressed' or 'Untouchables'. His great address before the Constituent Assembly pleading for unity in India has been recognized as one of the most profound messages to come from that meeting. He is a Columbia University graduate and one of the most brilliant men I have ever met. He is very pessimistic about the future and does not feel there is any chance for success in the Assembly. He called it a 'Beggars Opera' and very frankly said it is already a failure. The fact that Ghandi demands that Assam withdraw rather than agree to group-draw proves the contention of Mr.

Jinnah and the Muslim League for Pakistan according to his interpretation.

"When I asked for his opinion of the future he did not hesitate to say that it was very dark and much bloodshed would occur during the year. After talking with such brilliant leadership one cannot accept a very optimistic or superficial view of the freedom of India. With nearly 600 Indian states and the Muslim League out of the Constituent Assembly, it can readily be seen that a very rough road is ahead for unity and freedom in India.

"Later, some twenty-five or more Indian and missionary leaders gathered for a period of conversation and discussion. We were given a most cordial welcome by Christian and non-Christian alike. I conveyed the greeting from America, and then followed a period of discussion. Dr. J. M. Kumarappa, principal of Tata School of Social Sciences and at one time a Methodist and delegate to a General Conference, was very pronounced in his opposition to all missionary work. He is so strong in his Nationalism he is opposed to all missionary activity and feels there should be an all Indian Church. When he was reminded by an Indian leader that he employed Western teachers, he replied that culture was universal and knew no national lines. When I asked him if the same were not true of religion he could give no reply. The discussions were all on a very high plain and in a fine spirit but the whole question of Indian freedom has cut very deeply into the souls of these leaders. I can find no agreement among them

## BUTCH DODGED THE DUMB-BELL

A Parable by Ezra M. Cox

A certain minister, full of love and compassion for humanity, invited a gang of street boys into the basement of his church to play.

At their play they did put nicks in the furniture, and had a softening effect upon the plastering on the wall. But the minister had more love for boys than he did for church furniture.

Behold, one night two church officials were passing by and beheld the light in the basement of their church.

One said unto the other: "What can this thing be?" As they drew near they heard sounds of joy and laughter. And when they beheld their minister playing with boys who did not belong to their fold, their ire did wax exceeding hot.

They entered the church and looked about and beheld the nicks in the furniture and the crumbs of plastering on the floor.

After this their wrath knew no bounds and they called the minister and said: "This thing cannot be."

And they said unto the street boys, "Get hence, for this church is no place for boys to play." So the boys were cast forth into outer darkness and the officials turned off the lights.

The boys returned to their accustomed streets and did quietly pass the centurian swinging his club for they were fearful of all men. As they passed along the way they met a man dressed in fine raiments who greeted them with a friendly smile. "Come," he said, "into the basement of my church for I have a nice place for boys to play."

One of the boys lifted up his voice and said: "Good sir, we have just been thrown out of a church because I did cast a dumb-bell at Butch, and he dodged, and the dumb-bell brought forth some plastering from the wall, and we were cast out. And the minister entreated them saying: 'Fear not, for in my church we do not have dumb-bells—that is, not the kind you throw.'"

The boys followed after him, for they had learned that after they played in a church it was good and they did not fear the centurian guards who patrol the streets at night.

And it came to pass that neither nicks in furniture nor falling plastering nor principalities nor powers could separate that minister from his love and devotion to those boys. And they grew up in that church and became members. And the thrower of that dumb-bell became a Methodist minister.

What will it profit a church to save its furniture and lose its own boys?

## CONFISCATED CHURCH BELLS RETURNED TO AUSTRIA

VIENNA (By Wireless)—(RNS)—Thirty-two church bells confiscated by the Nazis after they had overrun Austria, have been returned from Hamburg.

Among them were the 8,000-pound bells of Linz Cathedral.

Bad men excuse their faults; good men will leave them.—Ben Johnston.

and if I correctly interpret the future, it is truly a dark one."

## The Sunday School Lesson

By DR. O. E. GODDARD



### INTIMATE WORDS WITH HIS DISCIPLES

LESSON FOR MARCH 16, 1947

SCRIPTURE TEXT: John 14-16 Chapters.

GOLDEN TEXT: Ye are my friends, if ye do the things which I command you. (John 15:14)

In the three chapters 14, 15, and 16 of John we have a record of the most intimate and sacred conversations Jesus had with his disciples. These were words spoken just before his death, and all of the group sensed something of the seriousness and significance of what was soon to happen. Many thousands of people have read with much comfort these chapters before they saw them in the International lesson for this month.

If we had been given three months on these three chapters much of the comforting, enriching, upbuilding truths in these chapters could have been discussed. To compact them all in one lesson is impossible. Hence, I am forced to touch and touch briefly only a few of these precious truths. The teachers who have been so lavish in their commendations of these lessons for the Arkansas Methodist very likely will be disappointed in this particular lesson. Probably the very thing you wished discussed is passed over lightly or not mentioned at all. I hope that some of the few matters I shall note may be helpful to you and your class.

#### Why Sorrowful?

In the previous chapters Jesus spoke so frequently about his departure, sometimes in a mysterious way, sometimes openly. In either case the disciples were disturbed, disappointed, and disconsolate. Jesus tried to comfort them by saying, "Let not your hearts be troubled." In my Father's house there is room for you too. If such preparation had not been made for you I would have told you. I will go and prepare quarters for you, and then come again and we will go back to our Father's house to live together forever more.

#### Jesus the Way the Truth and the Life

When doubting Thomas asked how we can know the way Jesus answered, "I am the way, the truth, and the life." I heard an eloquent preacher paraphrase it, "I am the truthful way that leads unto life." In the Latin these words all begin with V; via, veritas, vita. Jesus is the way we must go; Jesus is the truth we must believe; Jesus is the life—the fuller, richer, more abundant life we must live. It is hardly necessary to mention again the centrality of Jesus in Christianity.

#### The Holy Trinity

We Christians—Protestants, Catholic, Greeks are all Trinitarians, that is, we believe in God the Father, God the Son, and God the Holy Spirit. Not three Gods, but one God manifesting himself as Father, Son and Holy Spirit. In these chapters we see something of the relationship and the functions of the three persons in the Godhead. Jesus gets his guidance from the Father. The Father sends the Holy Spirit to abide with us forever. "But the

Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you." (John 14:26).

#### Prayer in Jesus' Name

"And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son. If ye ask anything in my name, I will do it." (John 14:13-14). All prayer must be in the name of Jesus. You and I have no right to a throne of grace except through Jesus Christ. We have no credit in the bank of heaven and our check will not be honored there unless we sign the name of Jesus to our checks. That is what Jesus means when he says, "If you shall ask anything in my name, I will do it." That is to say, that if you belong to me, if you are doing business for me, if you will use the proceeds of this check to advance my Kingdom, you may use my name. The question that ever comes to us is, are we so related to Jesus that we can say, "For Christ's sake, Amen."

There are no limits to the possibilities of prayer if the petitioner has a right to use the name of Jesus on his check. What a boon to be on "praying grounds, and pleading terms with God," through Jesus Christ.

#### The Comforter Has Come

On the day of Pentecost the Holy Spirit came in all his fullness. He is in our world today to reprove the world of sin, of righteousness, and of judgment. He is here to bear witness with our spirits that we are the children of God. Here to guide us into all truth. The Holy Spirit is often called Counselor. When the King James version of the Bible which has been in use for several centuries, was made there was no word in English to express what is meant by "Comforter." Since then the word "paraclete" has been angelized and is now a good English word. It has not yet gathered to itself the sanctity of Comforter. It means a strong one sent along to the weak one to give him protection, guidance, comfort, or anything else that he needs. In a generation or more we can talk of the blessed paraclete as sanctimoniously as we now say comforter, or Spirit.

#### The Vine and the Branches

Jesus said that he was the vine and we are the branches. The Father is the husbandman. As the branch draws power to live and grow, and bear fruit from the vine, so we draw power to live, and grow, and bear our spiritual fruit from Christ. His connection must be real, vital. "Herein is my Father glorified that you bear much fruit." God is pleased, honored, glorified by a fruitful Christian. What a joy it is to know that we may please

God! And in the end God will say, "Well done, thou good and faithful servant, enter thou into the joys of the Lord." May each one aspire to win that welcome plaudit.

#### The Fruitless Branch Cast Off And Burned

It is expected that every child of God shall bear fruit. We are saved to serve. God has a right to expect our cooperation in saving the world. By word and work, prayer and faith we are to be soulwinners. If we are not the record says alarming things. "Every branch in me that beareth not fruit he taketh away." "If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them and cast them into the fire, and they are burned."

"If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love."

Today are you fruitful or fruitless? Are you keeping the commandments and abiding in his love?

#### Expect Tribulations

In these chapters Jesus repeatedly told the disciples that they would have persecutions. He encountered persecutions and hatred without a cause, and was executed as a criminal. So Jesus warns the disciples not to expect an easier or better time than their Lord had experienced.

"Be of good cheer for I have overcome the world." It did not look as if he had overcome the world when he said this. He was at that time facing denial, betrayal, persecution, prosecution, and crucifixion. It was his triumphant faith which sustained him.

#### Today the World Outlook is Gloomy

There were never such portentous signs of destruction on the horizon. We have been killing each other by the millions. Our efforts for a permanent peace are not emerging. Evil seems to be enthroned in the political, commercial, and social world. Even the churches are not immune from the disheartening conditions. If God's chosen few do not remain faithful and obedient, it has been said by great leaders of world study, that our present civilization cannot survive.

Jesus is saying to the faithful, "Be of good courage, you and I can overcome the powers of darkness. If Jesus can depend upon a Gideon's band, one can chase a thousand and two can put to flight ten thousand. Guided by power divine, and imbued by the Spirit of power, we can laugh at impossibilities and cry, "it shall be done."

The two questions are before us: Will the present civilization collapse and humanity be annihilated? Or will Prince Immanuel win? If God's people will repent, if they will have faith in our conquering Christ, the powers of darkness can be driven back and Jesus crowned King of kings and Lord of lords. Then Heaven and earth can join in a grand hallelujah chorus, even surpassing that heard on that first Christmas morn!

Question: After this sacred conversation with the disciples did they not feel that they had a stewardship to all for whom Jesus died?

The vital part about religion, after all, is not what you think about it, but what you do about it.—Wilfred Grenfell.

### TENNESSEE BANS SNAKE HANDLING

NASHVILLE, TENN.—(RNS)—A law to prohibit display of poisonous snakes in any way as to endanger the life of any person was passed by the Tennessee General Assembly. The bill, aimed at religious cults which practice snake handling in their services, provides fines of not less than \$50 and not more than \$150 and jail terms up to six months for violation.

One Chattanooga minister died last year of a snake bite inflicted during worship services, and another was fatally bitten when he preached the funeral of the first.

### THE RELATION OF RELIGION AND THE CHURCH TO PUBLIC EDUCATION

(Continued from Page 10)

fortunate omission, but also does irreparable harm in failing to interpret to the rising generation the importance and function of religion in individual and social life. Some way must be found to correct this serious omission and the implied negative attitude toward religion on the part of public education.

7. We believe that the basic philosophy of modern education and the common interpretation of the curriculum of the public schools as inclusive of the major interests of life place upon public education an inescapable responsibility to include the same broad, objective consideration of religion the life of mankind and contemporary society as obtains in the fields of economics, general history, science, and all the other basic elements in the curriculum.

8. To this end we feel that public school teachers and administrators should be freed from unnatural and artificial restraint in dealing with religion as it naturally arises in everyday activity in the classroom and other phases of school life and that they should be encouraged to treat religion as it thus arises in an intelligent and objective manner. Moreover, there should be provided a much larger body of appropriate curriculum and resource material.

9. We call upon teacher training institutions, church, state, and private, to undertake immediately the task of training public school people in religion and in methods of teaching religion in the public schools in harmony with the foregoing principles.

10. In making religion a more normal and effective part of our total education we recognize the necessity of making a broad approach to the many problems involved and of using every possible means of integrating religion with the total education of children and youth.

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