

# Arkansas Methodist

Serving One Hundred and Sixty Thousand Methodists in Arkansas

"The World is My Parish" — John Wesley

"Go ye into all

world—" — Mark 16:15

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## The Arkansas Methodist To Change Mailing System

THE mailing system which has been used by The Arkansas Methodist under the present management, and for many years before has been the "galley type" mailing system. Once this was the most economical and the most efficient method in use for mailing papers that were sent out in quantities. That day passed many years ago.

While realizing the deficiencies of this method of mailing papers, The Arkansas Methodist has found it necessary, until now, to continue its use. Under this plan so many people had something to do with keeping the mailing list up to date, and in actually mailing the paper, that it multiplied the possibilities for mistakes. The name of the subscriber, even though it was put on the paper with right address by the mailer, was on a label pasted on the paper. This label did not always stick. Many times, to the annoyance of the subscriber, the label was placed across reading matter so that an article could be read only by making some wild guesses or by going to quite a bit of trouble to remove the label. The old system is also expensive to operate.

Although it involved considerable expense, the Joint Commission of The Arkansas Methodist authorized our office to change to the Addressograph System of mailing which we feel is the most efficient system now in use. It has meant an almost unreasonable amount of work in our office to make the change from the old to new plan for mailing. However, the work is about complete and the equipment, we think, will be ready for use in the near future. When ready, the name of the subscriber will be printed on the paper on the margin and cannot come off.

Our readers will understand that in rewriting a mailing list of twenty and a half thousand names, mistakes may have been made in spelling of names, in wrong addresses and even in omitting names. Hence when we begin the use of our new system our office will want our subscribers to notify us of any errors in names or addresses. Notice will be given the week before the change over is made. If anyone then fails to receive his paper our office should be notified.

We believe that our new equipment will add to the efficiency of the work of our office in many ways. We believe, also, that our subscribers will like the new plan for mailing.

## The Plight Of Europe's Displaced Millions

ONE of the most tragic results of the recent war is found in the plight of the millions of displaced people in the war-torn countries. In China we are told that the number runs in the tens of millions. In Europe they are everywhere.

In the Springfield Conference, Rev. A. Stanley Leyland of London, England, said that at the present time there are five million people in Europe who do not know the whereabouts of their next of kin. It is hard to imagine a situation that could leave five million people without the address of a known blood relative.

America, with its wide reaches of unoccupied territory, will be badly discredited in the eyes of the world unless it opens its doors to receive at least its proportionate part of the displaced millions of Europe.

## The Spirit Of Ecumenical Methodism

THE Seventh Ecumenical Methodist Conference closed its nine-day session at Springfield, Massachusetts, at the noon hour last Thursday, Oct. 2. This first post-war Ecumenical Conference has special significance for all branches of Methodism in every land and through the Methodist Church, something of the impact of it all will be felt outside our church in every land where our church is at work.

From almost every angle imaginable, the general situation of the world and the church was discussed. There was a serious "taking stock" of the present world crisis in church and state. The desperate condition of the world today was pictured, in stark reality, as vividly as word pictures by eye witnesses could give it. There is surely very little that could have been added



to the dark picture presented. However, in bold relief, there was thrown over against that pitiable world condition the spiritual resources of the Christian church. We were made to see anew that these resources have brought the church triumphantly through crises greater than the present and we were made to feel that the Christian way of life, courageously presented, is the hope, and the only hope of our war-torn world.

In practically every discussion, directly or indirectly, there was evidence of a determination to find a way by which the world can live together in peace. This conference rejected utterly the theory that war with anybody is inevitable. It took the position that it would be evidence of unpardonable bungling somewhere and a demonstration of the bankruptcy of the powers of world leadership if the world were again to engage in war.

This Conference not only created a new sense of solidarity among the various branches of the Methodist Church, and a hope for the ultimate union of all, but it threw out a challenge to the Protestant church of all branches for a closer cooperation in the present world situation and even dared to talk of a time when all Protestantism may be one in its efforts to save the world.

## Material Security And Social Benefits Not Enough

THOSE in attendance at the Ecumenical Methodist Conference heard a very interesting report of conditions in New Zealand as given by delegates from that country both by platform speakers and in the afternoon discussion groups.

New Zealand, as our readers may know, feels that it is far out in front of most of the countries of earth in the benefits it has provided, by government and social agencies, for the underprivileged of its people and for others of its citizens in times of special crisis.

Socialized medicine and hospitalization, child welfare, old age benefits, unemployment benefits are but a few of the many provisions New Zealand has made to assure its citizens of a sense of financial and social security. Although the church, as it should be, was in the forefront of the movement in earlier days to provide for the less fortunate of New Zealand these benefits, delegates from this progressive country were quite frank in expressing their disappointment at some of the unexpected results that seemed to follow.

They were of the opinion that the nationwide sense of security that had come to the citizens of New Zealand had resulted in the feeling, for many, that they do not now need the help the church offers. They reported a general let-down in moral character. Gambling, immorality, drunkenness, divorce and kindred evils seemed to be on the increase. The sense of material security has seemed to dull the sense of need for spiritual security.

Do not understand that the delegates from New Zealand were critical of the material and social benefits that had been provided for the underprivileged of their country. They were happy over it and felt that the church had been an important factor in the program that had made them possible. The point they were making was that the church must realize that it is not enough to provide for the social and material needs of people. They were declaring that the church must go further than that or leave people with a sense of false security that could be detrimental to character development. New Zealand is but giving us an example, in mass, of a truth with which we in America are quite familiar, namely, that material prosperity and social security are not the complete answers to life's total problems.

## A Call To Prayer For China

THERE has been launched in China a "Three Year Christian Forward Movement." Bishop W. Y. Chen of China has issued the following appeal under the caption, "A New Call to Prayer for China." Bishop Chen says: "China is facing a great crisis. In Chinese crisis means 'danger and opportunity.' Pray for China that she may be delivered from all dangers. The opportunity for Christian advance is unique. The National Christian Council has launched a Three Year Christian Forward Movement. The watchword is 'All for Christ and Christ for all.' Will you remember this each day in your prayers? We need God's help through you."

If we remember that China was at war with Japan through a Japanese invasion even before

(Continued on Page 4)

# The Watchman's Answer

By JAMES C. BAKER

(The following sermon was preached by Bishop James C. Baker on the "Church of the Air" of the Columbia Broadcasting System. Bishop Baker has been the resident Methodist bishop in California since 1932. His area includes the following annual conferences: California, Southern California-Arizona, California Oriental Mission, Hawaii Missions, Pacific Japanese Mission and Latin American Provisional.)

SOME years ago in a famous book on the geography of Palestine the author declared his purpose to help his readers hear "the sound of running history" in that ancient land. It is an illuminating phrase and Dr. George Adam Smith carried out so effectively his declared intention that his book became a classic.

What a description for our own time and the years of this country! Men and movements are shaping the life of the present and future. By common consent thoughtful men recognize that we are in an unprecedented crisis. The noise thereof is tortured and furious and the currents are swift and treacherous. "The sound of running history" is heard throughout the world.

In another similar period of man's life, when his nation was struggling for its very existence, the prophet Isaiah used a parable of the Watchman to illustrate the perilous state of the time and its uncertainty and its promise. Hear the parable:

"One called to me out of Seir,  
Watchman, what of the night?  
Watchman, what of the night?  
The Watchman said, The morning cometh,  
and also the night — if ye will inquire,  
inquire ye." (Isaiah 21:11-12)

The situation then as now was a mixed one. There was in it the deep darkness of the night but also the bright promise of the dawning day.

In every such time of crisis there are many who can see only the evidences of the night. So today there are multitudes who are prophets of gloom and doom — disheartened, baffled, pessimistic, cynical. "Who will show us any good" they cry.

We need desperately to see the signs of the morning which are likewise apparent. Light and darkness, as ever in man's story, are in bitter conflict — but the light is there with its glorious promise. We have the right to use concerning our day a famous sentence spoken by Winston Churchill in one of England's dark hours: "It is a time of extreme danger and of splendid hope."

It is not my purpose this morning to discuss the darkness of our time, at home and around the world. But it must be considered. It is a part of the torment of our age, and it would be extreme folly to shut our eyes to the darkness if we wish to know the meaning and the challenging of this crisis. We cannot escape from the fearful aftermath of war. Within our nation we have delinquency and crime, unconcern and gross luxury, animal dissipation, mounting race prejudice and other betrayals of democracy. Our growing habits of relocation are ever a threat to neighborhood and cooperative goodwill. Between the nations there is suspicion and misunderstanding and the ruthless struggle for power.

Anyone, even slightly aware of the sound of running history in our time, can paint a black picture. "For our wrestling is not against flesh and blood, but against the principalities, against the powers, against the world rulers of this darkness, against the spiritual hosts of wickedness in the heavenly places."

"It is a time of extreme danger". There is no room for complacency or self-satisfaction. Neither is there reason for despair, for "the morning cometh as well as the night."

We turn now to some of the signs of the morning which give us reason for "splendid hope". Time does not permit any discussion of the political situation, which is by no means utter darkness, but our evidences of growing day are taken from the field of religion. However, we must never separate too sharply in our thinking religion and politics for they interpenetrate and together shape the character of our life.

Concerning the Supreme Persons of history, it was said that "the Dayspring from on high" had visited men, to shine upon those who sat in darkness and in the shadow of death. So throughout human history noble men and women bring light into our darkness and guide our feet in the way of peace. One of the great facts of our time has been the revelation of "unpurchasable persons" who have stood against ruthless tyrannies. Some have borne their faithful witness even unto martyrdom. Others have come through fire and storm; and with purified purposes and life are an incalculable moral and spiritual asset for us all. In a memorable article in the Saturday Review of Literature, Prof. Hocking said "It is only religion which can create the unpurchasable man. And it is only the man unpurchasable by any society that can create a sound society. And the society of unpurchasable men, with a moral anchor outside their own



Bishop James C. Baker

national life, is the only society that can budget world unity."

Walt Whitman once remarked: "Produce persons and the rest follows." While many other influences help to shape the individual and the world, it forever holds true that persons, with minds set free in fellowship with God and undergirded by steadfast purpose, are the hope of a new world. During the fearful days of war many great names emerged, but it is also important for us to recall the unnamed and anonymous company who did not fail even when they stood alone. We pay tribute to them in Lowell's moving words on "All-Saints":

*the unknown good that rest  
In God's still memory folded deep;  
The bravely dumb that did their deed,  
And scorned to blot it with a name,  
Men of the plain heroic breed  
That loved Heaven's silence more than fame.*

Another sign of the morning is the living fellowship of the Church of Christ, which was not broken even during the war but survived across all barriers of race and nationality, and is manifesting itself and increasing power in these post-war days.

These are many moving incidents illustrating the glorious unities even in the midst of war. I give one — When Bishop Bergrovv, the primate of all Norway, had been desposed from all his offices and was being held incommunicado in a hut deep in the woods, word was brought to him that in a radio broadcast the Archbishop of Canterbury had prayed for him and the Norwegian people. Relating the story in London last year, Bishop Bergrovv described what it did for him in his solitary confinement: "With me remained no longer solitude pure and simple, but a solitude filled with strange and paradoxical communion. I felt how the other churches and their members bore us up, bore up our church. When the British Broadcasting Company sent its wireless messages out over the world and told what happened in Holland, Czechoslovakia, Greece and elsewhere, these

ether-waves started the waves of prayer in the hearts of hundreds of thousands of Christian listeners."

It is undoubtedly true that thoughtful men and women in all walks of life are recognizing increasingly the primary importance of religion for man and society. Their testimony is important and thought provoking.

Just as apparent is the enlarged place of the Church as an institution and its steady growth. Latourette of Yale, our greatest Church historian, has recently described these four striking respects in which Christianity has made progress since 1914: It has become more evenly distributed over the face of the planet; it has become more deeply rooted among more peoples; there is a more closely knit world-wide fellowship; and it is more widely influential than ever before.

In spite of its defects, the Church, as a famous philosopher has put it, "has something which men and nations need and which they do not know how to find anywhere else." This explains, he went on to say, "the increase in respect" by which the judgment of the Church is held by so many influential people.

Within the Church throughout the world there are new unities of purpose and cooperative organization. Through the International Missionary Council, the Provisional World Council of Churches, and other forms of joint action, the Church is girding herself for the sharp and urgent responsibilities which face her. She is clarifying her understanding of her political and social tasks; she is exploring anew and cooperatively the profound meanings of the Christian gospel; she is seeking with intelligence and passion to push forward in her central task of Evangelism. There is creative life within the Church and we may expect new things in the Christian enterprise.

One other sign of the morning is to be found in the interest and concern of many of our youth for a new world life. Of course it is a mixed situation. The picture can be painted black as darkest night. Many are not only unaware and callous, they are positively evil. But as always throughout history, our youth are the great source of purification within society. The possibilities bound up within them are enormous. When they respond to the great calls of life, society moves forward. They have the sensitivity, the enthusiasm, the vision, the courage, the creative ability necessary to relieve the world of crushing burdens, to drive it to new ends, to bring to it new hopes.

Fortunately, generation after generation, a minority within the youth group stand up and do their part and that is why history is changed and the world lives on.

A famous Cambridge scholar, coming to this country in the early part of this century, said: "The College man in the United States seems to be impressed to a wonderful extent with a lively sense that he has been called with a great vocation". So, he went on, students of the Middle Ages were "stung by the splendor" of a great vocation, and the same may be said today concerning a goodly number of those who fill to overflowing our Colleges and Universities.

In the Watchman's answer he used the illustration of morning and night out of the natural order. Great nature's ongoing is inevitable and inexorable. Nothing can stay her majestic way. Darkness overwhelms the light and then in turn is overcome by the dawning day. So the everlasting alternation goes on.

In the world of man, however, by the mercy and providence of God, we can hold back the night and hasten the dawning of the day. Through the living Christ, light has come into the world and the darkness has never been able to overcome the light, though the fight of darkness against the light is ever a bitter one. In this struggle we are called into fellowship with the Light of the World. We are called to be Sons of Light, and in the multiplication of those who respond to the summons is the splendid hope of mankind, even in this time of extreme danger. Still across the year's ring the challenge of the Risen Living Christ.

*O brothers, I make the world one kin.  
Open your hearts, and let me in  
That the reign of my Father may begin.*

# THE DEVOTIONAL PAGE

REV. H. O. BOLIN, Editor

## IT CAN BE YOURS

Fortunately for humanity good health is possible for the great majority of normal men and women if they follow certain simple and easy applied rules, which will even in the case of those suffering from serious physical affliction, make some degree of health and happiness possible. These rules are not new, but they need and bear emphasizing. They are:

First, preserve a bright, cheerful, hopeful outlook upon the world of men and things. There is no tonic in the world, both for yourself and those about you, like a cheerful spirit.

Second, live as naturally as you can, by eating wholesome food and living much in the open air. Happily, he is very peculiarly situated who cannot get plenty of God's sunshine, fresh air, pure water, and plain, nourishing food, and enjoy the exercise of walking.

Did you ever wind up a clock too tightly and have it stop? The same thing happens to the human frame that is constantly wound up to its highest point. How do nerves manifest themselves? By impatience, irritability, sleeplessness, poor appetite, and weariness. How can you overcome them? By proper food, sleep, and play.

You must realize the necessity of keeping your body fit. No matter what the condition of your body may be, you should resolve to make it strong and free from disease. A well-developed body, fit, in condition, free from blood poisons, is practically germ proof. That is the kind of physical body you should have. It can be yours if you are careful to give it proper care.—War Cry.

## SPECIAL: ALCOHOLISM IS A DISEASE

With some people, alcoholism becomes an acute neurosis almost with the first drink. With others, the neurosis develops gradually. The onset of alcoholism whether immediate or gradually, is inexorable and impersonal. In the case of those whose alcoholism develops only after protracted drinking, the individual must be deemed entirely responsible for his condition. He may have been subjected to influences which impelled him to drink but he was not under compulsion. Even the psychopathic alcoholic has a certain degree of responsibility for his illness, since the character of alcohol is well known and the dangers involved in its use are before the eyes of every intelligent man and woman. "Any man may become an alcoholic" and this being true, the man who drinks takes a foolish chance of alcoholism.—Clipsheet, Methodist Board of Temperance.

## A DAY IS A WONDERFUL

"A day is a wonderful thing. It is like a great doorway flung wide for you to pass through into all manner of adventures."—Sunday School Worker.

There is nothing so advantageous to a man as a forgiving disposition.—Terence, 160 B. C.

To educate a man in mind and not in morale is to educate a menace to society.—Theodore Roosevelt.

## FOLLOW THE GLEAM

Follow the gleam,  
There's always a gleam  
Follow the gleam in the gloom;  
Follow your dream  
Your wonderful dream  
Out where the great mountains loom.

Follow your hope,  
Your flickering hope,  
Though but a flickering light;  
Follow your star  
Your glittering star  
Into the depths of the night.

Follow your faith—  
Your glorious faith  
When the last banner is furled.  
Follow your love  
And go where it leads  
Out to the ends of the world.

—Patience Strong, in the Indian  
Temperance News.

## SALVATION THROUGH CONSERVATION

Jesus said "Think not that I am come to destroy the law, or the prophets: I am not come to destroy but to fulfill. For verily, I say unto you, Till heaven and earth pass, one jot or one tittle shall in nowise pass from the law, till all be fulfilled."

He spoke these words to correct a wrong impression that was forming in the minds of his hearers. They had already noted the fact that his message had a different ring to that of other teachers. He taught as one having authority. All others, even including the great prophets, had prefaced their messages with "Thus saith the Lord." Jesus prefaced his by "Verily I say unto you." He also treated lightly and even set aside a lot of the traditions that had gathered around the interpretation of the law as given by the Scribes and Pharisees. In fact he harshly condemned many of these interpretations. He insisted that by their traditions they had nullified the law. The following questions would naturally arise in the minds of many of his hearers: "How far will he go in this matter of destruction? Will he seek to destroy the law itself as well as the traditional interpretations of it? Will he lay the foundations of a new morality based upon his teaching rather than that of the law and the prophets?" In his declaration, "Think not that I am come to destroy the law, or the prophets", Christ forever set these questions at rest.

There are many would-be reformers who think that improvement can only come through destruction. They are not willing to take that which is good in the present order and fuse it into their idea of improvement in order that a better condition may exist. They feel that complete destruction is necessary before improvement can begin. Thus it is with communism. Russia is willing to block every effort at settled peace throughout the world, hoping that through destruction occasioned by confusion enough radicalism will be born to guarantee the spread of their system of government. They would improve by destruction. They fail to realize that their policy may prove a boomerang which is likely to finally land in their own country and

throw them into utter confusion. At any rate they are assuming a great responsibility before the judgment of mankind when they hold back the peace of the world. The idea of improvement through complete destruction will go only so far.

Long ago, foreign missionaries learned that adherents of other religions would accept Christianity more readily when it was presented as a fulfillment of that which was good in their religions rather than as a complete destruction of both the good and the bad; the false and the true in their beliefs. God has not left himself without witness in any section of the world or in any period of time. There is some truth in every religion which to a certain extent parallels Christianity. Christ came to fulfill that truth rather than to destroy it. It is true that one cannot put new wine into old wine skins. The outward form and expression often has to be changed, but the inner germ of truth remains the same.

Christ fulfilled both the ceremonial and moral law. Beginning at the age of eight days, the ceremonial law carried out to the letter in his case, first by his parents and later by himself. For years the Jews had been sacrificing lambs and other animals. They felt that such sacrifices had something to do with the forgiveness of sin. When Christ appeared on the bank of the Jordan River to be baptized, John said to him, "Behold the lamb of God who taketh away the sin of the world". On the cross, Christ became the sacrifice and thus fulfilled the law concerning this all-important matter. Without this fulfillment through Christ there could be no meaning whatever to the sacrifice of animals.

Christ fulfilled the moral law by keeping it perfectly from the cradle to the grave, not only in outward act by refraining from all evil it condemned and doing all good in enjoined, but in inward attitude. The good tree bore good fruit. His obedience to law came spontaneously from a heart that was right. In defending his position as a Christian. Paul, on one occasion, insisted that before his conversion he had been a strict Pharisee, and that touch-

## HOW TO EXPRESS CHRISTIANITY

In the home—by love and unselfishness.

In the business—by honesty and diligence.

In society—by purity, courtesy and humility.

Toward the unfortunate—by sympathy and mercy.

Toward the fortunate—by rejoicing with them without envy.

Toward God—by reverence, love and obedience.—The War Cry.

## TRANSFORMATION

A little more kindness,  
A little more love,  
A little more tolerance, too;  
A little more yielding  
To Light, from Above—  
And behold, all things are made new!

—E. C. Baird in Ex.

## SUNDAY SCHOOL CLASS SENDS DOLLS TO GERMAN CHILDREN

Kansas City, Kan. (RNS) — One hundred and twenty children at a refugee home at Gorr-Lessen, Germany, will each have a cuddly doll for Christmas this year as a gift from the Kumpoinus class of the Zion Evangelical and Reformed Church here. The dolls have been placed in the mails.

Last year the Kumjoinus class sent a box of individually wrapped candies, including 120 lollipops.

ing the righteousness of the law he was blameless. There may be some who feel that Paul was going a little strong at this point concerning his righteousness before his conversion, but none will doubt that Christ was absolutely blameless with regards to the law. He fulfilled the law by keeping it both in outward letter and inward spirit.

Jesus further fulfilled the law by make provision for a better keeping of it on the part of his disciples. The Pharisees attempted to make bad people behave themselves by insisting that they keep the law at the point of outward conduct. They never thought of making bad people good at heart so that obedience to the law would follow as a natural process. This was the chief weakness of their doctrine and practice. In the seventh chapter of Romans, Paul tells us the trouble he had in trying to keep the law outwardly without a change of heart. He insisted that he wanted to do good but that evil was always present with him, and that he was not able to carry out the good he wanted to do. The eighth chapter of that same book explains the great victory he found when Christ through the Holy Spirit came to dwell in his heart.

Christ also fulfilled the prophecies of the Old Testament. The prophets had much to say about the coming Messiah. Many of these statements were fulfilled in the life of Christ to the very letter. Space will not permit our noting them. Many books have been written upon this subject alone. The Gospel of Matthew constantly refers to what the prophets had said about the Messiah and how their prophecies were fulfilled in Christ. Christianity rests solidly upon the law and the prophets. They were fulfilled in Christ.—H. O. B.



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## A WEEKLY MESSAGE

By FORNEY HUTCHINSON

### A SOBERING TRUTH

At the beginning of my first year as pastor of Boston Avenue Church, in Tulsa, when we met and organized the Board of Stewards for the year, a Mr. Hicks was elected treasurer.

He was a fine man, a good accountant, but, unfortunately, was hard of hearing. In the Board meetings he could not always catch what the members were saying. For a treasurer, that was a distinct impediment and made it necessary for him to ask numerous questions. At the beginning of the next year, without saying anything about it, the Board elected another member as treasurer.

Brother Hicks could not understand why they made the change and came to me about it. He was not angry, or in any way disgruntled, but it was customary to re-elect a treasurer for a second year, and sometimes for a number of years, and he wanted to know why he had been an exception to the rule. He said, "Brother Hutchinson, I don't know why they left me off, unless it was because I am hard of hearing." "But," he said, as he looked up at me, "There's something the matter with all of us."

I wondered at the time if he realized the profundity of the statement that he had made. Yes, physically, mentally, or spiritually, there are limitations or handicaps on all of us. Some of these are sufficiently serious to incapacitate us, others are only hindrances, but it is entirely safe to say that there is something incomplete or imperfect about all of us. We should do our best to remove these limitations, overcome our shortcomings, and develop into all-round Christian characters. But after having done all we can, we still have limitations. Perfection is an ideal to which but few of us attain in this life.

Brother Hicks was right. "There's something the matter with all of us." But we must not be content until by the grace of God we have attained unto Christian perfection. That, and nothing less, is our goal.

### DEATH OF REV. J. L. SHELBY

Word comes of the death of Rev. J. L. Shelby on Monday, September 29, in a Ft. Smith hospital. Brother Shelby was a member of the North Arkansas Conference and retired at the last session of the Conference. He served a number of appointments in Arkansas. A fuller notice will appear later.

The work of winning the world to Christ is the most honorable and blessed service in which any human being can be employed.—C. F. Schwartz.

## NEWS AND NOTES ABOUT FACTS AND FOLKS

REV. AND MRS. JOSEPH E. ROE of Tillar announce the birth of a daughter, Phyllis Carol, on September 23 at the Dumas hospital in Dumas.

THE Methodist Church of Holly Grove, Rev. J. M. Harrison, pastor, has installed a new Hammond Organ, the gift of Mrs. P. C. Mayo as a memorial to members of her family.

REV. THOMAS R. WHIDDON, pastor of the Cabot Charge, has received 126 members into the church. About \$4000.00 has been raised for an educational building at Cabot and they hope to build next year.

REV. SAMUEL L. JOHNSTON, age 81, died Sunday, September 21, at his home in Middlebrook and funeral services were conducted on Monday in the Middlebrook Methodist Church. Brother Johnston served for more than half a century as a Methodist minister. His eldest son, Rev. Liston L. Johnston, is pastor of the De Soto Methodist Church in Missouri.

REV. W. R. BOYD, pastor at Hazen writes: "Through the leadership of the Pearl McCain Circle of the W. S. C.S. and the co-operation of our people we have installed a new Hammond Organ in our church. We are very proud of our organ and the good work that these young women have done. It is practically paid for now, and we are sure all will be paid by the close of the conference year. An organ concert will be given later."

THE National Conference of the Methodist Youth Fellowship, meeting in its seventh annual session at the College of the Pacific in Stockton, California, August 28-September 3, by constitutional amendment, becomes the National Conference of Methodist Youth. The amendment reads: "The name of the organization shall be the National Conference of Methodist Youth. It shall represent the correlation on the national level of the Methodist Youth Fellowship, which stems from the local churches, and the Methodist Student Movement, which stems from the campuses."

THE Cornerstone for the new Gardner Memorial Methodist Church building, North Little Rock, was laid in impressive services conducted at 5:00 p. m., Sunday, October 5th, with Bishop Paul E. Martin in charge. An open house was held in the new parsonage prior to the laying of the cornerstone. The Gardner Memorial plant was destroyed by fire August 17, 1946. Mr. B. M. Huddleston, chairman of the Building Committee, stated that the new building will be completed about January 1st. Rev. Vernon E. Chalfant is the pastor.

THE Methodist Committee for Overseas Relief, 150 Fifth Avenue, New York 11, N. Y. reports: "From a Home for the Aged in the Russian Zone of Germany comes this message: 'Soup made from dandelions, nettles, and grass is the only thing that many people have. I do not know how many of our 35 guests will live to see coming winter. Potatoes are worth their weight in gold, if they are to be had at all. The people have been digging up their seed potatoes to eat, and so of course cannot expect any crop. Our bread is coarse and nauseating, and most of our older folks cannot eat it at all. The heavy frosts have killed all our fruit'."

NAVY CHAPLAIN EARL R. BREWSTER, now stationed at Parris Island, S. C., with the U. S. Marine Corps, in giving out New Testaments to each Protestant recruit, writes to his home asking the folks there to join with their boy in daily reading of the Bible. Both daily reading leaflets and Testaments come from the American Bible Society. Chaplain Brewster is a member of the Southern California-Arizona Conference. He was honored during the war with a special citation for heroic conduct while in a prisoner of war camp in the Philippines. While in such a weakened condition from malnutrition and beriberi that he was not expected to live, he carried on religious services, as well

as the compulsory menial tasks his captors forced upon him.

DIRECTOR ROBBINGS W. BARSTOW, of Church World Service, who recently returned from a study of conditions in Europe, says: "Quite apart from Christian humanitarian motives in sheer self-interest and even in self-defense, the United States must assume a still larger share in supplying food and clothing for the destitute populations of Europe, to prevent mass starvation and the global danger of epidemic disease. The United States must also take adequate measures to restore production and trade and prevent economic chaos. Provision must be made for the uprooted millions, the displaced persons, the bombed-out city dwellers. Resettlement of displaced persons in other countries, including America, should be made possible. And for the larger numbers who must remain in desolated lands, homes and occupational opportunities must be made available."

### NORTH ARKANSAS CONFERENCE NOTICE

Since the Conference meets early in the afternoon of Oct. 22, and since it is desired to receive the class into "full connection" before the ballot is taken for delegates to General Conference; it will be necessary to have a meeting of the Board of Ministerial Training at 10 a. m. Wednesday, Oct. 22, at Forrest City in the place that may be designated by the pastor of the church there.

All members of the Board and all preachers desiring to be received into "full connection" will please take notice and be present.—H. Lynn Wade, Chairman.

### MORE BOXES, BUNDLES ASKED FOR EUROPE

Church women in every state in the Union have been working during the summer months preparing boxes and bundles for school children in the war-devastated countries of Europe. This undertaking has been under the auspices of the United Council of Church Women, and will come to a climax on World Community Day, November 7, when women will gather at union church services in their local communities and present these gifts. Mrs. Ruth M. Worrell, Council executive, has just returned from Europe and says that all the 500,000 boxes and bundles asked for from American church women are already "spoken for" on the continent and will not begin to fill the need.

Now comes Church World Service, Inc., the welfare and relief agency of all Protestantism, and says that it will continue to receive boxes and bundles for children and adults at its several centers and will ship them all winter to Europe and Asia. It asks church women and groups of women to continue to gather food and clothing because of continuing need.

### A CALL TO PRAYER FOR CHINA

(Continued from Page 1)

Mussolini invaded Ethiopia and has been at war every since, either with enemies without or with subversive forces within, we will realize how much China needs the prayers of the Christian world as well as any other support we may be able to give.

In this appeal, Bishop Chen asks only that we pray for China. It is very likely, however, if we really pray, that we will want to do more than pray for the country that has suffered more than any other ally we had in the recent war.

Right after the fourth child in a year was stricken down in Greeley, Colorado, by a drunken driver, the following advertisement appeared in a local daily: "Get the Children Off the Street—The Man of Distinction Is Driving."—The Voice.



# From The Ecumenical Conference



*Abstract of the address delivered by Dr. Harris Franklin Rull, former professor of Christian Doctrine, Garrett Biblical Institute, Evanston, Ill., Saturday, Sept. 27, Trinity Church Springfield. His subject was, "The Witness of Methodism."*

The church must take up its neglected task of teaching. Christianity is more than an organization and a program, more than rules of conduct or a mystical experience or forms of worship. It is a prophetic religion, a religion in which God speaks to man, in which man is to hear and understand. It is a way of thinking about God and the world and life. And the church must bring that truth to men. Her task is not simply to organize and exhort and call to worship, but to teach.

There is special need for this today. Once the church was persecuted, today men simply pass it by. Our age is largely pagan, perhaps dominantly so, and in this paganism indifference and ignorance go together. In part, at least, the indifference springs from ignorance of what the Christian faith really is and of the way of life for which it stands. Even within the church itself we find religious illiteracy.

It is the profound conviction of the church that Christ has the answer to the problems of this day which society must solve if it is not to be destroyed. It is simply sure that it can meet by its message the ancient and ever recurring needs of the individual soul. Its declaration of truth can be indicated by five words.

The first is God. Against the secularism which sees only the world of things and men, it declares its faith in a God whose power is above the nations, whose mercy reaches down to each last man, whose purpose is shaping human history, whose presence is with every soul that turns to him.

The second word is man, man as sacred before God, neither the property of the exploiter nor the war lord's fighting tool, man selfish and sinful, but man made for a high destiny which by God's help he can reach.

The third word is help. The church calls it salvation. Religion is the great life-giving, transforming, whole-making power, bringing its healing for our ills, bringing joy and peace and unity and fulness of life.

Its fourth word is the way. It is a demand, not simply a gift. But the demand is itself a gift: It is the light which shows the way it speaks here to nations as well as to individuals.

The fifth word is the church; not an institution seeking to rule, looking for prestige and power, but a fellowship, human in its expression, divine in its source, bringing God to men, uniting men in faith and worship, in mutual help and common service, and constantly bearing the witness to the truth of God and the way of life for men.

Whatever else the church may do, it dare not neglect this task: to make its people clearly and intelligently aware of the meaning of their faith, to challenge the world with this truth of God.

*Abstract of an address delivered by Dr. Paul W. Quillian, minister, the First Methodist Church, Houston, Texas, at Trinity Methodist Church on September 27, "Reaching the Un-Churched."*

Ignorance and misunderstanding of what the Christian Church is

## ABSTRACT FROM ADDRESS DELIVERED BY REV. SETAREKI TUILOVOAI SUVA, FIJI, OFFICIAL DELEGATE

"We of the Islands of the Sea are conscious of our eternal debt to Methodism for showing us the way that leads to Christ. The success of the Methodists among the natives has been due to the fact that it fits in nicely to their social life. The genius of Methodism for employing lay workers lent itself to the social organization of the Islands, and avenues were found for almost every type of ability. Therefore, the roots of the Church went deep into the native soil and found nourishment there.

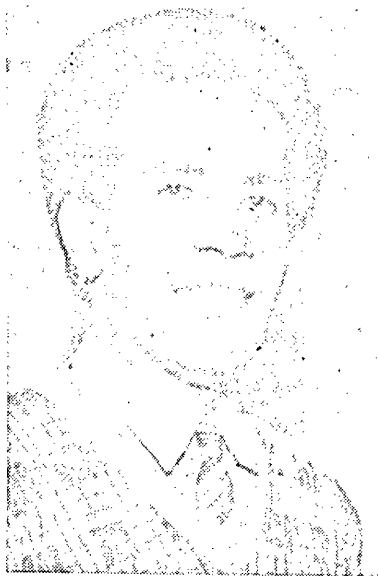
"Now we have the problems of training leadership that will be well equipped to meet the changing conditions that have come to us. In the Island of Tonga and Samoa, the Church is self-supporting, and almost completely so in Fiji, but the people are anxious for native leadership. During the war the full impact of western civilization was let loose on us, and every Island was affected whether or not they were involved in actual fighting.

"In some places like the Solomon Islands and New Guinea, material loss on Methodist missionaries and institutions was colossal. Some Christian natives could not stand the test of faith. Other Islands were affected by the presence of thousands of soldiers who brought a lot of money with them, and the old saying is true "that money and selfishness is the root of all evil". The young people are growing up with more freedom, but if it is not wisely used, it will lead them to ruin and degradation. The problem of our day is a challenge to Methodism and Christianity to rally our forces, pool our resources together in such a way to enable

us to fight the darkness of the world.

Tonga, Fiji and Samoa are entirely Christianized. In Fiji 90 per cent of the people are Methodist, and the other 10 per cent are Roman Catholic, Seventh Day Adventists and a few other faiths.

During the war the natives of



REV. SETAREKI TUILOVOAI

the Islands of the Sea gave liberally to the British Red Cross funds, and war efforts and did all they could to save the Allied soldiers who crashed in the Islands occupied by the Japanese. Such sympathy and Christian service is the result of Christian Missions, which teaches that God's children love every man regardless of color, class or creed.

bring additional teaching through the more accustomed methods of church usage.

To reach the unchurched the church must use a vocabulary and thought forms that can easily be grasped by persons unfamiliar with religious phraseology. It is not irreverent to be interesting. It is not undignified to be understood. Jesus spoke of the deepest spiritual truths in simple language and easily understood illustrations, so must the church of today, if it is to be heard and heeded.

A nation wide advertising campaign interpreting the central truths and activities of the church would be a most helpful project. The use of national magazines and local would reach millions that never hear the truth about the church. Obviously such a program should have no denominational bias. It is not the marginal differences but the central truth in which all churches agree, that should be presented. \$900,000 spent in such a campaign, skillfully prepared by the best advertising men in this country would probably do as much or more to preserve our cherished liberties and the quality of our citizenship as a similar amount spent on the journey of the Freedom Train. The Freedom Train program is a good one but our citizens need also to be reminded of the essential part religion and the church have played in the establishment and preservation of this nation.

After interest and attention has been aroused in the unchurched then personal effort on the part of individual Christians will be required

ed to actually bring them into contact with local churches. The acceptance of Christian truth and a Christian way of life must be an individual matter. One by one is the way men come to God. A new sense of responsibility for others must come upon the laity of the churches. Upon the men and women in the pews of the churches rests the success or failure of this effort to reach the unchurched. They are constantly touching the lives of others who are outside the church. Through them the unchurched can be persuaded of the real truths of the Christian faith.

*Abstract from the Address "Methodism In Action" Delivered by Bishop G. Bromley Oxnam, head of the New York City Area of The Methodist Church, Friday, September 26, at Trinity Church, Springfield.*

Contemporary Christians have been catapulted into an era of change. The issue is no longer one of change or of continuity, but rather the nature of change. Is it to be the change of consent, or the change of coercion? The former involves democracy, the latter dictatorship. In one, reason rules and change is peaceful. In the other, emotion is dominant and the violence that flows from greed and hate is present. If change is to be the change of consent, there must be agreement in the realm of ends, and sufficient agreement for cooperation in the matter of means. It is not enough to proclaim the ideal. The ideal must come alive in the common life and be translated into the realities of world, law and order, economic justice, and racial brotherhood. The "good news" must become the good life.

In all this we must distinguish between the spent forces about to relinquish powers and the dynamic forces about to assume power. In the society that is passing, the driving force has been pursuit of self-interest; the chief rewards have gone to the owners of the means of production; inequality was accepted as inevitable, but was lessened somewhat by charity; the possessors of property looked upon the state as a tool to be used by them and for them; and the underlying philosophy was materialistic. In the society that is coming, the common good will be supreme; reward will be based upon service to the group and greatness thus rests upon service; the necessities will be provided socially, and all socially controllable inequalities will be removed; intelligent planning and freedom will strive for security; rights will be balanced by duties, among them the universal obligation to work; and underlying all will be the concept that personality is of infinite worth. Fundamental to the good society is the fact of freedom. Liberty must be preserved, but it must be used to establish equality, and thereby open the way to fraternity.

There is danger in moving from ideal to concrete measures. The Christian must never identify the absolute Christian ideal with the relative measure now possible in practical life. He must support the practical proposal even though it be but a partial expression of the ideal provided he is convinced that the measure moves man nearer the ideal. The perfectionist who rejects all presently practical measures because they are less than the ult

(Continued on Page 13)



# THE CHILDREN'S PAGE

ANNIE WINEBURNE, Editor



## IN STORYLAND

### TWO LITTLE GIRLS AND A DOLL

By Mrs. E. C. Cronk

One little girl was the daughter of an Apache Indian chief. The other little girl was the daughter of a United States Army officer. The doll had rosy cheeks, blue eyes and had traveled in a box all the way from "back east".

It all happened years ago when the United States government was trying to allot certain lands to the Indians. Some of the Apaches were not satisfied with their share, so they made ready for war and gathered from every direction to fight the white man.

"The Apaches are gathering for war," was the message sent to the government. Immediately large numbers of soldiers were ordered to the nearest fort to keep constant watch on the Indians.

The first Apache captured by the soldiers was very small. She was a little girl who strayed too far from her wigwam and could not find her way back. The government soldiers found her, tired and frightened, and took her on to their own fort. They tried to show her that they wanted to be friends, but their strange faces terrified her, and she cried and cried. One soldier after another tried to comfort her, but the more they tried the louder she wailed. The commanding officer did not know what to do next. He shook his head in despair. Then he said to his men, "Wait a minute, I have an idea."

He called his little daughter. "Here's a little girl who has come to visit you," he said, as he led the little lost Apache toward her. She walked shyly up to the little Indian girl, hugging in her arms her new doll, which had come in the box from her friends in the East. As soon as the little Indian saw the doll she forgot to cry any more, and held out both her arms for it.

At first it seemed there would be another war. The little girls were like their fathers. Both wanted the same doll, as their fathers wanted the same land.

"Won't you let your little friend play with your doll awhile?" asked the army officer, coaxingly.

Then he waited until his daughter politely handed her doll to the daughter of the Apache chief. After that they were friends. They sat down together, they ate together, and then went to sleep together. When the little Apache awoke, some of the soldiers took her back to her father's wigwam, marching under a flag of truce. She was delighted to be back home and ran around showing all her friends the doll which the little "pale-face" had given her.

Bright and early the next day an Indian came to the fort to return the doll.

"Didn't you understand that was a present from my little girl to your little girl?" asked the officer in command. "You are to keep it."

Back in the wigwam the little Apache held up her arms eagerly as the doll was returned to her.

At the fort the soldiers waited for the attack of the Indians. Everything was very still, and soon the



## OUR MOM

*Our house is never too clean to muss,  
Our Mom is always too nice to fuss,  
She never scolds us to make us hush—  
Our Mom!*

*I know we bother in every way,  
By all our noise and the things we say;  
But still she keeps smiling every day—  
Our Mom!*

*And somehow our Mom can always see  
In us the men she knows we can be,  
And prays God to guide us eternally—  
Our Mom!*

—Elizabeth Beck Davidson.

## JUST FOR FUN

The young wife greeted her husband affectionately when he returned from the office. "Poor darling!" she said, "You must be tired and hungry. Would you like some nice soup, tender chops with golden-brown potatoes and green peas, and mushrooms on toast?" "No, darling," her husband answered firmly, "let's save the money and eat at home."—Financial Post.

Jones was sitting with his wife behind a palm on a hotel veranda late one night when a young man and a girl came and sat down on a

message came that the various bands of Apaches were breaking up and going in peace to the land which the government had set apart for them. The soldiers could not understand.

"Seems as though the red men aren't going to fight us after all. What do you suppose has happened?"

"Do you suppose it could be the doll that has charmed 'em?"

The soldiers laughed, but this was exactly what had happened. The Apache chief was so pleased with the doll and the kindness of the white man to his little daughter, that he declared the war off.—Watchman-Examiner.

bench near them. The young man began to tell the girl how pretty and good and lovable he thought she was.

Hidden behind the palm, Mrs. Jones whispered to her husband:

"Oh, John, he doesn't know we're here and he's going to propose. Whistle to warn him."

"What for?" said Jones. "Nobody whistled to warn me."—Transit Topics.

"Won't you walk as far as the street car with me, Tommy?"

Tommy (nearly five): "I can't."

Caller: "Why not?"

Tommy: "Cause we're gonna have dinner as soon as you go."

Pretty Niece: "Auntie, what would you do if you learned that a young man was secretly inquiring about your ability as a cook?"

Wise Aunt: "I should immediately make secret inquiries as to his ability to provide things to cook."

First Villager: Hello, Aaron. Hear you've got married. What kind of a match did you make?

Second Villager: Well, neighbor, I didn't do as well as I expected; but, to tell you the truth, I don't think she *did* either.

Lady: "Hobo, did you notice that pile of wood in the yard?"

"Yes'm, I seen it."

"You should mind your grammar. You mean *you* saw it."

## IN THE WORLD OF BOYS AND GIRLS

### "KAYO" SAVES THE DAY

By Adrian Anderson

Kayo is no beauty, nor can he boast of any illustrious forebears, but he is possessed of a deep loyalty, a quick intelligence and a habit of instant obedience to the wishes of his master. That is why, in the space of a single day, he has become a really famous dog.

When Everett Schlosser, Kayo's master, went to repair the telephone lines near Fort Morgan, Colorado, which had been torn down by a flood, Kayo went along.

At the point where several poles had been washed out and the lines broken, there flowed a stream nine hundred feet wide and filled with quicksand. No human being could wade or swim it, nor could he throw a line across. To go up or down stream to where a line could be carried across was found impossible because of intervening trees and underbrush. A kite was tried without success.

It was then that Everett Schlosser bethought himself of Kayo. First, he tied the end of a ball of cord to his pet's collar and left him in care of a friend. Then he went upstream to where he could cross and came down on the other side. Kayo, watching from the opposite bank, suddenly heard his master call out, and without hesitation or question leaped into the stream. Sometimes he swam, sometimes his little legs touched the dangerous shifting sands of the bottom. The long cord became heavier and heavier in the water and sand, but Kayo pressed valiantly on. Presently he scampered out on the bank, shook himself and joyfully wagged his tail. The precious line was safely across. The wire quickly followed. Down stream other breaks were discovered, and before the day was done, Kayo had made three trips across the swollen, shifting stream.

Kayo watched his master mount the poles and join the lines together again. He did not know that, thanks to his brave, unflinching effort, the magic wires were singing again. He only knew that he had pleased the man he loved.—Dumb Animals.

## THE JOLLY PAINTER

*There is a jolly fellow  
Comes whistling over the hills,  
He carries several pots of paint  
And some of it he spills.*

*He's never in a hurry  
As he paints the trees and flowers.  
To do so much as he does  
Must take a lot of hours.*

*But when he's through with painting  
He leaves a wondrous sheen  
On every bush and border  
Of purple, red, and green.*

*Then he goes a-whistling  
Down across the hills  
Carrying his pots of paint  
And some of it he spills.*

—Netta McCluer Brewster.

"No'm. You saw me see it, but you ain't seen me saw it."—Exchange.



# An Outstanding Program In Rural Church Service

By J. ALBERT GATLIN, District Superintendent, Jonesboro District

If one were selecting men for the Hall of Fame in rural church service in the North Arkansas Conference one would put the

work of tireless laborers who are heroes of the Cross in the unsung fields of the supposed ordinary.

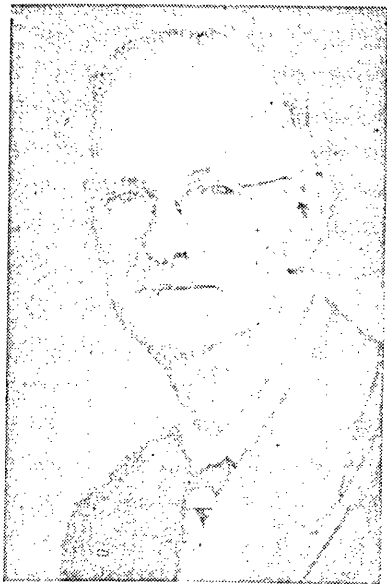
During three years on the Weiner Charge, through the loyalty and devotion of his people, Brother Weaver has seen a magnificent church building go up at Weiner. In the very near future it will be completed. For fifty years all of the Protestant churches worshipped in one frame building at Weiner. The Methodists, the last to go out on their own, are still holding forth in the old building until the new is ready. The new building is of beautiful light colored brick, located on a most attractive site. There is ample room for playground and parking. The building has a sufficient number of Sunday School rooms, pastor's study, large recreation room and kitchen. Beautiful art glass adorns the windows. The belfry is covered with copper and lifts up an inspiring silver cross. The interior will be finished in oak. When completed this place of worship, study and recreation will be one of the most attractive in northeast Arkansas.

Working with Brother Weaver and helping him bring into reality the building, largely planned by himself, are C. O. Wofford, P. H. Westerman, E. E. Hogue and P. E. McGaughey. Most interesting sidelight in the history of this church is

many or more individuals as the united Union School had.

At Hickory Ridge the church building has been completely remodeled. This building was erected in 1921, a frame one room building with no belfry. During the past year it has been modernized at a cost of around \$3,500.00. Four classrooms and a choir loft were included. The interior is most attractive since the addition of celotex and wallboard. The worship center

Another type of service is rendered to the Louise Chapel community, three miles from Hickory Ridge. Here a community building is used as a chapel for funeral services. The pastor preaches here at 9:45 a. m. once each month. There is a union Sunday School with sixty-five enrolled. Those who make commitments to Christ in this community and who wish to unite with the Methodist Church are enrolled at Hickory Ridge.

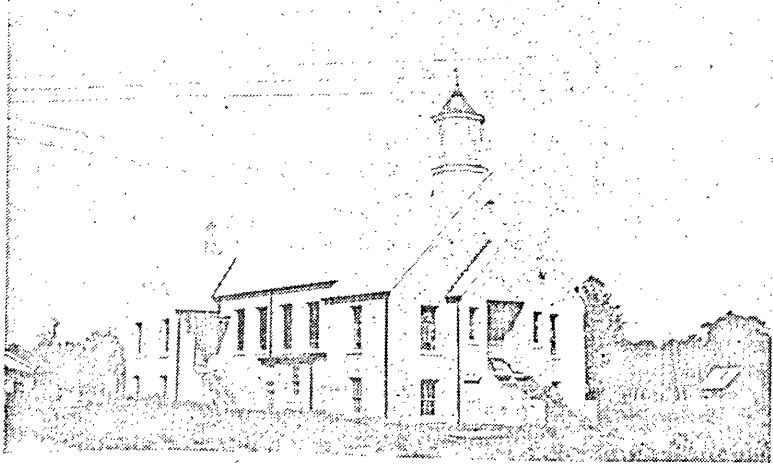
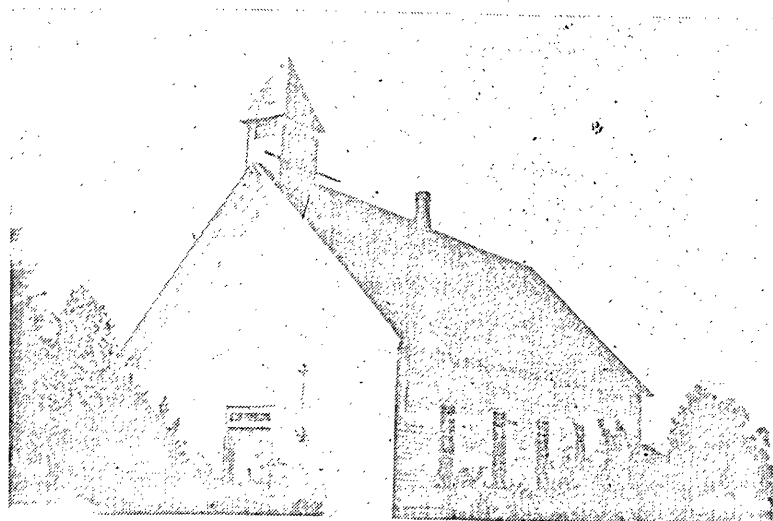


REV. PORTER WEAVER

name of Porter Weaver high on the list. The conference journal shows twenty-seven service years for this industrious worker in God's vineyard. His accomplishments have been many. His work while on the



Above—The remodeled Hickory Ridge church building.  
Below—Louise Chapel Community Building.



Above—Old church building at Weiner which has been in use for over fifty years.

Below—The new church at Weiner which is nearing completion.

Weiner Charge has been so outstanding that a word of commendation is deserved through our state paper. All too often men who serve in the regular normal way but do great things are overlooked in the search for the spectacular. Methodism has gone forward through the

fact that a Methodist layman, Mr. L. L. DeGood, served the Union Sunday School for around thirty years and is now serving as superintendent of the Methodist School. None of the Sunday Schools has lost in interest and enrollment in their new locations. In fact all have

has been made attractive and inspiring. It has been definitely proven that a small church can be beautiful. A public address system provides an outlet for devotional music for the whole community. Attic fans and Butane gas provide comfort for worshippers in summer and winter. A belfry mounted with a cross adds the church touch so needed in these days. Plans are going further for even more expansion on the part of this fine congregation.

Two additional service centers are included on the Weiner Charge. At Tilton we have a fine Sunday School working in the public school building. There is a membership of sixty-nine and a Sunday School of eighty. In order to care for these people the pastor preaches there two Sunday afternoons each month.

The building of churches is no little task during normal times. Certainly to build one in days like these is a job of large dimensions. To build one, remodel another, serve two outlying communities, and carry on a regular conference and district program takes courage and stamina. Only the valiant succeed. Porter Weaver and his people are succeeding in a mighty way.

This is the time for all who name the name of Christ to do the unusual. There are many situations where extension work can be done along with the demanding tasks at hand. In spite of all discouragements and difficulties the Church must build, not only houses but congregations. Because of his success in the larger sense we give a hand to Porter Weaver.

## INDIANAPOLIS CHURCHES PLAN CLOTHING DRIVE

Indianapolis, Ind. (RNS) — Marion County churches will seek to collect 25 tons of clothing to send to Europe and Asia in a campaign Nov. 16-23, the Church Federation of Indianapolis announced here.

The Indianapolis collection of 12 tons last year was the largest in the Ohio-Kentucky-Michigan-Indiana area. That amount will be doubled this year, it is hoped.

led this year, it is hoped.

The collection will emphasize clothing, bedding and shoes. However, boys and girls will be asked to give school supplies for children overseas.

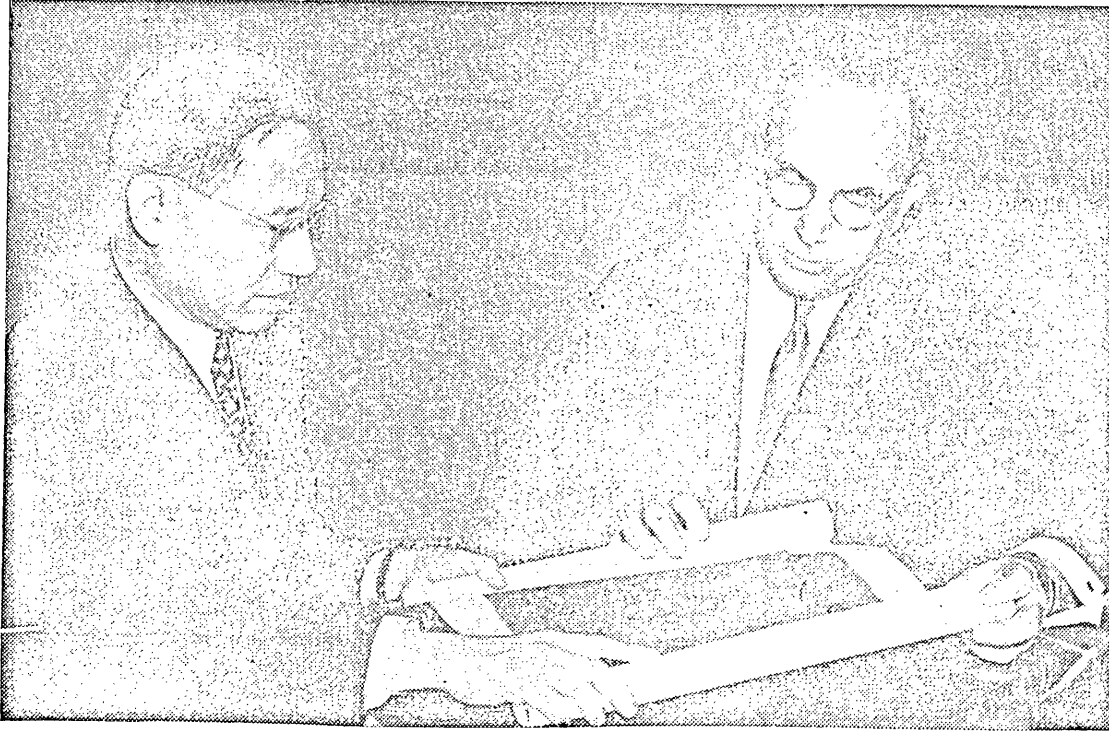
Every church will be a receiving station. The Indianapolis Council of Church Women has joined in sponsoring the campaign and leaders of 25 denominations have adopted it as an official program.

## ❖ Chiangs Give Estate To Methodists For School ❖

GENERALISSIMO and Madame Chiang Kai-shek, of China, have presented to the Methodist Church their Chungking estate of more than 50 acres and twenty stone buildings to be used as a school and home for orphan children of Chinese soldiers and for other homeless and unfortunate children. They have also given \$50,000 (American Currency) toward endowing the school.

Chungking, was the wartime headquarters of Generalissimo and Madame Chiang Kai-shek. It is located on the second range of the hill "Hwangshan" and overlooks both the Yangtze and the Chia-lin rivers. It is one of the most beautiful scenic spots in mountainous West China, according to Bishop Chen, and before the war was a favorite tourist spot. Then it had a modern hotel, with a tower overlooking the plains,

they leave Chungking and return to Nanking as the nation's capital, they want to leave the people of Nanking a memorial of appreciation and gratitude for the war years spent in their midst. They said they could do nothing better than make a gift of this property to the Methodist Church to found a school and a Church and a home for unfortunate children. They want the school to be permeated with the



Bishop Chen presents to Bishop Oxnam papers of transfer of Chiang Kai-Shek Chungking Estate

Announcement of this gift to the Methodist Church was made recently when Bishop W. Y. Chen, of Chengtu, West China, close personal friend of the Generalissimo, arrived in New York and presented the letter of gift to Bishop G. Bromley Oxnam, president of the Division of Foreign Missions of the Board of Missions and Church Extension. Bishop Oxnam accepted the property on behalf of the Methodist Church and the Board. It is understood that in addition to the Chiang's endowment gift, the Woman's Advisory Committee in Chungking has given another \$50,000, and that friends of China in America and in China will add substantially to the fund.

The estate, on the outskirts of

and famous Chinese gardens. The gardens had a famous moon-gate, archways, and winding paths. The Chinese government took it over in 1938, and erected a number of well-fortified stone buildings, including a great assembly hall—"Hall of Right Spirit"—a home and offices for the Generalissimo, modern buildings for visiting diplomats, and air-raid shelter, barracks, etc. It was here that Wendell Willkie, General Marshall, General Weydemeyer, and others were entertained by the Chiangs.

"When I last saw the Generalissimo and Madame Chiang," said Bishop Chen, who heads the Methodist Church of which the Chiangs are members, "they said that as

Christian influence and the children brought up in a Christian environment."

Madame Chiang has been a Methodist all her life, her father being an itinerant Methodist pastor in his early years. The Generalissimo embraced Christianity and was baptized in the Methodist Church about fifteen years ago. He has long been known as a devout Christian, having prayers and religious instruction in his household each day. In the home just given the Methodist Church is the Generalissimo's "Prayer room" in which he prayed three times a day when in Chungking. This room, and perhaps the entire building, says Bishop Chen, may be set aside as a Chinese Christian shrine in the future.

### CHRISTIAN DAILY NEWS-PAPER PLANNED IN TOKYO

Tokyo, (RNS) — Prof. Tadaoki Yamamoto, president of the YMCA here, has applied to Occupation authorities for permission to publish the Heiwa Nippo (Peace Daily).

Purpose of the new daily, Prof. Yamamoto said, will be to present "A broad Christian outlook among the people with a view to cultivating a national character worthy of world citizenship."

Referring to a recent announcement by Gen. MacArthur which stressed the importance of Christianity in Japan, Prof. Yamamoto said his newspaper would offer "accurate domestic and foreign news, news of scientific progress, especially as it can better our daily lives, the best religious and philosophic thought, and a constructive point of view in general which will be designed to give the individual new courage, advance the social consciousness, and invigorate the will for rehabilitation."

Three Christian weeklies are now

published in Tokyo. They are the Christian's Shimbun, the Catholic Shimbun, and the Women's Shimbun. Since war's end, 81 dailies have started publication in Japan while 400 others have filed applications requesting permission to publish. The acute paper shortage makes it unlikely that many permits will be granted.

### APPOINT ASSOCIATE SECRETARY OF CHRISTIAN EDUCATION COUNCIL

New York (RNS) — Dr. Everett M. Stone, former Methodist Missionary in China, has been named associate secretary of the World Council of Christian Education, it was announced here. The appointment is effective November 1.

Dr. Stowe, currently with the Committee on Friendly Relations Among Foreign Students here, will work with the Joint Commission of Christian Education, composed of representatives of the World Council of Churches, the International

Missionary Council, and the World Council of Christian Education. The

### PASTORAL SUPPORT—LITTLE ROCK CONFERENCE

It should be of interest to some—preachers as well as laymen—to know just what a break-down of the matter of pastoral support shows for the year 1946. For the purposes of this article we separate the conference into three groups: district superintendents, station pastors, and circuit pastors. According to the Journal, page 31, there were 170 pastoral charges. The financial tables show that eight of these paid less than two hundred dollars each to the pastor, but since there is some uncertainty as to whether some of these had a fulltime pastor or not, these are not included in the calculations that follow. That is, the actual number of charges on which the conference-average salary is based is 162. The number of station charges is 67, and the number of circuit charges of 95, exclusive of the eight referred to above. In the case of station charges only the amount reported by the station church is used, though the amounts reported by some afternoon, or perhaps week-night appointments, would have raised the average just a little in the station group of charges. We have then the following showing:

Group	Number	Salary
Dist. Superintendents, 7	7	\$47,207.00
(Average)		6,744.00
Station Pastors, 67	67	\$212,847.00
(Average)		3,176.00
Circuit Pastors, 95	95	\$129,047.00
(Average)		1,358.00

The conference average, exclusive of Superintendents, \$2,096.00.

It is interesting to note that the average paid to circuit preachers was a little more than half the conference average; considerably less than half the average paid to station preachers, and about one-fifth of the average paid superintendents.

It is also interesting to note that, whereas the conference has set a minimum of \$1200 as a goal, there were, exclusive of the eight that paid less than \$200, forty-two preachers whose charge paid less than this minimum, the average for the group being \$776. It may be that there are some facts here that should be considered by the Town and Country Commission in formulating plans for the improvement of conditions in rural charges.—R. H. Cannon, Altheimer, Ark.

latter group was previously known as the World's Sunday School Association.

### BOOKS OF ALL PUBLISHERS

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## THE CHURCH SCHOOL

The Church School is the Church organized for Christian education in the church, home and community, according to the definition of the Detroit Conference Board of Education. The Board's well planned program for this phase of the Crusade for Christ is being developed with the following challenge:

To provide an effective program of Christian education in every church; to increase the total enrollment and attendance in all Church Schools; to establish new Church Schools where needed, and to guide persons of all ages in their Christian growth.

A 12-point program for increasing Church School enrollment and attendance has been prepared along with suggestions for making it effective. Any church can do some of these things, but most churches can do them all, states the Conference Board of Education. Included in the suggestions are:

Let the Church School and home be the chief emphasis of the whole church; participate in church-wide home visitation; have a definite plan for discovering, enlisting and training teachers and officers; take the church to shut-ins; start new classes and groups for adults; stimulate youth's leadership, and reach all absent pupils before the middle of the week.—Crusade News Bulletin.

## A CORRELATED PROGRAM

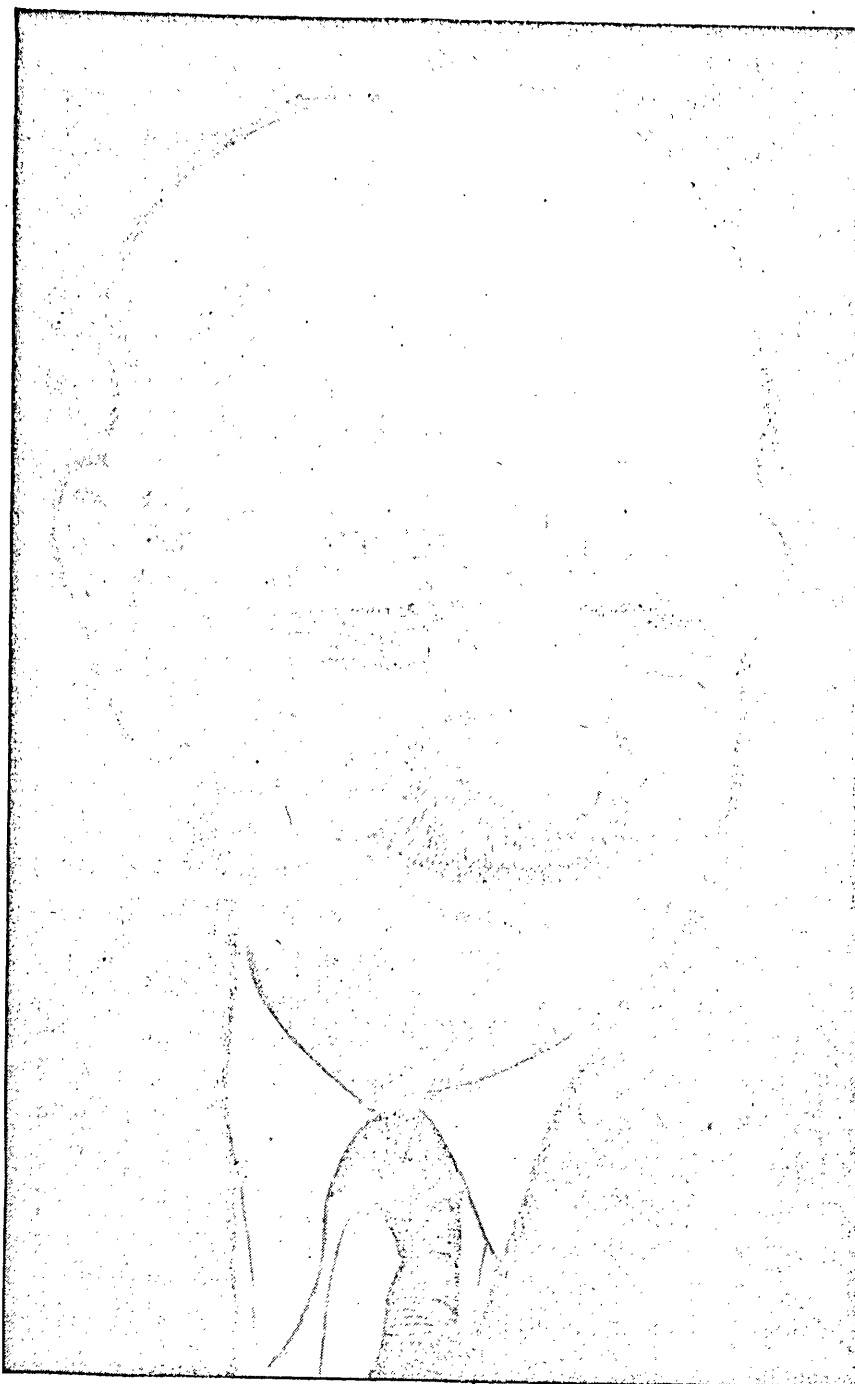
In this year 1947-1948 the four-year Crusade for Christ program will come to its climax. In this year also, all groups within the Church will focus their attention on increasing Church School enrollment and attendance, which is the fifth and last phase of the Crusade.

In a suggested Conference-wide correlated program and calendar, the Northwest Indiana Conference is prepared for the launching of the Church School emphasis this month. Included in the seven objectives for this phase of the Crusade are such aims as "arouse the congregation to the need for Christian education," "bring into the Church School every man, woman and child who can be reached," "and teach basic truths, emphasizing God's love for all people, Christ's way for all of life and the mission of Christ's holy church."

A proposed 12-point program for carrying forward successfully these objectives includes such suggestions as the following: improve the teaching program, enlist the support of the entire Church, encourage youth to lead, follow up absent pupils and visit.

Although fine plans are commendable, they are meaningless without the wholehearted support of the individual groups within the local church. And of these groups it is expected that in addition to continuing their program and purposes each will give proper stress to the Church School emphasis. As a means of implementing the total program, the Northwest Indiana Conference program suggests district educational rallies, especially for general and divisional superintendents of each local church; fall district conferences emphasizing enrollment and attendance; district lay meetings conducted by the Board of Lay Activities, sub-district young adult rallies; schools of missions or "Family World Friendship Evenings," and Veterans' Day.—Crusade News Bulletin.

It's a lot better to drive one thought home than to let three die on base.—Howard W. Newton, Adv. & Selling.



Methodist Board of Education

## Christian Teaching Makes the Difference

**C**ontrast the marks of character and Christ written on the life and in the face of one man, and the scars of dissipation marring the life of another. Today's glory is new freedom; today's tragedy is freedom without discipline—divine discipline, which says: "Take my yoke . . . learn of me. . . ." Learning of Christ is a slow process! It demands discipline, it never ends, but ever unfolds into more glorious living. Yet one does not learn of Christ without consciously seeking to learn of Him. That is why all people need the Church School. Christian teaching makes the difference.



THE CRUSADE FOR CHRIST IN METHODIST CHURCH SCHOOLS

## SPIRITUAL VALUES AND ECONOMIC PROBLEMS RELATED

By Wayne Morse  
United States Senator from Oregon

Recently in the Senate I discussed from the standpoint of the spiritual values inherent in the issue, the desirability of establishing by law a decent minimum wage. In that speech I endeavored to point out the very close relationship between spiritual values and the economic problems facing our country. Those same spiritual values if they are to have any significance or any effect upon our lives must certainly be a

part of our every-day thinking and behaviour. The churches will fail if the lessons of Sunday are forgotten on Monday and are laid aside for special observances on only one day of the week. Jesus' teachings are dynamic; they go to the very heart of human conduct and they apply as surely today as they did almost 2,000 years ago.

There has never been a time in the world's history when the practice of the brotherhood of man is so needed and when the absence of that practice may so well mean the destruction of everything we hold decent and fine. I wish the Sermon

## DEMAND FOR MATERIALS INDICATE FINE RESULTS FOR CHURCH SCHOOL YEAR OF CRUSADE

An indication that Methodist Church Schools are taking seriously the challenge and responsibility — as well as the opportunity — which is before them in this year of Church School increase, is the enthusiasm with which church school superintendents and pastors have gone into the Church School Home Visitation Campaign now in progress throughout the church.

One sign of this enthusiasm is the remarkably large number of orders for free Crusade materials that is being received at the Crusade office, 740 Rush St., Chicago. This is all the more significant when it is taken into consideration that the materials are available only on request.

Methodism's Christian educators leaders are looking forward with keen anticipation to the results which they expect to see by December 31, 1948. These results will be reckoned in terms of new members for the Church School and the church, and of people newly consecrated to the Christian way of life through the teaching program of the Church School. —Division of the Local Church.

## A WORLD-WIDE CHRISTIAN YOUTH MOVEMENT

Nashville, Tenn. — Delegates left the Oslo World Conference of Christian Youth this summer with the conviction that the church has a vital role to play in the present world crisis, according to Miss Rowena Ferguson, editor of Highroad, Methodist youth journal. Miss Ferguson has returned from Europe where, in addition to serving on the press staff of the World Youth Conference, she attended the meeting in Birmingham, England of the World Sunday School Association Council, and a conference of the American Committee of the World Council of Churches at Lund, Sweden.

"For the first time there is a genuinely world-wide Christian youth movement," she stated. "This means that Africa and the Oriental countries are included on the same basis as Europe and the Americas."

"American youth learned something of the difficulties in achieving a real spirit of ecumenicity, but they also had opportunity to see some of the other churches make significant concessions in their practices for the sake of unity and harmony during the conference."

Miss Ferguson was the author of Christian Youth in the United States, one of the study manuals for the conference.

## CHURCH COUNCIL GETS BEER BAN AT FOOTBALL GAMES

Kansas City, Mo., — No beer was sold at the football game here between the University of Kansas and Texas Christian University.

The decision was made as the result of a request by the Kansas City Council of Churches. The Rev. Albert B. Denton, secretary, said that while the Council did not care to launch a campaign and was not rabid, it believed the sale of beer should be banned at football games in the stadium.

on the Mount could be engraved in the hearts of everyone throughout the world today; it would mean the end of oppression, the end of every evil that afflicts our economic system, the end of war itself.

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

# CHRISTIAN EDUCATION

Contributing Editors:  
Ira A. Brumley  
Pryor Reed Cruce

## WITH THE CHILDREN'S WORKERS

By Mrs. W. F. Bates

Several training classes on The Crusade for Christ in the Church School have been taught recently in the Little Rock Conference and others are being planned for the near future.

Rev. Roy Fawcett taught area-wide classes in DeWitt and in Pine Bluff the past week.

Mrs. W. F. Bates taught a class in Nashville, October 5-7, and will teach a class in Murfreesboro, October 8-10.

Miss Margaret Marshall will teach a class in Arkadelphia, October 13-15.

### HAVE YOU?

Sent in your Vacation School report?  
Followed up the Fellowship of Study?  
Made plans for sharing in overseas relief?

### Lonoke Training Class

Children's workers of the Lonoke Methodist Church have just completed a class on TEACHING CHILDREN. Seven of the nine teachers and assistants in the children's division were enrolled in the class with six of the group completing the work for credit. Plans were made for enrolling new children and increasing attendance of those already enrolled. The work of the Nursery Department is to be strengthened with several persons assisting the superintendent of the department in regular visiting in the homes of young children. All classes planned to add new equipment, and fifteen minutes time for Church School classes on Sunday morning.

### News Item

The School of Religion at Southern Methodist University, Dallas, Texas, is introducing this year a new practical one-year course leading to a degree in religious education. Mrs. C. W. Kent, well known to children's workers in Arkansas, has been invited to share in this course as a faculty member leading the group for one semester in an over-all course interpreting the church's program for children.

### New Books

The following new books will be of special interest to parents, teachers of children in the Church school and pastors:

Fallow: The Modern Parent and the Teaching Church.

Harkness: Understanding the Christian Faith.

Manwell and Fahs: The Church Across the Street.

Eakin and Eakin. The Pastor and the Children.

Hagedorn: The Bomb that Fell on America.

Once, when the Mayo Brothers of Rochester, Minn., discovered that a man had mortgaged his farm to pay them for saving his life, they returned his money and sent him a check of their own, to compensate him for the loss he had sustained in his illness.—Sunshine.

Peace is not made at the council tables, or by treaties, but in the hearts of men.—Herbert Hoover.

## NORTH ARKANSAS CONFERENCE NOTES

By Ira A. Brumley

### North Arkansas Conference Closing Conference Year

The North Arkansas Conference Year in Church School work is coming to a close with one of the best reports ever made by the Conference Board of Education.

Much attention was given to Stewardship cultivation. More than one hundred schools on Stewardship were held during the year. Hundreds of persons attended these schools. This cultivation program will have its influence for years to come.

This has been the greatest year in Vacation Church School work the Conference has ever had. More schools have been held than in any former year, and better schools. We have had so many reports in which the workers have reported that this was the best school they had ever been a worker in.

The youth program for the Conference has set a new record in the number of camps and assemblies held. Many other types of cultivation in the youth field have resulted in progress in our youth program.

The cultivation program for the Cleveland National Youth Conference has been so effective that five districts have reached their quotas and two other districts are expected to go over their quotas at any time. More than 100 persons are already enrolled on our total quota of 120. All the space has been requested. Two districts are yet to send in their reservations.

Should a church which has not registered a delegate yet desire to send a delegate a request should be made through the district youth director and we will try to secure a place for such a delegate. We can make no promise, but will do what we can to help churches which are not yet represented in the delegation. Should application blanks be needed please write our office.

Rev. H. F. McDonal of Corning has been certified for the Second Series course on Christian Education in the Local Church. Thus he will also be certified for the First and Second Series courses on THE CRUSADE FOR CHRIST IN THE CHURCH SCHOOL.

The course on THE CRUSADE FOR CHRIST IN THE CHURCH SCHOOL is being taught in a number of centers: North Little Rock, Russellville, Grange, Conway, and Marion.

Corning hopes to have this course offered during the month of November.

### Miss Mary Shipp Sanders to Teach

Miss Mary Shipp Sanders of Austin, Texas, is coming to our Conference for twelve three-day training schools, beginning the first week in November.

She will be offering the course on HOW TO TEACH IN THE CHURCH SCHOOL.

Local churches should make plans at an early date to secure the services, where possible, of one of these instructors.

The church that trains a leadership to take care of the new members will be the church that holds its increase in enrollment and attendance.

### Friday at Annual Conference

Friday, October 24, is to be an the new Conference Year.

## REGISTRATIONS FOR THE CLEVELAND CONFERENCE

The registration fee for any registrations after November 15 will be \$7.50 instead of \$5.00. We therefore urge any charges that desire to have delegates at the Cleveland Conference to register them as soon as possible. All registrations must be in the Nashville office by December 1. There will be no refund of the registration fee after December 19. In case a delegate finds it impossible to attend, a substitution may be made for his registration and preference will be given for a delegate from the church from which the delegate was to go. The Registration Form for the substitute must be filled out completely and sent through the district and conference directors to the Nashville office and approved as usual. Any one substituting at the last minute must bring the credentials of the one substituted for.—Department of General Church School Work.

## IMAGINATION

Imagination is inherent in our nature; that is why children live in a world of make-believe. But it is a penalty of our modern civilization that routine, example, and precept, by which our lives are so ordered, tend to warp the free play of the imagination. We need to recapture the power of imagination; we shall then find that life can be full of wonder, mystery, beauty, and joy.—Sir Harold Spencer Jones, quoted in Phoenix Flame.

important day at Annual Conference at Forrest City.

The Crusade Hour will be held at the closing hour of the morning session. Rev. Walter Towner, one of our best leaders in the Crusade program, and a member of the General Board of Education Staff, is to be the Crusade Hour Speaker.

Then the Layman's program comes in the early afternoon. The Chairman of the General Board of Lay Activities, Mr. Nichols, is to be present and speak at that time.

Then at 4 P. M. Rev. Walter Towner will lead in a clinic on the Church School in the Crusade for Christ.

Bishop Ralph McGee will preach at the evening hour.

Thus you see that there is a rich program for those who attend the Conference on Friday, October 24.

The Youth Rally is to be held on Saturday evening with a group of young people providing the program.

It is hoped that all the youth within reach of Forrest City will plan to attend, if possible.

Annual Report Bulletin, October Christian Education Bulletin, is expected to go in the mail by October 11. This will get to the pastors and district superintendents in time for them to check these reports before they go to Annual Conference.

This will go to district superintendents, pastors, and church school superintendents. It is hoped that all will keep it where it can be of use in the months just ahead. We hope the information in this issue will help workers as they plan the Christian education program for the districts and the local churches in

## STANDARD FOR CHURCH SCHOOL ROLL IN METHODIST CHURCH SCHOOLS

In line with Discipline, Paragraph 1401, which directs the Division of the Local Church of the General Board of Education to "establish and maintain standards" for the church school, the following is suggested concerning names on the church school roll.

### Maintaining Names

There should be an official permanent roll of church school members, in custody of a competent person (normally the general secretary). The Methodist Church School Record System now includes a book for keeping this permanent roll. It is "The Permanent Register of Church School Members" (Stock No. MR-19; price, 60c). Order from Methodist Publishing House. (Ready May 30, 1946.)

### Dropping Names

Names should be dropped from the roll only by competent authority and for valid reason.

a. **Competent Authority.** No name should ever be dropped, regardless of reason, without authority from the church board of education or a committee designated by the board for that purpose.

b. **Valid Reason.** The church board of education should authorize names to be dropped only when one of the following reasons applies:

- (1) Death.
- (2) Moved permanently from the community.
- (3) Joined another church school.
- (4) Absent for at least six months in spite of repeated efforts of church school workers to secure attendance.
- (5) Specific personal request from the individual (or in the case of children from parent or guardian) that his name be dropped.

No name should be removed from the roll unless one of the above stated reasons for dropping a name applies to it. Likewise, no name should remain on the roll after one of the above stated reasons for dropping a name applies to it. (Removal to be authorized by the church board of education, or its committee.)

Members who become unable to attend because of infirmity, continued illness, vacation, and the like; or members away from the community in the armed forces or on extended absence who intend to return, should NOT be dropped. They should, however, be transferred from the active roll and placed in the adult home department, the youth extension roll or the children's home membership, in accordance with their age.—Department of General Church School Work.

## YOUTH RALLY TO BE HELD AT ANNUAL CONFERENCE

On Saturday night, October 25, the annual Conference Youth Rally will be held in the First Methodist Church, Forrest City. Youth from all over the North Arkansas Conference will be attending this rally. It has been planned by the conference Methodist Youth Fellowship Council. This is expected to be one of the best youth rallies held in many years and every Methodist youth is urged to make his plans to be there. Watch the Methodist next week for further announcement.—Pryor B. Cruce, Jr.

# WOMAN'S SOCIETY OF CHRISTIAN SERVICE

MRS. SUE M. WAYLAND, Editor

## "METHODIST WOMEN AS WORTHY WITNESSES"

(This is an abstract of the address delivered by Mrs. J. D. Bragg president of the Woman's Division, at the Ecumenical Conference at Springfield, Mass.)

Scripture, Matthew 28:1-10.

There is an extreme urgency to the Christian witness today. The admonition to go quickly and tell was never more needed than at this time. Would that this unprecedented sense of urgency would dominate our thinking to the extent that we would plan our schedule of life so that every contact would have spiritual motivation. Of course this type of life requires adequate spiritual preparation.

Probably for most of us our greatest opportunity comes through the home, where patterns of life are established. There is the example of that Wesley home; what a worthy witness was Susanah Wesley! We contrast her life with our complex type of living which seems at every turn to become more mechanized, geared to order and precision, but at times so full of disorder and confusion.

Today it would seem that sinister forces have been let loose and directed at the very heart of our homes in every nation. A recent international poll revealed that there was uniform concern on the matter of inadequate housing, spiraling costs of living, high divorce rate, broken homes and postwar family adjustments, intemperance—all bringing insecurity in life which reacts upon every age group. But with all of these, the mandate is clear to mothers to find a way to cut through the causes of insecurities and see that children and youth are trained in and have an experience of personal religion, to practice spiritual discipline and to know that vital religion is not something tacked on to the normal business of living. With this training should also come knowledge of the universality of Christian religion and the work of the Church.

These postwar years find a larger number of women called to make their witness in other spheres than the home. Education, business and industry are claiming and using the abilities of women to a greater extent than ever before. It is estimated that Methodism has a minimum of one million women in the category of persons gainfully employed. The witness which they are in position to make is one of far-reaching influence in this technical age, and in the day of highly organized business and professions. The very nature of the surroundings in which they are called to witness requires regular renewal of spiritual resources through individual and corporate prayer and worship.

As famine and wars stalk the lands, increasing physical needs and hunger are found on every hand. Here again the appeal comes to Christian women to bear an effective witness. It should be borne upon us today that women who control the living and purchasing practices among the over-flowing granaries of the world have a personal responsibility to see that there is an adequate sharing of essential food, and to this must be added at the present, a voluntary rationing of



MRS. J. D. BRAGG

fuel, and that it be done speedily. Tomorrow is too late.

We find ourselves uncomfortably conscious of the devastating racial tensions which are evident everywhere. We endeavor to keep in mind the words "I have made of one blood, all the nations of the earth," and we endeavor to practice a religion which will help to establish such a Christian community, but our witness is seemingly so weak.

As we pass through one war after another, Christian women seek to find some effective way by which the message of peace and goodwill may be heard and heeded in the affairs of men and nations. We refuse to allow ourselves to become hysterical as the statements of possible destruction by another war are flung at us from many sources. We will not hide our heads in the sand, ostrich-like, but will set ourselves to secure a greater poise of soul as individuals and again move forward on organized womanhood to train and educate a generation of youth which can find a solution to the problems which seem so baffling to past and present generations. We are grateful for a United Nations organization, but it cannot be totally effective unless the Christian forces uphold it through prayer, in the creation of adequate understanding of its functions and establishment of constructive attitudes on the part of peoples in our churches and communities. Again our witness becomes one of personal participation in what we might call a great crusade for peace.

This Ecumenical Methodist Conference is a means of preparation of a great denomination for participation in great movements to follow. New lines of Christian advance are being established on every hand. Emunecity must become very soon a household word, and we must continue an even more forceful worldwide and united witness.

In concluding her address, Mrs. Bragg paid tribute to the thousands of women in the missionary field.

The size of your troubles generally depends on whether they are coming or going.—Papyrus.

You'll never be real old as long as children enjoy your company. — Selected.

## CAMDEN DISTRICT SEMINAR

Approximately 150 women, representing the Women's Societies of Christian Service of 18 churches attended the Camden District Seminar held at the First Methodist Church in El Dorado on Friday, Sept. 26. Mrs. J. T. Dodson, district president, was unable to attend because of illness. Mrs. Ernest Glaze of Camden, district promotional secretary, presided over the brief business session which opened at 10 a.m. Mrs. Will Moseley, of Camden, district secretary, read a message from the president.

Preceding the opening session, Kenneth Eppler presented a program of organ music. Another musical feature of the program was a vocal solo by Alva Waddell.

Mrs. Charles Primm, of Smackover, district secretary of missionary education, presided over the program meeting. She presented the four main purposes of the session and discussed the approved courses which the W. S. C. S. may study during the coming year for efficiency and special jurisdictional recognition. In evaluating the success of any course, she said that results must be measured in terms of heart, hand and mind.

Mrs. N. L. Primm of Smackover, presented a very informative outline of a study course on the topic, "We, the People of the United Nations." This is one of the study courses chosen for nation-wide study in Protestant churches. She stated: "In the organization of the United Nations we have the Way of Peace . . . but do we have the Will? In paraphrasing this old adage she urged that Christian women of the world make their voices heard and to do this effectively they must be adequately informed on world affairs.

A feature of Mrs. Primm's presentation of this study was a debate between Mrs. R. H. Cole and Mrs. Lake Green, both of Magnolia on the topic: Should the United States admit 400,000 displaced persons now?

Mrs. Cole is jurisdictional secretary of literature and publications and she also discussed correlation of the program material and the study course.

Mrs. W. L. Newton, district chairman of literature and publications, had charge of distribution of literature.

"World Evangelism" another of the approved courses, was discussed by Mrs. J. S. Ripley, of El Dorado. In presenting this course she stressed the fact that each person can be a missionary, no matter where they are nor what their occupation, by living, doing and talking for God.

Mrs. Paul Edwards, of Camden, presented the devotional at the afternoon session.

Mrs. E. S. Lovette, of Grady, Conference Secretary of Missionary Education, discussed the third approved study course on "Prayer" Textbook for this course is "Great Prayers of the Bible", including prayers of great men from Abraham down through the ages to Jesus and the Apostle Paul. She urged that Christians drink deep through prayer of the life-giving stream that flows from God.

Mrs. W. C. Farley, of El Dorado, (Continued on Page 16)

## SEARCY DISTRICT SEMINAR

The fall Seminar of the Searcy District W. S. C. S. met in the new church at McRae, Tuesday, September 23rd, with the president, Mrs. S. J. Allbright, presiding.

Mrs. Vera Bone of McRae gave the opening devotional. Mrs. Allbright then explained the types of study courses. She was followed by Mrs. W. R. Griffin of Heber Springs with a discussion of study work.

"We the People of the United Nations" was presented by Mrs. Vance Thompson, of McCrory. "World Evangelism" was given by Mrs. Griffin.

The ladies were conducted to the library of the new high school building where lunch had been prepared by the McRae W. S. C. S. women. The study hall attractively decorated served as a dining room for the occasion. Mrs. Bone introduced the new school superintendent, Mr. J. H. Story, who offered thanks for the meal.

Mrs. Wayne Cranford, local music teacher, and a number of her pupils furnished a delightful program throughout the noon hour.

Mrs. Allbright opened the afternoon program with a devotional, during which Miss Amanda Dye of Searcy sang "Did You Think to Pray?"

Mrs. Gladys Huffaker then gave an account of the Prayer Retreat held at Hendrix College. The new Bible course "Great Prayers of the Bible" was presented by Mrs. Fullbright. Program planning and building was discussed by Mrs. Harold Womack, of Bald Knob.

The meeting closed with a consecration service led by Mrs. Thompson.—Reporter.

## BLACK HILLS PASSION PLAY TO BE REVIVED

Spearfish, S. D. (RNS) — The famous Black Hills Play, inactive for the past six years, will be revived next summer. A contract establishing it as a permanent civic project has been signed by Josef Meier, play director, with the Spearfish Chamber of Commerce and City Council. A large sum of money will be spent for revivifying the theatre and grounds.



# CURRENT NEWS IN ARKANSAS METHODISM

## CAMP-MEETING AT THE BEN FEW CAMP-GROUND

Beginning on the night of August 22 and ending on August 31, the writer had the privilege of participating in a revival effort in the camp-meeting at the old Ben Few Camp-Ground near Princeton, Ark. The Rev. Homer A. F. Ault, whom the writer has known since Homer was a boy living on the first charge this pastor ever served, is the pastor of the Princeton Circuit. Rev. A. Earl Jacobs of Norphlett was the main preacher in this revival. He did very fine, effective preaching throughout the ten days' meeting. The writer was in charge of the song service, even though he was too hoarse to do his best as a song leader. He also did some pinch hitting in the three o'clock preaching services. I think it was a very successful meeting in many respects, although the visible results were not all that could be desired. Several children were converted and united with the church. It was a glorious sight to see how happy these children were, and what rejoicing it brought to their parents.

The writer had been in this camp-meeting two summers before, the last one being thirty-three years ago. It was a real pleasure to renew my acquaintance with my good friends, the Aults, and to be associated with Earl Jacobs and his good wife for these ten days. Earl came into the Little Rock Conference the next year after I did, and we had lost track of each other, but I was so glad to meet him and to hear him preach the real gospel for ten days.

I was moved at the last session of the Missouri Conference from Purdin to Bucklin. The beautiful brick church building, the wonderfully fine attendance upon the services, especially the evening services, and the warm reception these good folks have given Mrs. Hansford and me all combine to make this writer feel glad that he has been sent here. I am beginning my 29th year as a Missouri preacher, having served in the Little Rock Conference for only 6 years.

I am to begin a meeting with the Rev. C. T. Morrison on the Luray-Wyconda Charge here in the Kirksville District about the middle of October, where I shall be both evangelist and song leader.—Wm. H. Hansford.

## TRIUNE CLASS OF FIRST CHURCH, NORTH LITTLE ROCK

Jimmy Bricker has been elected president of the Triune Class of the First Methodist Church, North Little Rock. Zoe Anita Williams is vice-president and Charlyne Barker, secretary. Lila Church was elected treasurer and Georgia May Ritchie is publicity director.

Other officers who will serve this year are, Jack Clark, devotional chairman and Leta Clark, recreational chairman. Betty Jo Dille and Louise Hodges are on the gift committee.

Byron Bogard is the class teacher. Officers took office on October 5.

The class sent a package containing a dozen thermometers and bandages to the City Hospital, Deventers, Holland, The Netherlands, as a class project of the year.

There are forty-two young people enrolled in the class.—Georgia May Ritchie, Publicity Director.

## RESOLUTION

WHEREAS, It was deemed best in the wisdom of God to take from this life August 31, 1947, Mrs. Lyda Mason Myers, and

WHEREAS, Mrs. Myers had been the teacher of the Faithful Workers Class of the Methodist Church School for twenty-five years, and

WHEREAS, by her faithfulness, her interest in each member, and clear interpretation of the Bible lessons, she endeared herself to all, and each one feel they have a better understanding of God's Word and a richer Spiritual life, and

WHEREAS, we mourn the loss of this fine teacher and friend, and shall endeavor as the Faithful Workers Class to carry on the example of usefulness which her life portrayed.

NOW, THEREFORE, Be it resolved by the entire membership of the Faithful Workers Class of the Methodist Church School of Forrest City, Arkansas, that copies of this resolution be delivered to the family of Mrs. Lyda Mason Myers, deceased, be made a part of said class records, and be published in the newspapers of Forrest City and in the Arkansas Methodist.

Signed, Mrs. S. L. Adams, president; Mrs. C. W. Heustess, Secretary.

## WELDON-TUPELO CHARGE

We are coming to the close of our second year on the Weldon-Tupelo Charge. We have held revivals at each point on the charge. We began at Tupelo on July 28 with Rev. Clarence Wilcox as the evangelist. There was good attendance and Brother Wilcox brought us some inspiring messages on how to become a Christian and live the Christian life. There was one addition to the church of profession of faith.

Our next meeting was at Weldon with the pastor doing the preaching. There were two additions to the church on profession of faith.

Our last meeting was at Auvergne. The pastor did the preaching at this place. There was good attendance at every service. The last night of the meeting the house was practically filled. We had an old-fashioned testimony meeting and everyone was wonderfully blessed. It did our heart good to see people who were converted only last year give their testimony for Christ. There was one addition by transfer.

There have been eighty-one additions to the church these two years we have been on the charge and the Church School Enrollment has shown a good increase. We have carried out the Visitation Campaign at Tupelo and we are now carrying it out at Weldon. We hope to see good results from these campaigns.

Some improvements have been made at the parsonage. It has been remodeled and Butane installed. We are planning to build new churches at Auvergne and Tupelo in the near future.

May God continue to bless us in the work of his Kingdom.—Woodrow Woods, Pastor.

Now that we do see America first, we hope to see America last.—Dallas Morning News.

Many a person has an excellent aim in life, but no ammunition.—Kitchener Record.

## NEWS ABOUT HENDRIX COLLEGE

### Theological Students Announced

Official rolls of the Pre-Theological Fellowship on the Hendrix campus have just been announced. Members of the fellowship consist of full-time Christian workers as well as young people preparing for the ministry. They are active in promoting religious emphasis on the campus as well as in working out common problems arising in preparation for their lifetime service.

Members of the fellowship who are preparing for the ministry include: Sam Auslam, veteran, assistant to the Dean, and president of the Pre-Theologs, who served this past summer as a pastor in Madison County; Earl Carter, veteran, who was pastor of Prairie View church; Charles Casteel, Haynes, veteran, treasurer of the Hendrix Christian Association; Odis Cleaver, veteran, of Conway; Thomas Cobb, son of Dr. J. E. Cobb, pastor of the Antioch Baptist Church in Conway; Ed Coley, recently married veteran, pastor at Mayflower and Mt. Carmel, wedded in the first marriage ceremony held at the Methodist Church of Mayflower; Sam Covington, Okolona; Howard Cox, Huntsville, served as pastor in Madison County this past summer; Pryor Cruce, former president of Young People's Assembly of North Arkansas Conference, from Morrilton; Bill Dennis, Lexa, pastor of Bethel church; James Fleming, Conway, served as pastor at Belleville-Havana this summer, Hendrix football team; Leo Fong, native American of Chinese parents, from Widener; Gene Gilliam, veteran, from Carlisle; Allen Hilliard, Russellville, spent the summer on a Methodist caravan; Robert Howerton, Greenbrier, served as pastor at Greenbrier, his wife also a student of the college; Bert Hunt, Clarksville; Harry Huntsman, veteran, pastor at Rosebud, Arkansas, from

(Continued on Page 13)

## EVANGELISTIC SERVICES AT RUSSELLVILLE

A series of evangelistic services were held at the First Methodist Church September 14-21. The Rev. S. B. Wilford, superintendent of the Batesville District, delivered the messages at 10 a.m. and 7:30 p.m. daily. Rev. Wilford's leadership and spiritual guidance were greatly appreciated by the people of the Church. He brought a gospel message of love sufficient to warm the hearts of all who attended. He will be remembered as a man with a beautiful spirit and a church leader with a heart filled with love and understanding.

Rev. George Stewart of Perry, Ark., directed the song service and met with the Juniors each afternoon and the Intermediates and Seniors each evening. Bro. Stewart furnished excellent leadership for the youth and led the congregation in singing the great hymns of the church. His services were indeed worthwhile and his every effort was appreciated by the people.

The program of First Church has been carried out in a good way through the year. Plans are being made for greater enlistment for the Church School. Sixty-six members have been added to the church roll during the year.—Earle Cravens, pastor.

## BUTTERFIELD YOUNG PEOPLE HOLD COUNCIL

The Butterfield young people met in September at the home of their counselor, Mrs. Frank Spurlin, to hold their regular council meeting.

The following plans were made for the coming three months. For community service the group, under the leadership of Inez Dammons and Betty Howard, have planned the following activities:

A wood cutting for the church with a weiner roast combined the week of October 12.

Sending get-well cards at any time there is a need.

November 11 make flags with scripture verse on them for the hospital.

For Thanksgiving make cut-out turkeys on pine cone turkeys for the hospital.

In December send Christmas cards to friends and acquaintances in service, also to missionaries.

Make poinsettias for hospital.

Send a Christmas gift box to the Methodist Children's Home.

The World Friendship group, under the direction of Kenneth Rusher and Melvin Efrid, plans to send bed linens to China. They are to be ready by the third Sunday in October when there will be a special program on China presented in the evening meeting.

The girls of the Youth Fellowship are meeting with the girls in North Malvern for a Girls' Interest Group organized in connection with the W. S. C. S.

The fourth Sunday in November one of the M. Y. F. members will give a talk on World Friendship to the entire Church School.

In December this commission will work with the Community Service Commission in sending Christmas cards.

The Worship and Evangelism Commission, under the able leadership of Betty Jo Schlenker, has planned a candlelight service the first Sunday night in October and a special Armistice Day program for November 9.

December 14 the program will consist of Christmas carols and on December 21 there will be a special Christmas pageant.

The Recreation Commission, with Fay Rusher and Beverly Wallace as co-chairmen, have planned a Columbus Day party for the week of October 12, a halloween party for October 31. In November they have planned an Armistice Day festival and a Thanksgiving picnic. In December, the week of the 7th, they have planned a community sing for the purpose of learning new Christmas carols as well as singing the old ones. On December 31, if there is not a district-wide watch service at Hot Springs, these young people plan a watch service of their own.

With our new Fun Encyclopedia which was purchased last quarter we are looking forward to a very enjoyable quarter in recreation as well as the other activities of the church.—Mrs. Frank Spurlin, Young People's Counselor.

That John Wesley preached at 5 a. m. is not so marvelous as that he had a congregation.—N. C. Christian Advocate.

Life is the gift of nature; but beautiful living is the gift of wisdom.—Greek Adage.

## FROM THE ECUMENICAL CONFERENCE

(Continued from Page 5)

mate objective, is an obstructionist. The so-called realist whose proposals are but expressions of expediency and unrelated to moral principle is a simpleton, not a prise, or a free enterprise supplemented by such public corporations statesman. Political structures reared on immoral foundations, like houses built on sand, fall in times of storm. But concrete measures must be found. We do not pledge ourselves to them in perpetuity. We accept them presently as expressive of the greatest common agreement possible, but subject to the constant judgment of the ideal for which we march.

Methodism must create the mood congenial to constructive change, develop the character essential to a cooperative society, and proclaim the ethical ideal of Jesus as the objectives of the new day.

We are confronting the Russian question hysterically.

Calmer consideration convinces men that ideas cannot be destroyed by military force. It is possible to destroy the cities of an enemy, to bring his armed forces to surrender, to defeat him as far as his physical power to resist is concerned.

But an ideology cannot be suffocated by poison gas, nor demolished by atom bombs. Ideas are conquered by better ideas whose truth has been revealed in practices that enrich personality.

It is easier to summon us to a holy war against Russian than to solve the problems involved in establishing economic justice and world order. If we were able to defeat Russia in a war, we would not by that fact eradicate a philosophy of materialism, solve economic problems, or end atheism.

Communism can be defeated by a superior world view, a dynamic faith that freedom brings justice to men and brotherhood to society. I believe that dynamic faith is Christian, but it must be a Christianity prepared to grapple with contemporary injustice and to die if need be that Christ may live.

Our present Russian policy is but blocking Russian imperialism by force. Such a policy in the past has meant war. We are in danger of losing the goodwill of the people of Europe by our failures to make it clear that it is the free state we stand for as against the police state.

We have nearly convinced them that our bread is not for the starving but for the hungry who will accept our economic way of life. I have heard it said that loans to a socialist Britain have no place in the program of a capitalist America. A free Britain must be free to determine for itself whether a socialist economy is better for the common than a capitalist economy. A free Denmark or a free Sweden must be free to determine whether cooperatives serve the people more than monopolies. And a free America as the TVA and such collective endeavor as the public school system or the building of a Hoover Dam or the reclamation of the desert.

Most men would refuse to bargain their freedom for a mess of pottage if convinced they could be free and secure. It is the very failure to solve the problems essential to full productivity and the security born of it that gives the communist the chance to enlist the exploited.

We are opposed to the police state, whether of left or of right, and will not rest until all men are free, not only by vote but to enjoy the abundant life. Our policies must be positive. A negative defense may

## The Majors Begin Work In Chile

Casilla 7029  
Santiago, Chile  
September 29, 1947

Dr. E. T. Wayland  
Arkansas Methodist  
Little Rock, Ark.

Dear Doctor Wayland:

I would like to send greetings to all our friends in Arkansas. I feel that there is no better medium for doing that than through the Arkansas Methodist.

We had a very pleasant trip down by plane through Mexico, Central America, Ecuador, Peru and Chile, arriving in Santiago on September 6. It was quite a change of weather we made as we flew south. The temperature in New Orleans the day we left was 100. When we arrived here two days later we found ourselves at the end of the winter season, and we had to change our summer clothing for overcoats and sweaters. The trees are beginning to bud and leaf, but believe me, it is still very cold at night.

After our arrival we stayed in Santaigo for a week. Most of that time was spent registering with the proper authorities and trying to find the right furniture for our apartment. On September 13 we left Santiago and traveled to the south central part of Chile to the city of Angol. Just outside Angol about three miles our Board of Missions has a large farm called El Vergel. We spent a week there on the farm visiting with the four missionary families who live there and getting familiar with the work of the farm. El Vergel is a magnificent example of what our church is doing to lift the standard of living of a people by introducing better farming methods and experimenting with new and improved crops. The results of experiments are free to all who want to know about them and the result is that El Vergel has had a nation-wide influence for better farming in Chile. The missionaries carry on a program of social work, an agricultural school and health program as well. There is a church on the farm and one in the village of Heuquin just outside the farm. I attended that church on Sunday night, September 21, and it was filled to capacity.

While we were at El Vergel the nation celebrated its Independence Day, September 18. The celebration on the farm was a family affair with about 700 people taking part. There were plays representing the history of the country. Patriotic speeches were made. One was made by a boy with the reddest hair and the most freckles I ever saw on one human. His nickname was "Conflagration." I mention him because most of us in the United States think of all Latin Americans as having black hair and dark skin which is not true at all here in Chile. People here are from every nation of the world just as they are in our country. The first president of Chile was a descendant of the Irish. His name was Benardo O'Higgins.

We left El Vergel on Monday, September 22, and went to the city of Concepcion. Concepcion is a beautiful city on the coast of Chile. It played an important part in the development of the nation. We visited the Methodist pastor there who is the son of a Chilean Methodist preacher and a missionary from the United States. His name is Raymond Valenzuela. Raymond was reared in the United States and his wife, Dorothy, is from Philadelphia. Raymond and Dorothy are doing an excellent job with the students in the University of Concepcion. Some money for his work with students comes from the Methodist Youth Fund.

We are now back in Santiago living in a new apartment building just one block from Sweet Institute. As yet we have not received a definite assignment. The task before us now is to learn the language. My arms are almost worn out using signs to make myself understood. It seems to be generally assumed that we will be working at Sweet Institute, but something more definite about our work will be arranged after we acquire some knowledge of Spanish.

Last night I preached in the First Methodist Church here in Santiago. Of course, I had to preach through an interpreter. It was an interesting experience but very trying. I am anxious for the time to come when I will be able to preach directly to the people.

We would like to have letters from all who would care to write us. Our mailing address is given above. We ask all our friends to pray for us as we work in these difficult days of learning a new language and adjusting ourselves to new customers and culture.

Sincerely,

James E. Major.

## NEWS ABOUT HENDRIX COLLEGE

(Continued from Page 12)

Searcy; Walter Johnson, of Conway; Benny Jordan, Clinton, pastor of Clinton Charge; Randolph Kerr, North Little Rock, pastor of Sylvan Hills Methodist Church; Crosby Key, from Conway; Thomas Kinslow, from Russellville; Arvest Law-

son, veteran from Calico Rock; Clyde Lingelbach, veteran, Fayetteville, served in a youth work camp in New York City this summer, his father teacher of chemistry at the University of Arkansas; Bill McMahon, veteran, from Conway, served as associate pastor of First Methodist Church at Conway last summer, on Hendrix basketball team; George W. Martin, pastor of Morrilton Circuit; John Miles, Hot Springs, on Hendrix football team; Albert Oliver, Little Rock, pastor of Hickory Plains Circuit, on Hendrix football team; Wilbur Redwine, Little Rock, worked on youth caravan, serves on college weekly staff and is active in dramatic productions; Bob Ritter, of Rogers, Thomas Sain, veteran, from Holly Grove, H. R. Sessions, Jr., veteran, from Lake Village; John Shettel, a Presbyterian minister who commutes from Little Rock; Robert Sutton, Huntsville, columnist on college weekly staff; George Trobaugh, veteran, pastor at Salem, residence hall counsellor with his wife of the Wigwam—residence hall for men; Zane Williams, veteran, from Clarksville; Harry Winzenried, Fort Smith; and W. M. Womack, pastor at Plummerville.

Those who intend to go into Christian Education work or Missionary work include: Loy Atkinson, veteran, from Bono; Mary Lou Collins, Fort Smith; Lola Jean Featherston, Paris; Dorothy Gilbert, Jonesboro, caravaner for two summers; Hallie Jo Hart, Little Rock, served in a youth work camp in New York City this summer; Juanita Hutchins, Damascus; Frances Kelley, North Little Rock; Lois King, Conway, served as Youth Director at Wilson last summer; Martha Love, Jonesboro, caravaner for two summers and served as Youth Director at Harrison last summer; Mary McGuyre, North Little Rock; Sue Osment, Jonesboro, president of Youth Assembly of North Arkansas Conference and on caravan two summers; Gloria Mitchell, Searcy; Nancy Schisler, Passo Funda, Brazil; Robert Simpson, veteran, from Hot Springs; Martha Stewart, Blytheville, served as Youth Director in Jonesboro this past summer; Elizabeth Teague, Pine Bluff; and Martha Turner, Conway, daughter of Rev. and Mrs. Elmer Turner of Conway Baptist Church.

## Supreme Court Justice Donates Books

President Matt L. Ellis recently announced that Judge Frank G. Smith, Associate Justice of the Arkansas Supreme Court, has contributed to the college a 19-volume set of books called *The Drama, Its History, Literature and Influence on Civilization*. This very valuable work was edited by Alfred Bates of England, and was published by The Athenian Society. This gift has been proudly added to the Hendrix College Library.

## Band Marches at Clinton County Fair

About thirty members of the sixty-piece Hendrix marching band marched in the opening parade of the Van Buren county fair, held in Clinton last Wednesday, October 1st, Ashley R. Coffman, director of the band, announced.

The entire marching band also took part in the parade to open the Faulkner County fair in Conway Wednesday afternoon. One of the best college bands in the state last year, the band is working toward an even more successful season this year.—Hendrix College News Bureau.

hold off an evil day, but it is only a positive attack upon economic injustices that will insure the morrow.

What the world needs more than anything else is sympathy—sympathy between man and man, sympathy between class and class, sympathy between nation and nation.—William Jennings Bryan.

"Let not your  
heart be troubled—"

## IN MEMORIAM

"—In my Father's house  
are many mansions"

**HOLMAN**—Mrs. Linnie Fields Holman, daughter of the late John Terrel, and Lucy Jennings Fields, and the wife of the late Rev. Don C. Holman, was born in Gayoso, Missouri, May 8th, 1879, and departed this life at the home of her daughter, Mrs. C. B. Stone, of Pine Bluff, Wednesday evening, July 30, 1947, after several months of suffering.

On May 8th, 1900, Sister Holman was married to the Rev. Don C. Holman, of Caruthersville, Missouri, and to this union six children were born, three of whom survive: Seth W. Holman, of Little Rock; Mrs. C. B. Stone, of Pine Bluff, and Carroll Y. Holman, of Los Almas, New Mexico.

Sister Holman professed faith in Christ early in life, and joined the Methodist Church, and remained a faithful member until her death. She was happy in the work of the Lord, and was able to say with her Christian life, "I know whom I believe and am persuaded that He is able to keep that which I have committed unto Him against that day."

For forty years she with devotion and helpfulness, worked with her husband in the active and effective ministry of the Gospel of the Son of God. It was the writer's privilege to be in her home many times, and each visit was a tonic to his soul. Characters like Sister Holman makes it easy for one to believe in God.

Her body was taken to Caruthersville, Missouri, for funeral and burial services. Rev. Allen Stewart, pastor of First Church, Blytheville, conducted the services Saturday, August 2nd, in the First Methodist Church of Caruthersville. Her body was placed by the side of her husband's, who was buried Wednesday, May 7th, 1947.—J. W. Moore.

**THOMASSON**—Willie John Thomasson, age 67 years, passed to his reward on Sunday night, August 31, at his home at Herbine. Surviving Brother Thomasson are his wife, the former Miss Mary Gibson; three sons, Paul Thomasson of Yuba City, Calif., and Dick and W. J. Jr., of Herbine; three daughters, Mrs. T. C. Harper, Pine Bluff Arsenal, Miss Johnnie Thomasson, Herbine, and Mrs. S. F. Parker of Houston, Texas; three grandchildren, Phil and Larry Thomasson of Yuba City, and John David Parker of Houston; five brothers, Horace, of Pine Bluff, Edgar of Herbine, and Robert, Harry and V. O. of Rison.

Mr. Thomasson had over a long period of years been an outstanding farmer of Herbine. He had served faithfully as a member and steward at Prosperity Church on the Rowell Circuit for the past forty years. The district superintendent could always count on Brother Willie Thomasson doing his part and leading others. He was widely and favorably known. Honest work characterized him.

Funeral services were conducted the afternoon of September 1 at Prosperity Church by the Rev. J. H. Worthey, pastor of the Rowell Circuit, and the writer.—His District Superintendent, Fred R. Harrison.

**HUGHES**—On the morning of September 9, 1947, at 8:00 o'clock Heaven's doors were opened to admit Mrs. Mary Rebecca Hughes, who passed from this life at the home of her daughter, Mrs. A. W. Hamilton of Sherrill, Arkansas.

Mrs. Hughes was born in Auburn, Georgia, Nov. 5, 1862. She was united in marriage to J. K. Hughes Nov. 19, 1882. To this union nine children were born, eight of whom are still living: Mrs. N. M. Hamilton of North Little Rock, Mrs. A. W. Hamilton of Sherrill, Mrs. W. I. Garner of Taylor, Mrs. Roy Lewallen of Los Angeles, Calif., W. C. Hughes of Murfreesboro, Ben Hughes of Texarkana, and W. P. Hughes of Akron, Ohio.

Mrs. Hughes was cradled in Methodism. She was converted and joined the Methodist Church when she was eight years of age. From birth to death she was intimately connected with the Methodist Church beyond the capacity of Church membership! Her father, Rev. B. T. Thomas of Auburn, Ga., was a Methodist preacher for more than forty years. One of her brothers and a brother-in-law were Methodist preachers. One of her daughters married a Methodist preacher, Rev. A. W. Hamilton, of the Little Rock Conference at whose home she passed away. She loved and was loyal to the Methodist Church of which she was a member for 76 years. She was blessed with health which permitted her to attend its services the last year of her long life.

She was always kind, considerate, patient and loving. She would not say a harmful or hurtful word about anyone. If she could not say a good word she remained silent. She was a great Christian.

Funeral service was held at the Murfreesboro Methodist Church under the direction of Rev. Osborne White, assisted by Rev. Noel Cross.—Osborne White.

**HOLMAN**—Rev. Don C. Holman, son of German Yancy and Elizabeth Tinsley Holman, was born in Marshall County, Kentucky, February 20th, 1876, and died Monday, May 5th, at the home of his son, Seth W. Holman, in Little Rock.

On May 8th, 1900, Brother Holman was married to Miss Linnie May Fields, of Caruthersville, Missouri, and to this union six children were born, and three of whom survive: Seth W. Holman, of Little Rock; Mrs. C. B. Stone, of Pine Bluff, and Carroll Y. Holman, of Los Almas, New Mexico, along with their devoted mother.

In his native state, Brother Holman spent some time on the farm and in lumber camps. Later, he came to Caruthersville, Missouri, where he spent several years. While here, he was converted and joined the Methodist Episcopal Church, South, under the leadership of the late Rev. John Score. Immediately he was placed on the Board of Stewards and the Board of Trustees. He graduated from high school and attended college two years.

In 1905, Brother Holman with his family moved to Pine Bluff, and in 1906 he was admitted into the Little Rock Conference at Warren, and remained in this conference until 1920, when he was transferred to the North Arkansas Conference. He was ordained deacon in 1905, and elder in 1912, at Hot Springs, by Bishop W. A. Candler.

During these forty years that he walked and served among us as a member of Methodism in Arkansas, he served many difficult charges, but he did it cheerfully. He never was of the self-seeking kind, but accepted his appointments with all

their hardships, in a spirit of resignation. To him the command of the Church was the voice of providence and he went to hard places with the purpose to make them better places.

A brother good and true has gone from us. He did his work well and we shall cherish his memory.

His body was taken to Caruthersville, Missouri, for funeral and burial services. Rev. Allen Stewart, pastor of First Church, Blytheville, conducted the services Wednesday, May 7th, in the First Methodist Church of Caruthersville.—J. W. Moore.

**HILL**—Mrs. Ella Wilson Hill, the daughter of the late Benjamin B. and Ellen Dillard Wilson, was born in Oxford, Mississippi, June 4th, 1860, and died at the home of her granddaughter, Mrs. Jim Sloan, of Black Rock, April 5th, 1947, thus having attained the ripe age of more than eighty-six years.

She was converted early in life, and joined the Methodist Church, and remained in it until called to that "glorious Church, not having spot, or wrinkle, or any such thing."

On November 14th, 1882, she was married to Rev. George M. Hill, and to this union three children were born, two of whom preceded her in death, along with her husband, who died at Black Rock, June 10th, 1920. He gave thirty-two years to the church as pastor and presiding elder.

Sister Hill with her husband were pioneers in the Methodist Church in Arkansas and southeast Missouri. She never complained of her lot in life, or of the hardships of the ministry, believing "That all things work together for good to them that love God." She was always a source of inspiration and help to

her devoted husband. She was widely traveled, well educated, and never lost her interest in her church or world affairs. She was quite accomplished as a writer and a painter.

When the end came, she boarded the old ship of Zion unafraid. She was lighted by the light that shineth more and more until the perfect day.

Sister Hill is survived by one daughter, Mrs. Nina M. Flitton, of Los Angeles, California, one sister, Mrs. Alice L. Hunter, of Stamps, and five grandchildren.

Funeral services were held in the Methodist Church at Black Rock, Sunday afternoon, April 6th, with Rev. LeRoy Henry, her pastor, officiating, assisted by Rev. Ben Gillespie, pastor of the Presbyterian church.—J. W. Moore.

**CATHEY**—Rev. Young J. Cathey, son of the late Arch and Mollie Cathey, was born in Evening Shade, Ark., in 1853, and died at his home near Mammoth Spring, October 26th, 1946, thus having attained the ripe age of more than 93 years.

Brother Cathey was converted early in life and joined the Methodist Protestant Church, and was admitted on trial into the Protestant Conference in Arkansas in 1897, and was ordained deacon in 1897, and elder in 1908. He gave twenty years to the ministry.

He is survived by one son, John Cathey, of Mammoth Spring; two daughters: Mrs. G. A. Montgomery and Mrs. Frances Perkley, of Cave City. Funeral services were held in Hickory Valley Church where Brother Cathey had at one time been pastor. Rev. Henry Trotter, his pastor, officiated, assisted by the Rev. Mr. Wilkerson. Today, "he rests from his labors and his work shall follow him."—J. W. Moore.

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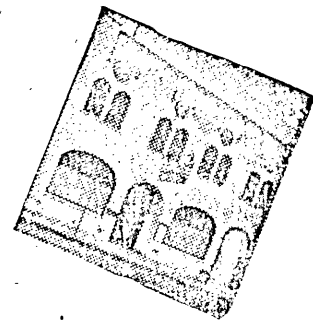
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## The Sunday School Lesson

By DR. O. E. GODDARD



### CREATIVE POWER OF FAITH

LESSON FOR OCTOBER 19, 1947

SCRIPTURE TEXT: Hebrews, chapters 11, 12, 13; Genesis 12:1-9.

GOLDEN TEXT: Faith is assurance of things hoped for, a conviction of things not seen.—Hebrews 11:1.

Here are three translations of Hebrews 11:1: "Now faith is substance of things hoped for the evidence of things not seen." (St. James).

"Now faith is the assurance of things hoped for, the conviction of things not seen." (Revised Standard version).

"Now faith is a realizing of things hoped for, a manifestation of unseen realities." (A Private Translation).

#### Paul and Hebrews Differ on Faith

I do not mean that they differ on what faith is, but that they differ in the phase emphasized. Paul's great verse is: "For by grace are ye saved through faith." Ephesians 2:8.

This is an epitome of the gospel of redemption. Grace is the meritorious cause of our salvation. Salvation is a purely undeserved free gift of God for all men. Faith is the procuring cause. Faith, as Paul saw it, creates a capacity for receiving the great gift of salvation. Faith creates the receptivity into which salvation flows. This salvation not only brings a new experience, and makes us heirs of God, it also fills us with power of service. It enables us, as the fathers used to say in their prayers, "To laugh at impossibilities and cry it shall be done." And the Master said "All things are possible to him that believeth."

To Hebrews, faith is a sixth sense that goes out beyond the realm of the five senses and sees things not yet materialized. "Now faith is a realizing of things hoped for, a manifestation of unseen realities." Abraham saw things as real centuries before they appeared in the realm of the senses. Moses saw things that did not happen until centuries thereafter. All these worthy ancient saints mentioned in the eleventh chapter of Hebrews saw the invisible, heard the inaudible, felt the impalpable, and in a sense, lived at times in a sphere above the material sphere.

Hebrews borders on the matters beyond the ken of the average church member. A mother arose in a revival meeting and announced that all her wayward sons would be converted. Some people who heard her doubted. But in the course of time, the boys were all converted.

A sister prayed for the return of a prodigal brother and felt the realization of her prayers being answered. Her brother did not return during the meeting, but soon afterward he did come home and she brought him to a revival meeting I was holding at another place, and I saw him happily converted.

A pastor prayed for the conversion of a great business man and had the assurance, that peculiar restful assurance, that his prayers were answered. It was some weeks before he saw with his own eyes, this fine business man come down to the front, to the very great surprise of the congregation and take the vows of the church. But the pastor saw it, realized it some weeks before.

Hebrews hints at a truth, intriguing and glorious! It is this that here

is an upper sphere in which Christians may live while still here on earth — that their real citizenship is in heaven. All through Hebrews the contrasts are noted between the earthly and the heavenly, the temporal and the eternal, the shadow and the substance, the visible and the invisible. The author seems to be tinged with Platonic conception that all earthly things are but types and shadows of the real eternal world.

In other verses he seems to intimate that faith, the kind he speaks of, lifts us out of the category of the material and enables us to live in the category of the real, the eternal. Our bodies are still tethered to the temporal, but our personalities dwell in a higher sphere. We all know that we are citizens of two worlds, time and eternity, but we do not make enough of our heavenly citizenship. Let us appreciate Paul's type of faith that brings salvation, power to serve, and a divine infilling, but let us also appreciate Hebrews' testimony that our faith, our sixth sense, lifts us into the higher sphere of the celestials. We may walk on the terrestrial, but breathe the atmosphere of the celestial. In that higher atmosphere we consort with the redeemed in earth and heaven. This is too wonderful for me! Thank God for this illumination from the author of Hebrews.

#### Exhortations

The author of Hebrews was a good exhorter. All through this book he pauses to exhort the reader to accept, apply, and practice what the book teaches. He exhorts us to go on to perfection. "Therefore leaving the principles of the doctrine of Christ, let us go into perfection; not laying again the foundation of repentance from dead works, and of faith toward God, of the doctrine of baptisms, and of laying on of hands and resurrection of the dead, and eternal judgment. And this will we do if God permit." (Hebrew 6:1-3.)

The writer exhorts to assemble for worship: "Not forsaking the assembling of ourselves together, as the manner of some is; and so much the more as ye see the day approaching." (Hebrews 10:25).

Exhorts to lay aside all besetting sins: "Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us." (Hebrew 12:1).

Exhorts to continue in brotherly love: "Let brotherly love continue." (Hebrew 13:1).

Exhorts to consider strangers: "Be not forgetful to entertain strangers: for thereby some have entertained angels unawares." (Hebrews 13:2).

Exhorts to remember those in bonds: "Remember those that are in bonds, as bound with them; and them which suffer adversity, as being yourselves also in the body."

(Hebrews 13:3).

Think of the conscientious objector, yet in prison; others yet prisoners of war!

Exhorts to clean conversation: "Let your conversation be without covetousness; and be content with such things as ye have." (Hebrews 13:5).

Exhorts to remember your bishop, district, superintendent, pastor and local officials: "Remember those that have ruled over you, who have spoken unto you the word of God." (Hebrews 13:7).

Exhorts not to be carried away by new or strange doctrine: "Be not carried about with divers and strange doctrines. For it is a good thing that the heart be established with grace." (Hebrews 13:9).

Exhorts to do all possible good: "But to do good and communicate forget not: for with such sacrifices God is well pleased." (Hebrews 13:16).

And finally his benediction prayer: "Now the God of peace, that brought again from the dead our Lord Jesus, the great shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every work to do his will, working in you that which is well-pleasing in his sight, through Jesus Christ; to whom be glory for ever and ever." (Hebrews 13:20-21).

I purposely inserted much scripture reading in these three lessons in Hebrews. This great, little book has not been read as carefully and thoroughly as it needs to be read. I suggest now that you take time to re-read the entire book. Note how the author persists in arguing how much better is Christianity than Judaism. Note how tabernacle, the ritual, the ceremony, the temple, the priesthood, were all a preparation for Christianity. All these were shadows, types, but in Christianity they all bloom out into glorious fulfillment.

### RELIGIOUS FAITH LEADS TO VICTORY OF DEMOCRACY

By Claude Pepper  
United States Senator from Florida

The spiritual needs of democracy today need sustenance in these troubled times. Our forefathers who fled from religious persecution abroad followed their respective religious faiths without fear. The founders of our Constitution pledged themselves to freedom for all religious faiths. A century and a half has shown that religious faith has led to the victory of Democracy. If we are to continue along the path of freedom and security, children and youth must be provided with a full understanding of religious faith and education. I ask the leaders in all our communities during Religious Education week to pay careful attention to the nationwide program sponsored by the International Council of Religious Education. Its program meets a great need which will help our children and youth for a better life in the world of today.

### CAMDEN DISTRICT SEMINAR

(Continued from Page 11)

presented "Echoes from the Hendrix Prayer Retreat", giving an inspirational report of this retreat which presents a study on prayer, "the World's Greatest Power."

Mrs. Lovett led another discussion on Teaching Methods and said that teaching is trying to effect changes in the lives of your students.

A report of the hospitality committee was read by Mrs. W. P. Reasens of El Dorado who presented a beautiful and inspiring worship service.

One of the education features of the program was a display of flags of the United Nations, presented through the courtesy of the Missouri Pacific Railroad. Mr. Ivey gave a brief history of each flag.

Lunch was served by the host church. Roll call showed that representatives from Camden, Fairview, El Dorado, First Church and Vantrease Memorial, Fordyce, Junction City, Magnolia, Parkers Chapel, Pleasant Grove, Stephens, Strong, Lake Village, Waldo, Willisville, Dumas Memorial and Timothy churches were in attendance—Reporter.

The driver is safer when the roads are dry and the roads are safer when the driver is dry.—White Ribbon Bulletin.

No pleasure is comparable to the standing upon the vantage ground of truth.—Bacon.

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