

Arkansas Methodist

Serving One Hundred and Sixty Thousand Methodists in Arkansas

"The World is My Parish" — John Wesley

into all the world — Mark 16:15

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NO. 4

First Report On The Circulation Campaign

ON page eight of this issue will be found our first report of the results of the current Circulation Campaign up to noon on Saturday of last week. Despite the unusually bad siege of weather we have had for the past two weeks, we lacked but one hundred seventy-eight subscriptions receiving as many as we carried in our first report last year. Our report this week shows a total of eleven thousand, five hundred ninety-one subscriptions received.

Since this report includes all subscriptions received from pastoral charges this Conference year, several charges show from one to three or four subscriptions reported. In addition to these singles sent in, we have had reports from two hundred forty-three pastors or their committees up to noon Saturday. The total of charges reporting is but eight below that of last year. We feel that this is a remarkably fine response when we consider the weather conditions especially in the southern half of the state. If reports yet to be received follow the trend of those which have already reached our office, we should equal and possibly exceed the record-breaking, twenty thousand total of last year.

By virtue of the unusually large subscription list of five hundred ninety-eight received from the First Methodist Church, North Little Rock, Dr. J. W. Workman, pastor, the Conway District has exceeded its quota in this first report. After our general report had been made up, as of Saturday noon, additional reports reached our office that put the Fayetteville District over its quota with forty-two subscriptions to spare.

Our second report of the results of the Campaign will be run next week. That report will be a complete tabulation of all subscriptions reaching our office up to Saturday noon of this week.

We feel sure that charges which made partial reports and those which have not as yet reported will complete the canvass of our membership before the Campaign is over in the charge. It is essential to the churches and it is essential to The Arkansas Methodist.

"Methodist Service Projects 1948"

A LITTLE booklet, "Methodist Service Projects 1948" has just been received in our office from the Board of Missions and Church Extension of our church. The booklet was compiled by The Interboard Committee on Christian Vocations, an agency of The Methodist Church.

The purpose of the publication is to furnish our people with "the latest and most comprehensive list available of Methodist part-time, short-term, and life-term service opportunities, both in the United States and in other countries." The booklet is "A directory of opportunities for service offered by The Methodist Church through its general boards, commissions and agencies."

Anyone interested in special service of any character in The Methodist Church should have a copy of this publication. Copies may be had without cost by writing to the headquarters of any of the General Boards of our church. Our ministers should all have copies of these booklets for distribution among young people who may be or should be considering the call to special service.

What Promises Does Religion Make

LAST week we discussed in this column the question, "DOES RELIGION PROMISE MATERIAL PROSPERITY?" We gave some Biblical illustrations which, in our judgment, demonstrate the fact that there is no necessary relation between material prosperity and moral goodness. We want to continue that discussion in this article.

Jesus went about his ministry without any apparent consideration for material gain either for himself or for his disciples. He sent the disciples on a preaching mission with the exhortation that they were to "provide neither gold nor silver nor brass in your purses, nor scrip for your journey." If any of the disciples of Jesus ever had material possessions beyond their needs, the Record says nothing about it. In the lives of these apostles there was no evident relation between material prosperity and moral goodness.

In Second Timothy, generally considered the last letter written by Paul, he asks Timothy to bring him a coat which he had left at Troas, in Asia Minor, hundreds of miles away. He urges Timothy to come before winter if possible. Apparently Paul, at the end of his way, did not have the material means to buy the clothes needed to keep his body warm while he was awaiting in a Roman prison, the day of his execution. There is certainly no apparent relation between material prosperity and moral goodness in the life and death of Paul.

Some supporters of the theory that religion promises material prosperity to its followers quote the statement of Paul that "All things work together for good to them that love God." In this statement, "good" does not of necessity mean material prosperity. There are numerous instances where the loss of material goods has resulted in the larger "good" for the individual. In the oft-repeated statement "Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you," the "all-these-things-shall-be-added" statement does not of necessity mean that "these things" will come to all Christians in such abundance as to guarantee financial security.

Anyone disturbed about this question should remember that Wall Street is not in the "Bible belt." We might remember, also, that the liquor business, the most destructive, degrading force in America is also one of the most prosperous. It is not so unusual for people of wealth to be religious. However, it is very common for people of means to disregard the church and exhibit a feeling of self sufficiency. We can become tremendously confused, religiously, if we insist on finding a direct relationship between moral goodness and material prosperity. (More on this subject next week.)

America Must Avoid Real Inflation

ASIDE from international conditions, one of the most dangerous threats to our American "way of life" is found in the growing danger of a "run-away" inflation. We have inflation now but it is of a comparatively mild form.

The editor heard Dr. James W. Workman discussing inflation in China, in a recent sermon. Dr. Workman has a brother, George, who is a missionary in China. Through him, Dr. Workman has some intimate, personal knowledge of what inflation means to China. A Christmas box received at the Workman home from China revealed some interesting facts. In Chinese money, the postage on the box amounted to \$17,000.00. The box contained a silk bag which cost \$125,000.00 in Chinese currency. It contained a nest of three lacquered trinket boxes which cost, in China, \$125,000.00. Inclosed, also was a one thousand dollar bill which cost Brother George, in China, six cents in American money. That is real inflation in which national currency practically loses its value. If we can imagine ourselves paying one thousand dollars, in our money, for a Coca Cola we will have some idea of the disastrous results of "run-away" inflation. Russia, the one other great, going nation of earth, recently re-evaluated its currency. As a result, Russia's dollar was reduced in value to ten cents.

In such a world, America will give evidence of downright stupidity if its leaders do not make an unbiased, non-political study of the matter of inflation in an effort to hold it in check until we can regain our economic balance. In a Democracy, such as ours, presidential election years are important. Support of the United Nations and the Marshall Plan are vital to our future as a nation. Nevertheless, one of the big "musts" in our American life is the job of whipping the threat of inflation before it whips us. Our future as a world power demands that we maintain a stable economy. Failing in this, we will not be able to carry through the many other plans which we believe are essential to the building of a peaceful, prosperous world.

Gradually Moving Nearer The Abyss

WE have talked long and hopefully about one world. We are now throwing our whole weight into the plans for two worlds. Unless the present world trend is changed, it may develop that we will have no world at all.

It is difficult for the average man to understand just why the international situation must continue to deteriorate. Is it because of a bankruptcy of international diplomacy, or is it because there are forces loose in the world that will not be satisfied with anything short of world domination?

The break between the East and West is now unquestioned. The breach widens daily and the tension increases constantly. Unless there is a change of direction, it would require no unusual gift of prophecy to foretell the outcome.

The masses, east and west, want peace. It is a strange feeling, under these conditions, to imagine the world moving gradually nearer the abyss of war. There is some time still left to the forces of righteousness for averting this world catastrophe. United Christendom could do it. Will we fail because of our divisions?



Ten Days And The Bar Room



By BISHOP EDWIN HOLT HUGHES

RECENTLY a man started upon a schedule of ten days' travel that included four states and involved about ten stopping places. On his return he was asked to give an account of tragedies that he had met with, either in experiences seen by himself or narrated to him by others, which had been caused by liquor. Given time to gather notes out of his memory and place them on pencilled paper, he told the following stories.

He said, first, that he had not gone forth with any purpose of securing temperance or intemperance recitals. He was not primarily a "researcher". Until requested definitely to classify his impressions, it had not occurred to him that he had met the tragedies of alcohol at almost every stage of his journey. But the resultant list of sorrows that his notes revealed naturally made him inquire whether a similar series of observations, made by thousands of indifferent citizens, would not cause an awakening from the ethical lethargy of which he himself had been a victim. His tales numbered ten, and each could be construed as one of ten commandments that in the name of Jehovah urged good people into action.

1. The first related to a man who accosted him in a hotel, holding out to him a printed card on which were the words: "I am deaf and dumb. Please help me." As his kindly hand reached for the coin, the alcoholic breath of the beggar stayed his purpose, and led to a study of the solicitor. The bleared eyes, the shabby garb and the shambling gait at once convinced him that the man had become one of the final products of rum. Further inquiry elicited the fact that this unfortunate had been once an industrious person, respected because of his character and helped because of his infirmity, but that liquor had degraded him to his present condition.

2. The next story related to a Pullman episode. In his sleeper there were fifteen or twenty soldiers, en route to camp. Four of them became boisterous and two of them became profane, while one, a boy who looked as if he were not yet twenty years old, raved and vomited until one queried whether he had taken Admiral Halsey's frightful jocularity as a serious counsel.

3. Then came the account of a man who had his place in the Church of Christ, but being now at middle life, had yielded to the cocktail glass and then to the tavern goblet. Being intoxicated, he ran his automobile over a policeman, broke the officer's leg, was brought into court, received a lecture and a fine, and his name publicized in the local papers, to the humiliation of his faithful wife and loyal children. Alcohol was the agent of incredible folly.

4. In another town of his visitation, a former Judge had crushed a pedestrian beneath his automobile and had been found guilty of manslaughter, after confessing that his carelessness was due to "two or three drinks of whiskey".

The officers appointed to deliver him to state's prison, hearing of his threats to do violence to the witnesses and the Judge, crept upon him unawares, in order to prevent his use of the razor and the rifle.

5. An excursion for pleasure had carried our traveller into a rural district where for years a doctor had faithfully cared for the ills of the community until he had become like Dr. John McClure of Ian Maclaren's famous story. But the sons had yielded to the frothy fashions of society and had so far wasted their substance in



BISHOP E. H. HUGHES

riotous living that the unkempt lawns and the unpainted home were the real symbols of their own ruin.

6. The next sad item appeared in a morning local paper. A war hero had returned to civic life, his coat bedecked by the Silver Star for bravery. Becoming a G. I. student by the aid of the government's generous stipend, he found his support insufficient for liquor purchases; forged several checks, told in court a piteous story and made a pathetic appeal, was placed on parole by a kindly Judge, and was given a liberal hat-collection by the court room habitués. The ex-G. I. confessed to the Judge that the only reason he embezzled the money was "most of it went for whiskey."

7. The traveler declared, again, that en route he had received a letter telling of the tragedy of a home, once founded in love and hope, whose joy had been murdered by the demon rum. The husband had held a responsible and remunerative position, but had been victim-

ized by the fashions of false society. He lost his efficiency in proportion as he gained the love of the bottle. While still in mid-life he had been demoted, and still later had been pushed by his appetite into a corner of the office over which he had formerly ruled. There he sullenly occupied a lonely chair, from which customers were adroitly steered by his sober co-workers. Day by day he sat there as the odorous and bloated ruins of a former executive. Alcohol had once more proved the destroyer of what God had meant to be the haven of joy for his wife and children.

8. The postal system brought him still another secret of tragedy. A mother was making an ostensible visit with relatives in order that she might have refuge from the alcoholic madness of the home to which her parenthood gave her title. The son who, when sober, was considerate and kindly, was more and more made demoniac by liquor, until his profane threats and his brutal assaults had made the former household of peace a dwelling of terror. Thus alcohol forced a kindly old mother to constant wandering as a refuge.

9. There came a ninth example of demonism. Two honored and wealthy families had been united by the marriage of a beautiful daughter of one home to the son of the other home. The young husband had soon shown the conceited egotism which boasted that his self-control in the realm of alcohol would not fail. He could "take liquor or leave it alone!" Often the falsehood is stated "If you leave liquor alone it will let you alone." That is dreadfully untrue. The mothers and wives who are total abstainers could testify that liquor did not let them alone. In this case it steadily brutalized the husband until, after long years of domestic torment, the lovely and splendid wife was compelled to divorce herself from the man whom rum had made into an imbecile.

10. The tenth sad impression can scarcely be recorded with wounding the members of a well known and high minded family. Even police officers often feel obliged, in delicacy, to lower the charge of drunken driving into a less drastic list, in order to shield good people from humiliation. So this last case must be treated briefly and anonymously by saying that it involved a youth in a Christian home who, having life's best things offered to him, chose life's worst possibilities and fell into the smothering and deadly pit of alcohol.

Years ago Arthur wrote his novel, "Ten Nights in a Bar Room". Not long ago a play was produced as a parody on this work, making this book a center of jocularity. Yet its fictional account was in essence all too true. So now this article entitled "Ten Days and the Bar Room" is presented as an example of what is constantly occurring in our land. And the question again is, Lord, how long?

BUFFALO ISLAND ADULT FELLOWSHIP

The Buffalo Island Adult Fellowship meeting was held in Lake View Methodist Church on January 5. W. R. Willis, vice-chairman, presided over the meeting, assisted by Rev. Theron McKisson of Monette who conducted the song service and served as chairman of the nominating committee for election of officers for 1948.

The election was as follows: George Graves, Carraway, chairman; Clifford King, Manila, vice-chairman; Mrs. W. R. Willis, Black Oak, secretary and treasurer; Amos David, Carraway, chairman, program committee; W. R. Willis, Black Oak, vice-chairman, program committee.

Nine churches were represented by fifty-eight members.

Rev. Robert Sykes of St. John pronounced the benediction.

Refreshments were served by the

NEWS FROM WASHINGTON

Quarterly Conference was held at Old Liberty Church on Sunday afternoon at 3:00 o'clock, January 18. District Superintendent Van Harrell presided at the meeting with Miss Shough acting as secretary.

Church School reports for Washington and Old Liberty were given by Oscar Gold and Mrs. O. H. Bristow.

Today as never before the leaders of Old Liberty community are becoming more and more conscious of the needs of their church. Not only have they become aware of their needs, but with the help of Rev. W. C. Lewis they plan to carry

host church. As is the custom, the visitors furnished the sandwiches and the host, pies and drinks.

Monette Church will be host church on February 2.—Mrs. W. R. Willis.

the torch that was placed in their hands by their fathers and mothers. Some have crossed the divide to fairer lands. Others are still active members of the church.

Miss Ary Shough of Prescott, promoter of Youth Work, visited in our community the week of January 11-18. She gave many helpful suggestions on Youth Work and Church Schools.—Mrs. O. H. Bristow.

The curse of strong drink brings mourning instead of rejoicing; tears instead of laughter; rags instead of clothing; disease instead of health; insanity instead of strong mind; crime instead of law and order; death instead of life.—Robert B. Glenn, ex-Governor, North Carolina.

I'd rather lose my right hand than to sign a document to perpetuate the liquor traffic.—Abraham Lincoln.

CHRISTMAS EVE SERVICES AT HOLLYWOOD CHURCH

The Christmas Eve service at Hollywood Church on the Arkadelphia Circuit, an annual event, was well attended this year. We had a large tree, well decorated, and old Santa was there with a big sack.

Not only did we have a fine program there but we had a special program in every church on the circuit one night just before Christmas. In most of the programs it consisted of singing carols, a devotion, the showing of the color film strip, "The Christmas Story" and a period of fellowship. Other churches on the circuit are Smyrna, Mt. Pisgah, Hart's Chapel and Mt. Zion.

We have much to be thankful for this year and are praying for another great year in the ministry of our Lord.—David M. Hankins, Jr., Pastor.

THE DEVOTIONAL PAGE

REV. H. O. BOLIN, Editor

WHY FEAR IN THE U. S.?

Psychologists tell us that fear is the most powerful of all human emotions. It is an unproductive emotion, defensive, breeding on itself. It is a strange and disturbing thing that the American people at this moment in our history are so hotly obsessed by fear.

The United States, which came out of the war physically undamaged, its industrial capacity greatly strengthened, its wealth and prestige at their highest all-time level, yet emerged from the war the most frightened of nations.

The fear centers around Russia, that much seems clear. Why are we afraid of the Russians? On the physical side, we are definitely stronger. Our population is smaller, but our land is unravaged by war, our factories are intact, and our people possess the industrial skills that the Russian leaders only dream of. We hold 60 per cent of all the world's gold supply. And we have a stock of atom bombs, while the Soviets seek to convince their people that they are hot on the trail of the atomic "secret". It is not a question of our being able to win a war. We have the resources that should enable us to prevent a war, if we act calmly and with assurance.

Further, we have friends and allies throughout the world. Russia has only a handful of satellites along her borders. It was never our wish that a line should be drawn through the world, splitting it into American and Soviet spheres, but that is largely what has happened in the United Nations.

There seems little in our physical position to give us fear. It is our moral position, then, which fills our hearts with dread?

Once again we can look at the United Nations, where America has not always won its points, but where we are acknowledged leader of the majority bloc in the world opinion.

The veto system enables Russia to checkmate us in the Security Council, but in the General Assembly we chalk up a monotonous record of one-sided victories, 36 to 6, 40 to 6, 43 to 6. Were we in Russia's lonely position, we would have real cause for alarm over our moral position.

Reasonable caution we must observe, but hysterical fear may only paralyze our initiative and weaken our moral leadership of the world. . . . What in the world has America to fear?—Louisville Courier Journal.

AN AMAZING SIGHT

H. I. Phillips, in the Sun Dial, says: We saw the most amazing thing the other day: a billboard beer advertisement with a man's face on it!—Clipsheet, Methodist Board of Temperance.

ACHIEVEMENT

When Chas. M. Schwab had not yet become a great man in his own right in the field of steel, he worked for Andrew Carnegie. The little Scotsman taught him one of the hard lessons of the commercial world. "All records broken yesterday," Schwab wired his chief. In reply, Carnegie telegraphed: "What have you done today?"—Coal Heat.

PRAYER

Not from the marsh of selfishness
Should prayer arise to Thee,
Nor from the lofty mountain height
Of proud complacency.

From plains of everyday routine
Amid our work and cares,
Like incense soaring from the heart,
Should rise our earnest prayers.

—Gail Brook Burket, In War Cry.

STRENGTH FOR THE DARK HOUR

(Please read Psalm 46)

It is said that this particular psalm was widely read during the war. It begins and ends with a great promise. The writer opens his message with these words: "God is our refuge and strength, a very present help in trouble." The closing words are, "The Lord of hosts is with us; the God of Jacob is our refuge." The psalmist fixes his minds upon a few great thoughts, namely, the presence of God with his people and his power and willingness to help them under all circumstances. This is his major promise. If it be true then there is no need for fear on the part of God's people. The earth may tremble, the mountains may totter but the Lord of host is with us.

This psalmist was a realist of the first order. He did not minimize the seriousness of his time. He admitted that the nations raged and the kingdoms tottered and that strife and confusion were rampant on every hand. He was not willing to cry "Peace, peace" when there was no peace. He refused to deal in false optimism, to close his eyes to reality and hide trouble from his view like the ostrich by sticking his head in the sand. He did not minimize his troubles, he magnified his God.

The message of this psalm is greatly needed in our day. On every hand we are hearing the statement, "We have won the war but haven't won the peace." All realize that if a permanent peace is not finally won another war will follow. One which—because of greater means of destruction—will be far more evil in its consequences than the last one. Two ideologies are in mortal combat. It seems now that the struggle will go on to the bitter end, or until one or other is victorious. There might be room for both but leaders in certain sections of the world seem to be determined that there be but one sun in the sky. This obvious attitude on the part of certain leaders has caused a world-wide feeling of uneasiness. This uneasiness is greatly enhanced not so much by the number that could at present be arrayed against us, but through the fact that in our nation and other friendly nations fifth columns are at work. The termites are boring from the inside. The Trojan horse is to be seen in many sections of the world.

This is a pretty dark picture. Some will contend that it is overdrawn. The writer sincerely hopes it is. But assuming that it may be true, what attitude ought God's people to take? The psalmist gives the answer. He insists that there be

no fear regardless of the magnitude of the difficulties. He would have people exercise undaunted faith in God—his presence with his people and his ability and willingness to help them overcome all the obstacles of life. He takes life at its worst and in the midst of trying difficulties shows that there is no room for fear, but every reason for hope and confidence. He would have us stake our future on a religion that cannot be defeated and place our lives in the hands of a God who cannot be conquered. To accomplish this he makes this suggestion: "Be still, and know that I am God: I will be exalted among the heathen, I will be exalted in the earth."

One of the hardest things for us of the West to do is to be still. We have lost the art of meditation. We need to practice the theme of the great old hymn, "Take Time To Be Holy." We try to pray through works and worship through service. We find ourselves attempting to do God's work without his power. We are going about 90 miles an hour to get nowhere to do nothing. In the East the order is reversed. The people there go to the other extreme. An eastern Christian said, some time ago, "You westerners are very different from us. You are always trying to do something for God. We are content to sit down and meditate and let God do something for us." The proper attitude is the medium between these two extremes. We need to pray and meditate until we are conscious of the presence of God and filled with his power. Then, we need to use that power in practical service to and for others.

The second injunction is also greatly needed—"Know that I am God." There is no knowledge on earth equal to this. Jesus said, "This is life eternal that they might know thee the only true God, and Jesus Christ whom thou hast sent." Our present world condition has been brought about largely through the fact that our knowledge of other things has outrun our knowledge of God. More and more we are getting the power of God in the realm of nature and we haven't character enough to properly use it.

There is some indication, however, that there will come a change at this point. Writing in 1924, a great scientist, Professor A. C. Wyckoff said, "The universe constructed upon the theories of nineteenth century science no longer exists for the modern scientist. The next great discovery of the unknown may be that of the 'unknown God.' The trend of modern scien-

THE SHARER

No doubt it has happened to you again and again. You sit down to a good meal in your home, you are in the midst of enjoying it, when out of nowhere there rises before your mind's eye a picture: one of those haunting faces which the last few years have looked at you with wistful eyes from the pages of newspapers and magazines, folders, and posters. It may be the pinched face of an undernourished child, of a sad, sunken-eyed mother, of a starved-looking, gaunt old man. The picture of the hungry, suffering millions of the world flashes before your eyes. You push back your plate. The food has lost its good flavor. You are no longer hungry. You look out of the window, into the unmeasurable distance. "If only there were some way in which I could share with those poor people the good things God has given me."

You think of appeals that have come to your attention from a dozen far-away countries. You admit, you at times have been a bit annoyed with the many agonizing cries for relief. But those faces—and your own well supplied table—and the abundant harvest of America's fields: these have combined to create in your heart a deep desire to share with those who suffer the very best that is yours. You yearn that all America, with you, might rise to new heights in her endeavors to feed the hungry, clothe the naked, bring healing to the sick and comfort to the sad, the distracted and the despairing.

O God, touch our hearts with the love and mercy of our Savior, that we may be moved to ever-increasing efforts to relieve suffering wherever it exists.—Augsburg Publishing Company.

tific discoveries during the last twenty years has all been in this direction."

When the psalmist spoke of being still, he was not thinking of the stillness of spiritual death, laziness, carelessness, or indifference. He was thinking of that waiting before God which leads to consecration. On another occasion he said, "They that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run and not be weary; they shall walk and not faint."

There are two great needs in our world—more Christians and better Christians. One thing that makes us uneasy as a nation is the fact that we realize that our cherished freedoms are supposed to have their roots in Christianity, yet about half of our citizens make no profession of religion whatever, and half of the remaining number are not working at the job. Our immediate efforts, therefore, should be along the line of the increasing the number and bettering the quality of those who wear Christ's name.—H. O. B.

Man truly lives only as he lives and serves; he dies just to the extent that he hurts and destroys.—Ex.

The unanswered cry of a starving child is the bitterest sound in all the world.—Methodist Committee for Overseas Relief, 150 Fifth Avenue, New York 11, N. Y.

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A WEEKLY MESSAGE

By FORNEY HUTCHINSON

A GREAT TESTIMONY

In my first pastorate in Hunter Memorial Church, in Little Rock, Arkansas, I knew a Mrs. Warner, who was a retired teacher and lived near my church. For my own inspiration I used to call occasionally for a brief visit with her. Usually our conversation touched on her active years when she was teaching. Many of the leading citizens of the city at the time of which I speak had been her pupils.

One day, as I was about to take my leave, she made this very striking statement. "Brother Hutchinson, when I look back upon my life of more than seventy years, everything I have even done tastes like ashes to me now, except what I have done for other people."

I have long ago forgotten everything she ever said to me except that one sentence. It has tarried in my memory as a vital statement from then until now. I wonder if she did not have in mind the thought that Jesus gave His disciples in Mark 8:35, when He said, "For whosoever will save his life shall lose it; but whosoever shall lose his life for my sake and the gospel's, the same shall save it."

Somewhere along the way, I picked up this old story: It is said that far back in the history of Egypt there were two grains of wheat in a man's hand. One of them fell into the alluvial soil of the Nile River Valley. It died, but out of that death other wheat sprang up, produced a harvest and multitudes were fed through the centuries. The other grain somehow fell into the hand of old King Tut as he lay in his sarcophagus. Centuries later, when an enterprising Englishman discovered King Tut's tomb, the body was taken out, and a grain of wheat lay in the palm of his hand, by that time just a little pile of fine white dust. It sought to keep itself and lost all. The other grain died and fed the multitudes.

Today, one or the other of these courses lies before each of us. By pouring out our lives into the lives of those about us, we will enter upon a process of multiplication which will bring us at last, rich in fruition, into the presence of our Savior, who gave himself a ransom for many. Pursuing the other course, we can withhold and keep all we have, but eventually it will be only a small pile of dust. In other words, it's *others* or *dust*. Which shall it be?

For Jesus was right when He said, "For whosoever will save his life shall lose it; but whosoever shall lose his life for my sake and the gospel's, the same shall save it."

NEWS AND NOTES ABOUT FACTS AND FOLKS

REV. CLEVE H. GILLIAM, pastor of Fountain Lake Church, Hot Springs, will give the devotional over KWFC, Hot Springs, at 9:15 a.m. and KTHS, Hot Springs, at 3:45 p.m. from January 26 through Friday, January 30.

REV. KIRVIN A. HALE, pastor at Waldo, writes: "Rev. R. E. Simpson, superintendent of the Methodist Hospital, Hot Springs, preached for us on January 11 at the 11:00 o'clock hour. His message was on 'The Ministry of Healing'. He was gladly heard, and no minister is more appreciated by the pastor and our people."

REV. FRED R. HARRISON, district superintendent of the Camden District, announces that Rev. Elbert B. Jean of Smithville has been appointed pastor at Kingsland. He and Mrs. Jean have moved to the parsonage. Brother Jean served two years in the armed forces, and plans to enter Monticello A. and M. College this second semester.

REV. J. M. HARRISON, pastor at Holly Grove, writes: "All departments of our church in Holly Grove are active and increasing in interest. Our Church School has shown splendid gains in all departments. The W. S. C. S. is doing a splendid work and their meetings are well attended. Our Youth Fellowship and Junior Fellowship are alive and active. Our church treasurer says our finances are in the best condition they have been in four years."

MISS LUCILE M. LEWIS, a missionary in Cuba under the Woman's Division of Christian Service, died in the Patterson Hospital, Cuthbert, Georgia, on January 14, 1948. She was on furlough from Cuba where she had served since 1925. Miss Lewis received her B. A. from Wesleyan College, Macon, Georgia, and her M. A. from Scarritt College. From 1925 to 1940 Miss Lewis taught at Colegio Buenavista, Havana. Her last appointment was in charge of the social welfare work of the Methodist Church in Pinar del Rio.

BISHOP ARNE FJELLBU, of the Lutheran Church of Norway, is now on a nationwide speaking tour of the United States, in the interests of and under the auspices of the American Committee of the World Council of Churches. The Bishop was born in Iowa, U. S. A., of Norwegian parents, and returned with them to Europe at the age of ten. His dramatic wartime experiences in the Norwegian underground resistance has been called "a great chapter in the saga of the churches' opposition to paganism".

REV. HAROLD EGGENSERGER, pastor at West Memphis, writes: "We had an excellent watch night service here for the young people which lasted from 8:00 to 12:10. The recreational and refreshment period consumed about three hours and the worship service about forty-five minutes. The weather was extremely bad that night with a storm spreading close to us, but in spite of this, we had about sixty-five in attendance. We are looking forward to the Annual Conference of the W. S. C. S. and know that we shall be ready to entertain the ladies in a splendid manner."

THE sympathy of many friends goes out to Mrs. J. B. Hefley, wife of Rev. J. B. Hefley, pastor of our church at Arkadelphia, in the death of her mother, Mrs. W. S. Rogers of Little Rock on Wednesday, January 21. Mrs. Rogers was a member of Forest Park Church. She is survived by her husband, three sons, Fred A. of Little Rock and Glen F. Rogers of Seattle, Washington; three daughters, Mrs. Hefley, Mrs. Jack B. Wells of Camden, and Mrs. R. C. Lewis of New Iberia, La.; her mother, Mrs. R. C. Bradford of Cabot; a brother, Walter S. Glover of Edenburg, Texas, and six grandchildren. Funeral services were held on Thursday at Forrest Park Church by Rev. J. R. Sewell, assisted by Rev. W. H. Hicks and Rev. D. T. Rowe.

DR. H. D. BOLLINGER, secretary of the Department of Student Work of the Board of

Education, sailed Saturday, January 24, on the Queen Elizabeth for Southampton, England. He will proceed to Geneva, Switzerland, where he will represent the United States officers of the World's Student Christian Federation at the regular mid-winter meeting of the world officers. En route, he expects to confer with the leaders of the Student Christian Movements of England and France, with the possibility of a brief meeting in Italy. Dr. Bollinger is deputy treasurer of the Federation and as such has responsibility for helping to raise the funds and administer the world reconstruction program which the Federation carries on in over thirty nations. Dr. Bollinger is to return to the United States on the Queen Mary on February 12.

HIGHLIGHTED by an address of President Truman to Congress, and followed by a series of newspaper and magazine articles by noted writers, the recent interest shown by Americans in the plight of the Navajo Indians in New Mexico and Arizona has been heartening to American church and missionary leaders who have long been concerned with the poverty of this particular tribe. The present emergency is not new, but it has been increased by the return of Navajo young men from war service and from industrial occupation. The crowded reservation, with limited agricultural possibilities, has proven too meager for their needs. The various churches are furnishing food, clothing, medical supplies, and some church and educational service. But they are urging Congress to approve the proposed ten-year program of government assistance in educational, medical, economic and social service.

RECORD MONTH REPORTED FOR MCOR RELIEF GIVING

NEW YORK—More than a quarter of a million dollars, the largest amount received in any one month since its organization in 1940, was raised in December 1947, it was reported to the Executive Committee of the Methodist Committee for Overseas Relief at a meeting held here in mid-January. Of the \$252,000 which came in during December, \$150,000 was in direct gifts.

Bishop Herbert Welch, chairman, presented the committee with 1947 figures of \$1,675,000 and reported that the grand total received since the committee was formed surpasses six and three quarters million dollars.

Appropriations were voted at the meeting as follows: Church World Service, \$30,000; Orphaned Missions of the International Missionary Council, \$10,000, and several other approved interdenominational causes.

Direct Methodist relief was approved for China, \$40,000; Germany, \$35,600; India, \$13,000; Poland, \$8,700 and other lands.

Great interest was manifest in MCOR's striking exhibit at the Methodist Youth Conference in Cleveland. Hundreds of pictures were taken by both professional and amateur photographers, and thousands paused to study its graphic representations of human need. It was constructed and supervised by Dr. Gaither Warfield and Miss Helen Kromer of the MCOR staff.

ASK PRAYER FOR CHINA

Many hundreds of Methodists and other church people in America have recently signed compacts to pray daily for the welfare of China. The call for prayer comes through Bishop W. Y. Chen, of the Methodist Church, who is also secretary of the National Christian Council of China.

He says: "China is facing a great crisis. In Chinese, crisis means 'danger plus 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!"

Eighty Years And Going Strong

By M. LAFAYETTE HARRIS, President, Philander Smith College

SOMETIME ago Dr. Horace Mann Bond wrote an article under the title "Forty Acres and A Mule", in which he described with unusual interest the early aspirations and hopes of newly emancipated Negroes, who inhabited Macon County, Alabama at the close of the Civil War. The thought of coming into ownership inspired them with an undying faith in the

unfolded and emerged to the present standard college, with a faculty and staff of forty-five persons, and a service to more than 1200 students per fiscal year.

How can this phenomenal growth and service be explained? There are many reasons, but let a few be noted here. In the first place, great emphasis has been placed upon values and the Christian philosophy

its integrity in business relationships, and its academic thoroughness, without equivocation. But perhaps most of all, the institution has been undergirded by an intangible force, a force of the spirit, given to it by those early Christian founders, and perpetuated by the Christian men and women who have given support and guidance to its program over the years.

service to our State. This means that many contributions from the churches of your Conferences represent your investment in the youth of Arkansas. Such investments yields returns in terms of better citizenship, cleaner living, and greater safety to the interests of your own in your local communities. It is the untrained man whom we need to fear. This also means keeping the most promis-



Methodist Youth Fellowship Group, Philander Smith College.

future. But it was not long before they discovered that real emancipation does not come through physical possession—not even Forty Acres and A Mule. Real freedom is the fruit of the spirit, a spirit the birth and nurture of which is peculiarly given by those institutions whose dominant motif is the philosophy of life set forth in the Person and teachings of Jesus. It is of just such institution that it is my privilege to speak here.

Philander Smith College was born of a spirit, a spirit of good will, cooperation, and service to people who needed the help of their fellowmen. The work was begun in 1868, very largely as an idea and a passion entertained by ministers and laymen, white and Negro. It is stated that only twelve persons reported for classes when the school opened, and those reporting were eager to learn to read and write. The principal, a young woman, was also the faculty and the administrative staff, she kept all accounts and records. From this humble beginning the spirit behind the institution has

of life as basic to genuine education. This emphasis has produced a large number of unusually strong leaders among its graduates and ex-students of the institution, whose examples and service in their communities have produced in young people a desire to attend the college. In the second place, Philander Smith has had a unique distinction as a project of interracial cooperation and goodwill down through the years. The Board of Management or Trustees is organized on an interracial basis; so is the faculty and sources of support. It has always stood firm in the belief that Christian leadership comes from agreement upon those things worthwhile, and cooperation in projects of common interest, rather than to magnify differences. In the third place, the college has held fast upon its relationship to the Church, not only in behalf of its financial support, but in accepting the challenge to render definite service to the Church by producing Christian leadership and promoting special church projects. Fourth, the college has endeavored to maintain

And now we come to the ministers and laymen of the Little Rock and North Arkansas Conferences with an appeal in support of a fine tradition, a great heritage, a symbol of the good. But our appeal is based upon even more than that. It is based upon a needy service which is being well rendered. All men today are in common agreement that education is not only desirable, but necessary for successful living. This is particularly true of an education whose foundation is the Christian philosophy of life. Neither the ignorant man, nor the man whose outlook on life does not recognize the finer values of the spirit can possibly be an asset to his community. Philander Smith is training Negro boys and girls for successful living, and constructive service in their communities. It is of interest to note that 85 per cent of our entire enrollment this year comes from within the State of Arkansas. This means that the institution is training leadership for your community in a definite way. This means that the institution is rendering a definite

ing young people in our communities, rather than suffer them to drift away.

There are many ways in which Philander Smith College may be helped. Individual friends throughout the State may choose to make contributions to our cause. But we ask especially that the churches of the Little Rock and North Arkansas Conferences, composed of Methodists within the bounds of our own great State, will endeavor to present our case on Race Relations Sunday. We ask that the ministers will present our appeal, and give to the people of his congregation an opportunity to express their interest with an offering. For eighty years Philander Smith College has continued to make its contribution because of the benevolent interest of Christian men and women. This spirit is responsible for any progress which it has made. This faith has typified its spirit such that today it is rendering a larger service to its people than ever before. Yes, eighty years, and going strong.

METHODISTS GIVE \$164,138,457 IN 1947

Chicago, Ill.—Frominent in the tabulations contained in the statistical report of The Methodist Church for 1947, is the total of \$164,138,457 given by Methodists of the nation for all Church causes. Of this amount, \$31,076,049 was given for World Service missionary and educational work and other benevolences. These and other figures released by the Rev. Albert C. Hoover, chief statistician, indicate a general trend toward greater interest in religious matters.

The Woman's Society of Christian Service, which has a national membership of 1,508,924, contributed

\$14,793,689 for local church work and missionary projects.

Membership of The Methodist Church within the United States totals 8,567,742. Of this number 598,155 were received on profession of faith and by transfer or reinstatement; 436,544 were removed by death, transfer or otherwise, leaving a gain of 161,611. The denomination's 40,321 preaching places are divided among 21,605 pastoral charges. There are 24,019 active, retired and super-numerary Methodist ministers, and 10,623 local preachers.

Last year Methodists paid more than six million on the principal of indebtedness. Total indebtedness on

churches, parsonages and equipment at the close of the one-year period amounts to more than 18 million dollars. Church buildings, equipment and properties are estimated to value about 950 million dollars. Of the more than 123 million dollars expended by local churches, more than 34 million dollars was spent on church building and improvement.

Methodist Church Schools, which have been showing a steady increase in enrollment and attendance within the last three years, total 37,458. Enrollment is recorded as 5,343,466, and average attendance numbers 2,770,237. There were 660,979 Methodist pupils enrolled in

OVERCOMING HANDICAPS

Genius knows no handicap through physical ills. Lord Byron had a club foot, Robert Louis Stevenson and John Keats had tuberculosis. Chas. Steinmetz and Alexander Pope were hunchbacks. Adam Nelson had only one eye. Edgar Allen Poe was a psycho-neurotic. Chas. Darwin was an invalid. Julius Ceasar was an epileptic. Thos. Edison and Ludwig Beethoven were deaf, and Peter Stuyvesant had a wooden leg. Handicaps build strength and purpose—and accomplishment.—P E O Record.

Vacation Church Schools during the past year, and 194,860 in Weekday Schools of Religion.



THE CHILDREN'S PAGE

ANNIE WINBURNE, Editor



IN STORYLAND

GROUNDHOG DAY

By Margaret Drake Elliott

It was a bright, sunny day, the last of January in the Wood Lot and all the Wood Folk—all except the Seven Sleepers—were frolicking about in the snow for there was a promise of spring in the sun's rays.

Rabbit and Squirrel were among the gayest of the whole group—for Rabbit found a carrot behind the house last night and Squirrel's supply of holiday nuts was not yet used up. Rabbit and Squirrel were always gay when they had enough to eat.

"It's such a fine day, let's wake up the Sleepers," called Squirrel from the Oak where he was frisking from branch to branch.

"What fun! Let's see; there are seven—there are Bat and Bear, Skunk and Jumping Mouse, Coon and Chipmunk and Groundhog," agreed Rabbit.

"Groundhog," interrupted Flying Squirrel, "he'll soon be coming out anyway—day after tomorrow, the second of February, you know?"

"Yes, I know," whined Mink from the Brush Pile, "and I think he gets too much pub—, pub—, publicity for one animal."

"He's even written up in the newspapers," complained Rat, who snoops in and out the house and knows human ways.

"Why, last year I heard him on the radio," said Sparrow. Imagine, when none of my cousins, the Finches and the Buntings with their fine voices, can make it."

"It's too much for one animal," put in Rabbit.

"Well, you haven't much to say. There's Easter, you know?" countered Squirrel winking at Rat.

"After all I share that with Chick and anyway, it isn't named after me," defended Rabbit.

"Yes, that's so. 'Groundhog Day!' Why, my great-great-great-great-grandmother told me that its real name is 'Candlemas Day,'" added Squirrel.

"You don't say. I can't believe it. Really?" came from every corner of Wood Lot.

By this time all the Wood Folk had gathered about the Oak where Squirrel was directing the conversation.

"Does he always come out on the second of February?" asked Young Weasel.

"Always as far as I know—or any of my folks know," answered Rabbit.

"Never misses, never misses, never misses," sang Sparrow from a topmost branch.

"Let's fool him," suggested Mink.

"How, how?"

"Why easy. Plug up his hole," continued Mink.

"He'll dig out," volunteered Flying Squirrel.

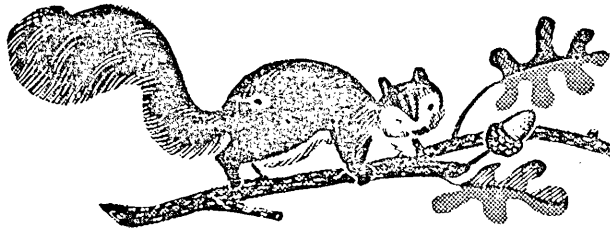
"Yes, but it'll take him so long that it'll be night or February third," figured Muskrat.

"What a joke. Let's," several agreed.

Then all the Wood Folk scattered in every direction.

"Meet here tomorrow," Squirrel called after them.

Next day some of the animals were



FRIENDS OF THE WOODS

Old Mr. Squirrel sits on the fence
As saucy as can be,
And when I pass he cocks his head
And flips his tail at me.
Most all the little animals
I think would like to play,
If they just knew I didn't mean
To frighten them away.

I'd like to follow down the path
Where bunny rabbits run;
To know just all the things they do—
I think it would be fun.
But I shall have to let them stay
As wild as wild can be,
And run on home and get my cat
And dog to play with me.

—Dolly Strong Rambo,
Siloam Springs, Arkansas.

there before dawn with sticks and stones, logs and boulders. Others came until all were there and they worked all day without stopping for lunch and they toiled quietly, too, for they thought Groundhog might be getting a bit restless.

It was a tired group of Wood Folk that went to bed early that night. Several stayed all night in Rabbit's burrow. They were too tired to go home.

Next morning before time for sunrise Groundhog wiggled his left ear, then his right ear; Groundhog stretched first one front paw and then the other; Groundhog gave a great kick with his two hind feet to limber them and then with a snort, rolled over thinking to himself, February 2—oh dear, it comes so soon—but that was a good sleep." Opening his eyes he saw how badly his fur suit fitted him—how it sagged and wrinkled—"well, that's what comes of sleeping in it," he thought.

Then going to the front door of his burrow, he pushed it lightly, then more, but it didn't give even the least bit. "My, my, it must have been a hard winter and the snow has drifted in and ice frozen the hole shut." So turning, very drowsily, he stumbled through his burrow and quietly emerged from his back door, a hole left wide open by the careless and unobserving Wood Folk.

Groundhog looked about and saw no shadow, so he ventured farther. No animals anywhere. How strange, they had always been about to greet him. Well, well—he settled down for a little cat nap by the burrow.

Now it was noon and still there was no sun, so Groundhog knew that he must stay awake. He decided to call on Rabbit for not a friendly animal had he seen.

At Rabbit's burrow he knocked politely, but there was no answer. So he called, "Rabbit, Rabbit,"—A very sleepy voice replied, "Who

JUST FOR FUN

The nervous little man glanced hurriedly at his watch, grabbed his bag, and rushed out to the station platform. The effect on the other travelers was all that could be desired. They also picked up their luggage and ran. Shortly afterward, the little man returned, picked out the best seat in the station and sat down to wait for the train—which was not due for thirty minutes.

A teacher, trying to impress upon her pupils the importance of kindness to animals, took them for a walk in order to bring the lesson home to them. Hearing a scream from little Johnny, she asked, "What's the matter, Johnny?"

"I've been sitting on a wasp," was the reply, "and I'm afraid I hurt the poor thing."

Lightning knocked over three whittlers who were seated on boxes in front of the village store. One of them was knocked senseless; the other two exclaimed "Leggo, I'm coming right home."

Son: "Pa, what are ancestors?"
Pa: "Well, son, I'm one of yours. Your grandpa is another."

Son: "Oh! Then why is it that people brag about them?"

"Tommy, isn't it rather extravagant to eat both butter and jam on your bread at the same time?"

"Oh, no Mother. It's economy."

is it?"

"It's Groundhog, It's February second, you know!"

Rabbit chuckled. "The joke's on us. My, my, we worked so hard we've all overslept."—Michigan Christian Advocate.

IN THE WORLD OF BOYS AND GIRLS

WINTER DAYS

Jimmy, through December days,
Waits from winter fun
With his ice-skates, skis and sled
Ready, every one;
Feels excitement rising high,
Heyday drawing near—
Then, at last, the merry-making—
Christmas and New Year!

Jimmy, when it's January,
Runs his way to school
Stopping for a slide upon
Every icy pool;
Watches tiny snowflakes fall
Hoping they may pile
Into crusty, drifted depths
Sure to last a while.

Jimmy, first of February,
Fails a mid-year test;
Plans to study harder, now,
History and the rest;
Reads of Lincoln's tragic grandeur
Naught can ever dim;
Dreams of doing noble deeds—
Long to be like him.
—Alice A. Keen in The
Christian Herald.

A HINT TO HIM

A prosperous looking citizen, on a downtown corner in Boston, bought a newspaper from an alert little newsboy, who made change instantly, without speaking a word. But the man lingered. "How many papers do you sell here at night?" "About fifty," said the newsie. "What is your name?" "Tim Manning." "Listen, Tim," said the man. "When I was your age I had this corner for a stand. I sold two hundred papers a night, and I did it by carefully saying, 'Thank you' to every one who bought a paper. I said it loudly so that they would be sure to hear it."

Three evenings later the man came by again and bought another paper from the little chap on the corner.

"Thank you!" said Tim, not recognizing him. "How's business?" asked the man.

Then Tim knew him. "I'm selling seventy-five papers every night, sir," he said. "I'm not going to forget that any more, either," and he grinned all over his honest, freckled face. Tim had learned his first lesson of the value of courtesy to all.—King's Treasuries.

You see, the same piece of bread does for both.—Sunshine.

The teacher was trying to explain the meaning of certain words to her class. She came to "sufficient."

"Now," she said brightly, "suppose there was a cat here and I gave it a saucerful of milk, which it drank. Then I gave it another saucerful, and it drank it all. But when I gave it a third, it would only drink half of it. We can say that the cat had sufficient. Now, Tommy, what is the meaning of 'sufficient'?"

"Please, teacher," said Tommy eagerly, "a catful of milk."—Journeyman Barber.



Beware Of No Statement

By BISHOP W. E. HAMMAKER, President, Methodist Board of Temperance



AS a complement to "Beware of Overstatement", it is good for us to think about the danger of "No Statement". It is easy to swing so far from a jeopardous course that one stumbles into a worse pit. Too far East is West. Turning one's back on the West and goin East and East and East, one finally lands in the very heart of the West. In the area of beverage alcohol and temperance reform, some good men have done just that. In their determination to say nothing lurid or spectacular or even vehement, they have said little or nothing on one of the great questions of our times. Literally, many of them have said nothing. Frequently a layman says: "I cannot recall a statement in our pulpit about the evils of beverage alcohol." Beware of "No Statement" as well as of "Overstatement". Both help Old King Alcohol.

In these days of increasing boldness on the part of the makers and dispensers of alcoholic beverages, it behooves all lovers of their kind to take note of what is going on. Our young people are being enticed by all sorts of seductions. The deceptions used are conceived by master minds, dedicated to the debauching of human personality. For the sake of gain, everything beautiful, everything genial, everything challenging, that can be commandeered is being marshalled to overawe and overcome the inherent resistance of the young and inexperienced. Even the joys of admirable home and family life are being twisted into vehicles for the furtherance of "social drinking".

How can good men in the pulpit, or for that matter in the pew, keep still? How can folks who care for their kind say nothing? How can fathers and mothers, preachers and teachers, refrain from crying out in protest and in warning? If it is bad to "overstate", is it not even worse to be silent "in seven languages"? "Beware of No Statement." Have we no responsibility? Can we blandly align ourselves with that



BISHOP W. E. HAMMAKER

Cain who callously asked: "Am I my brother's keeper?" Of course, in this Twentieth Century, you are your brother's keeper. All of us are. There is no escape. The obligation is written into the very constitution of life. The fact of the Fatherhood of God and the Brotherhood of Man makes such a relationship inevitable. The privileges and obligations, the rights and responsibilities, of belonging to God's great family are ours. We cannot have one without the other.

It is beyond me to envision the thinking of fine folks, who consistently and persistently say nothing about the increasing ravages of beverage alcohol. How can they hold back an occasional warning word? It cannot be that they are unaware of the havoc being done. "Allergy to alcohol", and "alcoholism", so frequently on the lips of protagonists and defenders of the "moderate use" of alcoholic beverages should be tokens of alarm, instead of sedatives. Do ye not know, have ye not

heard, all ye silent ones, that "allergy to alcohol" is one of the great and deadly mysteries? No one knows much about it. You cannot find out whether your boy or girl is "allergic" or not. Nobody can tell you. No doctor, no scientist has dug deep enough to unearth the facts. Nobody—not your boy, not your girl—can know in advance of the experience whether he or she is allergic. Then, it is too late. All such are then on their way to heavy, habitual, drinking and there are ten or twelve millions of them today in this land of ours. Out of this group year by year, come the recruits for the hell of alcoholism. There are more than half a million, maybe seven or eight hundred thousand writhing in that torment today in this land of ours.

Is it strange that I say: "Beware of No Statement?" If you have scarcely known what to say, where to take hold, surely there is no longer need for halting or silence. "The Day of Commitment", February 15, 1948, is a God-given chance to "pitch in". No necessity to explain the past, the present or the future. Enough to state that "the Methodists are at it again" and that you as a Methodist—preacher or layman—are on the march with your battalion of the army of the Lord. Who can stand on halting feet, who can silent be, when the summons comes from the leadership of a mighty Church, from the tempted children of earth and from the Great and Good Father of us all to move forward against a destroyer of innocence, of goodness, of beauty, of sobriety, of self-discipline and of fine human relationships. Old King Alcohol is that destroyer. Sorrow, suffering, shame walk with him as his shadow. Do you not see them? How can you keep from crying aloud? He is a terrible enemy. Ruthlessness marks his comings and goings as he moves to and fro throughout the land. Beside him, Herod who slew a few hundred Judean babes, was a gentle man.

BUTTERFIELD M. Y. F. HOLDS COUNCIL

The Butterfield M.Y.F. held its regular council meeting at the church and made the following plans for the first quarter of 1948.

The meeting was called to order by the president, Beverly Wallace. Old business was taken up and it was decided to finish the project which was begun last summer of sending pillow cases to Nanking, China. Under new business the work of the commissions was planned:

World Friendship. 1. Stress the paying of personal pledges for the Methodist Youth Fund. 2. Write boys and girls in other countries. Their addresses will be secured through the missionaries in the various countries.

Community Service. 1. Committees were appointed to keep the church clean and worshipful. 2. Tray favors for the hospital will be made for Valentine day and St. Patrick's day. 3. Plans were discussed for organizing a charge Youth Fellowship if the other two churches wish to cooperate. Complete plans are yet to be formulated and carried out.

Worship and Evangelism. 1. Promote daily reading of the Bible. 2. Stress was again placed on every-one memorizing his part. 3. Have at least one instructive program on the Cleveland Conference. 4. Promote group singing during the week. 5. Include more musical numbers in the worship services. 6. Order a worship program building book.

Recreation. Since school activities are so numerous this quarter, the young people decided to have only one social a month. 1. Weiner roast at the home of Mr. and Mrs. Roy Rusher on January 14. 2. Valentine party at the home of Mr. and Mrs. Frank Spurlin on February 14. 3. St. Patrick's day party at the home of Mr. and Mrs. Lee Efrid on March 17.

The meeting was then adjourned. The young people have already enjoyed a weiner roast at the home of Mr. and Mrs. Rusher. —Mrs. Frank Spurlin, Youth Counselor.

I am a total abstainer from alcoholic liquors. I have always felt that I had a better use for my head. —Thomas A. Edison.

ORTHODOXY AND OBEDIENCE

By William P. King

Orthodoxy becomes a substitute for obedience. There has been a misplaced emphasis on orthodoxy to the neglect of orthopraxy. I am not trying to use a big word. Its etymological explanation is just as simple, right practice, and orthodoxy is right opinion. A mere creed leaves the life without any transformation of spirit. As a Roman Catholic, you may believe in the immaculate conception and be anything but immaculate yourself. As an Episcopalian you may swallow without any hesitation the doctrine of apostolic succession without having any of the apostolic spirit. As a Baptist or a Presbyterian, you may hold unswervingly to the final perseverance of the saints and yet be very far from persevering in your life. As a Methodist you may receive without question the possibility of apostasy, and then practice it in order, I suppose, to be consistent with your belief.

We should give no encouragement to an indefinite faith or to a sense-

less warfare against creeds. But some things are to be remembered. First, your supposed orthodoxy may be at wide variance from the correct opinion. Second, if your orthodoxy be entirely true, there is no saving power in correct opinion.

A writer makes the quotation, "It is impossible to imagine that the devil has any erroneous opinions." When we inquire for the author of the expression, we find that he is no less a personage than John Wesley. "The devils believe and tremble." There are some people who fall below this. They believe and do not tremble. Their orthodoxy falls below the devil in correctness of opinion, but they share his cruelty in holding to an orthodoxy without brotherliness and to a religion without love.

We are fond of berating for his folly the man who in a theoretical unbelief denies God and the divine authority of Jesus. Jesus calls that man foolish who in practical unbelief ignores his authority. The condemnation of Jesus rests upon orthodoxy without obedience, "Not every one that saith unto me Lord, Lord, shall enter the kingdom of heaven;

but he that doeth the will of my Father which is in heaven."

"He that heareth these sayings of mine and doeth them not shall be likened unto a foolish man."

The worst foe of the Christian faith is practical infidelity. We must dare to obey Jesus Christ. Then we shall have the reign of love, then the lion and the lamb will lie down together and the lamb will not be inside the lion.

Bishop W. F. McDowell wrote some years ago: "For my part I have no questions as to one of the deadliest doubts, the practicability and possibility of life at Christ's level. We are bound to be orthodox, if it takes all the shibboleths that can be quoted. We are strong on historical Christianity and weak on practical Christianity. We loudly assert the deity of Christ as a doctrine and then go on with perfectly ordinary, conventional emotions, decisions and lives."

God washes the eyes by tears until they can behold the otherwise invisible land where tears shall come no more. —Henry Ward Beecher.

DAILY DEVOTIONS



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THE UPPER ROOM

Nashville 4, Tennessee

The Arkansas Methodist Circulation Campaign

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ARKADELPHIA DISTRICT—Quota 1241				
Arkadelphia, J. B. Hefley	1			1
Benton, A. J. Christie	10	50		60
Carthage-Tulip, W. I. Small	8	21		29**
Couchwood Ct., Coy Rogers	2	1		3
Dalark Ct., S. B. Bryant		2		2
Fountain Lake, C. H. Gilliam	5	10		15**
Hot Springs:				
First Church, F. A. Buddin	11	39		41
Oaklawn, J. A. Wade		1		1
Jones Mill, Raymond Coulson		1		1
Malvern:				
First Church, Dan R. Robinson	14	132	4	150**
Keith Memorial, Forney Harvey	6	19	2	27**
Leola Ct., J. R. Diffie	29	15	1	45**
Princeton Ct., H. A. F. Ault	2	21	2	32*
Sparkman-Sardis, J. A. Newell	7	57	5	69**
TOTALS	94	363	14	476

CAMDEN DISTRICT—Quota 1556				
Camden:				
First Church, W. Neill Hart	2	1		3
Fairview, M. E. Scott	30	70		100**
Chidester, Chas. B. Wyatt	25	31	2	58**
El Dorado:				
First Church, Connor Morehead	50	99	24	173
Vantrease, J. D. Montgomery	9	51		60**
Emerson, Thomas Christie	8	22	3	33**
Fordeyce, R. A. Teeter	24	34	3	61
Hampton, Joe W. Hunter		3		3
Huttig, S. R. Mann	9	22	3	34**
Junction City, W. Braska Savage	8	50		58**
Kingsland	3	9	2	14*
Louann, L. R. Sparks	10	26		36**
Marysville Ct., Wendell Hoover	11	43		54**
Norphet, A. E. Jacobs		1		1
Parker's Chapel, O. C. Birdwell	9	32		41**
Smackover, W. L. Arnold	12	44	5	61**
Stephens, H. R. Holland	18	48	2	68**
Strong Ct., Ralph S. Mann	6	34	2	42**
Thornton Ct., James McCommon	3	33		36**
Waldo, Kirvin A. Hale	20	37		57**
TOTALS	257	692	46	995

LITTLE ROCK DISTRICT—Quota 2269				
Austin Ct.		5		5
Bauxite-Sardis, B. F. Fitzhugh	7			7
Bryant Ct., O. L. Daniels	16	25	6	47
Carlisle, Richard T. Perry	15	50	7	72**
DeValls Bluff, Zane Williams		5		5
Douglasville-Geyer, Gerry Dean	6	15	2	23
England, Fred Schwendemann	6	45	7	58**
Hazen, W. R. Boyd	17	40	3	60**
Keo-Tomberlin	5	7		12
Little Rock:				
First Church, Aubrey G. Walton	5			5
Asbury, Arthur Terry	47	80	3	130
Forest Park, Ralph Sewell	1	31		32*
Highland, John L. Tucker		1		1
Hunter Memorial, C. H. Farmer	26	60	5	91**
Oak Forest, D. Mouzon Mann	54	49		103*4
Pulaski Heights, E. D. Galloway	4			4
Winfield Memorial,				
Kenneth L. Spore		1		1
St. Mark's, J. E. Joyner		2		2
Lonoke, J. E. Dunlap	1			1
Mabelvale, Alfred DeBlack	3	17	2	22
Robinson School, L. C. Gatlin	9	5		14*3
TOTALS	217	445	35	697

MONTICELLO DISTRICT—Quota 956				
Arkansas City-Kelso, Jeff Davis	4	8	1	13
Crossett, O. E. Holmes	19	49		68
Dumas, Curtis Williams	3	37	2	42
Eudora, R. O. Beck	11	47	1	59*2
Fountain Hill Ct., J. C. Van Horn	17	49		66**
Hamburg, Robert Long	23	81		104**
McGehee, M. W. Miller	8	60	3	71
Warren, Hal H. Pinnell	15	83	9	107*
Watson, W. T. Bone	4	17		21*
Wilmar Ct., Harold Scott	10	14	3	27
Wilmot-Miller's Chapel,				
Robert McCommon	5	31		36*2
TOTALS	119	476	19	614

PINE BLUFF DISTRICT—Quota 1312				
Almyra	1	12	1	14
DeWitt, Coy E. Whitten		1		1
Gillette, Jeff Paul		1		1
Good Faith, K. K. Carithers	2	4		6
Grady-Gould, A. W. Hamilton	6	55	1	62*2
Humphrey-Sunshine,				
George L. Cagle	1			1
Little Prairie Ct., W. C. Onstead	7	19		26*
Pine Bluff:				
First Church, William E. Brown	1			1
Lakeside, Otto W. Teague	1	1		2
Rison, Bryan Stephens	4	34	3	41*
Rowell Ct., H. W. Worthy	10	18	2	30
Sheridan-New Hope,				
George W. Warren	6	25	2	33
Star City, Eldred Blakeley	40	1		41*2
White Hall-Redfield	2			2
TOTALS	81	171	8	261

PRESCOTT DISTRICT—Quota 1003				
Amity, R. C. Walsh	2	24	1	27
Center Point	2	3		5
Delight Ct., Osburne White	8	41	4	53*2
Emmett Ct., Joe H. Robinson		1		1
Forester, E. T. McAfee	2	3		5
Gordon, George E. Reutz	3	37		40.
Hope, J. E. Cooper	1			1
Mineral Springs, L. O. Lee	1	24	5	30
Mt. Ida Ct., Will S. Cazort	6	51		57*3

* Charge has reached quota.
 ** Charge has exceeded quota.
 *2 Charge has doubled quota.
 *3 Charge has trebled quota.
 *4 Charge has quadrupled quota.



Charge and Pastor	New	Ren.	Not Due	Total
Nashville, George G. Meyer		1		1
Okolona Ct., C. C. Van Zant	35	50		85**
Prescott Ct.	8	17	1	26
Washington Ct., W. C. Lewis	5	4		9
TOTALS	73	253	11	340

TEXARKANA DISTRICT—Quota 1118				
Ashdown, Clinton Atchley	19	70	3	92**
Bradley-Garland	1			1
Buckner, Myron Pearce	11	32	3	46*2
Cherry Hill Ct., George J. Barth	4	2		6
DeQueen, Doyle T. Rowe	12	55	3	70**
Horatio Ct., George B. Pixley	2	40		42**
Lewisville, James A. Simpson	5	43		48
Lockesburg Ct., L. Gray Wilson	21	29		50**
Mena, Mark F. Vaught	10	56	2	68**
Stamps, J. W. Mann	9	34	3	46**
Taylor Ct., E. T. Miller	6	12		18
Texarkana:				
College Hill, R. H. Cannon	17	13	2	32
Fairview, Fred L. Arnold	7	34	4	45
Wilton Ct., S. W. Mooty	4	13	6	23
TOTALS	128	433	26	597

BATESVILLE DISTRICT—Quota 889				
Batesville:				
Central Avenue, J. H. Hoggard	9	72	1	82**
First Church, H. Lynn Wade	17	217	3	237*2
Bethesda-Cushman, Vann Hooker	4	17		21
Calico Rock-Norfolk, W. T. Watson	2	19		21
Cave City-Sidney, R. E. Lee	1	26		27
Charlotte, Claudie McLeod	6	3		9
Cotter, E. W. Faulkner	2	15		17
Desha, T. O. Love	7	12	1	20
Evening Shade, M. B. Short	12	45		57**
Grange, B. M. Sullivan	6	9		15
Moorefield-East Batesville,				
M. L. Kaylor	5	20		25**
Mountain Home, Joel Cooper	13	36		55
Mountain View, Grover Sutherland	9	14		23**
Newark, J. M. Hughes	3	37	1	41*2
Newport:				
First Church, Roy I. Bagley		1		1
Umsted Memorial,				
Walter L. Dillon	4	20	1	25**
Pleasant Plains, A. O. Hays	6	29		35**
Salem, L. K. Wilson	2	18	1	21**
Weldon-Tupelo, Harold Bailey		1		1
Yellville, Glenn Bruner	3	25	1	29*2
TOTALS	111	636	15	752

CONWAY DISTRICT—Quota 1318				
Bethel-Cato, Harley Crawford		11		11*
Conway:				
First Church, C. M. Reves	29	76	22	127
Circuit, A. E. Goode	7	10	2	19*2
Wesley Memorial, A. H. Dulaney	20			20**
Mayflower, Pryor R. Cruce	2	3		5**
Danville, R. A. Dorman	1	30		31*
Dardanelle, C. E. Patton	14	35	1	50
East Dardanelle Ct., James Smith		16		16**
Gravelly, Thomas C. Kinslow	4	16		20
Greenbrier, Harry Huntsman	1	7	2	10
Lamar-Knoxville,				
Sheridan Ragsdale	3			3
Morrison:				
First Church, J. W. Workman	124	474		598*3
Circuit No. 1, John G. Geick				1
Naylor, Fred Thompson	17	1		18**
North Little Rock:				
First Church, J. M. Workman	124	474		598*3
Gardner Memorial,				
V. E. Chalfant	6	52	7	65
Levy, R. E. Wilson	9	19		28
Sylvan Hills, William Wilder	6	4		10**
Ola, J. F. Weatherford	6	15	1	22**
Perry-Perryville, George Stewart	8	23		31*
Plumerville, W. M. Womack	3	15	1	19
Russellville, W. F. Cooley	10	82	6	98
Vilonia, Arthur Wall	2	17		19
TOTALS	293	1004	46	1348

FAYETTEVILLE DISTRICT—Quota 1117				
Alpena Pass, Charles Wages	9	16		25*
Berryville, Elmus Brown	6	38	1	45**

Charge and Pastor	New	Ren.	Not Due	Total
Centerton-Oakley Chapel,				
Cathryn Ferrell	15	34	2	51**
Cincinnati, Walter Pennell	5	10	6	21**
Decatur-Falling Springs,				
G. G. Davidson	2	11	1	14**
Elm Springs, C. H. Harvison	10	25	1	36
Eureka Springs, A. L. Riggs	3	22	2	27**
Farmington-Goshen, Carl Whillock	10	9		19**
Fayetteville:				
Central, Paul V. Galloway	33	116	6	155
Wiggins Memorial,				
Paul M. Bumpers	16	33		49*2
Gentry, Alvin C. Murray	6	25	2	33**
Gravette, Arnold Simpson	4	15	3	22*
Green Forest, J. J. Clark	7	23	2	32**
Lincoln, N. Lee Cate	8	25	2	35**
Madison County,				
J. Kermit VanZant	50	55		105*2
Pea Ridge-Bright Water,				
C. R. Nance	13	35	4	52**
Prairie Grove, Harold D. Womack	18	51	1	70**
Rogers, James T. Randle	10	58	1	69
Rogers Ct., E. O. Houser	3	12		15**
Siloam Springs, J. T. Byrd	17	57	9	83
Springdale, E. G. Kaetzal	31	64	2	97*
Sulphur Springs, Olin R. Findley		1		1
Viney Grove, Ivan R. Wilson	6	27		33**
TOTALS	282	762	45	1089

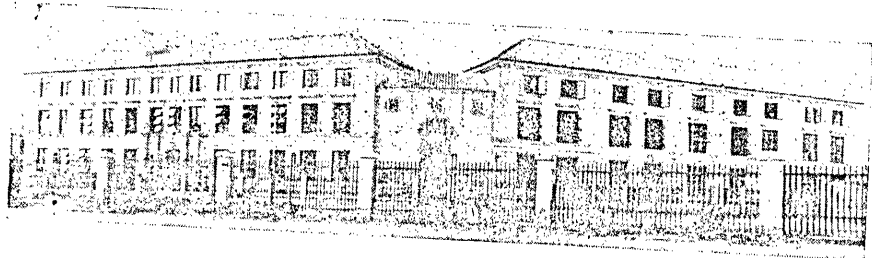
FT. SMITH DISTRICT—Quota 1658				
Alix, Edward Coley	5	6		11**
Alma-Mulberry,				
Thomas R. Whiddon	17	33	3	53*2
Bethel-Dyer, William Steagal	23	5		28*2
Booneville, I. L. Claud	38	53	3	94**
Branch, J. O. Davis	20	23		43**
Clarkston, W. W. Peterson	9	34	2	45**
Clarksville, Hubert E. Pearce	10	83	2	100
Fort Smith:				
1st Church, Fred G. Roebuck	50	114		164
Goddard Memorial,				
R. E. L. Bearden, Jr.	35	92	5	132**
Fifth Street, Bates Sturdy	10	15	1	26*2
Massard, J. E. Linam	6	19		25**
Midland Heights,				
W. A. Downum	3	29	1	33
Pine Street, Felix Holland	2	5		7**
Second Church, John Bayliss	5	27		32**
South Ft. Smith, Doyle Telar	3	9		12
Grand Avenue, Brady Cook	11	24		35**
Hackett, Calvin Smith	7	9	3	19**
Hartford, Clyde Crozier	8	31	1	40**
Hartman, B. E. Robertson	8	31	2	41
Huntington, L. J. Stevenson	4	15	1	20**
Kibler-Mt. View, Woodrow Woods	27	22	1	50**
Lavaca, M. L. Edgington	9	28		38*2
Magazine, L. R. Ruble	1	15		16
Mansfield, James Chandler	13	19	2	34**
Ozark, David P. Conyers	13	46	2	61**
Paris, Earle Cravens	35	64	3	103**
Van Buren 1st Church,				
Ramond L. Franks	1			1
East Van Buren,				
Floyd G. Villines, Jr.	51	25	1	77**
Waldron, John Glover	10	33	2	50**
Waldron Ct., C. L. Martin	5	31		36**
TOTALS	440	935	35	1440

What I Am I Owe To You

(The Story of the Peru Methodist Mission)
By REV. IVAN NOTHDURFT, Lima, Peru

THE Methodist Church has four schools in Peru, three in the Lima area and one in Huancayo.

Their names and approximate enrollments are as follows: Colegio Maria Alvarado (Lima High School for Girls), 720; Colegio Americano (in Callao, for boys and girls) 1200;



First Methodist Church, Lima, Peru.

the Victoria School (for boys and girls) 720; Colegio Andino (Huancayo, for boys and girls) 370. Thus there are approximately 300 students in Methodist schools in Peru.

The purpose of these schools is not to proselyte, but rather to give a broadminded, liberal approach to education—of training in how to think and not simply regimentation in what to believe. The educational enterprise has been the liberalizing influence which has slowly but surely moulded public opinion to acceptance if not open endorsement of all our work. These schools are self-supporting, deriving their funds from tuition. Nevertheless, students flock to our schools rather than attend free, public schools. It is safe to estimate that our enrollment could be easily doubled if there were only available facilities. Twenty of the twenty-two missionaries under the Methodist Board here in Peru give all or part time to our educational endeavor. The Lima High School is undoubtedly the best equipped and best staffed school in the whole of Peru. The emphasis upon English, commerce, and home economics along with the wholesome Christian atmosphere of our schools mark them as outstanding. The Methodist Church can be justly proud of its educational work in the Peru Methodist Mission.

Alongside the schools has been the constant religious phase of church work itself. The organization is the same as that found in the States. From the cradle roll through the MYF, the W. S. C. S., the Adult Bible Class, on to district superintendents and bishops, our Methodist organization is the same the world over. We have two districts in the Peru Mission, the Coastal and the Central, with a total of eighteen churches. There are thirteen Peruvian pastors at work on the field and four other young men are studying in the seminary in Buenos Aires. Two of the pastors have been sent to the U. S. for graduate study. Although the membership has not reached the thousand mark, there is slow but steady gain. One object of an indigenous church is self-support. Two of the churches have now reached that goal and others are approaching it.

Such a brief summary of the work here must also mention the Wolfe Memorial Home. Besides being a missionary residence (where we live) it also serves as the mission headquarters. The house contains the mission treasurer's office, dormitory rooms for sons of our Methodist pastors who come to Lima to go to school, serves

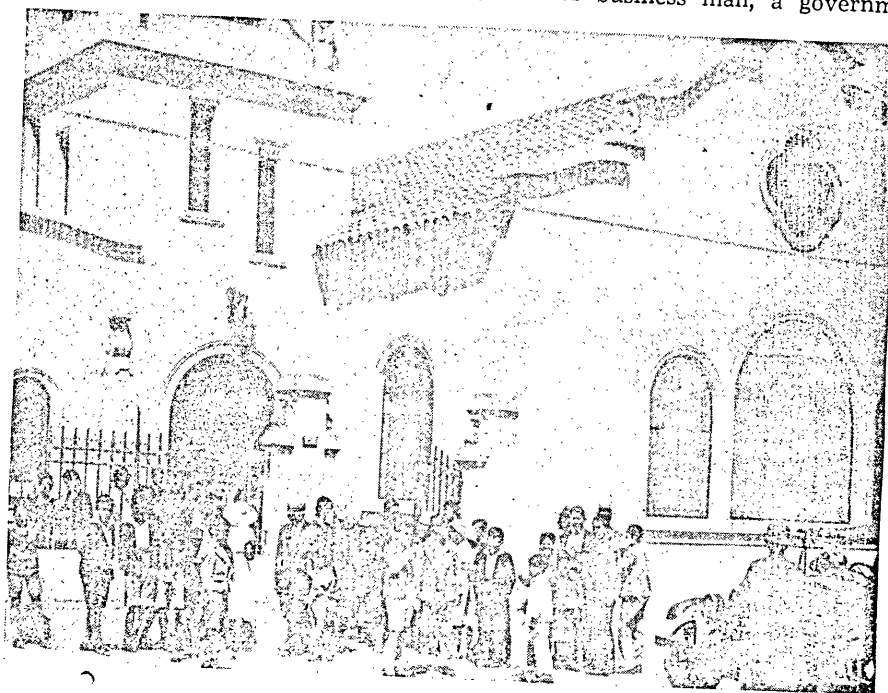
and an addition is being made to the Callao school. Two new classrooms have recently been added to the Victoria school, and Third Church in Lima will soon be ready to build. These tangible results are sources of enthusiasm for blazing new trails into the future.

Yet all is not bright on the Peruvian front. Along with the everyday problems of administration and disillusionments which naturally come in mission life, are the more serious national problems. We are suffering from the same financial crisis which now confronts the world. Prices are unbelievably high and salaries of all our workers are low. Then there is that general problem of adjusting the old or Peruvian civilization with the new philosophies of economic advance. All in all it is not an easy road to travel.

But there is one more thing which we must say about the Peru Mission. One can't judge the work of a mission by statistics alone. They are cold, objective. The extent of the work is important, but even more valuable is that which one can hardly report. I refer to the "warmth" of a mission. It is the glad hand one extends, the kindness one shows, which make the difference. It is helping a deserving man out of the gutter on to a new way of life. The compensation comes in a simple, heartfelt, "thank you". A business man, a government official,

the Lima Union Church as its headquarters, has a social and seminar hall, and furnishes an apartment and rooms for missionaries and pastors who work up in the Andes and who must get out of the altitude from time to time, or for missionaries and friends traveling through Lima. When you come on that proposed South American trip to Lima, you must look up Wolfe Memorial Home at Recuay 152.

All indications point to a bright future for



Lima High School, Lima, Peru.

the Peru Methodist Mission. We are growing numerically and plans for advance have been studied and approved. The spirit of the workers is good and the four young men in seminary are hopeful signs of an increasingly effective ministry. Materially speaking we are also on the march. At present a new church building and parsonage are under construction in Huancayo

just anyone, walks into the office, and says, "I am a product of your work. What I am I owe to you!" Then we are proud of our predecessors who have brought light and life to a human soul. Multiply those contacts manifold and you'll have the most important contribution of the mission. But you won't find it mentioned in any annual conference report!

THE ARKANSAS METHODIST CIRCULATION CAMPAIGN

(Continued from Page 8)

Charge and Pastor	New	Ren.	Not Due	Total
Mammoth Spring, Robert Montgomery	3	7		10*
Maynard, Dale Dorsey	12	7	1	20
Paragould: Griffin Memorial, T. C. Chambliss	7	21		28
Piggott, Geo. McGhehey	5	24	2	31**
Ravenden Springs, W. G. Conner	1	8	1	10
Rector:				
First Church, J. J. Decker	18	44		62**
Fourth Street, Elmo Thomasson	6	19		25*
Circuit, Alvin Gibbs	10	19		29
Smithville, Albert Gibbs	7	18		25**
St. Francis, Gerald Brannon	7	21	2	30
Strangers Home, Henry Carpenter	4	7		11
TOTALS	119	368	10	497

SEARCY DISTRICT—Quota 1172

Antioch, Silas L. Russell	22	34	1	57**
Augusta, W. V. Womack	14	43	3	60*
Old Knob-Bradford				

Charge and Pastor	New	Ren.	Not Due	Total
Verlie F. Harris	11	21		32
Beebe, O. L. Cole	7	44	1	52**
Cabot, C. W. Good	6	35	3	44
Clinton, W. W. Albright	13	49	3	65**
DeView, J. W. Sandage	1	5		6
Friendship, R. A. Bevis	2			2
Griffithville, J. M. Talkington	5	17	1	23**
Harrison, E. J. Hollifield	17	82	3	102**
Heber Springs:				
Central, Maurice Lanier	10	17	4	31**
Hunter, L. L. Langston	4	17		21
Jacksonville, H. A. Stroup	2	12	2	16
Judsonia, J. Otis Sutton	12	19		31**
Kensett, Francis M. Stage	6	22		28**
Leslie, Farris McDonald	1	15		16**
McCrory, Jesse L. Johnson	21	53	2	76**
McRae, E. C. Hance	4	21		25
Newton County, T. C. Huff	12			12
Pangburn, W. C. Smith	19	30		49**
Quitman, R. B. Howerton, Sr.	16	42	1	59**
Rosebud, Lloyd L. Turner		18	1	19
Searcy, C. Norman Guice	10	91	3	104**
Valley Springs, C. J. Wade	8	20		28**
Van Buren County:				
No. 1, Bennie Jordan	13	8		21
No. 2, A. A. Noggle	6	5		11
TOTALS	242	720	28	990

SUMMARY—Report No. 1

District	Quota	New	Ren.	Not Due	Total
Ft. Smith	1658	440	965	35	1440
Conway	1318	298	1004	46	1348**
Fayetteville	1117	282	762	45	1089
Jonesboro	1391	195	730	107	1022
Camden	1556	257	692	46	995
Searcy	1172	242	720	28	990
Batesville	889	111	636	15	762
Little Rock	2269	217	445	35	697
Monticello	956	119	476	19	614
Texarkana	1118	123	433	26	587
Paragould	1072	119	368	10	497
Arkadelphia	1241	94	368	14	476
Helena	1167	144	321	8	473
Prescott	1093	73	256	11	340
Pine Bluff	1312	81	171	9	261
TOTALS		2790	8347	454	11591

Dr. J. Paul Leonard, head of San Francisco State College: "Every youngster can't grow up to be President and they might as well realize that cold fact. It takes second fiddles, too, to make up a symphony."—In Quote.

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

CHRISTIAN EDUCATION

Contributing Editors:
Ira A. Brumley
Pryor Reed Cruce

LITTLE ROCK CONFERENCE TRAINING PROGRAM

Mrs. K. K. Carithers reports: "We started our class on 'the Crusade for Christ in the Church School' here at Good Faith last week, and started one at Whitehall this week. We meet at Whitehall on Wednesday nights and at Good Faith on Thursday nights, and will continue to meet for about four weeks. We have been using film strips and slides, and those attending seem much interested in the classes. We give each one present the name of someone who is not attending any church school, each week, and he contacts the person about attending. We are finding several persons who have been lost to the church. I really think it is doing the workers as much good as those they contact."

Schedule of training classes—those that have been taught recently or will be in the near future.

Nov.—Dec.—Glenwood, "Stewardship", Rev. Robert Beasley.

Dec. 14-18—Salem (Bryant Charge) "The Crusade for Christ", Rev. Roy E. Fawcett.

Jan. 4-6—England, "The Crusade for Christ", Rev. Roy E. Fawcett.

Jan. 5-7—Pulaski Heights (already reported).

Jan. 11-13—Murfreesboro "Teaching Children", Mrs. W. F. Bates.

Jan. 11-13—Dumas Memorial "Crusade for Christ", Miss Fay McRae.

Jan. 12-14—Bryant-Bauxite-Sardis "The Crusade for Christ" Rev. Roy E. Fawcett.

Jan. 14-16—Sparkman "The Crusade for Christ" Mrs. W. F. Bates.

Jan. 14-16—Hampton "The Crusade for Christ", Miss Fay McRae.

Jan. 21-23—Chidester "The Crusade for Christ", Miss Fay McRae.

Jan. 25-27—Henderson (Little Rock) "The Crusade for Christ", Miss Margaret Marshall.

Jan. 25-27—Pine Bluff, Three courses (reported in another item).

Jan. 25-27—Smackover, "Teaching Children", Mrs. W. F. Bates; "The Methodist Youth Fellowship", Rev. Fred Schwendimann; "The Methodist Discipline", Rev. Fred Harrison.

Jan. 25-27—Fordyce, "The Home and Church Cooperating in Children's Work", Mrs. Ira Brumley.

Jan. 28-30—Bearden, "Teaching Children", Mrs. Ira Brumley.

Jan. 28-30—Magnolia, "Teaching Children", Mrs. W. F. Bates; "The Methodist Youth Fellowship", Rev. Fred Schwendimann; "The Methodist Discipline", Rev. Fred R. Harrison.

Feb. 1-3—Smyrna (Arkadelphia Circuit) "The Crusade for Christ", Miss Fay McRae.

Feb. 1-3—Willisville, "The Crusade for Christ", Mrs. W. F. Bates.

Feb. 15-17—Lewisville, "The Crusade for Christ", Rev. Roy E. Fawcett.—Mrs. W. F. Bates.

FT. SMITH SUB-DISTRICT YOUTH FELLOWSHIP

The Fort Smith Sub-District Youth Fellowship met at Hackett, on Thursday, January 15, with 124 members present. Towns represented were Hackett, Mansfield, Greenwood, Hartford, Huntington and Waldron Circuit.

The next meeting will be at Greenwood on February 19.—Olivie Patton.

THE LITTLE ROCK TRAINING SCHOOL

DR. EDMUND D. SOPER, formerly Dean of Duke Divinity School, will be one of the instructors in the Little Rock Training School, at First Church, Feb. 9-13, offering the course, "The Local Church and a Global Gospel." This is an Inter-City cooperative training conference, sponsored by the Methodist Churches of Little Rock, North Little Rock and nearby communities. Dr. A. G. Walton is the dean.

This is to be a five-day school, opening with a brief general assembly at 7:15 Monday evening, Feb. 9th. Beginning at the same hour, there will be two fifty-minute class sessions each evening through Friday. A nursery under competent supervision, will be provided for the children of parents who wish to be in the classes.

Except for Monday and Friday evenings, there will be a twenty-minute fellowship period between class sessions, with refreshments served in Fellowship Hall of the church.

The following additional courses have been scheduled:

Teaching Children—Mrs. W. F. Bates.

Understanding Older Children—Mrs. M. G. Joyce.

Activities with Children—Miss Mary Shipp Sanders.

The Methodist Youth Fellowship—Rev. C. Ray Hozendorf.



DR. AUBREY G. WALTON,
Dean of School.

Young People and Christian Home Making (Youth only)—Rev. J. E. Dunlap.

The Meaning of Methodism (Youth only)—Dr. Henry W. Goodloe.

The Church Working with Young Adults—Dr. J. Daniel Barron.

The Superintendent and His Task—Dr. F. B. Shelton.

Teachings of Jesus—Dr. James W. Workman.

NORTH ARKANSAS CONFERENCE NOTES

By Ira A. Brumley

Undergraduate School, North Arkansas

The North Arkansas Conference Undergraduate School will be held at Morrilton, April 12-20. The members of the student group will be registered from 2 to 4 p. m. with classes beginning at 5 p. m. on April 12. The class periods will be from 5 to 8 each day except on Sunday, when a different schedule will be followed. Those attending will need to plan to stay in the school over Sunday. The school will close on Tuesday, April 20.

The following will be the schedule of courses:

First class period: The New Order in the Church, W. F. Cooley; Planning a Year's Pulpit Work, Ralph Hillis.

Second period: The Bible Speaks to Our Generation and Abington Commentary, James S. Upton.

Third period: The Message of Jesus and The Teachings of Jesus, Carl Keightley; The Local Church and The Educational work of the Church, Ira A. Brumley; Evangelism in the Home Church, Glenn F. Sanford.

Should any supply minister or any undergraduate find that there are not two courses offered in the work he needs please write to Ira A. Brumley and state your situation and he will see if any changes can be made to help such person.

The courses for the Arkansas Pastor's School are not yet complete, but we now know that the following courses in the Undergraduate course will be offered:

The Art of Preaching, In the Minister's Workshop, The Methodist Discipline, Christianity, Social Sal-

vation, A Guide to Understanding the Bible.

Undergraduates and Supply Ministers should be getting off their year's work on "A Guide for Bible Readers." There are two books in each year under this title. These courses are not to be offered in either school.

Supply Ministers who are taking the On Trail course should take by correspondence such courses as Highland Shepherds, Hewitt; and The Story of Methodism, Luccock.

Our supply ministers must not forget that they have just so much time to take these courses, if they want to remain on the list of Accepted Supplies.

Should you need information about the Course of Study please write Rev. H. L. Wade, Batesville. He is Chairman of the Conference Board of Ministerial Training.

Batesville Training School

The Batesville Training School is to be held the week of February 16-20. The school will begin on Monday night, Feb. 16. There are to be two courses offered: Understanding Children, and Christian Education in the Local Church.

Miss Mary Shipp Sanders of Denton, Texas, will return to Batesville for the course on Understanding Children. Those who know Miss Sanders will want to get in that course, if they are parents of children or teachers of children.

The other Instructor has been invited and we hope to be able to announce him soon. His course will give special emphasis to the Crusade program. Workers with youth and adults and young people themselves should enroll for this course.

Splendid response was made to the special meetings planned in the Batesville District to prepare the church school workers for the church school program of evange-

LITTLE ROCK YOUTH ASSEMBLY TO CAMP COUCHDALE

Plans are under way for the holding of a Conference-wide Senior-Young People's camp at Couchdale, located on Lake Catherine just below Rammel Dam, between Malvern and Hot Springs. It is the location of unusual attractiveness, combining the beauty of the lake and the mountains with boating, swimming and the many other attractions of outdoor life which such a situation would be expected to provide.

The camp is the property of the F. F. A. and is under the supervision of the State Department of Education. It has modern kitchen equipment for serving cafeteria style, with sleeping accommodations for four hundred or more. It will not be necessary, therefore, to set quotas or to otherwise limit attendance. Those attending will be from 15 to 23 years of age.

Conference workers are expecting to make this the biggest event of the youth program for the year. Rev. Fred Schwendimann has been selected as the director. Further announcement of plans will be made later.—Roy E. Fawcett.

lism. Four such meetings were conducted: Newport, February 19; Batesville, February 20; Melbourne, February 21; and Mt. Home, February 22. These meetings were under the direction of the district superintendent, Rev. S. B. Wilford, assisted by Rev. Alfred Knox and Ira A. Brumley.

Searcy Training School

Plans have been completed for the Searcy Training School in which four courses are to be offered, as follows:

Christian Education in the Local Church, J. Kenneth Shamblin.

Christian Evangelism, Earle Cravens.

Adult Work, Mrs. Chowning. Personal Religious Living (Youth only), George Stewart.

The school is to be held February 23-27, the first session being on Monday evening, February 23.

S. M. U. Ministers' Week

A number of ministers of the North Arkansas Conference will be in Dallas for Ministers' Week, Feb. 2-5.

Other meetings will be held in the same period in Dallas, among them being the meeting of Board of Trustees of Southern Methodist University and the Jurisdictional Board of Education.

A new youth publication is to appear April 1st. It is a quarterly of materials for evening meetings of youth in the smaller churches. This material will appear as the result of the requests which have been made for another type of materials for the evening meeting of young people in our smaller churches.

We want you statements as to the value of this material after you have tried it out in your small churches.

When my will and God's will coincide, I live happily and satisfactorily.—E. Stanley Jones.

The explanation of triumph is all in the first syllable.—Canadian Business.

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

MRS. SUE M. WAYLAND, Editor

STAMPS INSTALLS OFFICERS

The Woman's Society of Christian Service of Stamps, Arkansas met January 5 for installation of officers and worship service. Mrs. T. H. Owens lead the worship, using a dramatization obtained from the METHODIST WOMAN. Assisting her were Mrs. E. S. Johnson, Mrs. J. W. Mann, and Mrs. Felix Johnson. In the absence of the treasurer, Mrs. S. G. Earle, the secretary of Missionary Education and Service, Mrs. Owens, installed, in an impressive ceremony, the following officers: president, Mrs. E. S. Johnson; vice-president, Mrs. A. C. Kelly; recording secretary, Mrs. James Woodward; promotion secretary, Mrs. Felix Johnson, treasurer, Mrs. S. G. Earle; secretary, Spiritual Life, Mrs. J. W. Mann; Secretary Missionary Education and Service, Mrs. T. H. Owens; Secretary Christian Social Relations and Local Church Activities, Mrs. S. F. Johnson; Secretary Student Work, Mrs. Frank Farley; Secretary Youth Work, Mrs. Edward Farley; Secretary Children's Work, Mrs. Frank Saucer; Secretary Supply Work, Mrs. L. H. Wilbur; Status of Women, Mrs. Seth Baker.

On the afternoon of January 12, the pledge service was held. The president, Mrs. Johnson, presented a program, showing our assets and liabilities as a working group. There was a substantial gain in the amount of the pledge over last year.

We are looking forward to a full year. Over last year's membership, we already have a gain of 3. In our hearts, the pledge to service has been renewed with redoubled vigor and deeper understanding.—Reporter.

BENTON W. S. C. S. HOLDS SPECIAL MEETING

The W. S. C. S. of the Benton Methodist Church had a lovely Christmas Party, at which, instead of the regular exchange of gifts, every one made a love-gift for a great cause and the total was \$100.00 to be sent to a Methodist German minister in Germany.

Two Life Memberships have been presented: one to the retiring president, Mrs. Henry Caldwell, who had given wonderful leadership to the program for 1947 and the other to Mrs. Robert Carrick in recognition of her beautiful life and service. A Youth Life Membership was presented to Miss Bobbie Lee Hays.

The pastor, Rev. A. J. Christie, installed the new officers, using an impressive candle light service. Officers for the new year are as follows: Pres., Mrs. Emmett Glenn; 1st Vice Pres., Mrs. E. J. Kyle; 2nd Vice Pres., Mrs. Hubert Blakeley; Rec. Sec., Mrs. F. L. Robertson; Cor. Sec., Mrs. J. E. Nutt; Treas., Mrs. George Downing. Following secretaries are: Chr. Social Rel., Mrs. C. H. Davis; Miss. Edu., Mrs. G. B. Newbill, Sr.; Student Work, Mrs. E. H. Neely; Youth Work, Mrs. I. E. McCray; Children's Work, Mrs. D. P. Gordy; Spiritual Life, Mrs. W. P. Hays; Supplies, Mrs. Pat Richards; Lit. and Pub., Mrs. J. W. Newsom and Status of Women, Mrs. Guy Baker.

With a wonderful year just closing we are looking forward to a bigger and better work for 1948.—Reporter.

EMMAUS

By Edith Lovejoy Pierce

*His eyes had altered since he'd looked on death
And the mysterious secret death disclosed.
His voice had changed after that last hard breath;
Its tones were in a different key transposed.
Nothing he spoke of made the two suspect
They walked with one they loved along the way,
But it was late, the supper table decked,
And they must urge the stranger in to stay.
Something about the way he held the bread
Made them remember someone's outstretched palm
That once poured healing on the nearly dead,
And on the raging sea spilled a great calm.
Sudden, amazed that such a joy could be,
They knew his hands, and saw that it was He.*

—Selected.

WESLEYAN SERVICE GUILD HOLDS OPEN HOUSE

The Wesleyan Service Guild and Woman's Society of Christian Service held open house Sunday evening following the church service, in honor of the college students home for the holidays.

Mrs. Leonard Williams, president of the Guild, and Mrs. Robert Duff, president of the W. S. C. S., served punch, coffee, nuts, candy and cookies from the lovely draped tea table.

Poinsetta and festive decorations were used throughout the dining room.

Members of the Guild and W. S. C. S. assisted in serving.

Fred A. Smith, chairman of the Board of Stewards, and Mrs. Smith and Rev. and Mrs. C. Everett Patton were in the receiving line.

About seventy-five guests called.—Reporter.

EUREKA HAS W. S. C. S. CHRISTMAS PARTY

The W. S. C. S. of the Methodist Church met in the home of Mrs. Floyd Miles, Monday evening, Dec. 22nd, for its annual Christmas party program, with 20 participating.

Miss Vivan Babcock was program leader and had charge of the entertainment for the evening. Mrs. A. L. Riggs opened the short devotional with a prayer and the reading of the Christmas story from the Scripture. A Christmas poem was read by Mrs. W. E. Morris. This was followed by a vocal duet, Star of the East, by Miss Dorothy Jane Young and Miss Babcock, sung while the lights were turned low. The group sang White Christmas, and Miss Babcock gave a reading while the group softly hummed Silent Night.

Miss Clara K. Bushman had charge of the installation of the officers of the W. S. C. S., reading from the Discipline of the church, in an impressive ceremony.

Officers include: President, Mrs. Walter Fieback; Vice-President, Mrs. Paul Hughes; Promotion Secretary, Mrs. Cleo Miller; Recording Secretary, Miss Dorothy Jane Young; Treasurer, Mrs. Clovie Tucker; Spiritual Life Chairman, Mrs. A. L. Riggs; Secretary of Christian Education, Mrs. Perry Peterson; Secretary of Christian Service, Mrs. L. G. Roark; Literature and Publication, Mrs. J. W. Coontz; Student Work, Miss Vivan Babcock; Youth, Mrs. Ola Farwell; Children's Work, Mrs.

NORTH ARKANSAS W. S. C. S. OFFICERS MEET

A meeting of district presidents and promotion secretaries of the North Arkansas Conference was held in Russellville, January 12, at the home of Mrs. W. F. Cooley, Conference Promotion Secretary. The meeting was begun at 2:00 with the following officers present: Mrs. J. E. Critz, Conference President; Batesville District, Mrs. Paul McNeally and Mrs. Mack Martin; Conway District, Mrs. R. E. Connell and Mrs. James Bell; Fayetteville District, Mrs. Sam McNair and Mrs. Denver Misenheimer; Fort Smith District, Mrs. Monroe Scott and Mrs. J. K. Fraser; Helena District, Mrs. W. W. Humbarger and Mrs. Julian Vogle; Jonesboro District, Mrs. G. H. Stickler and Miss Mildred Osment; Paragould District, Mrs. T. C. Chambliss; Searcy District, Mrs. H. H. Fulbright.

Mrs. Critz opened the meeting with a simple worship period using the words of the hymns "Another Year is Dawning" and "Work for the Night is Coming."

The itineration of Miss Edith Martin and Mrs. W. B. Landrum was planned.

Mrs. Cooley presented a Calender of Work for the four quarters. The group agreed to adopt the calender and work toward its ends.

The Russellville society served the evening meal at the church. The group was entertained in the homes of members of the local society for the evening.

Each phase of work was presented and discussed with suggestions as how best to promote the work in each district.

The group was adjourned at 10:00 the morning of January 13, after separate meetings of presidents and promotion secretaries.

Eagle Thomas; Supplies, Mrs. Floyd Miles; and Status of Women, Miss Dorothy Jane Young.

Immediately after the program the party was given over to playing games pertaining to Christmas, and prizes were given for the best hat made of crepe paper, the daintiest wrapped gift, and other games. The exchange of gifts around the lighted tree added to the gaiety of the occasion. Elsie Diehl, the youngest member, presented each member with a gift from Santa Claus.

Dainty refreshments were served by the hostess.—Reporter.

W. S. C. S. AND COMMITMENT DAY

Dear Society President:

After action taken by representatives of Annual Conferences concerning a "Commitment Day" for a total abstinence pledge, the Council of Bishops set that day for all Methodism as the first Sunday in Lent—February 15, 1948.

"Commitment Day" is simply a time set apart for Methodists to make a commitment against the use of alcohol as a beverage. No thinking person today can fail to see the great need for changing the basic attitudes and habits of our culture regarding this practice. The observance of this day in local churches will give us all a concrete opportunity to take a stand in this matter.

As a leader in your church, you can help greatly in supporting the pastor in this effort. Certainly Christian women will want to take the lead in many instances to make this day a "historical landmark in our renewed resistance to the ravages of beverage alcohol." Be sure to have a talk with your pastor right away, offering the assistance and support of the Woman's Society.

Samples of commitment cards and other material have gone to pastors, but orders need to be placed now to secure sufficient materials. They are all free and can be had from SERVICE DEPARTMENT, WORLD SERVICE AGENCIES, 740 Rush St., Chicago, Illinois.

Two leaflets—"The Alcohol Question" and "To Drink or Not To Drink" are available. You will find a wealth of material now appearing in the Christian Advocate and the Church School Publications. A booklet that sells for fifty cents at the Methodist Publishing Houses, entitled, "Some Notes on the Alcohol Problem" is very fine—and do use the September, 1947 issue of "The Christian Home."

My last word to you is to think toward the next generation. Surely the young people and children of our day, upon whose bodies, minds and spirits, so much of any planning for a better order of life must rely, deserve all we can do now.

I shall be happy to know what success you had in your Church anytime you can drop a word about it, after the 15th. We will want the outcome reported in your next Christian Social Relations report.

Yours in a fellowship willing to make this commitment.—Mrs. E. D. Galloway.

ASBURY WESLEYAN GUILD

The Wesleyan Service Guild of Asbury Methodist Church held its regular meeting in the home of Mrs. V. N. Carter 1406 South Tyler, Monday night, December 8.

The following officers were elected for 1948:

President, Mrs. V. N. Carter; Vice-President, Mrs. John Lee; Recording Secretary, Mrs. Elma Henderson (re-elected); Corresponding Secretary, Mrs. Eulalia Brickhouse (re-elected); Treasurer, Miss Nettie Dean (re-elected).

Mrs. Pauline McDermott gave the devotional after which a Christmas party was held with exchange of gifts.—Reporter.

If you faint in the day of adversity, thy strength is small.—Bible.

CURRENT NEWS IN ARKANSAS METHODISM

RECEPTION AT BRADY CHURCH

At the close of church services on Sunday night, January 12, a reception was held in the Sunday School rooms of the Methodist Church at Bradley for the pastor, Rev. Edwin Keith, and his family. In the receiving line were Brother Keith, Mrs. Keith and daughters, Edwina and Mary Beth, J. B. Edwards, secretary of the Board of Stewards and J. W. Meeks, Jr., superintendent of the Sunday School.

Refreshments were served to a large crowd and everyone enjoyed the evening. We are very happy to have Brother Keith and family with us.—Mrs. A. A. Hamiter.

METHODIST HOSPITAL AND BATH HOUSE NEWS

The new year starts auspiciously. On January 5 and 6 some workmen arrived and informed us they were over to lay a tile floor in our spacious lobby. Mr. and Mrs. John Selle, Little Rock, are the generous donors of improvement. This maroon and white colored tile has changed the entire looks (and outlook) of our hospital.

Mr. and Mrs. D. N. Stephen, DeWitt and Hot Springs, have beautified one of our rooms with new furniture, tile floor and decorated walls, the total cost being more than \$432.00.

A friend in Hot Springs who prefers to remain anonymous sent the hospital a check saying it was from her "tithe" and that she wished it to be used where most needed.

A successful meeting of the Board of Trustees was held at First Church, Little Rock on January 12. Officers for this year were elected as follows:

Chairman, B. T. Fooks; Vice-Chairman, Mrs. H. King Wade; Secretary, Dr. Connor Morehead; Treasurer, Thomas W. Stone. Plans were laid out for the coming year, and an important committee was selected to complete formal application for extended use of the hot waters from the government. January 26th is the final date on which any and all applications will be received by the National Park Service. This committee will study, with the medical staff of the hospital, the needs of our patients with respect to the "thermal waters."

Since Conference we have visited the congregations at Fountain Lake, Waldo, First Church, Hot Springs, and Prairie Union, in Arkansas County. The people at each place were very responsive and glad to get information about their hospital.

Ben F. Quertermous is our new bookkeeper. He came to us January 1st and is a well qualified accountant. He is a member and choir director of Grand Avenue Church in Hot Springs. His home town is DeWitt. He is an addition to our personnel.

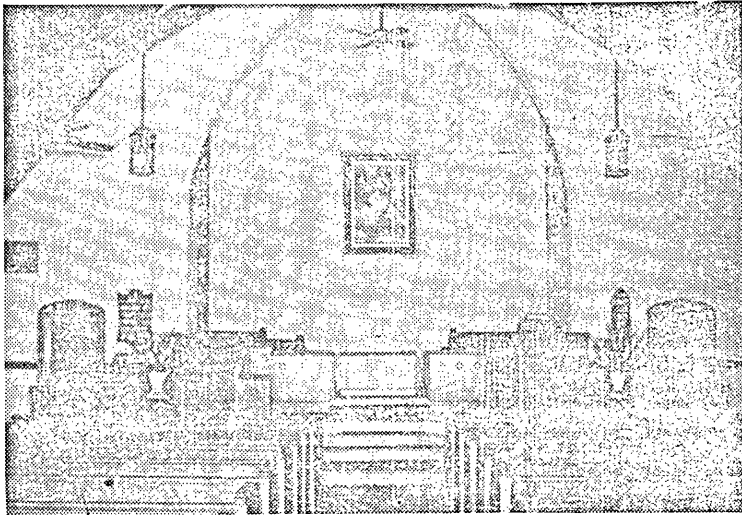
The hospital thus far this month has been filled almost to overflowing. We have not had a bed vacant for very long at any time.

The hospital entertained its medical staff at a turkey dinner the first Tuesday in the month, the occasion of their regular staff meeting night. Thirty-five doctors were in attendance.—R. E. Simpson, Superintendent.

DEDICATION OF GIFTS AT SPRINGDALE CHURCH

On Sunday, January 11, a rather unique service was held in the church at Springdale. A new chancel has been installed (pictured below) by the congregation, a new pipe organ has been given to the church

under the pastorate of Rev. V. E. Chalfant. The chancel furniture was secured under the leadership of the same pastor with a committee headed by P. W. Boone. This new chancel greatly enhances the beauty of the



by Mr. and Mrs. Joe Steele and family, a new Steinway piano by Mrs. Myrtle Myers, a lighted cross by Mr. and Mrs. Elmer Linebarger and a 16 mm movie projector by Mr. and Mrs. Steele. Bishop Paul E. Martin was present, preached at the 11:00 o'clock hour and dedicated all of these gifts to the church. The order for the new Kilgen organ was placed about three years ago

church and the organ and piano add much to the worship services.

The people of Springdale are indeed grateful for the enrichment of their spiritual experience that all these gifts add to their church.

Rev. E. H. Hook and Rev. William Sherman assisted in this service and at noon hour a basket dinner was served in the dining hall of the church.—Reporter.

SUB-DISTRICT YOUNG ADULT FELLOWSHIP MEETS

The Wesleyan Young Adult Fellowship held its regular monthly meeting at the Methodist Church in Green Forest, on Thursday, January 15th at 7:30 p. m. John H. McNutt had charge of the program which was centered around the Home. All churches in the east end of the District were well represented. There were 45 members present at this time. Alpena Pass was with us for the first time and had a representation of 11 members. After the business meeting, the group adjourned and met in the basement for recreation and refreshments.

The next meeting will be held in Berryville, at the Methodist Church on Thursday, February 19th at 7:30 p. m.—J. J. Clark, Associate District Reporter.

BUFFALO ISLAND M. Y. F.

The Buffalo Island M.Y.F. held its monthly meeting at the St. John Methodist Church on January 19.

The worship program by the St. John M.Y.F. carried out the theme, "The Light of the World". The youth choir of the host church did a fine job in supporting their theme with the song service.

Following the worship program, Walter Price of St. John Church, called the meeting to order. The minutes of the meeting were read and the roll was called by Rosalee Cunningham, Black Oak. A total of 89 members were present, representing the following towns: St. John 31, Manila 8, Leachville 7, Monette 9, Macy 4, Black Oak 12, Sunny Land Chapel 7 and Car-

A LONG RECORD OF SERVICE

Mr. and Mrs. John W. Morphis, members of the church at Pottsville, are this year celebrating their 91st and 90th birthdays and their 72nd wedding anniversary. Mr. Morphis was 91 on January 15 and Mrs. Morphis will be 90 on March 24. On March 28 they will celebrate their 72nd wedding anniversary.

They united with the Methodist Church at Ford's Chapel on Crow Mountain at the ages of 21 and 22. Mr. Morphis served as a steward for 25 years and Sunday School superintendent for 9 years. "Uncle John" as he is called, was born and reared on Crow Mountain, six miles from where he now lives. "Grandma" was brought by her parents when three years of age from Tennessee to Crow Mountain.

They reared a family of six children and in 1920 moved to Pottsville and later moved their church membership there. Ten years ago "Grandma" fell in her home, breaking her hip and since that time she has been in a wheel chair, but she still does her cooking and housework. "Uncle John" is confined to his bed most of the time. They are not able to do much reading now, but they listen to the radio for the church services and the news.

All six of the children are living in or near Pottsville.—Gladys Baker.

way 11.

The recreation was directed by the youth counselor of the host church. This was enjoyed by all who took part.

Delicious refreshments were served by the St. John group.

The next meeting will be at Leachville February 16. —Joey Welch, Reporter.

IS A REVIVAL IN THE WINTER POSSIBLE FOR THE COUNTRY CHURCH?

Many said it could not be done, but we did it! Rev. L. F. Huggins, the recent assigned Conway District evangelist came to our Overcup Church on Morrilton Circuit No. 1 to lead us in a ten day revival. Everything seemed to be against us.

First, the highway leading to our church had been prepared for gravel, but it rained so much the road crew could not get the gravel on the road. Second, it began raining about 30 minutes before the first service was scheduled to begin. It repeated this performance two other times afterwards, with a good snow thrown in on a fourth afternoon. Yet we had a good audience, which grew from night to night as the meeting progressed. Third, there was considerable illness, some of it serious enough to keep some people from attending the meeting.

In spite of these handicaps, we had a nice congregation present from the first night on, which continued to grow toward the end. Before we closed the meeting a real revival broke out resulting in 18 re-dedications and 4 conversions. The entire church membership had their hearts strangely warmed, and is ready to go forward with the worship and the work of the church. In fact most of our members and friends are of the opinion that a winter revival is definitely preferable to the hot summer time revival when all our farmers are busy, and their wives are elbow deep in the canning and food processing business. Various members gave the following testimony:

"We thank God for Bro. Gieck's vision, which persuaded us to accept a winter revival. It did us more good than any summer revival we had had in a long time."

"Living alone I dreaded the winter months. I found friendship and companionship here in the church, which was rich food for thought as I walked to and from church in 4 miles of mud each evening."

"Our revival made possible for my personal spiritual growth during these long winter months, which can be a burden to lonely souls."

"I thank God for this opportunity to find Christ as my personal Savior."

Brother Huggins is available for meetings, but his calendar is being rapidly filled. If you need his service get in touch with our district superintendent, Rev. R. E. Connell at Conway, Arkansas, telling him the possible dates when you would like to have his service. —John G. Gieck, Pastor.

MEN'S CHORUS AT CAPITOL VIEW CHURCH

The Men's Chorus of Capitol View Church, Little Rock, once a month presents a special program at the evening service. This service is well attended and enjoyed by a full house. Soloists are H. U. Andrews and G. O. Harper.

The chorus has twenty members and Mrs. A. T. Dodd is director. Rev. A. C. Carraway is pastor.—Reporter.

PROPOSED BUILDING FOR SYLVAN HILLS CHURCH



The congregation of Sylvan Hills Methodist have started a drive to obtain funds for the erection of the building which is shown in the above drawing made by Harry Wanger, of Wanger and Smith, architects.

Rev. William M. Wilder, pastor, said financial aid will be received from the Methodist churches of North Little Rock and the Methodist Board of Church Extension.

The new church will be built on the north side of the present property, nearly 250 feet from the highway. This will make allowance for parking space in front and will leave room behind the building for a playground and park.

The church will be erected in two units. The first and smaller unit, will have a value of \$15,000 when completed, will contain an auditorium seating 160, two small

classrooms, kitchen and rest room. At a later time when the congregation has grown and more room is needed, work will be begun on the second unit, which will become the main sanctuary, and the first unit will become the educational building.

L. H. Tull is chairman of the board of stewards. Walter Reynolds, chairman of the finance committee, is in charge of the building fund drive.

METHODIST CHILDREN'S HOME

We have been greatly encouraged over the response of our people in the Christmas offering this season. Already the total amount goes beyond any yet received and offerings are still coming in. A full list of the Christmas offerings by charges and districts will be ready for publication in The Arkansas Methodist the first week in February. In order that any charges not yet reported may be included in this list, it will be necessary for us to have these reports not later than January 28th.

We give below a report of special offerings, memorials, and individual gifts received since December 1st. Special mention is made of a gift of \$250 by Miss Frances Turrentine, to be used in furnishing a room in the first new cottage building, which is now under construction. This gift was made in memory of her father and mother. Her father, the late Arch Turrentine, was for more than fifty years a traveling minister in the Little Rock Conference.

Our deepest appreciation goes to all those who have so kindly remembered us during the past few weeks.

Memorial Gifts

In memory of

Mr. Charles B. Haller given by Mrs. Berta Haller.

Mr. W. H. Stewart, Mr. R. B. Wylie, and Mr. Alvin R. Clarke given by Mr. and Mrs. Robert W. Stokes

Mr. Jesse C. Calhoun given by Mr. and Mrs. H. W. Norvell.

Mrs. L. F. Lindsey given by Mrs. E. R. Dante and Mr. Sam Seligman.

Mr. James Elton Ball, Mr. R. B. Wylie, and Mr. Alvin Clarke given by Mr. James C. Hale.

Mrs. Loyd Meyers given by Faithful Worker's Class, Forrest City.

Mr. M. A. Courtney, given by M.Y.F., Pulaski Heights Church, Little Rock.

Miss Linda June Byrd given by Mr. and Mrs. Robert Bowles.

Mr. Don Clark, given by Mrs. Adrian Williamson.

Mr. Shelby Pearson, given by Mr. and Mrs. J. S. M. Cannon.

Corporal John F. Bowen and Pat Bowen, given by Mr. and Mrs. Robert Bowen.

Mr. W. W. Gardner, given by Mrs. W. W. Gardner.

Mr. J. D. Reynolds, given by Mr. and Mrs. Yancey, Charles and Emma Gene, Jimmy and Mary Carolyn.

Mr. J. D. Reynolds, given by Mr. and Mrs. R. H. Lindsey, Jr.

Mrs. Glennie Lou Henderson, given by Mr. and Mrs. R. E. Short.

Mrs. C. S. Henderson, given by Louise McCreight Sunday School Class, Brinkley.

Mrs. C. S. Henderson, given by Women's Society of Christian Service, Brinkley.

Mrs. C. S. Henderson, given by Mrs. Charles R. Wilkin.

Mrs. Lou Henderson, given by Mr. and Mrs. Robert W. Moore.

Mary Carolyn Whitten, given by Mr. and Mrs. Hugh Mixon and family.

Mary Carolyn Whitten, given by Woman's Society of Christian Service, Marianna.

Mary Carolyn Whitten, given by Mr. and Mrs. Y. P. Newbern.

Mary Carolyn Whitten, given by Mr. and Mrs. John Mann.

Mr. J. H. Lynch, given by Rev. John B. Hefley.

Mrs. Dan C. Cowling, given by Mr. and Mrs. Robert Moore and Boys.

Mrs. J. B. Duncan, given by Miss Margretta Goldsby.

Mr. Tom Whiddon, given by Mr. and Mrs. Alton B. Raney.

Miss Annie Leech, given by Mr. and Mrs. John Mann.

Miss Annie Leech, given by Woman's Society of Christian Service, Marianna.

Mr. B. F. Wever, given by Mr. Louis Barton.

Mr. A. L. Jones, given by Mr. and Mrs. R. E. Short.

Mrs. Claud Loudermilk, given by Mr. and Mrs. E. S. Gladden.

Mrs. Lillie Regan, given by Mr. and Mrs. E. S. Gladden.

Total Memorials, \$259.00.

Individual Gifts

A Friend, New York City, \$10.00; Mr. B. S. Atkinson, Texarkana, \$10.00; Mrs. A. A. French, Forrest City, \$25.00; Mr. Fred Kelley, North Little Rock, \$25.00; Mr. and Mrs. O. G. Robinson, Des Arc, \$4.00; Miss Ella Anderson, Ozark, \$5.00; Mr. and Mrs. Guy Clemons, Hamburg, \$10.00; Mr. Robert T. Cheatham, Stamps, \$10.00; Mrs. P. A. Lewis, Hope, \$5.00; Mrs. R. H. Wolfe, Tillar, \$12.50; Mrs. Otho Odum and Family, Walnut Ridge, \$5.00; Mr. C. L. Briant, Sr. and Mr. C. L. Briant, Jr., Ashdown, \$100.00; Mr. C. B. Nance, Marion, \$25.00; Mrs. R. W. Cole, Charleston, \$20.00; Mrs. F. A. Higginbotham, \$10.00; Mrs. H. L. Holbert (In memory of loved ones), \$5.00; Mr. H. W. Trigg, Little Rock, \$5.00; Mr. O. D. Hatfield, Little Rock, \$5.00; Mr. Dick Neal, Little Rock, \$5.00; Mr. and Mrs. John Hobby, Mablevale, \$5.00; Miss Lily Beckwith, RFD Benton, \$5.00; Mrs. Esther Crain, Springfield, \$10.00;

Judge J. H. Carmichael, Little Rock, \$25.00; Mrs. L. A. Baker, Stamps, \$2.00; Miss Agnes Williamson, Brinkley, \$20.00; Independent Club, Portland, \$5.00; Mr. and Mrs. J. M. Barker, Sr., Atkins, \$10.00; Mrs. C. C. Dickie, England, \$50.00; Mrs. Edna Tobin, \$100.00; Dr. E. F. Brewer, Augusta, \$10.00; Mr. and Mrs. A. C. Miller, Alexander, \$20.00; Mr. Charles Foster and Family, Bentonville, \$25.00; Mr. and Mrs. H. T. Ross, Philadelphia, \$100.00; Mrs. W. H. Jeffers, Hot Springs, \$15.00; Mrs. D. Boorman, Hollywood, \$2.00; Estate of Annie E. Adams, \$2.50; Mrs. Lena Dancer, Springfield, \$25.00.

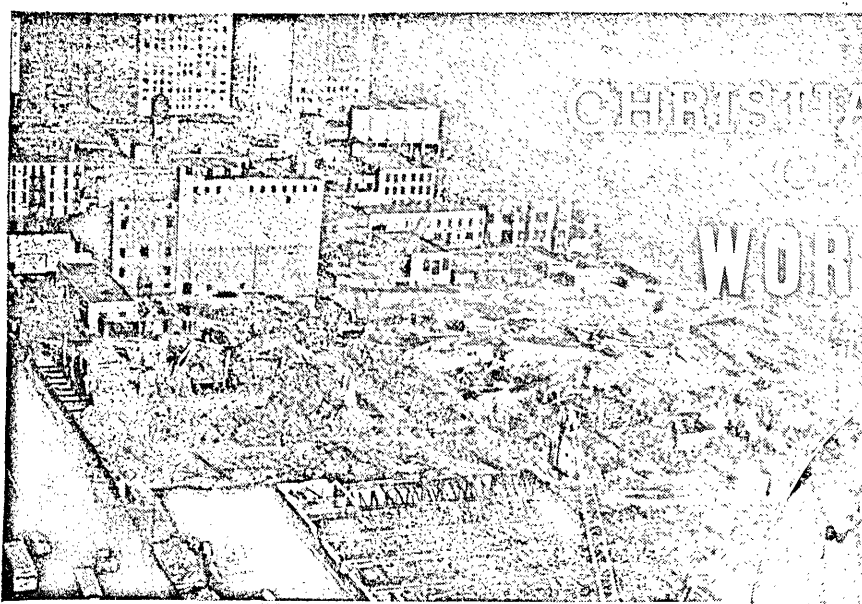
Gifts From Classes, Women's Societies and Guilds

Ladies Bible Class, Vantage Memorial Church, El Dorado, \$9.50; Young Peoples Class, Douglasville, \$5.00; Sunshine Class, Glenwood, \$5.00; Beginners and Juniors Class, Hartman, \$8.31; Ladies Bible Class, First Church, Blytheville, \$25.00; Jett B. Graves Class, Hope, \$35.00; Ladies Adult Class, Wynne, \$25.00; Junior Department Siloam Springs, Birthday Offerings, \$4.10; Susanna Wesley Class, Asbury (for two pairs of shoes), \$10.00; Children's Division, Newark, \$2.50; Primary Department, Siloam Springs, Birthday Offerings, \$3.10; Fifth Grade Class, Pulaski Heights Church, Little Rock, \$1.00; Primary Department, Bald Knob, \$12.00; Junior Boys Class, Hatfield, \$2.50; M. Y. F. Methodist Church, Hunter, Arkansas, \$46.00; Friendly Couples Class, Winfield Church, Little Rock, \$115.70; Susanna Wesley Class, Texarkana, \$5.00; Primary Department, First Church, Camden, \$10.00; Golden Rule Class, First Church, Jonesboro, \$25.00; Second Mile Class, First Class, Jonesboro, \$25.00; Wesleyan Service Guild, Winfield Church, Little Rock, \$25.00; W. S. C. S., Jamestown, \$5.00; Circle No. 4, Siloam Springs, \$15.00; Brasfield W. S. C. S., \$5.00; Wesleyan Service Guild, First Church, Batesville, \$10.00; Wesleyan Service Guild, Magnolia, \$10.50; DeWitt W. S. C. S., \$22.00; Circle No. 2, Grand Avenue Church, Fort Smith, \$20.00; Wesleyan Service Guild, Wynne, \$5.00; Circle No. 5, Winfield Church, Little Rock, \$6.00; Bessie McKnight Circle, Lewisville, \$130.00; Wynne W. S. C. S., \$10.00; Marked Tree W. S. C. S., \$100.00; Calion W. S. C. S., \$10.00; Carrie Hinton Bible Class, Winfield Church, Little Rock, \$100.00; Huttig W. S. C. S., \$10.00; Winfield W. S. C. S., \$10.00; Pine Bluff, \$50.00; Circle No. 9, Winfield Church, Little Rock, \$25.00; Joy Goddard Circle, Goddard Memorial Church, Fort Smith, \$25.00; Danville W. S. C. S., \$10.00.—J. S. M. Cannon.

The true work of art is but a shadow of the divine perfection.—Michelangelo.

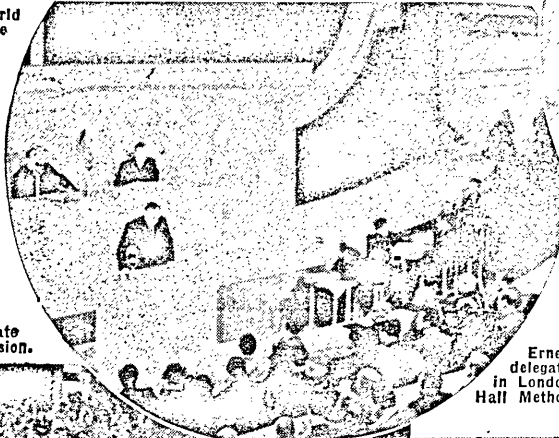
Who shall put his finger on the work of justice and say, "It is there?" Justice is like the Kingdom of God; it is not without us as a fact; it is within us as a great yearning.—George Eliot.





Work is begun on the World Capitol, the home of the United Nations, in midtown Manhattan, along the East River.

Acme Photos



Christian influence should be brought to bear on UN leaders. Secretary of State Marshall addresses UN session.



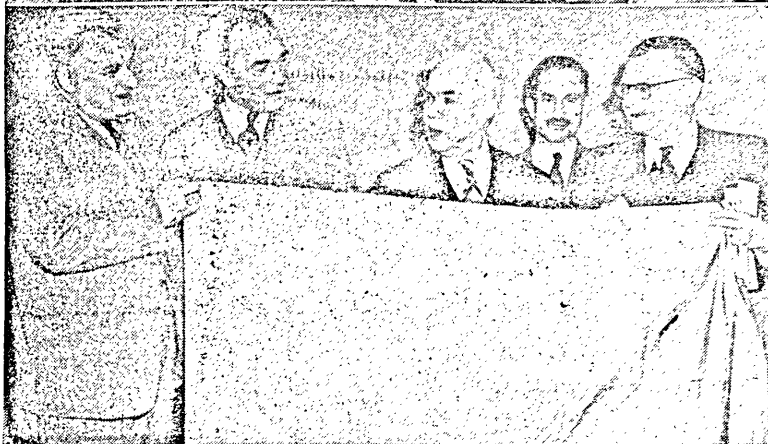
President Truman signs the Atomic Energy Control Bill.

Ernest Bevin speaks to delegates at UN session in London's famed Central Hall Methodist Church.

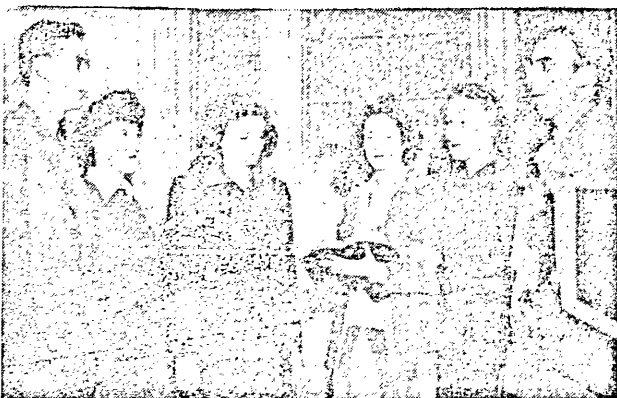
Earle H. MacLeod Photos



A forum on World Peace. Christian young people of many nationalities gather to participate in the discussion.



Hope for world peace is invested in the UN. Shown here is the official UN flag. Widespread Christian education can save the peace.



Through Christian education these young people have been inspired to dedicate their lives to foreign missionary service.



CRUSADE FOR CHRIST

Christian Education Can Bring World Peace

By REV. JOSEPH H. JOHNSON, Pastor, Arlington (Va.) Methodist Church,
Chairman, World Peace Commission, Virginia Conference

SO many claims have been made for education, and for Christian Education in particular, that one is well justified in asking what there is to this claim that Christian education can bring even world peace. If it can, then surely it deserves a more serious and widespread consideration than it has obtained thus far. If, wrapped up in Christian education, there are the answers to most of the world's present woes and to its future fears, then to those who seek

a better world this may be a time for repentance and sober reflection, but it also is a time for hope and high commitment.

As time passes it becomes more apparent that the chief problem of mankind is man himself. At the present time he is in a poor state of spiritual and moral health. Having for so long been selfish, he finds it hard to believe that anyone can be unselfish. Having tossed truth around like a toy, he now finds it diffi-

cult to accept the authority of truth. Long adept at finding the momentarily expedient and at shirking those obligations which interfered with his pursuit of it, he has grown blind to the longer paths of wisdom that lead to abundant life. Having little integrity himself, he no longer dares trust that integrity is to be found elsewhere. He has almost forgotten that he lives in a world whose laws are ordered not by himself but by

(Continued on Page 15)



The Church... and the Countryside

By GLENN F. SANFORD

A HISTORIC DAY AT HUNTSVILLE

The afternoon and evening of January 9 will long be remembered by Rev. and Mrs. Kermit Van Zant and all the people of Huntsville. In a service beginning about 3:30 in the afternoon Bishop Paul E. Martin dedicated their lovely parsonage. The entire service was beautiful and most helpful. He commended the people of Huntsville for their vision and



Left to right—Rev. Kermit Van Zant, Rev. E. H. Hook, Mrs. Hook, Bishop Paul E. Martin, Mrs. Martin, and Mrs. Van Zant.

high appreciation for the parsonage family by erecting an adequate and modern building. He called attention to the fact that such a service of dedication should not be limited to the parsonage but that every home should be dedicated to God in a similar way. An appropriate plaque should be placed on the wall of the parsonage so that all who

may chance to live there during the years to come will find visible evidence that they are living on "holy ground. Rev. E. H. Hook, Rev. Kermit Van Zant and Rev. Glenn F. Sanford assisted in the service of dedication.

Mrs. Paul E. Martin and Mrs. E. H. Hook were honored guests and helped to make the fellowship of all pleasant and joyous. Also, the three young men from the Huntsville church, Bobby Sutton, Howard Cox, and Sammy Oslem, who have answered the call of God to the ministry, were present for this lovely occasion. They are now students in Hendrix College. The church at Huntsville is justly proud of these young men. They not only promise long and helpful service to the Kingdom of God but stand as evidence of the fine Christian influence of the church and the community during the past three years.

The home was so beautifully decorated and arranged that one could be assured that it had been in the hands of an artist.

Following the dedication service a tea was given for the many visitors who came to enjoy the fellowship and to give thanks again for the lovely building which they had erected for their pastor and his family whom they love and follow. At seven o'clock in the evening

another historic event took place. The first service was held in the new Methodist Church which is nearing completion. As always, Bishop Martin brought a most inspiring and appropriate message. About forty extra chairs had to be brought in to accommodate the large crowd who attended the service. Brother Van Zant and Brother Hook were assisted in the worship service by Rev. R. M. Jones, pastor of the local Baptist Church and Rev. Charles Fiant, pastor of the local Assembly of God Church. Thus the fine Christian fellowship which was so evident among the Methodist had spread out to include all denominations until they were all one in Christ the Lord.

The present building was started about July 1, 1947, and is built of heavy material with native stone on the outside. Since the church has started holding services in its own property, even though it is on the first floor, a new interest and a new spirit has been manifested. A larger and more adequate program is now possible. We share with them the joy and pride of this noble advance.

Spiritual muscles are as dependent on exercise as physical ones.—Christian Union Herald.

Commitment day, February 15, is of paramount importance.

CHRISTIAN EDUCATION CAN BRING WORLD PEACE

(Continued from Page 14)

God. Man is sick, and the malady is of the head and heart.

Before peace, which is the flower of health human relations, can bloom on earth, something must take place within man. It is likely that something will have to take place within you and me, within our neighbors everywhere.

The present plight of man is singularly significant because war and peace both begin within the minds of men. They each are conceived as an ideal which if warmly entertained, is soon nourished by the emotions and empowered by the will. In those periods when mankind is morally and spiritually pallid, the people do not think clearly upon the issues before them or make their choices upon the highest levels. They are prone to follow the old paths, to be drawn by what seems best at the moment, and to put their trust in physical power to see themselves through.

The peril of today is that man, having allowed his skill to outstrip his morality and having developed physical power out of all proportion to his moral strength, will again in the presence of the choice between a great war and a lasting peace choose war; that in the face of today's responsibilities the so called "modern man" will prove himself obsolete.

We remember all too clearly how a little group of morally ill men in the tradition of the past, conceived the idea of a great war, nurtured that idea with their emotions of greed and bitterness, empowered with men and armaments; and almost wrecked the world. There is little in the contemporary scene that strengthens faith in the probability that men have grown better or have learned any more about preventing their re-enslavement by war. . . . Little, that is, except the Church of Jesus Christ. It and its program are more than ever the hope of this world. It is imperative now that we seek beyond the secular those

resources which have within them the power to transform men. The time is short.

The Crusade for Christ with its emphasis upon Christian education and the Church School ought to prove a tremendous bulwark against war. In this Crusade is the power that changes the life of men and directs the way of little children. Christ changes people. Using this current educational emphasis, He can change our moral climate. He can help us build the peace. I doubt that there is anything potentially more powerful for building the peace, now at our disposal, than the tool of Christian education broadly conceived. Not content merely to fill the mind with information, this is education aimed at so interpreting the truth that a change of character is effected. It seeks to alter wrong attitudes, to make possible new and friendlier relationships among people, and to relate God to the contemporary scene in such a way that every man knows himself to be God's and is led to live in conscious deference to His will. It seeks to teach men to love God "in the sense of caring supremely for the things God cares for—truth, justice, mercy, the wellbeing of men, women and children throughout the world."

Further, Christian education concerns itself with the development of skill in living like Christ. It would meet the hour of crisis with men of moral stamina and spiritual resourcefulness, who judge the immediate against the backdrop of history and seek not so much to save themselves as to do God's will.

Christian education busies itself with making new men fit to live in the new day, and thus fit to prepare it and help bring it in. It works first and primarily with the mind which, as we have said, is the place where war or peace begins.

Should there be those who question the ability of education to change national life and even world life, let them recall recent history. Consider Germany: here was one of the great nations of the world. She was great in her scientific

achievement. Her place among the mightiest industrial nations was undisputed. More important, she was a nation which possessed the highest of standards culturally and educationally, nor was it without fine churches and religious programs.

In this Germany Adolph Hitler came to power, determined to conquer Europe. He needed the support of the people, but to get this he had to educate them to ideas and ideals which were conducive to a warlike spirit. The sordid story of how this was done is now all too familiar. Suffice it to say that in the end, he had, through varied educational processes, successfully cheapened the Germans' appreciation for individual life, blasted their respect for the ideals of the Church, aroused in them an intense spirit of national arrogance, and made the State superior in their thinking to every other value. For eight years he indoctrinated German youth with his revised scale of values. He let them see these values attractively and excitingly dramatized in every city of the Fatherland. When the hour finally came and Hitler was ready to launch his program of open warfare, he enlisted the enthusiastic support of practically every youth in Germany.

What if the educational genius of the German people had been equally utilized to constructive ends!

Tools are amoral. They have no moral significance until someone uses them. The same fire that destroys a home can be made to cook a meal. The hammer that mashes a finger will drive a nail. What reason is there then that education, which dragged a people down to war cannot be constructively used to lift a people to the heights of peace?

It seems obvious that if peace is the desired end, then education must be the accepted means, but it must be Christian education. When education has not been paralleled by spiritual and moral perceptions, it has been sinister. In the hands of intellectually brilliant but morally unlightened individuals the choice of products of technological progress

have been used to effect our degradation. The airplane, which in the hearts of the pioneers was intended to bless men and bind them together in goodwill, is filled by later men with bombs and incendiaries and sent out to annihilate a neighbor people. Everything in the hands of the morally illiterate, is potentially useful for destructive purposes. The solution therefore is Christian education.

Education for peace must be as demanding and as dramatic as is that of war. Every idea dies aborning if it is not quickly nourished by the blood of conviction. The idea alone is never enough to change anything. It must arouse the emotions and marshal the will. Too often we have failed in our education for peace to understand the importance of this. We have like the sower generously planted the idea of peace, but in such a way as to allow the emotions to lie dormant and men's wills to remain unenlisted.

With war, how different the story! Through bands and banners, and posters and speeches, and all the panoply of might and ideas of war compel general emotional support. Somehow peace, too, must be dramatized. Education must provide a moral equivalent of war. The Crusade for Christ is magnificently seeking to provide through its emphasis on education an adequate type of dramatization. The possibilities are tremendous, limited only by the cooperation of the parents and the adult members of the church. Children are naturally responsive to the highest idealism. They are willing if not anxious to learn. If the youth and young children within our Methodism today are given the encouragement they deserve in their homes and if they are challenged by a worthy course of study and directed by their teachers in projects which challenge their character and their skill, the Crusade for Christ may well raise up this nation a community of young citizens as skilled at making peace as their fathers before them have been at making war. It can be done.

The Sunday School Lesson

By DR. O. E. GODDARD



WHAT WE KNOW ABOUT JESUS: HIS NATURE

LESSON FOR FEBRUARY 8, 1948

SCRIPTURE TEXT: John 6:35-40; 13:3-17; Colossians 1:9-20.

GOLDEN TEXT: Ye are the Christ, the son of the living God. Matthew 16:16.

In all our studies about Jesus Christ, we must remember always that we are saved not only by what Jesus did but by what he is. What He did emanates from what He was. Last week we attempted to study Jesus from his work of salvation. In trying to tell of his work we felt as did John. "And there are also many other things which Jesus did, the which, if they should be written every one, I suppose that even the world itself could not contain the books that should be written." (John 21:25).

If this seems like an exaggeration, we can justify it by calling it a "religious hyperbole". Jesus was the most prodigious, indefatigable worker that ever lived, not even excepting John Wesley or Asbury. He not only spoke as never man spoke, he worked as never man worked. His nature impelled Him to do all that and more.

Jesus Revealed His Nature In The Names He Applied To Himself

He called himself Bread, Water, Life, Friend, Way, Truth, Door, Vine, Good Shepherd, Messiah, Son of Man, and many other names. Every one of these names was chosen carefully and was deeply significant. Each name is worthy of careful study if we would know the nature of Jesus.

Bread

Physical bread is indispensable to the life of the body. Bread as He used it means any kind of food for the body. Jesus is food for the soul. In the sacrament of the Lord's Supper we eat his body symbolically, while the minister says, "The body of the Lord Jesus Christ which was broken for thee, feed upon Him and be thankful, and may it preserve thee soul and body unto everlasting life. The body needs food, the mind needs truth, and the soul needs the Bread of Life.

Water

Physical water is essential to life. So likewise spiritual water is essential to the spiritual life. The prophets and the priests often referred to Christ as the living Water. He invited the thirsty to come unto Him and drink. "On the last day of the feast, the great day, Jesus stood up and proclaimed, 'If any one thirst, let him come to me and drink? He who believes in me, as the scripture has said, 'Out of his heart shall flow rivers of living water.'" (John 7:37-38). (Revised Standard Version.)

To the Samaritan woman he said, "Jesus answered and said unto her, Whosoever drinketh of this water shall thirst again: But whosoever drinketh of the water that I shall give him shall never thirst; But the water that I shall give him shall be in him a well of water springing up into everlasting life." (John 4:13-14.)

Friend

One of the ancient seers said, "There is a friend that sticketh closer than a brother." Jesus is that

friend. Jesus said, "I have called you not servants but friends—Ye are my friends if ye do whatsoever I command." The condition required by Jesus to be his friend is obedience. Jesus is our Friend, our unfailing resourceful Friend. No one ever need feel that he is in a friendless world. Every one who obeys Jesus may have a Friend closer than a brother. I feel that the greatest asset to me in my old age, is my friends. But I am sure I have one great Friend.

*"What a Friend we have in Jesus,
All our sins and griefs to bear,
What a privilege to carry
Everything to Him in prayer."*

Way

Jesus said, "I am the Way." His followers were called, "The people of that way." Jesus taught and illustrated the way of life. The pagan way, universally prevalent in the world, was a selfish, self-centered way. Jesus taught an unselfish, altruistic way. This new philosophy of life amazed the pagan people. This new way of life was so revolutionary that public sentiment frowned at it, and had a contempt for it, and thought its followers were fools. It was the way of service, the way of joy, the way of everlasting life. The entire sentence quoted in part at the beginning of this paragraph reads, "I am the Way, the Truth, and the Life." It might read, "I am the truthful Way that leads to Life." He came—that we might have life, more abundant life. What a great gift is eternal life!

Vine

"I am the vine, ye are the branches." The branch draws its life and its power to bear fruit from the vine. Apart from the vine, we can do nothing. "Herein is my Father glorified that ye bear much fruit." Jesus says something startling about the fruitless branch. Are

you a fruitless or fruitful branch? The fruitful branch glorified God.

Messiah

The Jews were in expectancy of a Messiah. The prophets had foretold the coming of a Messiah to save them. A free-thinker said to me on one occasion, "Jesus never claimed to be the Christ." "The woman saith unto him, I know that Messiah cometh, which is called the Christ: when he is come, he will tell us all things." Jesus saith unto her, I speak unto thee am he." (John 4:25-26) The idea of a Messiah was planted in the heart of Abraham in the first covenant. All the sacrifices were indices pointing to the one supreme and final sacrifice to be made by the Messiah. Jesus was the Messiah.

Son Of Man

"But whom say ye that I the Son of Man, am? Of all the names that Jesus called himself, this is the most difficult to understand. How could he be the Son of Man? We now believe that He was conceived by the Holy Spirit and born of the virgin Mary. But so far as we know, Jesus never attempted to exploit his miraculous birth to his disciples. St. Paul peddled it during his eventful ministry. I am a steadfast believer in the virgin birth. I accept the Bible record in toto. But I see no connection between the virgin birth and the appellation, Son of Man. Perhaps Jesus was trying to cultivate an intimate fellowship with them. He did not want them to stand in awe of Him. During those years when they trav-

eled together, talked, ate, and slept together He did not want them to be restrained because of his divinity. I think Jesus wanted them to be free with him, crack jokes at and with Him and have unrestrained fellowship together.

It is important for people who minister to humanity to meet them on their level. I think I did that one time fifty years ago as a Presiding Elder on my District. I had much remote territory where conditions were quite primitive. I did my very best to be one of them. One night found me in a little valley in the remote fastness of the remotest place. The house, like most of them in the valley, had one big room and a leanto on one side. In this latter place the people did all their eating and cooking. In the big room they lived and slept. I slept on the floor with the children and the parents slept in the only bed. At breakfast I was telling them of a very promising young preacher in my District. I finally said, "He will occupy a great pulpit in a great city, some day." The man replied, "That ain't goin' to happen for I have known his wife all my life. She is just a green country gal. She wouldn't know any more how to act in the city than me and you would." That was the most comforting compliment I had during my stay on the District that year. I had succeeded in being a "Son of the mountains."

Jesus, the Bread, Water, Life, Door Good Shepherd, The Way, Savior, Son of Man, Son of God, is our sufficiency. In Him we are complete.

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