

Arkansas Methodist

Serving One Hundred and Sixty Thousand Methodists in Arkansas

"The World is My Parish" — J

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

VOL. LXVII

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NO. 9

A Goal Methodists Show Reach And Exceed

ON page thirteen of this issue of The Arkansas Methodist will be found a release from the News Bureau of Hendrix College which gives the present status of the financial campaign to raise a million dollars for Hendrix College.

According to this report, the treasurer's office at Hendrix has received, in this campaign, eight hundred sixty thousand dollars on the million dollar goal. Seven hundred thirty-six thousand of that amount has come from The Methodist Church in Arkansas and one hundred fifty thousand dollars has come from the General Education Board of New York.

Comparing this release with a report given out a short time before "Pay-up Sunday", January 25th, we find that eighty thousand dollars has been collected between the time of issuing the two reports. That is no small sum, but it is not enough, since we are still sixty-four thousand dollars short of the eight hundred thousand dollars necessary to receive the two hundred thousand dollars promised by the General Education Board.

Taking into account the fact that the original goal of eight hundred thousand dollars was over-subscribed thirty-six thousand dollars, the pledges yet unpaid total one hundred thousand dollars. It would be very unusual if deaths, removals and other changes of circumstances did not make a 100 per cent collection of pledges very difficult. Nevertheless, the pledges yet out make it all but certain that the eight hundred thousand dollar goal for Arkansas Methodism will be met in full. It is to be hoped that over-payments may be sufficient to pay all expenses of the campaign.

Plans will be made in the near future for completing this job that has come so near its goal. Methodism, in Arkansas, will be unwilling to stop in a movement of this magnitude so near to completion. An additional sixty-four thousand dollars collected in Arkansas will bring fifty thousand additional from the General Board of Education. This does not lack much of being dollar for dollar.

Associate Editor To Attend Annual Board Meeting

THE General Board of Education of our church, which has its headquarters in Nashville, Tennessee, will hold its annual meeting this year in Chicago, Illinois. In keeping with the custom, in recent years, the editors of Methodist publications were invited to attend the meeting as guests of the Board.

Rev. Ewing T. Wayland, associate editor, is representing The Arkansas Methodist in the meeting which opens Tuesday of this week and closes Thursday. Bishop Paul E. Martin and Rev. Ira A. Brumley are members of The Board of Education and will be present in the meeting.

It is a high privilege for the editors of our church to be present in the annual meetings of these great Boards of Methodism. It enables them to have a first-hand knowledge of the program of the Board and makes it possible for them to be of better service in giving publicity to the program. In view of the special emphasis the Board is giving to Church School attendance and enrollment, in 1948, this meeting of the Board of Education will have unusual significance.

What Promises Does Religion Make?

IN this article, we resume the discussion of the question, "DOES RELIGION PROMISE FREEDOM FROM TEMPTATION?"

It is quite possible for one to make such a complete consecration and positive dedication of life to the Christian way of living that temptations have little chance of throwing him off his balance religiously. That is not saying that the Christian will have no temptations; it is saying that the more complete and final the dedication of life to right living, the less likely are temptations to turn one aside from his purpose.

The three temptations that came to Jesus on the mountain of temptation all had one basic appeal; it was to be a Saviour without suffering. There was the temptation to use divine power to

Blessed is the man that endureth temptation, for when he is tried he shall receive the crown of life which the Lord hath promised to them that fear him. James 1:12.

avoid the suffering of hunger; there was the temptation to trust divine power to save Him from suffering in a plunge from the pinnacle of the temple; there was the temptation to compromise with public demands and public opinion and thereby avoid the hardships and suffering that would follow if He held to His original purpose.

That temptation seemed to follow Jesus to the end. After the Great Confession, Jesus began to tell the disciples of his coming persecution and death. "Peter . . . began to rebuke him saying be it far from thee Lord: this shall not be unto thee." Jesus recognized the old temptation—to be a Saviour without suffering—and said: "Get thee behind me Satan." This particular temptation followed Christ to the Garden of Gethsemane. There in agony of soul He prayed, "Father, if it be possible, let this cup pass."

If the Son of God must continue to fight for a chosen course of conduct to the end of the way, we should not be surprised that we too must "watch and pray that we enter not into temptation."

Instead of a promise that we, as Christians, are to be free from temptations, James exhorts us to "Count it all joy when ye fall into divers temptations." It was James also who wrote, "Blessed (or happy) is the man that endureth temptation." Peter writes, "Beloved, think it not strange concerning the fiery trial which is to try you." Religion does not promise freedom from temptation; it promises victory over temptation through grace and power that comes from God.

The World Situation As England's Leaders See It

WHAT do the nations of the world think about the "cold war" that is now in progress between the East and the West? What do they think of the methods and the purposes involved in the struggle? These are questions about which every thinking American is concerned.

A friend recently clipped an editorial from a January issue of The Methodist Recorder of London, England and mailed it to our office. The editor, who seems to sense the general feeling in England, is writing about the present conflict between Russia and the United States. He says, "It (Russia) is marking out its world-sphere of influence in obvious competition with America; but the most notable difference between the two is that Russia seeks her ends through anarchy and fighting, while American policy is directed towards reconstruction and peace."

If that statement, in any large sense, expresses the thought of the nations outside the "iron curtain", America has her reward for the service she is trying to render the war-torn countries of the world. Russian satellites are now shut up to Russian propaganda and have little accurate knowledge of what is actually going on in the world. It is our feeling that these Russian dominated countries will also have a kindlier feeling for America when they know the real truth about the reasons behind the differences that now exist between the East and West.

We are making history so rapidly now that it is all but impossible to keep up with what is happening to say nothing about the important matter of why it is happening. Only the historian of the future can do that. We are so close to the happenings of our day and often so confused by the conflicting streams of propaganda that are rampant everywhere that it is hardly possible to evaluate even the major events of our time.

It is our feeling, however, that the historian of tomorrow will be better able to unravel the tangled skein of present day events than we are. When a truthful record of our day is written by men who are interested only in historical facts, we believe that the statement of our English editor will be vindicated by the writers of history. May it be truthfully said in history that: "American policy is directed towards reconstruction and peace."

Making A Good Investment Effective

NEXT Sunday, February 29th, we are to make an offering for The February Special. Our people generally are now familiar with the purpose of this offering. It helps to meet the current expenses of the Hendrix College educational program; it helps to pay the expenses of ministerial students who are not able to have the preparation they need for the ministry without help from some source.

Methodists of Arkansas should be more interested in The February Special now than in former years. We recently made a substantial investment in Hendrix College through the Hendrix Campaign for a million dollars. Through The February Special we can give added strength and effectiveness and multiply the usefulness of that investment.

A Significant Hour

By DR. CORLISS P. HARGRAVES, Nashville, Tenn.

WE are living today in the midst of one of the great historic missionary crises of the Christian centuries.

To understand what that means we have but to glance back briefly into the past.

Five hundred years ago there existed in China a Christian missionary movement of such significance that the emperor himself was seriously considering making Christianity the state religion of China. But at that juncture, perhaps vaulting ecclesiastical ambition, perhaps mutual jealousies and the opposition of native religious institutions thrust in, and soon the Christian movement headed into a desperate missionary crisis. When the confusion, bloodshed and tragedy of that conflict had cleared away the Christian movement was so completely shattered in China that when our own Protestant missionaries began work there about one hundred and twenty-five years ago, it took our first missionary ten years to make one convert to Christ.

Again, in Korea approximately three hundred and forty years ago a missionary movement developed and spread among the masses of the people with such effectiveness and power that it seemed only a matter of a few years until all Korea should turn Christian. But again, as earlier in China, Christianity in Korea headed into one of these historic missionary crises. And when that period of "blood, sand and tears" was over Christianity had been so completely destroyed in Korea that when our own Methodist missionaries entered that country some eighty years ago, they found no residue of that glorious past, but had to begin all over again, as though Christ had never been heard of in Korea.

Once again, in the early Christian centuries there existed in North Africa a Christian civilization of such vitality and strength that the names of many of the early church fathers whose writings we read today are the names of leaders in that great and powerful North African Christian civilization. But about six hundred years after Christ, Christianity in North Africa headed into another of these historic missionary crises: this time under the impact of the Moslem hordes. And when that conflict was over Christianity had been so completely annihilated in North Africa that even today we know of its earlier existence there mainly from our histories and from seeing the pathetic broken chancels and columns of their once glorious churches and cathedrals thrusting up amid the covering sands of the centuries.

What I am saying is that we today have already entered into another of these historic missionary crises. Shall the outcome be the same as in these other missionary crises of the past, or shall we mobilize our faith, our resources, our prayers into a new and mightier thrust than has ever before characterized the church in the hour of peril, mastering this crisis in behalf of a new and more glorious era of the expanding kingdom of God?

That is yet to be determined. There are encouraging signs that we in this generation, being aware

of the urgency and seriousness of the critical hour that has come upon us, as the Christians in those crises of the past, were not, may indeed mobilize our resources and under the leadership of our Lord conquer instead of being overwhelmed by the perilous forces that threaten organized Christianity.

But we shall be able to do so only if and to the extent that we definitely recognize that such a historic missionary crisis is actually upon us.

Who can doubt the seriousness of this hour for the very life of the church, and for the way of democracy that is dependent upon it, in the light of the present world scene? Suppose a line be drawn across the eastern border of Europe, approximately parallel to the Danube river,



curving northward from the eastern end of the Mediterranean to the eastern end of the Baltic ocean. West of that line across Europe to and including the British Isles lies the heartland of Protestant missionary endeavor, from which has poured out for more than two hundred years the stream of Christian missionaries that have drawn the world, including our own early America, toward Christ.

But as we contemplate a missionary thrust today for the bringing about of a Christian world, what help can we count upon from this former fountain-source of missionary planning and personnel? Some, surely. But all across this Europe their churches have been blasted into rubble by war; and the economic life of their people, formerly so generous in financial support of missions, has been so completely destroyed that these people are at present dependent upon the western hemisphere for their very food and clothing. No large support of missions can come from them during the present generation.

Look eastward from the eastern border of Europe across central and northern Asia, a great land-mass with a population of two hundred and fifty millions, and what do you see?

You see a population subjected for years now to the most carefully planned, the most concerted, the most psychologically keen, and the most able and persistent indoctrination against religion that Christianity has ever faced. That vast population, particularly its youth, has been taught to believe that religion

is the opiate which all citizens of the new day must abhor. No help for Christian missions here—only menace.

South and east of this population lies China. Less than one per cent of its population Christian. What will happen to China tomorrow? What will it mean to our Christian effort to win the world for Christ if the four hundred and fifty millions of China, one fourth of the human race, emerge into the light of modern civilization solidly and aggressively atheistic, with their ships ultimately touching all shores? Or, if under the leadership of that little her people who are now Christian, China turns Christian: what inestimable re-inforcement of our mis-

vocal and determined. By prompt and aggressive missionary action we can win there; and woe betide us if we lose that strategic continent!

When we contemplate our own missionary-sending country, what do we see? A vitally Christian civilization? A church spiritually stalwart and aflame with missionary passion?

We do not.

We see a church whose spiritual power has been progressively undercut for two generations by the strong currents of secularism. We note self-indulgence and materialism rampant in our civilization; corruption in government from city units to the heart of our national legislature; the liquor traffic marching rough-shod across our nation, with a national drink bill of more than seven billions of dollars per year; racial intolerance and bigotry even within our churches themselves, and racial injustice, discrimination and persecution undercutting both the continued existence of democracy in America and the entire missionary enterprise of the church in foreign fields. If ever God was calling our church and all the churches to unite in a vast, thoroughgoing and passionate home missionary program to reclaim this nation for God, it is now.

Similarly when we face our foreign missionary responsibility. This is no time to yield to fear. The Christian church is not seeking to retreat nor to hide somewhere to escape the storm. Almighty God has put the church into the world for such an hour as this. We go forth challenging and to conquer in His name. We must step forth into the midst of the vast, seething, and appalling tides of the modern world's life and master these tides in behalf of the ideas and ideals and gospel and leadership of the Son of God. This is the meaning of our effort to educate our denomination concerning its missionary responsibility at home and abroad; and this is the significance of the entire missionary enterprise of the Methodist Church in this hour of world peril, this supreme missionary crisis of the Christian centuries. May God make us worthy of the hour to which we have come!

HOME

The love that comes from the family community is among the first and most significant of human experiences. Parental love gives meaning and security to the small child. A little girl, when asked where her home was, replied quickly "Wherever my mommy and daddy are."—Chas. A. Curran, "The Family and Community Living," Homiletic & Pastoral Review, 1-'48.

PONDER THIS

A statistician has figured that 5 percent of all church members do not exist; 10 percent of them cannot be found; 25 percent never go to church; 50 percent never contribute a cent to the Lord's work; 75 percent never attend the mid-week prayer service; 90 percent do not have family worship in their homes; and more than 95 percent have never tried to win a lost soul to Christ.

What is your percentage?—Select-ed.

THE DEVOTIONAL PAGE

REV. H. O. BOLIN, Editor

A WIDER OUTLOOK AT THE UNIVERSE

In the United States, after years of work, they are completing the largest telescope in the world. When it is finally installed during the next year or so man's vision will extend millions of light years into the outer reaches of the universe. He will see innumerable swarms of stars and nebulae now beyond the range of his sight. With this new instrument, scientists tell us, it may be possible to test the theory that the universe is rushing apart at the rate of thousands of miles a second, or that it is coming together again, that it is running down or winding itself up.

Thus, man has learned to examine the inconceivable vastness of the creation around him. He has also learned of late to split the atom, to rearrange the tiny solar system which exists in every visible speck of matter. Yet all his science is no better able today than in the times of the Egyptian astronomers to tell man how these things came to be or what they mean. Such a comment on the latest triumph of science is old, it is trite and threadbare. Yes, and it still expresses the deepest fact in human experience—that ultimate truth cannot be discovered by any physical apparatus, must be sought not in atoms or in the stars but only in man himself.—Winnipeg Free Press.

POWER OF INFLUENCE

Every man has a thousand roots and a thousand branches. His roots reach down through all the earth; his branches spread through all the heavens.

He speaks with voice, with eye, with hand, with foot. His silence often is thunder, and his life is an anthem or a doxology.

There is no such thing as negative influence. We are all positive in the place we occupy; making the world better, or making it worse; on the Lord's side, or on the devil's; making up reason for our blessedness or banishment; and we have already done a mighty work in peopling Heaven or Hell.

By the force of your evil influence, you have already consumed infinite values; or you have, by the power of a right influence won whole kingdoms for God.—Selected.

GRAIN SHORTAGE OF TEN MILLION TONS

According to the Food and Agricultural Organization of the United Nations, there is a gap of 10,000,000 tons of grain cereals between supplies available and supplies needed to prevent a decrease in bread and cereal ration in hungry Europe and Asia. The official ration in Japan is 1100 calories a day, but is actually less since distribution is often delayed for days at a time. This ration does not include milk or fat, but is largely made up of tasteless cereals.

GOD LOVETH THEE

"God loveth thee—then be content; Whate'er thou hast, His love has sent; Come pain or pleasure, good or ill, His love is 'round about thee still, Then murmur not nor anxious be, Rest thou in peace, God loveth thee."—Selected.

THE NEED

*This world has so much need of love!
The ranks of hate are filled of late
The dews of mercy from above
Do not descend within our gate.*

*The world must learn how to forgive,
Its angers boil within her breast;
The secret of the power to live
Has long been lost, man has confessed.*

*To learn to laugh, that is one form,
If I can laugh, I can forgive;
A smile can oft dispel a storm—
To laugh is knowing how to live.*

*I am but one; yet I shall breed
Forgiveness, scattering far my seed!*

—Kenneth Robinson.

WHAT IS CHRISTIANITY?

It is said that the disciples were called Christians first at Antioch. The name carries with it a great compliment. We might well raise the question, "What is Christianity?" Many people would give different answers to this question.

Some feel that Christianity is giving assent to the Apostles' Creed. They believe every statement in the creed and they take that as a sure sign of their favorable standing before God. It is a fine thing to believe this creed. It puts the chief doctrine of the Bible in small compass. There is not a statement of faith in it that is not found in the Bible—some of them found over and over again. The trouble, however, with making faith in the creed the standard of Christianity is that one may believe every point of doctrine in it and yet do nothing about it. A poll was taken some years ago to ascertain the attitude of people concerning certain great points of Christian doctrine and it was estimated that ninety-nine per cent of the population of the United States believe in the great Christian truths. They believe in God; they believe in Christ; they believe in the evil of sin; they believe in atonement; they believe in the resurrection of Christ; and they believe in the immortality of the soul. Less than half of the people of this nation are professed Christians. Yet ninety-nine per cent of them have nominal faith that if exercised would make them Christians. So, we cannot make the fact that people believe in the creed the standard of Christianity.

Then, there was those who place their hope in membership in some religious group. Their particular organization was born in the midst of debate and it is alive through continued argument. They seem to think that God has called them to go out and convince the world that they are the only ones who are right. They see people in other religious groups who love God; who forsake their sins and believe in Christ; and love and serve humanity, but they still contend that they cannot be Christians because they do not belong to their group. They try to claim to be the Church to the exclusion of all others. They claim

that they, and they alone make up the Body of Christ. Since no one can be saved outside the Body of Christ, they claim that all who outside their group are lost regardless of how fully they may imbibe and how perfectly they may radiate the Spirit of Christ. They have never stopped to consider that it takes all of these religious groups to make up the Church in its entirety. The true Christians of all of these groups are part of the Body of Christ. Membership in no religious group can save a person regardless of what it may call itself. Christ alone can save, and all Christian groups preach Christ, therefore, he saves in all of them and the truly saved in all of them make up his Church. So, away with the idea that the true standard of Christianity is based upon membership in some particular religious group to the exclusion of all others.

Again, there are those who make ethics their hope. They feel that religion consists only in a person meeting his moral duties. You will find them saying something like this: "I believe in God. I believe in Christianity, but I have no time for creeds, petty churches, or a mystical type of religion. None of them suits me. I believe that the religion of Jesus Christ is a practical one; the religion of the good neighbor." They make a lot over the fact that Christ taught religion as a way of life. They call attention to his kindness and his helpfulness to others. They fail, however, to realize that Christ was mystical as well as practical. He drew his spiritual strength for practical service from his mystical contact with God. He had the habit of going to church. He spent much time in prayer and meditation. The Gospels mentions some twenty-five different occasions when he went out to pray. Sometimes he would rise up a great while before day to pray and at others he would spend whole nights in prayer.

Then, there are those who make experience the hope of their Christian standing. An experience with God is a wonderful thing. Paul had one and it was a source of much comfort to him. He spoke of it thirteen times in his writings. But a person who makes a past experience

CHURCH

By James J. Metcalfe

The church is not a place for us . . . To whisper, smile or stare . . . Or contemplate the Sunday clothes . . . That other people wear . . . It is no public stage on which . . . To act the pious side . . . And it is not a promenade . . . For prominence or pride . . . The church is that great edifice . . . That towers to the skies . . . When measured in the manner of . . . Ecclesiastic size . . . It is the house of God where we . . . Implore the grace we need . . . And worship Him according to . . . Our conscience and our creed . . . Where we are taught the lessons that . . . Are sacred and sublime . . . And where too often in this life . . . We spend too little time.—Gospel Banner.

MY RULE FOR CHRISTIAN LIVING

Dr. J. Wilbur Chapman had this which he called "My rule for Christian living" "That rule that governs my life is this: Anything that dims my vision of Christ, or takes away my taste for Bible study, or cramps my prayer life, or makes Christian work difficult, is wrong for me, and I must, as a Christian, turn away from it." This simple rule may help you find a safe road for your feet along life's road.—The Watchman-Examiner.

his only hope, or even his chief hope, is on dangerous ground. His religion is likely to become too subjective. The big questions are: "Is the individual living in the center of God's will now? Is he conscious of the guiding presence of God in his life now?" A person's religion, like everything else, should be kept up to date.

Above all other things, Christianity is love; love to God and love to fellowman. Jesus made this plain in answering the question concerning the greatest commandment. The lawyer asked for but one; Jesus gave two. He knew that you cannot love God with all the heart, soul, mind, and strength without also loving neighbor as self. This love must be a thing of deed and not merely of word. It must be an active goodwill which expresses itself in helpful service. It must be all inclusive in its outward reach; leaping over all denominational bounds, national barriers and color lines.

Again, Christianity is a journey to a destination. We are on a journey through life to the Father's house. The Father wishes us to surrender our lives to him and become God-guided. In order to do this it is necessary to clear up the sins of our lives through repentance, confession, forgiveness, and pardon.

The person who meets these conditions will live the abundant life—his joy will be unspeakable and full of glory; his service to others will be constant and helpful; his assurance of the presence of God in his life will be undimmed; and his spiritual power will be sufficient for any God-given task. This, in brief is Christianity. May God help all of us to re-examine our standing before him during this Lenten season.—H. O. B.

In China rice and flour shops have been mobbed by the hungry.

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A WEEKLY MESSAGE

By FORNEY HUTCHINSON

MY HOPE

It is natural as we move into the new year to consider the future, especially if one is growing old. It is customary amongst business men to take an invoice to see just where they stand, from a business point of view. The prophet exhorted Hezekiah to "set his house in order". It is well enough for all of us as Christians, to examine the foundations of our hope concerning this and the world to come. Naturally, we want to know whether we are making progress or losing ground.

What is my hope, as I look into the future? First of all, it is not based on anything I have refrained from doing. The foundation of our hope, as Christians, is not negative. If we have been able to keep from outbroken sins, from defiling our lives with conduct and practices that are unclean, that is all to the good, but that is not our hope of salvation. St. Paul said, "I the chief of sinners am, but Jesus died for me."

Neither is our hope built on the good we have done, whether it be much or little. The doctrine of "good works" as a means of salvation has no foundation in the Holy Scriptures, nor in the creeds of Protestant churches. When we have done all, we are unprofitable servants. Good works have much to do with one's reward here and hereafter, but have little to do with the salvation of his soul.

What, then, is the Christian's hope? It depends, not upon what he has done, nor upon what he has refrained from doing, but upon his relation to Christ, our Savior. The best any of us can do is to fall at His feet and cry in deep humility,

*"I the chief of sinners am,
But Jesus died for me."*

When I get to Heaven, I want to seek Him out the very first thing I do, fall at His feet, kiss the wounds in His hands and cry, "I am a poor sinner, saved by grace." As an expression of my hope for the years to come, I would like to sing,

*"My hope is built on nothing less
Than Jesus blood and righteousness.
I dare not trust the sweetest frame,
But wholly lean on Jesus' name.
On Christ, the solid rock, I stand,
All other ground is sinking sand."*

A kind deed is given meaning, only as it is punctuated by kindness itself.—Selected.

NEWS AND NOTES ABOUT FACTS AND FOLKS

DR. C. A. PIERCE of Rogers was the Layman's Day speaker at the Gentry Methodist Church on Sunday, February 22. Rev. Alvin C. Murray is pastor.

THE morning services of the Grand Avenue Methodist Church, Hot Springs, will be broadcast over KTHS each Sunday in March. Rev. Stanley T. Baugh is pastor.

REV. B. E. ROBERTSON, pastor at Hartman, writes: "Although there was a two-inch snow and the roads were slick our Woman's Society of Christian Service met at the church and observed Friday, February 13, as Day of Prayer. It was a good service with a good attendance."

REV. FRED R. HARRISON, district superintendent of the Camden District, writes: "Brother T. D. Spruce, pastor of the Bearden Methodist Church, is recuperating from a serious operation performed Tuesday of last week. His condition is satisfactory, but he will be in the hospital for some time. Pastors and other friends may address him in care of the White-Scott Clinic, Temple, Texas."

REV. S. K. BURNETT of Hot Springs writes: "Mrs. J. R. Dickerson, wife of the late Rev. J. R. Dickerson, requests me to write you to express through The Arkansas Methodist, her deep appreciation and thanks for the many communications that came to her from her many friends in Arkansas and other states during the three weeks she was in the Methodist Hospital in Hot Springs. She is now out and at work and feeling fine."

REV. C. E. CHAPPELL, of Richmond, Virginia, Methodist missionary at Wembo Nyama, in the central Belgian Congo, is engaged in translating important parts of the Old Testament into the language of the Otetela people among whom he and fellow missionaries are preaching and teaching. The New Testament is available for the people of this large African tribe, but none of the Old Testament. Mr. Chappell is also busy in producing theological and normal school texts for the Otetela youth.

REV. IRL BRIDENTHAL, pastor at Lepanto, writes: "A new \$4700.00 all electric Connsonata Organ was installed last week in our church by Worsley Music Co. of Memphis, and was used in first service last Sunday. This, the latest achievement of the Conn Co., organ builders, is the first of its kind to be delivered in the eleven-county area of Eastern Arkansas served by the Memphis firm. It is very attractive, both in tone production and design. The organ plans were made by our officials in addition to the large educational annex and fellowship hall, construction of which is to begin soon. I have never served more cooperative people."

WHEN certain young Italian Waldensian veterans returned home from the war, they desired to build a memorial which was living and constructive, not a monument perpetuating sorrow and bitterness. With the help of other Christian evangelical youth of Italy, they designed and through volunteer labor are constructing a small Alpine village situated high in the beautiful Waldensian Valley. They called it AGAPE, meaning "Christian Love". The name symbolizes their aspiration to put into bricks and mortar their conviction that reconstruction of any kind must be established on the foundation of Christian faith. The workers are mostly students and office clerks from Italy, France, Switzerland, unused to manual labor but eager to help in this community project.

DR. PAUL QUILLIAN of Houston, Texas, is quoted as saying recently: "The Christian church is a fellowship in which men of every generation have found strength to stand courageously against tyrants who would enslave the human spirit. In your day and mine, as well as in the days of long ago, the church means a fellowship that brings courage to the hearts of those who seek to follow Christ. Men need

courage not only to endure persecution; men need courage to change the course of events in human history. Men in every generation must stand against injustice, fight for truth, work against prejudice, and sacrifice for the betterment of the conditions under which human beings live. To join in a crusade for a better world order may bring cross-bearing, but it is a vital part of the meaning of the church."

POINTING out that now, three years after the "beginning of peace", the Christian churches of Europe and Asia are still struggling to rise to their former place of leadership, education, and services, Dr. A. Livingston Warnshuis, former secretary of the International Missionary Council, warns, "If Christianity loses the struggle for survival in the former embattled areas, it will no longer be counted as a spiritual force in the 20th Century world, holding out to searching people a high ideal and a better way of life." He urges American people of all churches, during the Easter season, to give through their own churches such aid as they can for the reconstruction of church life overseas; denying ourselves certain luxuries and so-called 'necessities'. These, added to a part of the \$24,000,000 in funds and supplies promised by the churches for overseas use in 1948, will be used to help ministers with food, salaries, books, etc.; to train laymen for Christian service; to train youths in church-operated camps; to meet physical and spiritual needs of refugees, displaced persons, and others who are ill, aged, or orphaned.

NEW NAGASAKI MAYOR IS A CHRISTIAN

The post-war mayor of the port city of Nagasaki—the city upon which the second atomic bomb fell in Japan—is an active Christian and a member of the Methodist Church there. Mayor Matsumoto was educated at Kentucky Wesleyan College, Winchester, Ky., and later did graduate work at Northwestern and Columbia Universities. His wife was elected recently to the prefectural assembly. The new principal of Chinzai Gakuin, Methodist college in Nagasaki, Dr. Chiba, is also American-trained; he holds degrees in arts from Ohio Wesleyan University, and in divinity from Garrett Biblical Institute.

Mayor Matsumoto and Dr. Chiba have recently selected a new site in Nagasaki for the erection of a church and a social settlement. The old church was destroyed in the bombing; and buildings of Chinzai were destroyed also, but the college has been reorganized in temporary quarters, a former military hospital in Isahaya.

ENGLISH TEACHER IN JAPAN IS HONORED

The Institute for Research in English Speaking, Tokyo, Japan, waited until its twenty-fourth annual convention before it asked a woman of any nation to speak on its program. That speaker was Miss Myrtle Z. Pider, of Topeka, Kansas. Methodist missionary on the staff of the Woman's Christian College of Japan. Miss Pider's topic was, "How Can Our Schools Contribute to the Growth of Democracy?" Six hundred secondary schools and college teachers of English attended.

Miss Pider also assisted the teacher of English in the Boys' Middle School to prepare his demonstration lesson for this convention. Following the Convention, there came to Miss Pider an invitation from the National Department of Education to give a series of lectures or lessons on intonation in English before an institute designed to help teachers of English in their work. Fifty teachers attended this series of lectures.

INSPIRATION

It is said that when Michelangelo contemplated painting his great picture of the Crucifixion, he had the story read to him from each of the Gospels while he sat blind-folded. He listened till his spirit was imbued with the spirit of the narrative, and then he took palette and brush and did the work which made his name immortal.—Sunday School Digest.



Southern Methodist University



Department of Public Relations, Board of Education

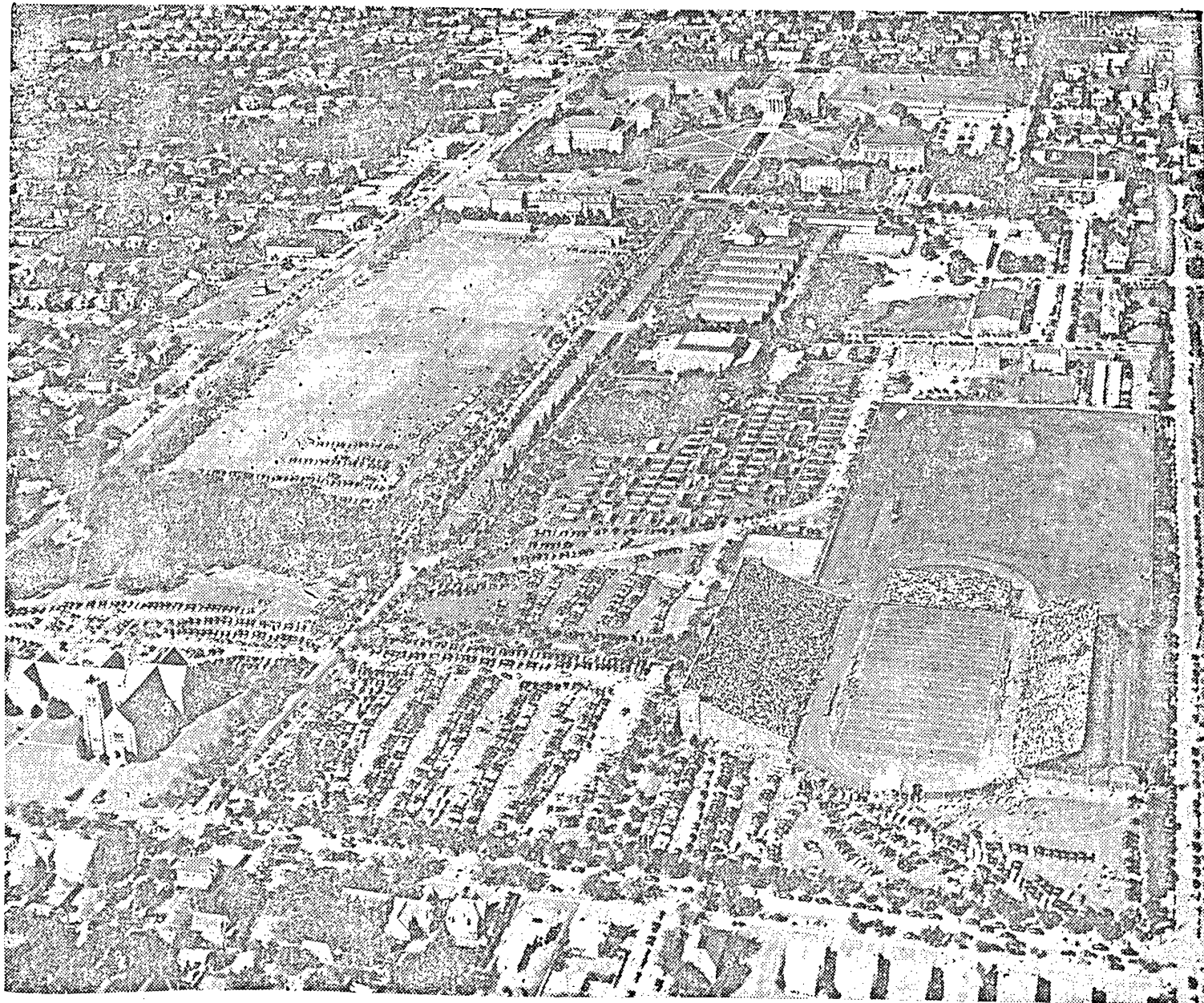
SOUTHERN Methodist University was established at Dallas by the Texas Educational Commission appointed in 1910 by the five annual Conferences of the Methodist Episcopal Church, South, in Texas. These annual Conferences in 1911 confirmed the work of the Com-

nized as one of the outstanding universities of the Southwest. It has been served by four presidents and two acting presidents. The late Dr. R. S. Hyer was elected as the University's first president. The field before President Hyer was extensive; and his duties included the approval of

fessor in the School of Theology, served as acting president from May 1922 until April 1923, when Dr. Charles C. Sealeman, then pastor of the First Methodist Church, Dallas, was made president.

Under the administration of President Sealeman, substantial

(1925), the American Association of University Women (1929), the Association of American Universities (1929), the National Association of Schools of Music (1933), and the American Association of Schools of Theology (1937). It meets the entrance requirements of the Association of American



This recent air view of the Southern Methodist University campus shows temporary buildings and permanent buildings now under construction as the University speeds its expansion program to care for an ever-increasing enrollment. A total of 7,031 students registered for on-campus work this fall filled

existing classroom facilities to the limit and prompted the Board of Trustees, in special session, to vote immediate construction of nine additional buildings, to include six for the Perkins School of Theology, two for the School of Law, and one Science Building for the College of Arts and Sciences.

mission and accepted for the Church, ownership and control of the institution. In order to place it upon a broader foundation, especially in regard to its theological and graduate schools, the University was made the Con-nec-tional institution for all Con-fer-ences west of the Mississippi by action of the General Conference in 1914. The first session of the University began September 22, 1915, with an enrollment of 706 students.

In the intervening years of its growth, the university has developed from a small school with two buildings on its campus to an institution with an average yearly enrollment of almost 7,000 students and is now recog-

architectural plans, the selection of a faculty, and a development of a curriculum, the acquisition of proper laboratory equipment, and apportioning prospective funds to the different departments. After nine years of distinctive service, Dr. Hyer resigned in 1920. Dr. H. A. Boaz was elected to succeed Dr. Hyer and under his administration, the University experienced great financial advancement. Several significant changes were made in the curriculum to provide for the degree of bachelor of Science, not previously offered during his term of office. Dr. Boaz resigned the presidency in May 1922, having been elected to the Episcopacy. Dr. James Kilgore, pro-

material gains were made as well as noteworthy progress in scholastic prestige. Dr. Sealeman was elected Bishop of the Methodist Episcopal Church, South in May 1938 and Dr. Umphrey Lee was elected president. Dr. E. B. Hawk served as acting president in the interval between Dr. Lee's election and the day he took office in March 1939. Southern Methodist University has secured recognition from standardizing agencies as follows: The Association of Texas Colleges (1916), the Association of Colleges and Secondary Schools of the Southern States (1922), the American Association of Collegiate Schools of Business (1925), the American Religious Education Association

Law Schools and the American Medical Association. In 1938, the School of Engineering was fully accredited by the Engineers' Council for Professional Development.

By widening its scope of instruction to embrace eight different schools, the University matched its material progress with added scholastic prestige. In 1925, the School of Law and the School of Engineering were added to the University. Eight schools now comprise its curriculum; the College of Arts and Sciences, Graduate School, Perkins School of Theology, School of Music, School of Engineering,

(Continued on Page 9)



THE CHILDREN'S PAGE

ANNIE WINBURNE, Editor



IN STORYLAND

DONNIE HELPS THE ROBINS

"I wish I could see the robins build their nest," said Donnie when Mother told him she believed they were going to build in the little maple tree. It was a pretty tree with foliage so thick that a nest could be hidden nicely.

"Perhaps we can help them," said Mother.

"How?" asked Donnie.

"The robins will gather grass and straw and leaves to use," answered Mother, "and they'll want something to weave them together. Maybe they will use pieces of strong grass or the little roots of plants, but if there is any string handy, I feel sure they will like that better, it would be so much easier to find."

"If I would give them a ball of string, would they use it to build a nest?" asked Donnie.

"They might not know how to manage a whole ball," said Mother, "but you could put out some pieces and see what they do."

Just outside the kitchen door was a little clothesline. Donnie cut pieces about half a yard long from his ball of string. It was good stout string. He stood on a chair so he could reach to hang the pieces on the line.

"We'll have to go inside to watch," his mother told him.

Donnie almost lost his patience watching, it was so long before a robin came. But at last one lighted on the honeysuckle vine.

He turned his head and cocked his eye. The strings were swinging in the breeze. He flew down and took one in his beak. It blew around and tangled in his claws. He jerked it loose and flew away with it.

"Will he come for another?" Donnie asked.

"We'll see," said Mother. "I'm sure he will."

In just a few minutes, back Mr. Robin came. He took one piece of string, then another and another until his beak was full.

"I think he's very greedy," laughed Donnie.

"No," said Mother, "he's not greedy. He sees how nice the string is to weave the straw and grass and little sticks into a nice nest, so he'll carry all he can at once."

"I guess he'll take a long time to weave that in," said Donnie.

"Do you know what I believe?" asked Mother. "I believe he's carrying the string to his wife and she'll weave it into the nest."

"Maybe she can build a prettier nest than he can," said Donnie. "Here he comes."

For three days Donnie kept strings on the line and the robin kept carrying them away.

At last he did not come any more. Donnie saw him hunting worms in the garden, but he didn't take any more strings.

"Their house must be done," Donnie decided.

"All but the plastering," said Mother. "The ground is so dry I don't see where they'll get mud to use in plastering their nest."

"Couldn't we make a little mud for them?" asked Donnie. "I know how."

"Sure enough," answered Mother. So Donnie got a pan of dry earth

from the garden and mixed it with water until it was a soft mud. Then he set the pan beside the bird bath and Mr. Robin and Mrs. Robin each came and took a beakful and flew away. They came again and again.

"They're plastering their nest now," Mother explained.

Presently Mr. Robin came alone to carry the mud.

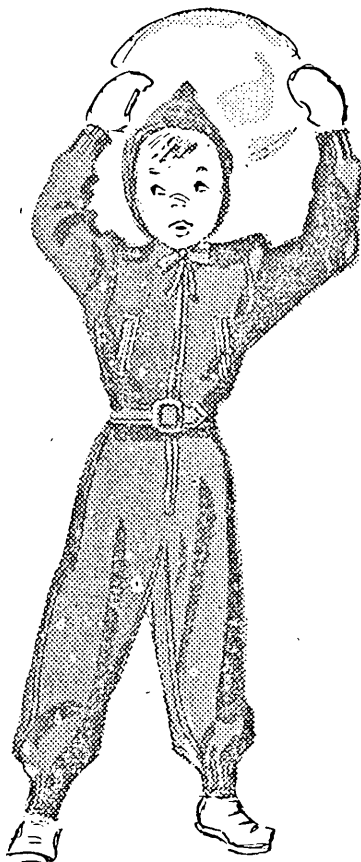
"He's taking it to the nest," said Mother. "He will drop it in and Mrs. Robin will settle down in the nest and turn around and around in the mud until the nest is plastered with it. When that is finished, both of them will carry soft grass and drop it in the mud until it makes a cozy nest for the four pretty blue eggs."

One day Donnie got a peep at the nest with four little heads sticking out. They were the baby robins. Soon they could cry, and how they did cry for food. The father and mother birds had to work very hard to feed them. Soon they were as big as their parents.

"We'll always keep strings out for the robins to use, won't we, Mother?" said Donnie.—Etta W. Schlichter in Story World.

Teacher: "Jimmy, why is your essay on milk only half a page? The others wrote eight or nine pages."

Jimmy: "I wrote about condensed milk."



THOUGHTFUL JANE

Brave little birds of winter,
What would you like to eat—
A crust of bread or corn I've popped
Or tiny grains of wheat?

Would suet be more tasty—
Placed safe within your reach?
You have no words to tell me,
So I'll give you some of each.

—Clarice Foster Booth in
The Christian Advocate

IN THE WORLD OF BOYS AND GIRLS

MY BOOKS

By Laura Emily Mau

For everything I wish to know,
I have a book to which I go.
Pictures, stories, things to make;
Around the world a trip to take,
Learn from a book that understands
How I can visit other lands!
Books of birds and books of flowers,
Books of trees and books of towers,
Books of Santa Claus and toys,
Books for girls and books for boys,
Books for everything under the sun,
With my books I have such fun!
For everything I wish to know,
I have a book to which I go!

—Story Time.

"BONNIE"

When baby Elna was nicely walking a beautiful hound puppy was given her for a playmate. "Bonnie" was so timid no one could come near her except baby Elna. The puppy was like a wild fawn, yet the baby could walk up to her and fondle her. They were great playmates.

One day little miss started out to see the world on her own; her mother, always alert, watched to see what would happen. The child got away out on the prairie, but when Bonnie saw this, she went bounding wildly after her. Small Elna was all set to go farther afield, but Bonnie planted herself squarely in front of her; then as she tried to go around the dog, again her way was blocked. When she got the baby headed toward the house, Bonnie would walk proudly by her side, any swerving in another direction was promptly hindered. Thus, little Miss Elna was brought triumphantly home.

Dogs can be trained to do wonderful things, but remember this was an untrained pup. It was too shy even to get near it, so it had not been taught anything. Dumb? Not at all.—M. C. McLellan in Our Dumb Animals.

SMILE

By W. I. Lively

Smile once in a while!
It does no harm,
And it doesn't cost a cent;
A smile that is warm
With the hidden charm
That a generous heart has lent.

Smile once in a while!
'Twill do you good,
For a smile will shine both ways;
It will warm the heart
Ere it depart
On its mission of cheer and praise.

Smile once in a while!
Or twice if you wish,
For the world has need of cheer;
There are plenty around
Who are willing to frown,
But few who help life's sky to clear.

Smile once in a while!
It does no harm,
And it doesn't cost a cent;
A smile that is warm
With a hidden charm
That a generous heart has lent.
—Herald of Light

JUST FOR FUN

"Oh, honey, bring a half-dozen mouse-traps when you come home this evening," said the bride.

"Why, I just bought six yesterday!"

"I know, but they have mice in them!"

* * *

"Now, these two boys are sister's" said the housewife to the census taker.

"You mean brothers, don't you?" the census man asked.

"No, the girls out in the yard are brother's, but the boys are sister's."

"Boys sisters and girls bro—"

"Now I mean just what I say. These two boys belong to my sister, who lives down the street, and the girls are my brother's daughters who are visiting me."

* * *

The mother was briefing little Mary, who was going to return her little friend's call. "If they ask you to dine," the mother instructed, say "No, I thank you; I have dined."

But the conversation did not run as anticipated. "Come along and have a bite with us," invited the friend's father.

"No, thank you," Mary replied with dignity. "I've already bitten."

—Good Business

Some Objectives In Christian Education

By BATES STURDY, Pastor, Fifth Street Church, Ft. Smith

Text: "And He opened His mouth, and taught them." Matthew 5:2.

THE last phase of the Crusade for Christ emphasizes Christian Education. Christian Education is a fitting climax to the spearheads of the Crusade. On September 1st, 1947, the Crusade for Christ began its final year, with increasing the enrollment and attendance in the Church Schools as its final goal. It is heartening that the \$25,000,000 for World Relief and Reconstruction was overpaid by nearly two million dollars. The Methodist Church laid its material substance rather generously on the altar of God. Then in the year of Evangelism a goal of a million accessions to the Church was set. It is gratifying, to know that there were more than a million people added to the church rolls that year. It is a challenging undertaking to seek to enlist the total membership of the Church in the Church School, as well as to reach a large percent of the unchurched population for the Church School this year. This is to be done by December 31st, 1948. May this challenge be accepted with prayer, plans and action.

In this meditation three objectives in Christian Education will be lifted up and emphasized. One may get a suggestion of these objectives from the text of Scripture being used today. Even as the drives on the traction wheels of the locomotive cause a forward movement, so do these great objectives in Christian Education call for advancement.

The first objective in Christian Education is to bring about an awareness of God in people. Jesus sat on the mountain and taught the assembled multitude. HE WAS THERE. The people saw HIM. They were conscious of His presence with them. As He spoke to them they became more acquainted with the Father through Him.

Here is our great Church School organization in our Churches. It is a mighty force for good. It is dealing with all age groups. It is also dealing with people from various home backgrounds. There are the people in the different divisions and classes. There are the officers and teachers, too. The Church School is the Church in school.

Now each teacher should be conscious of One who is real to all who open the door of their hearts to Him. This is the teacher's first preparation for their work, an awareness of God in their life. When this is had in a life, then the other preparation requirements fit in beautifully. But to tarry in the secret place of prayer alone with the Almighty is to meet this first teaching preparation. Teaching is through heart, as well as mental preparation. Both are necessary to effective teaching. Was the old deacon not saying a great thing when he declared; "Brother, thy life speaks so loudly that I do not hear thy words," as he talked to his pastor? One of the tests of a teacher's teaching is how does it discipline his life through the days of the week?

Speaking of being aware, what are a large percent of people aware of in these days? The answer can only be suggestive, but we know that many are aware of trouble and annoying fears. They have a sense of insecurity in their hearts. World troubles as well as individual difficulties are rather insurmountable

to numerous souls. They experience the rough edges of life without hope. Their outlook for the future is dark. Life is not abundant for them. It is a series of days of wrestling with their doubts and problems without any satisfactory solution. Such was somewhat true with some who were in the multitude on the mountainside as Jesus sat and begin to speak to them. They were just going along aimlessly, but as He spoke to them of better things, rays of hope and courage began to seep into their hearts.

Now with conditions of unrest and uncertainty in our world, we can well re-think and revitalize the utterance; "When the world is at

pel, even Matthews, wrote, "And it came to pass, when Jesus had ended these sayings, the people were astonished at His doctrine; For He taught them as one having authority, and not as the scribes."

Now character is what we are. But we become what we are through various means. One of these means is what we get from others. Those we associate with contribute to us for either good or bad. An illustration of how others affect character in us is made clear in the case of Eunice and Lois, the mother and grandmother of Timothy. Paul wrote, "When I call to remembrance the unfeigned faith that is in thee, which dwelt first in thy grand-

rector of the Youth Department, Division of the Local Church, wrote; "Religious education to be Christian must be evangelistic. Likewise, evangelism to be Christian must be educational," so the better person is the product of this fine combination.

In the third objective we want to stress Christian Service. Back to the text again. The people on the mountainside not only saw Him, and caught some of His nature, but they heard Him teach. He was doing service in this very thing.

So in the work of the Church School, we not only need to bring an awareness of God and help the pupils to form Christian characters, but give them help in how to carry on the Lord's work. "To serve the present age." An outlet is as important as an inlet. Otherwise the channel becomes clogged.

Life is life as we share it. A card from the National Parent-Teacher came in the mail this morning with this heading on it—HOW TO STAY ALIVE AS LONG AS YOU LIVE. What a thought! But in this heading is expressed what we have in mind in this third objective in Christian Education. We want to live in the best possible way. This is only possible from a spiritual standpoint. Jesus spoke of it as the "abundant" life. He came, He declared, "that they might have it (life) more abundantly."

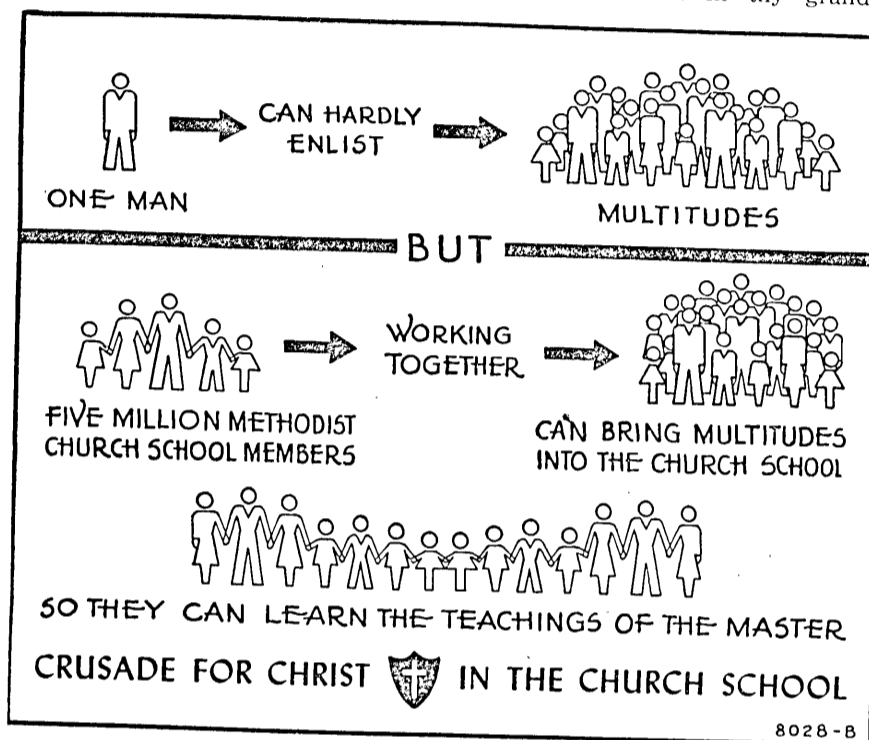
Service for the Christian is an outlet of the blessings and abundance he has received in His fellowship with God. It is a means of giving back to His God, as he clothes the naked, feeds the hungry, gives drink to the ones who are thirsty, visits those who are sick and who are in prison. It is "pouring in oil and wine" of human kindness to those on the dusty and dangerous roads of life.

There is the purpose we should bear in mind in our Christian Education program of equipping our pupils to go forth in Christian services.

Christian Service will come out of a desire to share with others, but in order to have this desire it must be created in the heart. Here is where the Church School comes in with its program of Christian Education. The Church School deals not only with attitudes but with relationships. Now here is a great Scripture on service: "But whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?" (I John 3:17) In this Scripture the writer describes a wrong attitude and relationship. What he is saying in this passage is that a selfish person does not benefit others. Suppose that the Church School could have gotten a hold of the person described in this passage when they were a child and taught them the way one should feel toward another less fortunate and how they could help them, this would have been written differently.

Christian Education educates from a purely Christian viewpoint. It lifts up the person as the object and how to make that person become efficient in the whole realm of living. It teaches an arithmetic in which we divide to multiply and subtract to add. It helps people to go the "second mile" and to "love your

(Continued on Page 15)



its worse, the Church should be at its best." The Church School should be at its best and help people become aware of the love and nearness of God to them. Leaders should be at their best every day and in all situations. It is only as we are willing to go that the Church and its agencies can move out to places where men struggle and are defeated without God in their lives.

Let it be borne in mind that the major need of the millions of mankind is a new sense of God in their lives. There is no other institution so well equipped as the Church and its agencies to bring about an awareness of God to the world's peoples. "In Christ there is no East or West, In Him no South or North; but one great fellowship of love throughout the whole wide earth."

What a glorious opportunity the Church School has to lay the groundwork in the life of its members for "abundant" life and living, as it follows this primary objective in Christian Education.

We come to the second objective in Christian Education, namely; that of building Christian character. The Church School has this responsibility. It is a channel for enrichment of life.

As Jesus sat that day in the long ago teaching the people, they saw not only the Teacher, but caught something of His spirit, His attitudes, His certainty and His concern for them. They were impressed with the difference between Him and the ones they had known as their leaders. The impression was so great that the writer of the Gos-

mother Lois, and thy mother Eunice; and I am persuaded that in thee also." Timothy had some fine characteristics in his life because of the contribution of a Christian mother and grandmother.

Character is a process. It is being made all the time we are in the world. It is a daily process. The apostle Peter taught this very forcefully when he wrote, "And beside this, giving all diligence, ADD to your faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness charity." Here is an adding process in the making of Christian character.

Since character is fashioning personality and goes on day after day this gives the Church School a wonderful chance to make valuable contributions to its members. It can help each person to know that the graces of the Christian life are and how to instill them in his, or her life. It has the resources of experience, knowledge, revelation and fellowship to offer through its channels. The Church School helps people to appreciate the worthwhile and to grow in the capacity for larger service. It is a school of unending worth. It is truly a character-building agency.

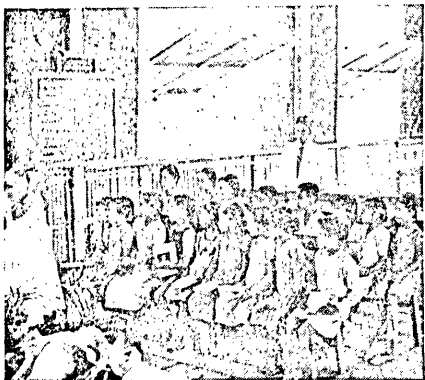
We believe that in order to have a better society it is necessary to have a better person. But the better person is the result of the right influence and wholesome instruction. These are Christian Education in its fullness. As Hoover Rupert, Di-

The Philippines Are In A New Age!

By REV. CHARLES MOSEBROOK, Manila, P. I.

MANILA is quite a different place in comparison to the city we visited in 1940!

This is the "jeep-age" in the Philippines. Jeeps which have been converted into "jeepneys" to haul about twelve people are to be seen by the thousands; for the U. S. Army disposed of them by the thou-



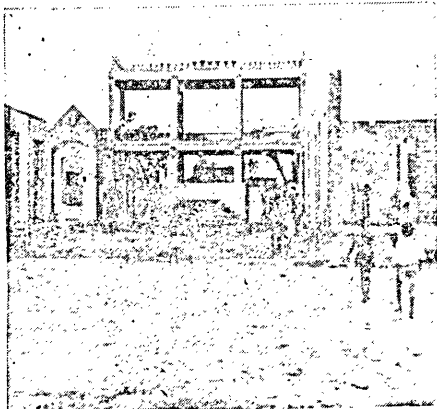
Sunday School gathers in a village Methodist Church in the Philippines.

sands at the close of the war. I have never seen such congested traffic as there is here in Manila, and interesting enough even the most remote barrio has a jeepney transportation system.

The slow moving ox-cart is almost extinct, and the mechanical age is here. The other day I saw some boys pass our house with model planes equipped with miniature gasoline engines. There are now so many radios that the government is taxing them for revenue. The other evening our paper carried two full pages of advertisements, and interesting enough some of the pictures are being produced locally. There are daily air flights between Manila and the principal centers. One is almost frightened at times with how far these folks have traveled in such a short time, and with the effect that this has had upon their cultural life. Let no one think that we are working with a retarded group of people in a far-away place!

When one drives through Manila for the first time he is very conscious of the vast amount of property damage. Here one sees at first hand the horribleness of war. The one time fine buildings are now rubble. But worse still the presence of many young widows, and orphan children, and faces that are drawn and haggard are constant reminders of the ordeal through which these people have passed. However, we have come to Manila in time to see the victory side emerging. These people are not broken in spirit. The sounds of saws and hammers are familiar sounds, and out of the rubble new buildings are taking form. The pot marks made by shell fire are being filled in, and with new roofs and a coat of paint these buildings look as good as new.

One thing that is very strange to us is that the things which were so very scarce in the U. S. are available here. You can get immediate delivery on any of the popular makes of automobiles (just like the good old days at home—order one day and have it delivered the next.)



Ruins of Mary Johnston Hospital in Manila, which it is planned will soon be rebuilt.

There is every conceivable kind of electrical equipment including radios, washing machines or refrigerators. California grapes, Sunkist, oranges and Oregon apples, pota-

toes and onions are here in super-abundance. It is amazing! Of course not everybody can buy oranges, grapes or apples for living costs here are terrifically high. The electrical appliances are for only a privileged few, and in proportion to the total population only a very few own automobiles. Not a single one



Getting supper ready in a Filipino home.

of our ministers owns an automobile!

It is our growing conviction that there is no area in the entire Orient today which is as important to Democracy and to the United States as is the Philippines. General Carlos Rumulo, the Philippines delegate to the United Nations, recently made a very wise statement. He said, referring to the United States: "You are the greatest nation in the world. But you need friends. And that source can be found in 1,000,000,000 in the Orient who are beginning to rise. However, only 18,000,000 Filipinos of these 1,000,000,000 Orientals have decided to cast their lot with you. The balance have not made up their minds."

Of this much we are personally certain—in the Philippines there is a real chance for democracy to be given a trial, and it is our conviction that if it is Christian it can be

leaven for millions here in Asia.

I wish that you could feel the pulse beat of the evangelical Protestant movement in this small but significant area. Protestantism has been securely planted here and today is budding into glorious flower. We Methodists have reason to feel proud of the contribution that our denomination has made here in the Philippines. Methodism has been one of the first to recognize the new mood of the times and today every major responsibility is being carried by indigenous leaders.

Our Church here is on the march. Although churches have been destroyed and congregations scattered, there is not a trace of any defeatist attitude here. Several Sundays ago Mrs. Mossbrook and I preached at a church in Bataan. We drove for many miles along the highway that had been used for the "death march". It was a very thought-provoking drive. The thing that impressed us most is that this is all Methodist territory and in many towns we have very strong churches.

I preached in a church that had been destroyed by the war. The congregation had built a new church out of woven matting, nepa palm roofing, and bamboo rafters and up-rights. It was all very temporary, but today super-imposed above this temporary church is the frame work of the new church being built out of "Crusade" funds from the United States. The part of the service that thrilled us most was when they took up a sacrificial offering from their congregation to add to the "Crusade" funds from America for the completion of their new and larger church.

It is no longer a question of open doors, but it is a matter of having enough leaders and enough money to march in and take the land! Since the war there is a new demand for Protestant schools. Already a great number of schools have been started. The tragedy is that most of them have been started on a shoe-string, financially, but none of them are lacking for a sufficient number of pupils!



Supplemental Report Of Circulation Campaign



This report carries only subscriptions received since last report, together with present charge totals of charges reporting additional subscriptions. It carries also present district totals.

Charge and Pastor	New	Renewal	Present Total
ARKADELPHIA DISTRICT Present District Total 910			
Arkadelphia, J. B. Hefley	5	75	81
Benton, A. J. Christie	2	8	105**
Hot Springs Ct., Albert Burrough	3	7	11
Jones Mill, Raymond Coulson	3	1	14*4
Leola Ct., J. R. Diffie	1	1	47**
CAMDEN DISTRICT Present District Total 1629**			
Camden 1st Church, W. Neill Hart	1	183**	
Emerson, Thomas Christie	2	2	37**
Norphlet, A. E. Jacobs	2		34**
Village, Claude O. Hall	1	2	40
LITTLE ROCK DISTRICT Present District Total 1554			
Austin Ct.	6	12	
Bauxite-Sardis, B. F. Fitzhugh	1		47*
LITTLE ROCK:			
Highland, John L. Tucker	3	71	
Pulaski Heights, E. D. Galloway	3	107	
Scott Street, R. F. Sorrels	20	25	45
St. Mark's, J. E. Joyner	1	5	
Winfield, Kenneth L. Spore	11	8	71
MONTICELLO DISTRICT Present District Total 1060**			
Hermitage, Robert L. Riggin	1	1	73**
Warren, Hal H. Pinnell	2	2	124**

Charge and Pastor	New	Renewal	Present Total
PINE BLUFF DISTRICT Present District Total 1077			
Altheimer-Wabbaseka,	2	56*2	
George N. Robertson	1	82**	
DeWitt, Coy E. Whitten	5	14*	
Good Faith, K. K. Carithers	8	87	
Lakeside, Pine Bluff, Otto W. Teague	5	31	
Rowell Ct., H. W. Worthy	1	51*2	
Star City, Eldred Blakeley	1		
PRESCOTT DISTRICT Present District Total 897			
Center Point	1	6	
Dierks Ct., John W. Rushing	1	48**	
Emmett Ct., Joe H. Robinson	1	35	
Glenwood Ct., Robert S. Beasley	1	28**	
Hope, J. E. Cooper	1	103	
Nashville, George G. Meyer	26	82**	
Washington Ct., W. C. Lewis	1	37**	
TEXARKANA DISTRICT Present District Total 1108			
Cherry Hill Ct., George J. Barth	2	16*	
Columbia Ct., A. N. Stonecipher	1	22	
Dodderidge Ct., M. R. Crain	3	36**	
Hatfield Ct., C. E. Lawrence	1	27	
Horatio Ct., George B. Pixley	1	46**	
Richmond Ct., George C. Bailey	4	19*	
Texarkana, College Hill, R. H. Cannon	1	45**	
BATESVILLE DISTRICT Present District Total 1049**			
Pleasant Plains, A. O. Hays	1	36**	
Weidon-Tupelo, Harold Bailey	5	24	32**
CONWAY DISTRICT Present District Total 1652**			
Conway 1st Church, C. M. Reeves	1	129	
North Little Rock:			
Gardner Memorial, V. E. Chalfant	3	79	

Charge and Pastor	New	Renewal	Present Total
WASHINGTON AVE., A. N. STORY Present District Total 1259**			
Fayetteville Central, Paul V. Galloway	1	160	
Siloam Springs, J. T. Byrd	18	4	107
FT. SMITH DISTRICT Present District Total 1737**			
Clarksville, Hubert E. Pearce	4	2	106**
Fort Smith:			
1st Church, Fred G. Roebuck	2	192	
Fifth Street, Bates Sturdy	1	31*3	
Paris, Earle Cravens	1	107**	
HELENA DISTRICT Present District Total 1292**			
Elaine, R. O. McRae	6	12	
Helena, Golder Lawrence	5	73	
Parkin, Ben C. Few	6	29	39**
Vandale, Floyd G. Villenes, Sr.	3	48	52*
West Memphis, Harold Eggersperger	7	3	89**
JONESBORO DISTRICT Present District Total 1529**			
Dyess-Whitten, W. B. Yount	2	28	
Jonesboro 1st Church, W. Henry Goodloe	3	4	213**
PARAGOULD DISTRICT Present District Total 1066			
Imboden, LeRoy Henry	2	30*	
Marmaduke, C. E. Gray	2	16	18
Paragould Circuit, W. T. Lingo	3	44	
Walnut Ridge Ct., Norris Steele	6	21	27
SEARCY DISTRICT Present District Total 1196**			
Bald Knob-Bradford, Verlie F. Harris	1	1	44
Hunter, L. L. Langston	1	1	26
Jacksonville, H. A. Stroup	6	25**	
McCrory, Jesse L. Johnson	6	92**	
Rosebud, Lloyd L. Turner	2	21	

A PROTEST

The Arkansas Methodist has given currency to a resolution by the Council of Bishops, Bishop Oxnham, spokesman, which condemns universal military training, and in the same resolution endorses preparation for war by every other means known to the nations of the world. What kind of impression is this pseudo statesmanship going to make on the Church and on our American citizenship? I have never seen a more inconsistent and illogical declaration issued by any hierarchy. Everyone of the four premises is false. The third, in particular, in an affront to our Americanism.

With all their remissness pertaining to matters of religion, who are these and other Christian leaders that they should presume to place their judgment above that of military leaders of recognized genius and achievement?

As a plain American citizen I protest and insist that the Council of Bishops first set their sacred house in order.—C. A. Hyatt, Benton, Arkansas.

A HUNDRED YEARS OF CHINA METHODIST

Nashville, Tenn., February 12 — "A Hundred Years Of China Methodism," a comprehensive history of Methodism's first century in China by Walter N. Lacy, will be published in March by Abington-Cokesbury Press.

Beginning with September 7, 1847, the date the first three missionaries arrived at Foochow, the author tells with painstaking and impressive detail the collective story of the tens, then hundreds, and later thousands who entered the vast historic land to work in churches, hospitals, colleges during the past hundred years.

The volume is a factual and full account of their inspiring record—the many problems resolutely faced and successfully solved in the long-sought transition from "mission work" to a firmly established Methodist Church at home in China. A Hundred Years of Methodism will be recognized as a primary source for Methodism's history in China and will appeal to every student of missionary history and to every person interested in the Chinese phase of Methodism's development throughout the world.

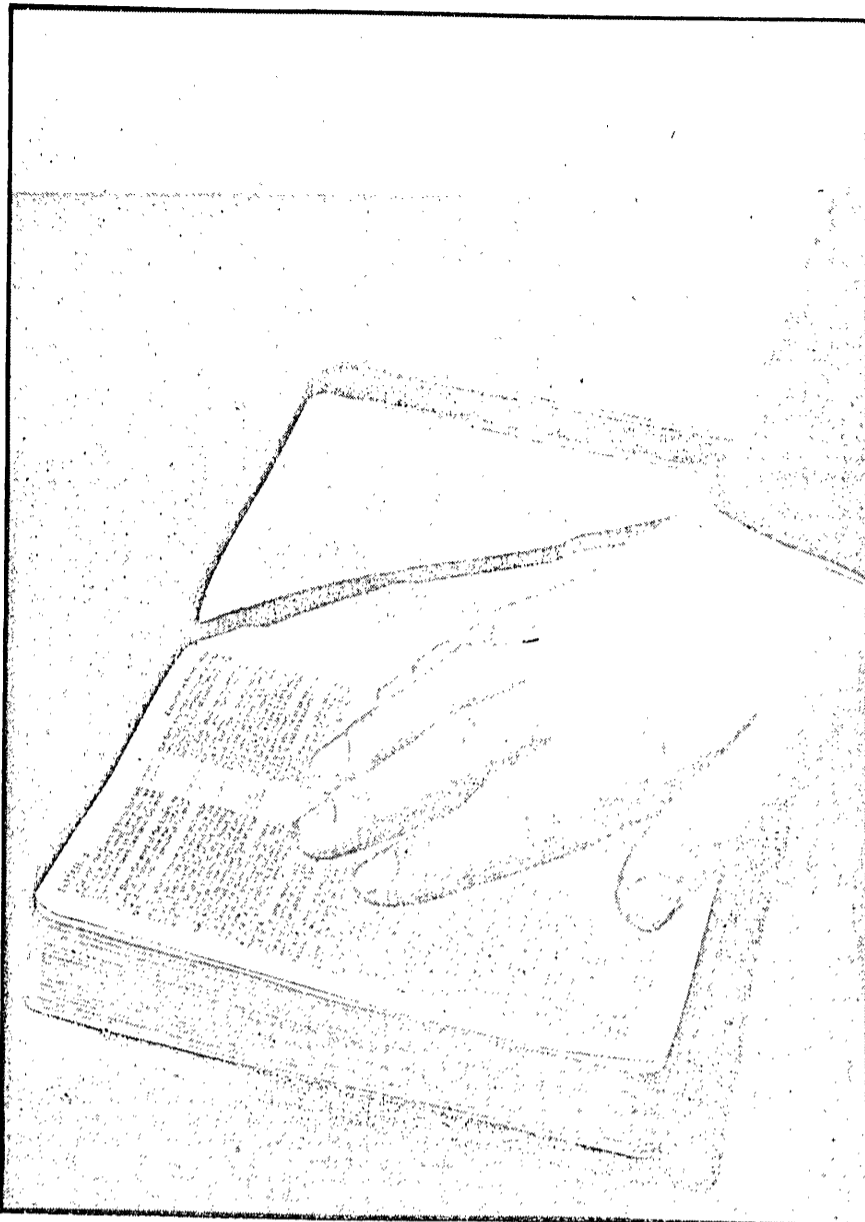
Walter N. Lacy has had the unusual experience and contacts to qualify him for writing on Methodism's history in China. Taken to Foochow at the age of three by his missionary parents he remained through completion of his first year in high school. After finishing high school and receiving his college education he returned in 1908 for nineteen years of service as a missionary of The Methodist Episcopal Church in educational and administrative work. Three brothers and a sister have also served as missionaries in China.

He that fancies himself very enlightened, because he see the deficiencies of others, may be very ignorant, because he has not studied his own.—Bulwer.

SOUTHERN METHODIST UNIVERSITY

(Continued from Page 5)

School of Law, School of Business Administration, and Dallas College. Incorporated in the College of Arts and Sciences are the Arnold School of Government and the School of Education.



Harold M. Lambert

The Bible, the Teacher, and You

The Bible, and the teacher, a combination that shall win the world for Christ. For men must learn of Christ to save the world. And to learn of Christ we need a teacher and the Bible. Neither is sufficient alone. The Bible without a teacher often is confusing—a teacher without a Bible usually is shallow. Teachers must know what a little child can understand of the Bible, or an intermediate, or an adult. Teachers must know also the Bible. We must know the Bible if we are to know Christ. Our best chance to learn is in the Church School which offers the Bible, and the teacher, a combination that shall win the world for Christ.



THE CRUSADE FOR CHRIST IN METHODIST CHURCH SCHOOLS

Add to all of this the fact that clothes day by day become more threadbare and you will understand why the bishops of our church have called upon Methodists to give a million dollars in cash and a million pounds in relief supplies before May.

all those attributes which make you an individual—looks, habits and attitudes.—Northwestern Bell.

Being right now and then is not enough. A stopped clock is right twice a day.—News Record.

The University now has one of the finest physical plants (valued at \$5,296,246) of any university of its size in the nation. From the first lone building that housed both classrooms and administrative offices, the University has expanded to fourteen permanent buildings, seven of which serve for instruction and office. The

remaining seven are three dormitories, the Perkins gymnasium, the Woman's gymnasium, Ownby Stadium, (seating capacity 22,500) and McFarlin Memorial Auditorium (seating capacity 2,900). There are 25 temporary buildings on the campus. The Fondren Library contains more than 185,000 books, a complete

THIS CHURCH LEARNS ABOUT INDIA

The pastor and officials of the Hamburg (New York) Methodist Church have been trying to make live and vital their relation with the foreign mission fields to which they send some of their World Service giving. . . .

So when their "ministers abroad" came home on furlough recently, they were invited to spend a whole week in the Hamburg Church. The week's work began with a panel sermon or discussion of the missionary enterprise in India in the regular morning service. No one of the large congregation that takes its morning worship service seriously and desires it both intelligent and worshipful was shocked at this new approach to missionary education.

After the introductory and other essentials of a worship service had been given sufficient time, including the consecration of more than fifty teachers of religious education and of church school classes, the missionaries abroad, the Rev. and Mrs. Earle M. Rugg, of Lahore, Pakistan, were welcomed by the pastor, and by the church school superintendent. The latter presented the missionaries with a check for \$178 for two hiefters for Raewind Christian Institute and three scholarships for the United Christian Schools in Indus River Conference. Mr. Rugg made a suitable reply.

The chairman of the Board of Missions, the church school superintendent, the lay leader, the pastor and the missionary, Mr. Rugg, were then seated around a table, in place of the pulpit with a microphone. The panel sermon that was presented consisted of questions from the church officers and answers by the missionary. Questions in the minds of many laymen about India and the work of the Church in that land, about evangelism and education in India, attitudes of the people, ideas and ideals of the churches in India, the condition of the people, the work that the missionaries of Hamburg Church have been in Raewind, India, and the life of the missionary family in which that local church is specially interested, were asked.

During the week following—from Sunday evening to the next Sunday evening—Mr. and Mrs. Rugg spoke to eleven different Sunday school groups and classes, to the Boy Scouts, to the Woman's society of Christian Service, to the Youth Fellowship, and at an Indian Dinner where there was an India Exhibit and Indian costumes were worn by several. On the second Sunday evening beautiful still pictures of India were shown.

The Rev. Kenmore Haight, Hamburg pastor, estimates that Mr. and Mrs. Rugg spoke to 1200 different persons during the eight days of their visit to the church; and, what was even more important perhaps, scores of these persons came to feel that they had a personal fellowship with their very own missionaries to India.

It makes all the difference whether the shepherd loves the fleece or the flock.—R. & R. Magazine.

file of magazines, and the Shettles Collection of 5,000 volumes of rare American.

The faculty is composed of approximately 400 men and women. Total tuition and fees are \$333.00 for a full scholastic year.

The University now has approximately 7,000 alumni and 40,000 ex-students.

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

CHRISTIAN EDUCATION

Contributing Editors:
Ira A. Brumley
Pryor Reed Cruce

NORTH ARKANSAS CONFERENCE NOTES

By Ira A. Brumley

Vacation Church School Clinic

We are following the plan this year of providing a Conference clinic for the purpose of training a district team of workers on Vacation Church School work. These district teams are to be composed of four leaders under the leadership of the district superintendent. Each district team is to be used in its own district for training leaders for the local churches.

It is hoped that each district will have from one to four or five training sessions in the district so as to give the largest number of persons an opportunity to be in such a program of training.

We cannot open the Conference meeting to all who would like to attend since that would make the group too large for the best work. Our ministerial students in Hendrix are to be invited to attend one of the groups.

Charles Turner in Superintendent's Conference

We have been able to secure the services of Charles Turner of the General Board of Education, to be one of our leaders for our Church School Superintendent's Conference in July. Those who were present last year will remember the excellent service he gave in our meeting.

Arkansas Pastors' School Plans

The list of courses for the Arkansas Pastors' School should soon be complete. The faculty secured thus far indicates that we are in position to have a great school. There are to be a number of one-week courses, which will make it possible for any who can come for only one week to attend and take credit. Those who want the longer period can take two one-week courses or two two-week courses, as the same amount of class work is used in each type of course.

The following are to be on the faculty, Dr. Jordan, Dr. Marsh, Dr. Benton, Dr. Conover, Dr. Davis, Dr. Rowe, Brother Terry, and Brother Bearden.

Area Recreation Conference

There is to be a Jurisdiction Recreational Conference, April 12-16, Oklahoma City. The North Arkansas Conference will be permitted to send ten delegates to this Conference.

Many local churches would find such a program helpful in building a leadership for the recreation program of the local church. Thus local churches would do well to select an outstanding leader in this field and pay the expenses of such a person to this Conference. Churches interested in sending a person should write the Conference Board of Education at an early date. We know that some persons are already planning to attend. We will probably not be able to get more than ten into this meeting.

Vacation Church School Plans

Begin now to plan your Vacation Church School, if you have not already started on plans. Select your courses and secure the materials. Select your leaders, place the materials in their hands so they can make adequate preparation for the school. It is one thing to have what is called a Vacation Church School,

and it is sometimes something else to have a real Vacation Church School.

Outstanding Instructors Coming To North Arkansas

The North Arkansas Conference is to have a number of outstanding instructors in Christian education during this Conference year.

Miss Mary Shipp Sanders of Denton, Texas, has already taught in the Conference for six weeks. She is returning for the month of April. She is to be in the Vacation Church School clinic at Conway, going to Newport for three days, and then to the Helena District.

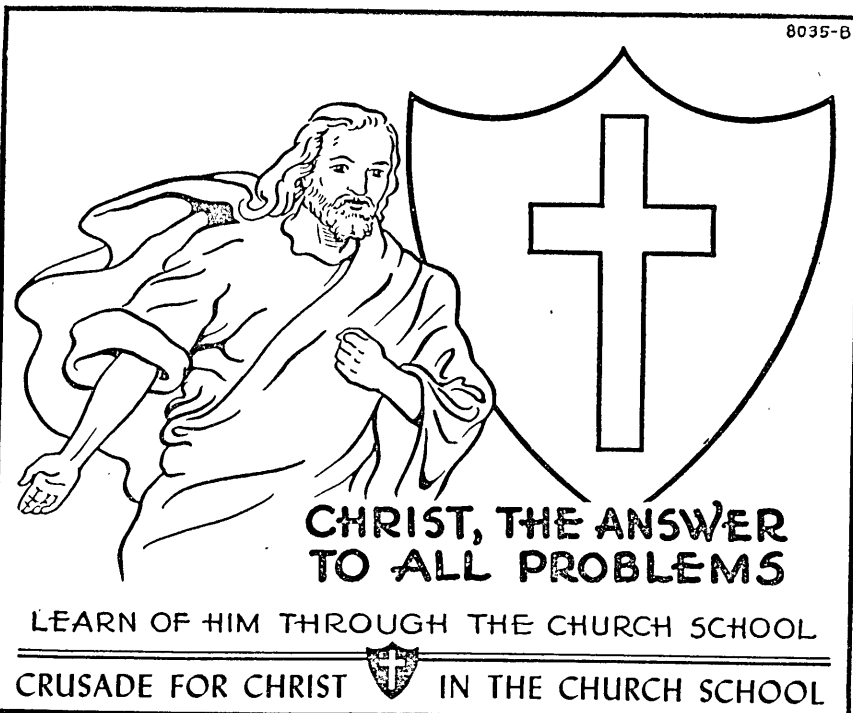
Mrs. E. D. Lewis, who has taught in many sections of the Conference, is to be in the Conway, Ft. Smith, and Helena Districts during March and early April, being in six weeks of work.

Dr. J. T. Carolyn of Perkins School of Theology, is to be in the Conference for the week of April 11-18, teaching at Earle and conducting a Bible Conference at Wynne. He then returns for three and a half weeks in June, which time is to be given to Jonesboro and Paragould Districts.

Dr. John Hicks of Perkins School of Theology, is coming to our Conference for the week of April 3-10, conducting a Bible Conference at Walnut Ridge, April 3-6, and teaching at Newport, April 7-9. He is to return for four weeks in August and September. He will be in the Mt. Sequoyah Bible School the last week in August. Then he is to be in local churches in Fayetteville and Ft. Smith Districts.

Dr. Wesley C. Davis, Perkins School of Theology, will be in the Mt. Sequoyah Bible School. It is hoped that he can remain in the Conference for a period of three weeks to be spent in the Fayetteville and Searcy Districts.

The plans are largely worked out as to where each of these leaders will work. An effort has been made to give the various districts, and even the sub-district sections, careful consideration in placing these persons. We want the program to reach out to the various sections of the Conference. We cannot place a great leader in each charge, but most of the charges will have some



REACHING ADULTS

If Christianity implies growth, adults as well as children need religious education.

During April and May, the Crusade for Christ will move forward on the assumption that no one is too old to learn. Four ways are suggested to bring adults into the church school: (1) Form a new young adult class; (2) organize another class for older adults; (3) increase adult home departments; and (4) improve the teaching program of the church school.

Leaders who share Christ's concern for their neighbors will find that many people are ready and willing to take part in the work of the church school and have lacked only a friendly invitation to join.

According to the Rev. M. Leo Rippey, director of the Adult Department of the General Board of Education, 3,000,000 new people could be reached with Christ's teaching through the church school. —Division of the Local Church.

SHADOW OF THINGS TO COME

After Easter, the Crusade for Christ will direct its emphasis toward reaching more adults through the church school.

In 1946, adults composed 60 per cent of the population but only 42 per cent of Church School enrollment.

Church Schools which have overcrowded Sunday morning sessions will be urged to increase their adult home departments and to hold adult sessions in other places than the church if necessary. Adult groups can meet on Sunday afternoon, Sunday evening or during the week.

Definite suggestions regarding the spring period will be made later. —Division of the Local Church.

excellent programs brought near enough to be reached, if people are interested in getting that which is good.

We try to give publicity to the various programs. Then it becomes the responsibility of the local church to get its workers to take advantage of these opportunities.

WOULD EXPAND RELIGIOUS EDUCATION PROGRAM

Bishop Chas. C. Selecman called together on December 31st a small group of pastors and church directors of religious education to discuss informally the possibility and advisability of expanding the Church's program of religious education in the local community. Dr. Paul Stephenson, the Dallas District Superintendent, who served the North Texas Conference for eight years as the Executive Secretary of the Board of Education a few years back, and your Editor also had the privilege of sitting in on the meeting.

Bishop Selecman pointed out that the thirty minutes once-a-week type of moral training in the church school on Sunday morning was inadequate in a time when 80 per cent of the men who were in the army in World War II had been found to be spiritual illiterates.

He declared that public schools were becoming less interested in moral training; that a study of texts used in public schools by an Atlanta Constitution reporter indicated that between 1775 and 1786 practically 100 percent of the material used in text books pointed toward moral education, that by 1825 the percentage had declined to 50 per cent, and by the turn of the century to 21 percent, and that today it was less than one per cent.

He also called our attention to the fact that in the meantime the average age of criminals had decreased from 35 years to 18 years of age.

He proposed that the churches establish week-day schools to provide moral training. These schools, he said, should be provided with competent, paid instructors. Some Protestant churches have established such schools and have found them in most instances self-supporting, the parents paying a nominal monthly fee for such training for their children.

Those present agreed that while the church schools had accomplished a fine work they needed to be supplemented by competent week-day instruction.

The group felt, as one expressed it, that our people have been "oversold" on public education and "undersold" on religious education and that our people generally needed to be sold on religious education.

It was thought by the group that some name other than parochial school should be used.

The group agreed that our program of religious education should be expanded on a week-day basis of some kind and asked the Bishop to call another meeting in the near future composed of at least 100 of our leaders in this area to consider further his proposal. He was also asked to bring to this meeting for counsel, the most competent leaders in our Church in the field of religious education. This he agreed to do.

Bishop Selecman has given the Church fine leadership across the years in many fields. If we are correctly informed, he was the first pastor in the Methodist Episcopal Church, South, to employ a full-time director of religious education for his Church. And it was he who conceived the idea of the Golden Cross while pastor of First Church, Dallas, where the golden cross

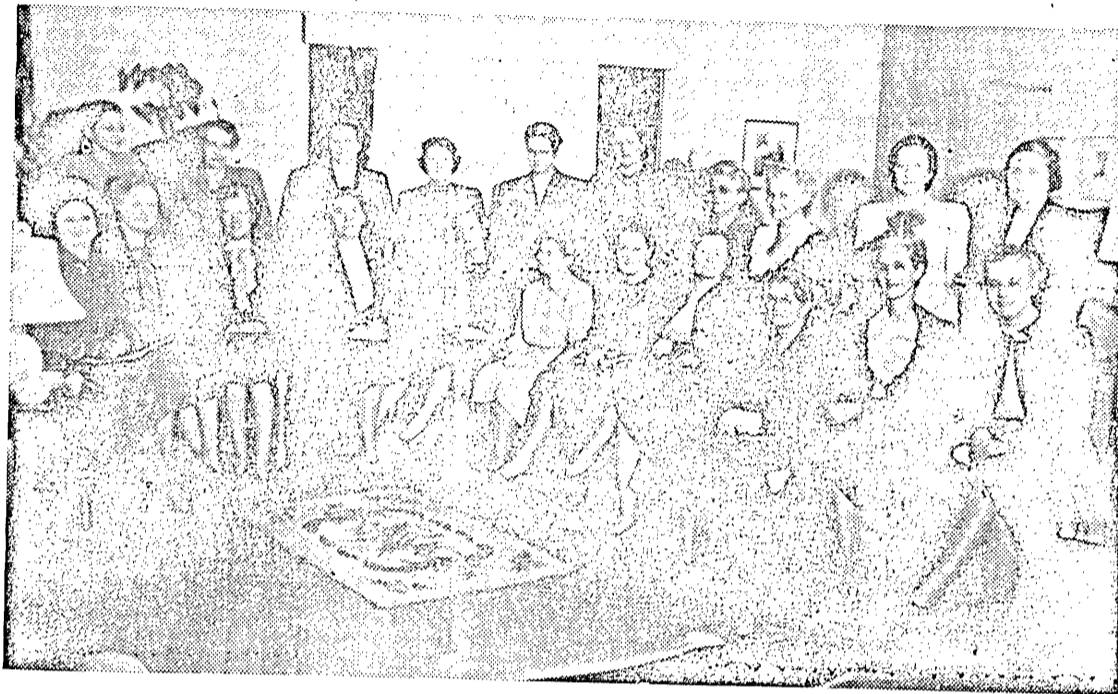
(Continued on Page 15)

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

MRS. SUE M. WAYLAND, Editor

Camden District Honors Mrs. Landrum

The ladies of the Camden District honored Mrs. W. B. Landrum with a lovely luncheon at Smackover at the home of Mrs. Charles Primm. Mrs. J. T. Dodson is president of the district and presided at the meeting. The picture below shows those attending the luncheon.



First row, from left to right, Mrs. Will Moseley, Mrs. Fred Harrison, Mrs. J. P. Carpenter, Mrs. W. B. Landrum, Mrs. Proctor Taylor, Mrs. J. T. Dodson, Mrs. Ernest Glaze, Mrs. R. H. Cole, Mrs. B. L. Gardner, Mrs. S. A. Gordon, and Otis Fincher. Second row: Mrs. Charles Primm, Mrs. H. C. Johnson, Mrs. Neill Hart, Mrs. Weems Trussell, Mrs. H. J. Millican, Mrs. W. L. Arnold, Miss Florence Whiteside, Deaconess Emeritus, Mrs. W. L. Newton, Mrs. N. L. Primm, Mrs. Paul Edwards, and Mrs. A. C. Hale.

The members of the Executive Committee of the district who could not be present were Mrs. Charles Moseley, Mrs. Elmer Lewis, Mrs. Boothe Hope, Mrs. Connor Morehead and Mrs. Lalla Thornton.

MRS. MABEL G. WAGNER HEADS URBAN WORK BUREAU

Mrs. Mabel Garrett Wagner, recently director of Children's Work, on the staff of the International Council of Religious Education, has been elected executive secretary of the Bureau of Urban Work of the Woman's Division of Christian Service, of the Methodist Church. Mrs. Wagner succeeds Miss Mary Lou Barnwell, who has transferred to the secretaryship of the Bureau of Deaconess Work.

Mrs. Wagner is well-known to Methodist and interdenominational groups of church women, having served during World War II, under the W. D. C. S., as coordinator and administrator of special services of the Church in war defense areas in the United States.

Trained in the field of social and religious service, Mrs. Wagner holds an M. A. degree from Columbia University. She has had experience in church, settlement and social work in New York City and in Albany, N. Y. She is the author of "Exploring Our Neighborhood", and "City Life and Primary Children".

NEW OFFICERS OF WALDO W. S. C. S.

President, Mrs. J. W. Rhea; Vice President, Mrs. Allen Fincher; Treasurer, Miss Bernice Dixon; Recording Secretary, Mrs. Kirvin Hale; Corresponding Secretary, Mrs. Otis Fincher; Secretary of Missionary Education, Mrs. Howard Arnold; Secretary Christian Social Relations,

CAPITOL VIEW W. S. C. S. HOLDS OPEN HOUSE

Open House and a silver tea was held at the home of Rev and Mrs. A. C. Carraway for the retiring officers and to welcome the new officers.

Those receiving were Rev. and Mrs. Carraway, Mrs. W. E. Tyer, President; Mrs. J. W. Saffell, Vice President; Mrs. R. E. Scott, Recording Secretary; Mrs. E. A. Marlar, local Treasurer; Mrs. G. O. Harper, Conference Treasurer; Mrs. Edna Drinkwater, Supplies; Mrs. Ray Jordan, Missionary Education; Mrs. Catherine Parker, C. S. R., and Mrs. Albert Goacher, chairman of Spiritual Life. Mrs. Edna Snell and Mrs. Annie Ballentine were representing the W. S. G.

The table was beautifully decorated with a good ship carrying supplies to China.

Presiding at the silver tea were Mrs. M. O. Bettis, Mrs. Junius Holmes, Mrs. A. T. Dodd and Mrs. T. W. Moore. Many guests and friends called during the evening.—Reporter.

Mrs. T. H. Jones; Secretary Spiritual Life Committee, Mrs. C. L. O'Daniel; Secretary Literature and Publication, Mrs. D. C. Perry; Secretary of Children's Work, Mrs. E. E. Franks; Secretary of Youth Work, Mrs. Otis Fincher; Secretary of Student Work, Mrs. Paul Blake; Secretary Supply Work, Mrs. C. B. King; Status of Women, Mrs. Joe Elcan; Secretary of Missionary Personnel, Mrs. W. R. Blair; Secretary Fellowship Committee, Mrs. Horace Martin,

HEBER SPRINGS INSTALLS OFFICERS

On Sunday evening, January 4, the officers of the W. S. C. S. for 1948 in the Central Methodist Church in Heber Springs were installed by the pastor, Rev. W. Maurice Lanier. The officers for the new year are: President, Mrs. J. W. Harger; Vice-President, and Secretary of Children's Work, Mrs. G. P. Houston; Secretary of Youth Work and Secretary of Missionary Education and Service, Mrs. Maurice Lanier; Secretary of Supply Work, Mrs. Wilford Logan; Treasurer, Mrs. Charles Snell; Secretary of Christian Social Relations and Local Church Activities, Mrs. Norvell Love; Secretary of Spiritual Life, Mrs. J. T. Birdwell; Secretary of Student Work, Mrs. Agnes Mauk; General Secretary and Secretary of Promotion, Mrs. Lola Russell.

The W. S. C. S. meets twice each month.—Reporter.

SEARCY FIRST CHURCH

The W. S. C. S. of the Searcy church held its Christmas program at the church Friday, December 5th. All the ladies who had joined the church during the past year were honored guests.

The program opened by the group singing "There's a Song in the Air", followed by a prayer led by the Rev. Norman Guice. Miss Genevieve Headlee and Mrs. Grafton Thomas played several violin numbers, accompanied by Mrs. Doyle Kelso. The scripture lesson was read by Mrs. Guice.

Mrs. Adam C. Melton sang as a

ANNUAL MEETING ANNOUNCED

The Annual Meeting of the Woman's Society of Christian Service, North Arkansas Conference, will convene in West Memphis at 2:00 P. M., March 16 and continue in session through Thursday noon, March 18. Delegates will be district officers, the president of each local society or her alternate, and the secretary of Status of Women in each local church. The Conference officers will meet in executive session on Monday evening, March 15, at 6:30 P. M.

Hostesses for this annual meeting are the Marion and West Memphis societies. Mrs. James Fall, 612 Pearce Street, West Memphis, is in charge of registration and should be notified as soon as possible by the delegates who plan to attend.

The general chairman for the meeting is Mrs. J. E. Lalman, 230 West Cooper Street, West Memphis.—Mrs. W. D. Murphy.

OPPELO WOMAN'S SOCIETY

Progress has been made in the Oppelo Society of Christian Service in the past year of 1947.

Although a small society in a small church, most of our women have rallied to the cause, and have pledged themselves to pray and work with more zeal for the good of the Kingdom during the new year.

Officers elected for the ensuing year are as follows: President, Mrs. David Leach; Vice President, Mrs. James T. Moore; Secretary, Mrs. Geo. Redman, and Treasurer, Mrs. E. M. Park.

Goals for the year are to finish paying for the new gas stoves for the church, and to raise a building fund for the enlarging of the church, giving better facilities for the Church School.

Under the leadership of our pastor, Rev. R. B. Howerton, Jr., we are looking forward to one of the best years of this church.—Reporter.

PARAGOULD DISTRICT OFFICERS

President, Mrs. E. C. Cox, Pocahontas; Vice President, Miss Rose Coffman, Hoxie; Recording Secretary, Mrs. A. L. Wright, Pocahontas; Treasurer, Mrs. Ben De-Voll, Paragould; Promotional Secretary, Mrs. T. O. Chambliss; C. S. R., Mrs. R. B. Warner, Walnut Ridge; Spiritual Life, Mrs. A. G. Craver, Paragould; Supplies, Mrs. John Thiel, Paragould; Literature and Publicity, Mrs. Mattie Daugherty, Hardy; Student Work, Miss Nita Ferguson, Marmaduke; Youth Work, Mrs. Artis Somer, Portia; Children's Work, Miss Fern Cook, Hardy; Missionary Personnel, Mrs. J. J. Decker, Rector; Status of Women, Mrs. Lloyd Conyers, Walnut Ridge; Secretary of Wesleyan Guild, Mrs. Albert Fowler, Paragould.—Reporter.

solo, "The Birthday of the King". A Christmas story, "The Littlest Angel", was given by Mrs. Porter Rodgers. A Solo, "Night of Nights", was sung by Mrs. Henry Yarnell.

Mrs. R. D. Caldwell, president, presided over the business session.

CURRENT NEWS IN ARKANSAS METHODISM

YOUTH RALLY OF THE TEXARKANA DISTRICT

A call was sent out for all the Methodist Youth over the Texarkana District and all the Methodist churches in Texarkana to meet in First Methodist Church, in the city of Texarkana, Monday, February 2nd, from 5:00 to 9:00 p. m. in a District-wide Youth Rally and Cleveland Conference follow-up.

The young people came with their counselors and pastors from a number of the churches. Two of our district superintendents, Rev. Van Harrell of Prescott and Rev. J. M. Hamilton of Texarkana were present.

The rally began on time with registrations, following that, exhibits and conversation corners were places of active interests, as they were presided over by delegates who attended the Cleveland Conference.

All enjoyed the folk-singing which was led by Mrs. Edward Harris, the tunes were those which were sung at Cleveland also.

The potluck supper at 6:15 was enjoyed by all. Following this, four interest groups met to discuss and plan as to what can be done in the local M. Y. F. to carry out the theme of the Cleveland Conference.

At 7:30 the groups all gathered in the sanctuary for the inspirational hour, and there in big words reaching across and above the altar was the theme "Christ Above All". As the lights then were turned out a record was played bringing to the group something of the highlights and conversations at Cleveland. All this made a very worshipful setting for the sermon that was given by Rev. C. Ray Hozendorf, pastor of the Methodist Church, Prescott, and also Conference Youth Director.

The closing part of this service was a dedication of all these young people's live to "Christ Above All". A small number dedicated themselves to full-time life service.

In all 150 were in attendance.—Fred L. Arnold, District Director.

REPORT FROM OAKLAWN CHURCH

We have just closed our first quarter at Oaklawn Methodist Church, Hot Springs. It has been one of the most delightful periods in our Christian ministry. The people have been very responsive, and in every way most cooperative. The attendance at all the services has been exceptionally good, even through a period of unprecedented bad weather.

The attendance for the morning worship for the quarter averaged 166, for the evening hour 83, and for the mid-week prayer services 26. We have received 27 members into the church since conference. We have already held our School of Missions with an average attendance of 26. The offering for the Children's Home was an increase over last year. The subscription campaign for the Arkansas Methodist also went over the top. A new Young Adult Sunday School class has been organized with 21 members.

We feel that the prospects are bright for a good year at Oaklawn Church. We covet the prayers of all our good friends.—J. A. Wade.

Easter Sunday, March 28.

REVIVAL AT BLUFFTON

The Bluffton Methodist Church closed its ten-day revival meeting on the evening of February 15th with Rev. L. F. Huggins, evang list of the Conway District, in charge. It was a wonderful revival despite the fact that so many handicaps had to be overcome.

Out of the ten-day period there were but two days on which the sun shone. The other eight experienced winter's worst weather. The roads, like those of many parts of the state at that time, were both impassable and impossible. Dual-wheeled trucks, school buses, etc., had to suspend travel. However the meeting continued with increasing enthusiasm.

A number of services were held at the Fourche Valley High School on afternoons before the school had to close because of the roads. These services were especially enjoyed. The singing of choruses, learned at the evening services, by a junior choir was one notable feature. Special songs and object lessons by Mr. Huggins were other features long to be remembered.

The results of this meeting cannot be counted in numbers. Yet the numbers were gloriously gratifying. There were eleven additions to the church, nine by baptism, two by letter, and one infant dedication.

We are very glad to have had this opportunity for this revival despite the adverse weather conditions. We are grateful to the two laymen who so had the welfare of this Conway District on their hearts that they made it possible for us to have an evangelist year. May God bless them as they in their turn bless others.—Mrs. T. J. Daniels.

A WINTER REVIVAL

On the second Sunday in January Rev. Flenoy Clark of Houston, Mississippi, came to our charge to preach in a revival at Floodway. In spite of ice, snow and freezing rain, the crowds came and listened to the gospel preaching. Brother Clark has had a definite experience and with love and kindness led our people forward.

Floodway has been a mission point and following this revival the church decided to ask for half time. At a meeting with Brother Gatlin on February 5 this was arranged. Clyde Clark, Sam Hogan, Lloyd Reeves and Eddie Mitchell were elected as a finance committee.

We are truly grateful for this evidence of God's power in the world today.

Riverside, our other point on the charge, is moving along very well.

We have close to \$500.00 in our building fund to make additions to our church here. Mrs. J. O. Dixon gave \$100.00 to the fund in December.—R. B. Craig, Pastor.

ROCKPORT M. Y. F. HAS VALENTINE PARTY

The M. Y. F. of Rockport Methodist Church was entertained at the home of Mrs. C. L. Wilcox on February 14. Valentine decorations were used throughout the house. Games were played during the evening.

The young people are assuming the responsibility of decorating the Sunday School rooms which have recently been built.—Modine Wilcox.

NEW CHURCH BUILDING AT POCAHONTAS

Two years ago this August a new Methodist Church was organized in the town of Damascus in the south end of Van Buren County. Sixteen members formed the nucleus around which the Church was to grow. Plans for the construction of a \$10,000.00 building were drawn up and the faithful sixteen began to work in earnest. Today the Church membership totals 47, with an additional 28 pupils on the Sunday School roll. Sixteen of the 47 members have been added this conference year, eleven of them since we moved into our almost completed building two months ago.

Rev. Glenn F. Sanford held a three-day training school at the church, February 6 through 8, on the Crusade emphasis on the Church School. Fourteen people completed the course for credit.

Damascus is one of five churches which comprise Van Buren County Circuit Number One. Under the group ministry plan the year's program for the five churches has been completed. We are looking forward to a most successful year on the charge—Bennie Jordan, Pastor, Van Buren County Circuit Number One.

CLEVELAND CONFERENCE FOLLOW-UP PROGRAM

Approximately two hundred fifty young people of the Conway District attended a Cleveland Conference Follow-up program the the First Methodist Church, Conway, Monday evening, February 16.

In a forum, led by Allen Hilliard of Russellville, highlights of the Cleveland Conference were presented by the following delegates to the Conference: Marlyon White, Pryor R. Cruce and Thomas H. Moore of Morrilton, Barbara Pettingill of Plumerville and Walter Johnson, Mary Moore and Jane Harton of Conway. Plans were presented for a foundation of progress that must come from the local church.

The second division of the evening's program was recreation directed by Lois Klug of Conway. While this recreation was in progress a business meeting for adult and youth leaders of the district was held to plan the work of the district for the ensuing year. Thomas Hugh Moore of Morrilton, district president, presided at the meeting.

The meeting was closed with a devotional program. Melba Bass of North Little Rock was program chairman.

O. E. Coward is district director of Youth Work.—Reporter.

NOTICE

I am trying to gather several complete sets of the books written by my father, Bishop O. P. Fitzgerald. They are now out of print. If readers of the Methodist have copies of any of them among their books and are willing to part with them under the circumstances, I shall be very grateful if they will send me a card, advising me of the title of the book and the price asked.—W. S. Fitzgerald, Duke Station, Durham, N. C.

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

BISHOP MARTIN VISITS THE HELENA DISTRICT

Bishop and Mrs. Paul E. Martin were in Forrest City, Saturday and Sunday, February 14-15, as guests of Rev. and Mrs. Ethan W. Dodgen.

Saturday night Bishop Martin preached at Widener Methodist Church, Rev. Edwin Dodson, pastor. At 9 o'clock Sunday morning Bishop Martin administered the rite of baptism to Elizabeth Helen Lewis, daughter of Rev. and Mrs. Horace Lewis and other children presented for baptism at that time.

Following the services at the First Methodist Church in Forrest City, Bishop and Mrs. Martin and Rev. and Mrs. Dodgen went to Cotton Plant where Bishop Martin preached and dedicated an organ in that church. Rev. J. L. Pruitt is pastor.

At a vesper service at Hughes Sunday afternoon Bishop Martin preached to another large and highly appreciative audience and dedicated an organ in the church there. Rev. A. W. Harris is pastor at Hughes.—Reporter.

SPECIAL EASTER PROGRAMS ON "THE GREATEST STORY"

The Easter season will be marked by a special series of plays on the radio program, "The Greatest Story Ever Told," which is now in its second year over the ABC network every Sunday night at 5:30 p. m. CST. Last year, the Easter Trilogy, broadcast on Passion Sunday, Palm Sunday, and Easter Sunday, proved a high spot in this outstanding dramatic program, and this year's plays for the same Sundays, on March 14, 21 and 28, will be equally effective.

"The Greatest Story Ever Told," a dramatization of the teachings of Christ, which pioneered in radio in being the first program of its scope to refrain from using any advertising, has in its first year of broadcasting, received honors from all sides. Church groups, civic organizations, industrial and other groups who select outstanding programs, have invariably designated this program for special honors.

Recordings of each of the programs broadcast during the first year are available for use in schools, hospitals, and other inspirational groups. The records come in albums, two programs to an album, at a price of \$4.95, postpaid, if ordered from the American Broadcasting Company, Greatest Story Department, New York City.—ABC News.

JAPANESE FISH VENDOR BUILDS METHODIST CHURCH

In the Japanese town of Ohmura, which was badly damaged by bombing during the recent war, an old seventy-seven-year Christian fish vendor, M. Ohki, is the leader of the community in erecting a new building on the site of the former Methodist church there, reports the Rev. John B. Cobb, of Macon, Georgia, Methodist missionary to Japan. When Dr. Cobb visited Ohmura recently, he found the new building housing not only an enthusiastic congregation, but a Sunday school of 200 pupils meeting in shifts, and an active Y. M. C. A. Mr. Ohki leads in the church's evangelistic work in the community.

NATIONAL FAMILY WEEK
TO BE OBSERVED MAY 2-9

National Family Week, the theme for which is "Christ the Center of Home Life," has been scheduled this year for May 2-9. The period included the first and second Sundays in May and it is recommended by the Department of the Christian Family of the General Board of Education that ministers preach upon the theme for the week on May 2, and upon parental influence or family worship on Mother's Day, May 9.

Many churches will hold a church family night during the week and in many communities there will be interdenominational meetings on family life. Adult classes and parents groups will wish to meet during this time for special study groups and addresses on child care and other phases of family living. Some churches will begin a series of discussion groups for young people on preparation for marriage.

The Methodist Publishing House is making a special offer in connection with this emphasis on the home to those churches not now using The Christian Home. Beginning with the April issue this magazine will be enlarged from 48 to 64 pages without increase of price. Churches not now using The Christian Home can order the April-May-June quarter for half price—15 cents for the three months in groups of five or more. Home and Church Photoposters, 50 cents for a set of six, may also be ordered from the Publishing House.

During the spring quarter the emphasis of the Crusade for Christ will be upon getting adults into the church school. The Department of the Christian Family urges all church schools to plan a family visitation during this week to reach every family with the leaflet, "Christ the Center of Home Life," and to invite the entire family to attend church and church school.

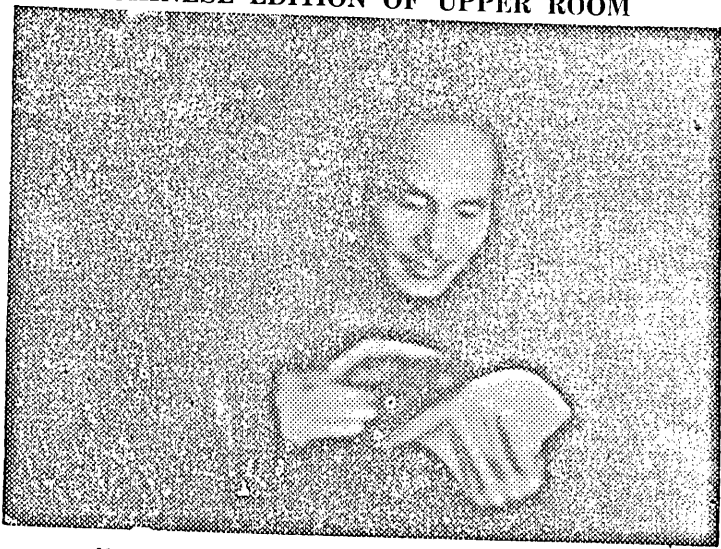
The Department has prepared special materials for National Family Week, as follows: "Plans for National Family Week" (No. 3005-B)—single copies free to pastors and church school officers and teachers; "Christ the Center of Home Life" (No. 3007-B)—a picture leaflet for widespread distribution, 20 cents per dozen, 75 cents per hundred; and "Pages of Power"—for family worship, 10 cents each, \$8.00 per hundred. Also for distribution is a National Family Week Packet, one to each church free. These materials may be ordered from the Service Department, 810 Broadway, Nashville 2, Tennessee.

NEW METHODIST FARM
SCHOOL IN AFRICA

Under the leadership of the Rev. Ira E. Gillet, educational trial missionary of the Methodist Church in Mozambique, Portuguese East Africa, a recently-acquired farm of 2,000 acres is being developed by the Church as a farm-school for the training of young African agricultural teachers. Twenty-acre plots are being assigned to young Christian Africans and their families; they will reside on them and farm them according to modern methods taught by Mr. Gillet and his associates. The property contains plantations of coconut trees, eucalyptus trees, coffee, sisal, fruits, and there will be added tungue nut trees. Most of the graduates will move onto farms of their own when trained.

No man is so great as mankind.—
Theodore Parker.

CHINESE EDITION OF UPPER ROOM



Shown reading the new Chinese edition of THE UPPER ROOM is Generalissimo Chiang Kai-Shek. The Chinese edition is a translation and adaptation of the lessons found in each issue of THE UPPER ROOM.

Begun as a venture of faith by Bishop Ralph A. Ward of the Nan-king Area following appeals from people in China for this type of devotional literature, the Chinese edition is being well received.

HENDRIX NEARS CAMPAIGN GOAL

Churches in the state were within \$64,000 of reaching their goal in their million dollar campaign for Hendrix College on February 18, Bishop Paul E. Martin of the Arkansas-Louisiana area announced. Dr. C. M. Reves of Conway, campaign director, joined the bishop in expressing gratification at progress made in the campaign.

Cash receipts at the campaign treasurer's office had passed \$886,000. This figure included \$736,000 from the Methodist Churches of the two Arkansas conferences and \$150,000 from the General Education Board of New York, Rockefeller philanthropic agency, which has been paying \$50,000 for each \$200,000 reached in the state campaign. As soon as churches turn in the remaining \$64,000, the Board will pay a final \$50,000 bringing the total to \$1,000,000.

January 31 was the deadline originally accepted for subscriptions to the campaign, Bishop Martin said, but according to agreement with the General Education Board, a reasonable period of time is given in which to obtain the remainder of the cash needed to qualify for the Board's final \$50,000. The campaign planning committee and superintendents of the state's 15 Methodist districts will meet early next month to draw up plans for the successful conclusion of the campaign.

Plans are progressing for construction of two buildings being made possible by campaign funds—a dining hall-student center and a religion and fine arts building, Dr. Matt L. Ellis, Hendrix president, said. Prospects for a favorable bid on construction of the two proposed buildings have improved in recent weeks, he said. In addition, bids which have been made on other similar construction projects elsewhere have given better means of predicting building costs.

It is hoped, President Ellis said, that the Hendrix board of trustees at its April meeting will be able to see final plans for the dining hall-student center and also have a concrete estimate if not an actual bid for its construction.

Methodist conference women's societies and boards of lay activities have sent in \$2,749. Cash receipts from each of the state's Methodist districts with their original goals given in parenthesis are as follows:

Little Rock Conference

Hendrix College Million Dollar Campaign Cash received to date:	
Arkadelphia District	(\$35,000).....\$20,428.05
Camden District	(\$82,000).....72,438.41
Little Rock District	(\$110,000).....116,805.54
Monticello District	(\$37,000).....27,262.38
Pine Bluff District	(\$72,000).....59,864.40
Prescott District	(\$27,000).....28,524.51
Texarkana District	(\$37,000).....23,939.10

2/18/48 p.m. TOTAL OF DISTRICTS	\$349,262.39
Little Rock Conference Board of Lay Activities	740.00

\$350,002.39

North Arkansas Conference

Hendrix College Million Dollar Campaign Cash received to date:	
Batesville District	(\$35,000).....\$32,833.55
Conway District	(\$80,000).....79,071.30
Fayetteville District	(\$35,000).....32,223.75
Fort Smith District	(\$60,000).....59,212.65
Helena District	(\$60,000).....66,884.30
Jonesboro District	(\$70,000).....63,509.85
Paragould District	(\$30,000).....23,648.40
Searcy District	(\$35,000).....27,572.39

2/18/48 p.m. TOTAL OF DISTRICTS	\$384,956.19
N. A. Conf. Woman's Soc. Ch. Service	1,000.00
N. A. Conf. Board of Lay Activities	1,009.00

\$386,965.19

2/18/48 p.m. TOTALS OF BOTH CONFERENCES	\$736,467.58
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M. Y. F. SUB-DISTRICT
ORGANIZES AT WEST
MEMPHIS

Fifty-five young people representing Methodist youth groups met at the First Methodist Church of West Memphis on Monday night, February 16 for the purpose of organizing a sub-district Youth Fellowship in the Helena District.

Churches of this sub-district are West Memphis, Marion, Earle, Wynne, Crawfordsville, Parkin, Cherry Valley and Vannsdale. Five of the eight churches were represented. Officers elected were: President, Theresa Chandler, West Memphis; vice-president, John McKnight, Crawfordsville; secretary, Betty Jo Waters, Earle; treasurer, Theda Calle, Wynne; publicity chairman, Robert L. Naylor, West Memphis.

Earle Youth Fellowship was in charge of the worship program with Miss Waters as leader. Acting as narrator for a motion picture film entitled "Look at the Ministry" was Rev. Ethan Dodgen, district superintendent of the Helena District.

After the program a social hour was enjoyed in Fellowship Hall. Elizabeth Bruce and Theresa Chandler were leaders of the recreation. George H. Lee directed group singing. Members of the Wesleyan Service Guild provided refreshments for the group.

For dismissal the group formed a Friendship Circle and sang, "Fair-est Lord Jesus," with closing prayer led by the local pastor, Rev. Harold Eggersperger.

The next meeting of the new organization will be held at Wynne on April 19 at 7:00 p. m. with the West Memphis group in charge of the program.—Robert L. Naylor, Publicity Chairman.

YOUTH TO STUDY HOME
LIFE

The evening meeting for intermediates April 4-18 is entitled "There's No Place Like Home." Adult leaders who would like to do some additional study in preparation for these meetings may enroll in the correspondence course "Making Homes Christian." The text is Hayward and Hayward, "Achieving a Christian Home Today," price, 10 cents. To enroll write to the Department of Leadership Education, 810 Broadway, Nashville, Tenn., for the study guide. There is an enrollment fee of twenty-five cents for this course to help defray cost of handling, reading papers, etc.

Seniors and young people will study "Friendship," May 2-16 (High-road). A correspondence course, "Youth Friendships" is also available from the Leadership Department. Text: Youth Friendships, by E. D. Staples, price, 20 cents.

Intermediate Group Graded Lessons for June 13-27 are also on friendship.—Division of the Local Church.

INTEREST COMPOUNDED

Good and evil both increase at compound interest. That is why the little decisions you and I make every day are of such infinite importance. The smallest good act today is the capture of a strategic point from which, a few months later, you may be able to go on to victories you never dreamed of. An apparently trivial indulgence in lust or anger today is the loss of a ridge or railway line or bridgehead from which the enemy may launch an attack otherwise impossible.—From Christian Behavior by C. H. Lewis.



On A Wide Circuit



By W. W. REID
Mahatma Gandhi



I SUPPOSE Mahatma Gandhi lacked almost every quality that the current age considers essential in its leaders.

If he ever read "How to Win Friends and Influence People", he never took it to heart. Nor was he concerned with the screaming car-cards that dictate what the well-dressed man must wear, what particular brands of whiskey and cigarettes good taste demands he give his friends, what necessities and comforts he requires to reach an old-age in peace, security, and happiness. He seemed wholly unaware that he lived in the century of gadgets. The spinning wheel of his fathers seemed to him to hold more power for good to humanity than did the great mills of Bombay and Calcutta.

Gandhi himself assured the world he was not a Christian. He was never baptized, confirmed, or added to the rolls of a church: there is not a missionary in India but would have gladly helped him take that step.

But Gandhi knew the Christian message. He read and re-read and was changed and motivated by the Sermon on the Mount. It was his life's creed more fully than was anything in orthodox Hinduism. He tried to make it his way of action, not his speech only.

And the Mahatma never hesitated to chide the Christian church member who piously professed his reli-

gion, but whose actions were at wide variance with it. (Didn't Jesus call such men "hypocrites", "vipers", "deceivers"?)

Those leaders of the modern world who are heading us, many believe, to racial murder and suicide in this atomic age, or mechanical age, or power age, or fascist age (call it whichever you will) may have some difficulty in explaining away Mahatma Gandhi.

How did this withered old man, who didn't hate, who didn't seek revenge, who made no threats or fiery speeches, who offered only his own body as a sacrifice—how did he move, and lead, and still millions of clamant men? Let the diplomats, and politicians, and demagogues answer!

How did this little man, without shoes, or coat, or wealth, or office, or diplomatic finesse, or sword, become the leader of 400,000,000 people, the hope of millions more, the saint of the underprivileged? Let the statesmen, and financiers, and economic manipulators answer!

How did this simple, humble man, who could not be tagged as an orthodox member of any religious cult, become one of the great spiritual leaders of the sophisticated 20th Century? Let the professing Christians answer!

As for me, I believe that Mahatma Gandhi imbibed the Living Water more fully than do most professors of the Christian faith, that it cleansed his mind and his soul, and that—like Him who preached the Sermon on the Mount—he dedicated his life to the service of humanity. Does he not put us all to shame?

DO YOU STILL WANT THAT DRINK?

By Virginia MacPherson
This World, San Francisco Chronicle

A movie actor and a psychiatrist came up recently with a new cure for alcoholism. They snap your picture while you're on that "lost weekend" and show it to you after you sober up. One peek, they claim, and you swear off the stuff forever.

Actor Michael Browne is the lad who started it. He caught on when he photographed his college roommate in his cups. Next morning the guy took one blood-shot squint, clutched his aching head, and switched to ginger ale.

"That was back at Cornell when I was a psychology major," Browne said. "But now that I'm in the movies I've been taking my Brownie to a few Hollywood parties." There's plenty to work on there. Especially toward the wee, small hours. He waits for the hang-over to set in the next morning, and then drops in on the revellers with the horrible proof.

Browne may not be the most popular gent at parties, but he's tops on Dr. Benjamin Finesilver's list. "I don't know why we had to wait for an actor to discover this," the pioneer psychiatrist said. "It's a wonderful idea. I think it could be developed into a powerful weapon for institutions like Alcoholic Anonymous."

Browne's photographs give drunks a "physical objectivity to their biological and emotional reactions during a state of intoxication," Dr. Fine-

silver explained.

That means people with a "load on" find out what fools they make of themselves. And they don't like it much.

"Mostly," Browne reports, "they just shudder, give me a dirty look, put the picture away, and take the pledge. Nobody's swung on me—yet." The actor has it figured out this way: His photogenic tests pack a wallop because they injure the male ego and the female vanity. "Every man in this town sees himself as a handsome devil," Browne grinned. "All the ladies think they're beauties. That's why they get such a jolt when they see themselves in print—with bleary eyes and sagging mouths and messed up hair.—In Quote.

SEVEN HUNDRED AHEAD OF HER

Frau Edith H—, who lives in Germany, was in difficulty. Her thirteen-year old son was badly in need of a coat. Her husband's work clothes were threadbare and he was afflicted with a nervous disorder. Food was scarce. Yet when she went to the Protestant church of her community for help, the pastor had to tell her there were at least 700 people on the list ahead of her. It is a dreary outlook when you are hungry and cold and 700 people, also hungry and cold, must be taken care of first. Imagine, therefore, her joy when she received a package sent through the auspices of the Methodist Committee for Overseas Relief.

Actually 700 is but a drop in the

PRAYER OF INVOCATION FOR JEFFERSON-JACKSON DAY DINNER, LITTLE ROCK

By Rev. Kenneth L. Spore

We rejoice O God, that we are minded in the midst of our concerns of this occasion to lift up our faces toward Thee and open our hearts for the benedictions of Thy Spirit whose blessings we now invoke upon us.

We are thankful for the lives of the great and good who have gone before us in the life of our Nation. Especially, do we remember in thanksgiving at this time those two great servants of the people in whose name we have assembled here tonight—Thomas Jefferson, our third president, and the father of our Democracy; and Andrew Jackson, our 7th president, great guardian of the rights of the people and benefactor of our Democratic form of government and way of life.

May the continuing spirit of such great lives of our past influence our thoughts and actions today; to help us, with Thy strength to abhor that which is evil and hold fast to that which is good. And may their illustrious examples teach us to dedicate ourselves to service.

And we pray for our nation, now. Watch over her affairs, O Lord. Grant wisdom to our president. Grant thy blessings upon all his counselors and the honored Congress of our beloved land, and upon the justices, magistrates, governors, legislators, and other officials throughout our country.

May the citizens of our nation learn to desire justice, to love righteousness, and seek peace with all our hearts, minds, and energies. And bless all the nations of the earth. O Lord, and strengthen the bonds of peace between them.

And we would, O God, especially invoke thy richest blessings upon our own governor, those who represent us in the Congress and other counsels of the nation, and all those other political servants of our great state whom, by our suffrage have been designated to serve us.

In Christ's Name, we pray. Amen.

bucket of the needy on "waiting lists". There are many Frau H—s in the world. You can help meet the need by answering the call of our bishops. A million dollars and a million pounds in clothing, shoes and bedding before May.

Genuine good taste consists in saying much in few words, in choosing among our thoughts, in having order and arrangement in what we say, and in speaking with composure.—Fenelson.

NEW ENGLAND METHODIST LEADERS OPPOSE LOTTERY FINANCING

Boston — Gambling to raise funds for churches is branded as "contrary to the principles of the gospel and to traditional Methodist teachings" by Bishop Lewis O. Hartman of Boston in a pastoral letter sent to the churches under the administration in five New England states.

The message contained a resolution framed by the Bishop's cabinet of 12 district superintendents, when it was learned that "a very few" Methodist churches have been employing forms of lottery.

Quoting from the Methodist Discipline, the appeal "to desist from these activities" arraigned gambling as a "menace to business integrity; a breeder of crime and destructive of the interests of good government."

Pastors, lay leaders and local church finance committees were called upon to "cultivate . . . a conscience concerning the stewardship of possessions . . . and to lift their vision and stewardship to higher levels." The text of the resolution follows:

Whereas, there is a tendency on the part of a few of our Methodist churches of the Area, to indulge in games of chance and lotteries as a means of current-expense revenue; and

Whereas, The Methodist Church officially takes the stand that "gambling is a menace to business integrity; it breeds crime and is destructive of the interests of good government. The nation must rise in spiritual might in order to end this rapidly growing evil" (Discipline 1944, Par. 1012); and

Whereas, "the suppression of . . . lotteries and other forms of gambling" is one of the duties assigned by The Methodist Church to its Board of Temperance (Discipline, Par. 1461); and

Whereas, "the church's financial support springs from the hearts and habits of our people" (Discipline, Par. 263); therefore be it

Resolved, That we, the members of the Boston Area Cabinet, go on record as urging every Pastor, Lay Leader, and Local Church Finance Committee to "cultivate in each local church a conscience concerning the Christian stewardship of possessions" (Discipline, Par. 263).

Resolved further, That we go on record as recommending to local churches using methods of raising funds that are incompatible with the Methodist spirit and attitude as set forth in the Discipline, that they desist from these activities and lift their vision and their stewardship to higher levels of procedure.

Little Rock's Favorite Eating Place

"Quality Food at Popular Prices"

Stop in and enjoy our excellent variety of delicious foods at reasonable prices.

LIDO
CAFETERIA
615 MAIN STREET



How A Literary Campaign Starts

By ROBERT S. LAUBACH

(Mr. Laubach is the son of Dr. Frank S. Laubach, "apostle of literacy". They are traveling and working together now in literacy campaigns in Africa.)

WOULD you like to see just how a literacy course is built, and a campaign organized?

Let's sit in on four days' work just completed at the United Brethren School at Jaiama, Sierra Leone, and help develop lessons in Kono, the 97th language on which my father has directed lesson making.

We arrive shortly after noon by lorry, on Thursday. The mission school is dismissed and we meet the entire faculty and upper grades, who form a keen English and Kono-speaking working staff.

As the illiterate speaks his native Kono, the problem in making him literate is to teach him to associate the spoken word with the written word. Kono, written phonetically in Roman letters, lends itself admirably to the picture-word-syllable method widely used throughout the world. By this method the student is first shown the picture of a familiar object, then the printed word beside it, and finally the first syllable of the word.

Kono has 13 consonants and seven vowels, so our course will consist of eight lessons, one to teach each vowel sound, and the eighth to teach capitals and numerals. As "a" (pronounced *ah*) is the most frequently used, we start listing "key words" with the sound *ah*, such as "ba" (sheep), "d" (pot), and on down the alphabet. As each key word is decided upon, the artist staff begins drawing the pictures of the words. By the end of the afternoon our bright committee has nearly completed the key words for all eight lessons.

Friday quickly sees the completion of key words. Then we devise "flash cards", a series of cards about 3 by 5 inches for the student to play with by himself, to learn the consonants. On one side of each card is the letter cleverly fashioned into the object it represents, and on the other side is the letter alone. As an adult learns by association more than memory, the flash card is very important. For example, the letter "d" standing for "da" (pot) can be illustrated by a big pot with a stick in it. You won't forget that very quickly, will you? Neither does the illiterate.

Friday evening a mass meeting is held in the village "barre" or town hall. The men sit up front, surrounding their chief, with a few women shyly sitting in the back-ground, and dozens of naked children swarming over everything. My father addresses them, through an interpreter, on the new life that will open up to them when they learn to read, and promises to demonstrate the chart in two days.

Saturday, our third day in Jaiama, while waiting for the art staff to complete the first chart, the committee compiles a list of essential topics for literature of a Christian nature, for new literates. In addition to Gospel stories, a wide range of subjects are listed, including child care, sanitation, better farming, and uses of the land. To show how to write simply and clearly for new literates, my father directs translation

of the first booklet of *Story of Jesus*.

Saturday afternoon, we test the demonstration chart on three illiterates off the street. To our delight, they read the words easily and swiftly, and they can hardly contain themselves with the joy of suddenly becoming "literate". With a congratulating pat on the back they are sent out to practice with their flash cards, and requested to return again on Monday for the next lesson.

Monday, our last day with the Kono people, is "campaign organization day". A committee is named to conduct the literacy campaign through the churches, schools, native administration offices, and in the village markets. Arrangements are made for printing and distribution of lessons and literature. A monthly newspaper, the *Kono Messenger*, is established, contributing editors volunteer, and the editorial to the Kono people is written for the first issue.

Monday evening we go to the village "barrie" again. Before 400 of the villagers, the three illiterates we had taught on Saturday proudly demonstrate their ability to read simple sentences after only one lesson. The head chief, after the meeting, warmly thanks all who helped make the lessons, and pledges his unlimited support of the literacy campaign.

Thus, a hard working committee, in four days, has set up the entire method and procedure to free another fragment of the illiterate three-fifths of the world from the bonds of ignorance.

WOULD EXPAND RELIGIOUS EDUCATION PROGRAM

(Continued from Page 10)

Movement was really born. It was adopted for the Church as a whole at the following General Conference. His thinking and leadership in this new direction bids fair to become one of his greatest contributions to Protestantism, Methodism and the moral and spiritual enrichment and strengthening of our Democracy.—Editorial In The Southwestern Advocate.

When the victims of war are sobbing they speak the same language all over the world.—Karl Spitteler, Chaplain.

NEWS ABOUT HENDRIX COLLEGE

Winners In Craft Show

Award-winners in the second annual exhibition of Arkansas crafts were announced by Frank Govan, assistant professor of art, at the opening of the show, February 15.

Hendrix students who placed in the show for which any native or resident of Arkansas is eligible, were: Robert Matthews, Sheridan, second in metal work; Loretta Jenkins, Cabot, first in stencil design and weaving; Hallie Jo Hart, Camden, first in decorative textiles; Charles Donaldson, Little Rock, first in painted objects; Fanele Elmore, Fort Smith, second in painted objects; Ferris Norton, Pine Bluff, first in applique design; Charlotte Smith, Kansas City, Mo., first in quilt design; and Jo Williams, El Dorado, second in quilt design.

Other winners included Mrs. Elsie Freund of Eureka Springs, former Hendrix art instructor, first in tie dyes, and Mrs. Erin Legg, Millar Hall counselor, first in dolls and toys.

There will be no traveling show this year, Mr. Govan said, because of the reluctance of the entrants to let their work be subjected to excessive handling.

Blue Key Selects

Seventeen students have recently been selected for membership in Blue Key national honorary fraternity, George Thompson of Little Rock, president of the group, has announced. The fraternity is open only to junior or senior men, who are selected on the basis of character and personality, and leadership in scholarship and college activities.

Those selected for membership are: James Thweatt of DeValls Bluff, George Hoover of Conway, Bennie Jordan of Clinton, Charles Ferguson of Nashville, Wilbur Redwine, Charles Johnston, John Shettel and Robert Jefferies, all of Little Rock, Ernest Hankins of Warren, L. D. Roth of Stuttgart, Charles Davis and Lee Morgan of El Dorado, Lyman Cook of Kingman, Kansas, Harry Buchanan of Paragould, Victor Zanovich of North Little Rock, Donald Gorsline of Round Lake, N. Y., and Robert McDaniel of Fort Smith.

Profile Staff Changes

Bradford Govan of Marianna, editor-in-chief of the College Profile, student-published newsweekly, has announced several changes in the staff for the second semester.

Bob Henry of Conway will take

over the position of business manager; Nancy Penix of Jonesboro will be assistant editor; Pat Donohoo of Van Buren, circulation manager, and Bob Eppes of Forrest City, staff photographer.

Billie Ruth Stokes of Batesville, former editor of the Arkansas College Highlander, has also been added to the editorial staff.

W. A. A. Elects Officers

At a recent meeting the Women's Athletic Association elected officers to supervise sports planned for the remainder of the year. Officers are: volley ball, Merrie Jack McKinney of Marvell, president and Martha Landers of Altheimer, manager; ping-pong tournament, Melba McKeen of Paris, manager; badminton tournament, Suzanne Williams of Clinton, manager; tennis, Nell Sharp of Dermott, manager.

The Women's Athletic Association is for girls who are interested in intramural sports and gives each girl a chance to participate in some active sport. The association sponsors tournament in hockey, basketball, volley ball, ping-pong, badminton, and tennis. The women's athletic program is under the direction of Miss Laverne Boyd, instructor in health and physical education.—Reporter.

SOME OBJECTIVES IN CHRISTIAN EDUCATION

(Continued from Page 7)

enemies." It seeks to give direction in regard to laying up treasures and daily necessities. All these matters and more with the thought of service in mind.

So Christian Education has objectives which challenge. They are avenues through which we may operate as a Church. They are in line with all that our Lord taught during the days of His ministry on the earth. Men are to come into a consciousness of God in order to be better men that they in turn might help other men to be better. God, character and service are inseparable. May we pray, plan and work to carry out our aim in this year of the Crusade and to honor God. "Lo, I am with you always."

The drunkard drinks alcohol to escape the hard realities of life. His wife does not escape; his children do not escape; society does not escape; and in the end, the drunkard does not escape.—Exchange.

In India food supplies have diminished to famine proportions.

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The Sunday School Lesson

By DR. O. E. GODDARD



THE PERSONAL WITNESS OF THE CHRISTIAN LESSON FOR MARCH 7, 1948

SCRIPTURE TEXT: Acts 8:26-39.

GOLDEN TEXT: Peace be with you. As the Father hath sent me, even so I send you. John 20:21.

Since man became articulate, speech has been a great factor in human affairs. The Greeks had their agora, and other places where logicians, philosophers, and poets held forth. "For all the Athenians and strangers which were there spent their time in nothing else, but either to tell, or to hear some new thing." (Acts 17:21)

Rome had her Forum Romanum where verbal embroglios waxed warm. Man is a talking machine. Women, too, sometimes talk.

A New Era In Speech

On the day of Pentecost a new power came into human speech which increased the power of speech a hundred fold. The Holy Spirit came upon Peter and enabled him to speak as man never before spoke. This power is now available to all God's witnessing speakers. God's witnesses may have all their natural powers, plus a supernatural power. Peter had it on the day of Pentecost. Paul had it throughout his missionary journeys. Many of the fathers in the early Church had it. Martin Luther, John Wesley, Moody, Sam Jones, Charles Finney, Gipsy Smith, Ethan Roberts, Billy Sunday—Yea, all preachers known and unknown, who got the unction, the witnessing power are demonstrations of what God will do with all his preachers who yield themselves to Him.

Preachers need all that the home, school, church can do for them, plus the induement of power from on high. Preachers, it is not learning, logic, erudition, eloquence, that you most need. It is the Pentecostal power that loosens the tongue, fires the heart, and enables you to speak with power.

Three Phillips

Philip, the Apostle. "And the day following Jesus would go forth into Galilee, and findeth Philip, and saith unto him, Follow me." (John 1:43)

"Philip saith unto him, Lord, show us the Father, and it sufficeth us." (John 14:8.)

Philip, the deacon and evangelist. "And the saying pleased the whole multitude: and they chose Stephen, a man full of faith and the Holy Ghost, and Philip." (Acts 6:5)

Philip, the brother of Herod. "For Herod had laid hold on John, and bound him, and put him in prison for Herodias' sake, his brother Philip's wife." (Matthew 14:3)

Philip The Model Witness

1. He was a witness free from racial prejudices. "Then Philip went down to the city of Samaria, and preached Christ unto them." (Acts 8:5) It is difficult for us to conceive of the bitter prejudice that existed in that day between the Jews and the Samaritans. It was as bad or worse than the bad Southerner has for the negro, or the bad negro has for the white man. Any Jew who consorted with the Samaritans was excluded from polite Jewish society. To be a "Samaritan lover"

was so odious as it is to be a "negro lover" among Southern whites. Philip went among them and preached to them and had a real revival. "And the people with one accord gave heed unto those things which Philip spake, hearing and seeing the miracles which he did. For unclean spirits, crying with loud voice, came out of many that were possessed with them; and many taken with palsies, and that were lame, were healed. And there was great joy in that city." (Acts 8:6-8). Philip further showed himself free from racial prejudice when he approached the Ethiopian eunuch, a black man, explained the Scripture which the Ethiopian was reading, led him to Christ, baptized him and sent him on his way rejoicing.

Philip was a Spirit-guided witness. He was in Samaria conducting a great mass revival. It looked like a great opportunity. The despised mongrel race was coming to Christ. It looked preposterous for him to leave Samaria. Why should he desist from such a glorious situation? But "the angel of the Lord spake to Philip, saying, Arise, and go toward the South unto the way that goeth down from Jerusalem unto Gaza, which is desert." (Acts 8:26.) Philip went at once and led an officer of large influence to Christ. If you are going to be a good personal worker, you must depend upon God to guide you. Never fail to respond to a call to approach any person. One of the saddest experiences of my life was having a call to speak to a desperately wicked man, but I did not. The next day he was shot and killed instantly.

3. Philip knew something of the Scriptures. The Ethiopian officer was reading in Isaiah. Philip was sufficiently conversant with the Scripture to be able to begin at that same Scripture and preached Jesus. Every personal witness should study their Bible so carefully that they could take most any passage of the Bible and lead a person to Christ. The Bible is the best guide book.

4. Philip could witness to the throngs, or to one individual person. Congregational evangelism and personal evangelism are needed for witnessing. Fortunate the witness who can witness to masses or to one person at a time.

"Ye Are My Witnesses"

Who are God's witnesses? All Christians, from the greatest to the least. Any one who has a Christian experience can testify that God is good, that Jesus saves, and that the Holy Spirit helps, and that there is great joy in service.

A Distressing Shortage

We need millions more of witnesses. The early Christians had testimony meetings very frequently. Likewise, the early Methodists had experience meetings almost every time they met. The early Methodists were expected to tell often what God had done and was doing for them. We need to recapture the

power of testimony that the early Methodists had. The best service any preacher, layman, young person—the best message any person can give, is to tell how good God is, and what he can do for you. God is waiting for witnesses to tell a sinsick, distraught world how completely Jesus can supply all their needs in Christ Jesus, because He has done it for them.

Witness By Character

We are witnesses with words, deeds, and character. We find an interesting witness in Acts 3:3-6. "Who seeing Peter and John about to go into the temple asked alms. And Peter, fastening his eyes upon him with John, said, Look on us. And he gave heed unto them, expecting to receive something of them. Then Peter said, Silver and gold have I none; but such as I have I give thee: In the name of Jesus Christ of Nazareth rise up and walk." Peter and John had a contagious faith. John had contagious love. Those men projected their contagious faith upon the cripple and the cripple exercised faith and he was healed. Christian witnessing is contagious. Anyone who has faith, love kindness, disposes it unconsciously and whoever comes in contact with him catches something of the character. Our unconscious witnessing is of vast importance. Develop a full-orbed Christian character and unknown to you people will catch those Christian principles from you. But you cannot testify in this way until you have these elements in your own life. A hard-headed sensible Kentucky mountaineer, a member of a local school board was pleading for better adult teachers for their public school. This is what he said, "You can't no more teach what you hain't never learned, than you can go back where you hain't never been!"

Witness With Your Words

May your conduct and your character, your Christian character be so radiant that you will shed life, and light, and power in any environment, and at all times. Be good witnesses for God.

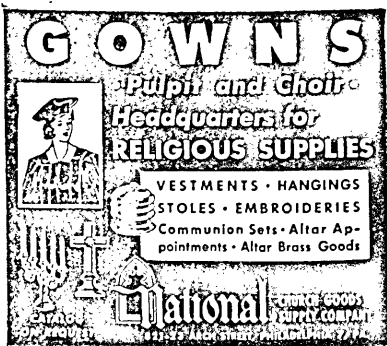
National Safety Council reports that a man who is under the influence of liquor (.15% alcohol concentration in the blood) is 55 times more likely to have an accident than a man who has not been drinking.—International Student.

I have a cure for boredom that never will fail. It is made up of 10 rules: go out among the people and perform one kind act—10 times —Carrie Chapman Catt, quoted in Coronet.

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PROGRAMS AVAILABLE FOR HOLY WEEK

A series of six programs designed to be broadcast during the week between Palm Sunday and Easter has just been announced by The Upper Room Radio Parish. Each transcribed program is composed of great hymns, poetry, and prayers with delicate continuity that keeps the mood of the day. The programs, each fifteen minutes in length are available free for radio broadcast.

The Upper Room Radio Parish has won wide radio acceptability in all parts of America and Canada. More than 600 stations have broadcast the programs already. Other series offered by The Upper Room include "Music for the Soul", "The Christians", and "So You Want to Stay Married." In addition to the special series for Holy Week there will also be another special series "Families Need Parents" for National Family Week written and produced by Carlton E. Morse who is best known for "One Man's Family."

The series for Holy Week includes the following: The Judgment of Opportunity for broadcast on Monday, the day of judgment. The Voice Above the Crowd for Tuesday, the day of controversy. Seeking Him in Solitude for Wednesday, the day of silence. The Lengthening Shadow for Thursday, the day of farewells. Himself He Could Not Save for Friday, the day of suffering. Out of the Darkness Comes Light for Saturday the day of darkness.

Additional information about the series including help in getting it on local radio stations may be secured by writing to Rev. Harry L. Williams, Director of The Upper Room Radio Parish, Nashville, Tennessee.

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